

Pushing the Limits:

Dr. Anna Cooper's Advocacy for Black Education and Feminism

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Senior Division

Historical Paper

Word Count of Process Paper: 500

Word Count of Paper: 2489

I chose Dr. Anna Cooper after learning about her educational career and that she was a pioneer in Black feminism. She connects to the theme in an ideological sense because much of her publications centered around intersectionality in feminism before the term was even coined. This opened up new conversations regarding how social equality can be achieved and exposed gender discrimination within the African-American community and in the larger national community. Dr. Cooper herself had to overcome frontiers pertaining to race and gender, in order to pursue her education, particularly her master's degree and Ph.D., and establish herself as a successful educator and activist.

My research this year was conducted purely through digital sources. I made use of multiple databases such as Infobase: African-American History, to begin my research. I found these databases to be incredibly useful because they separated sources into primary, audio, and so forth. Additionally, some of the information I found placed Dr. Cooper within a larger historical context, which was helpful in comparing her perspectives to those of her peers and in realizing the ways in which she surpassed limitations and helped others do so. The second-most helpful source would be the Digital Howard website where I discovered numerous primary sources because I initially struggled to find them since she lived over a century ago.

I decided to write a historical paper for this year's contest because writing has always been a strong suit. Additionally, I have submitted papers for my previous entries, so I felt comfortable and confident completing them. To start my project, I researched Dr. Cooper on databases from my school. After compiling my bibliography, I then went through my sources more carefully to pull out important details and possible quotations. When it came time for me to actually write my paper, I had already established a timeline of the most essential events of her life, which I used as an outline throughout my writing.

My thesis statement is, “Despite social barriers, Dr. Cooper overcame these limitations to extend educational opportunities to African-Americans and include African-American women in the suffrage movement.” With this project, I show not how Dr. Cooper rose against the odds to advance her place in society as a successful and highly-educated Black woman, and how she used her own experiences and knowledge to advocate for the advancement of all African-Americans, especially the women.

It is important that people learn about her work to understand the severe disparity for Black Americans faced, as well as the different movements that uplifted the community. Additionally, when history and feminism is discussed, all too often diversity and intersectionality is lost. Through my topic, people realize that these barriers and the fight to remove them are nothing new to the country; they are simply conversations that are overshadowed in the mainstream. Everyone has a responsibility to educate themselves and learn from a spectrum of voices, in order to advance the fight for social equality and make room for marginalized communities to succeed too.

From being divided by a bloody civil war to the 1848 Seneca Falls Convention that birthed the women's suffrage movement, the late-1800s marked a tumultuous time for the United States. As social justice movements progressed into the twentieth century, advocates like Booker T. Washington and Mary Church Terrell championed social equity, each seeking different paths to do so. Lost among these voices, however, was Dr. Anna Julia Cooper, who improved African-American education and introduced intersectional feminism into the American conscience. Formerly enslaved, Cooper broke the glass ceiling at an early age, pursuing advanced education when there were few opportunities for women—nevermind Black women—to do so. Despite social barriers, Cooper overcame these limitations to extend educational opportunities to African-Americans and include African-American women in the suffrage movement.

Born in 1858, she worked for the wealthy Haywood family as an enslaved child. Despite the bondage placed upon her, she learned to read and studied books from the plantation's library, an act she attributes to her "mother's self-sacrificing toil."<sup>1</sup> Due to her mother's efforts in ensuring Cooper received some education at a young age, she was eventually accepted to the St. Augustine's Normal School and Collegiate Institute, an Episcopal school that required its students to have some form of prior schooling. Founded to train teachers to educate freed individuals, Cooper excelled at St. Augustine's, becoming a tutor for the first time when she was about eight years old. Not only did her fourteen years at St. Augustine's serve as Cooper's initial foray into an educational career, but it is also where her activism began. Although Cooper developed advanced reading and arithmetic skills to be a tutor, the school still restricted her from learning the classics like Greek and Latin, conforming to the "notion that [schools] educate girls

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<sup>1</sup> "Negro College Graduates Individual Occupational History." In *Digital Howard*.  
[https://dh.howard.edu/cgi/viewcontent.cgi?article=1001&context=ajc\\_bio](https://dh.howard.edu/cgi/viewcontent.cgi?article=1001&context=ajc_bio).

to become homemakers...nurses...[or] teachers.”<sup>2</sup> Determined to receive the same education as her male counterparts, Cooper successfully petitioned St. Augustine’s to admit her into those “subjects considered the preserve of male minds.”<sup>3</sup>

Despite the difficulties she faced, Cooper remained at St. Augustine’s, eventually beginning her teaching career at the alma mater, instructing her students in the classics and math, among other courses. During this time, Cooper met and married George Cooper, which further illustrated how society at the time was not favorable to women. Although the Seneca Falls Convention marked renewed efforts for gender equality, it failed to pierce the dominating culture of true womanhood, which endorsed the idea that a woman’s rightful place is in the household. While Cooper was a trailblazer in many ways, she also “followed the moral proprieties and strictures of her era,”<sup>4</sup> and thus left her post at St. Augustine’s; however, her absence from schooling was short-lived, as her husband passed away two years into their union, freeing her from the expectations of a married woman and prompting her enrollment at Oberlin College shortly thereafter.

One of the first integrated institutions for higher education and a school with an abolitionist history, Oberlin provided Cooper with an opportunity that so few African-Americans had at the time. Regardless of the school’s commitment to the abolitionist cause, it was not entirely free of discriminatory attitudes, as Cooper was once again forced to petition to enroll in

<sup>2</sup> C-SPAN. "C-SPAN Cities Tour - Raleigh: Anna Julia Cooper." Video. YouTube. June 13, 2013. <https://www.youtube.com/watch?v=o-DQSH2EkDU>.

<sup>3</sup> "Anna Julia Cooper." In *Contemporary Black Biography*. Vol. 20. Detroit, MI: Gale, 1999. [https://link.gale.com/apps/doc/K1606001206/BIC?u=mlln\\_n\\_burlhs&sid=bookmark-BIC&xid=db006cf0](https://link.gale.com/apps/doc/K1606001206/BIC?u=mlln_n_burlhs&sid=bookmark-BIC&xid=db006cf0).

<sup>4</sup> Giles, Mark S. "Dr. Anna Julia Cooper, 1958-1964: Teacher, Scholar, and Timeless Womanist." *The Journal of Negro Education* 75, no. 4 (2006): 621-34. [https://d1wqtxs1xzle7.cloudfront.net/54903175/Giles\\_\\_Ana\\_Julia\\_Cooper\\_\\_Journal\\_of\\_Negro\\_Education-libre.pdf?1509744296=&response-content-disposition=inline%3B+filename%3DGiles\\_Ana\\_Julia\\_Cooper\\_Journal\\_of\\_Negro\\_o.pdf&Expires=1677693234&Signature=eXknYPVJxGiYoO6AsMBacjQTezi7aQPPgD3tXicXhZHkJoZTJb2~ozUKenTVMn6h7bu2YXT6CpMMU4H6mHjGzCVv6Y4nqXkqDdGFKKNBJPzII6EuRuN9~g~JMsTWWfobstKQjc~CdjlMJKTbpmJofGMwwdqfbO9H5yestDtva4Cy6np2WYxhDoe0ptkw2TOJKcuZhfr6d3zvFP26B02igD8nhUBnqodIuY0jwVbgdmeGgHbiQ~PZmJgfcYI7btnPhRH5d74PzDeRwIZkJeh3biB0G7Xw1r1aTNZ31Im7ff~EW~utlrEwVaLY9W65IX7x0meXjWiHuiLa8tkNTmtQ\\_\\_&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA](https://d1wqtxs1xzle7.cloudfront.net/54903175/Giles__Ana_Julia_Cooper__Journal_of_Negro_Education-libre.pdf?1509744296=&response-content-disposition=inline%3B+filename%3DGiles_Ana_Julia_Cooper_Journal_of_Negro_o.pdf&Expires=1677693234&Signature=eXknYPVJxGiYoO6AsMBacjQTezi7aQPPgD3tXicXhZHkJoZTJb2~ozUKenTVMn6h7bu2YXT6CpMMU4H6mHjGzCVv6Y4nqXkqDdGFKKNBJPzII6EuRuN9~g~JMsTWWfobstKQjc~CdjlMJKTbpmJofGMwwdqfbO9H5yestDtva4Cy6np2WYxhDoe0ptkw2TOJKcuZhfr6d3zvFP26B02igD8nhUBnqodIuY0jwVbgdmeGgHbiQ~PZmJgfcYI7btnPhRH5d74PzDeRwIZkJeh3biB0G7Xw1r1aTNZ31Im7ff~EW~utlrEwVaLY9W65IX7x0meXjWiHuiLa8tkNTmtQ__&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA).

“gentlemen’s courses,”<sup>5</sup> which she would later condemn as an instance in which “a self-supporting girl...actually [had] to fight her way against positive discouragement of higher education.”<sup>6</sup> In spite of Oberlin’s gendered policies, Cooper earned her bachelor's degree in 1884, alongside Mary Church Terrell and Ida Gibbs, both of whom would continue their own advocacy for racial and gender equality. Of these three women, Cooper and Terrell continued their education, earning a master’s in 1887, thereby becoming the first two Black women in the United States to do so.

Shortly thereafter, Cooper, who had been steadily building her reputation as a pioneering woman in education, published “The Higher Education of Women,” an essay in which she articulated the necessity for women to have open access to schooling so that they could “influence humanity and...contribute to the questions, problems and debates on the world stage.”<sup>7</sup> Drawing from her experiences at St. Augustine’s and Oberlin, as well as her knowledge of the “institutionalized and circumscribed”<sup>8</sup> roles of women in the Episcopal Church, Cooper additionally highlighted the “attitude of resistance...concerning academic development among women.”<sup>9</sup> Though the essay generally argued for more educational opportunities for all women, her specific call for Black women to pursue higher education set forth the notion of racial uplift, the idea that advancing the status of African-Americans in the U.S. comes from obtaining a secondary education. Though W.E.B. DuBois would later become more famously attributed to racial uplift, Cooper undeniably sparked such conversations by exposing the dual systems of

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<sup>5</sup> Hillsdale College. "Symposium on Liberal Education and African American History." Video. YouTube. April 10, 2019. <https://www.youtube.com/watch?v=NHnNEFo9jWg>.

<sup>6</sup> Ibid

<sup>7</sup> Gines, Kathryn T. "Anna Julia Cooper." Stanford Encyclopedia of Philosophy. Last modified March 31, 2015. <https://plato.stanford.edu/ENTRIES/anna-julia-cooper/#HisConRecCoo>.

<sup>8</sup> Turner, Nicole Myers. "Black Christianity after Emancipation." <https://online.infobase.com/Auth/Index?aid=105736&itemid=WE52&articleId=644980>.

<sup>9</sup> Gines, Kathryn T. "Anna Julia Cooper." Stanford Encyclopedia of Philosophy. Last modified March 31, 2015. <https://plato.stanford.edu/ENTRIES/anna-julia-cooper/#HisConRecCoo>.

oppression Black women face in this pursuit.

Following this publication, Cooper moved to the nation's capital where she continued to disrupt the status quo. Alongside other leading Black female intellectuals like former classmate Terrell, Hallie Quinn Brown, and Helen Cook, Cooper founded the Colored Women's League. By providing evening classes, free nurseries, and vocational training for the African-American community in D.C, Cooper and the League worked to instill the skills required for social and economic mobility. Her efforts came at a critical time when the movement for Black women's clubs were gaining traction across the country to advocate for reforms in political, social, and vocational spheres. In regards to suffrage, these clubs were especially important in creating a platform for Black women, who were excluded from the mainstream feminist movement since the mid-1800s when it attempted to gain support in the American South by distancing itself from the abolitionist cause, and thus, the suffrage of African-American women.

While supporting the Colored Women's League and other community initiatives, Cooper published *A Voice from the South: By a Black Woman of the South*, a collection of essays that would go on to become her most famous work. Largely praised by numerous leaders of African-American communities across the country, this anthology encapsulated countless of Cooper's beliefs pertaining to racism, the suffrage movement, economic equality, and religion. In "Womanhood: A Vital Element of the Regeneration and Progress of a Race," Cooper once again argues the necessity for Black women to be included in the concept of racial uplift because the "undisputed dignity of [their] womanhood"<sup>10</sup> will allow for the "whole Negro race [to] enter[]"<sup>11</sup> with them.

Despite some traditionalist views in her work, another one of the more impactful essays

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<sup>10</sup> "Anna J. Cooper (Anna Julia), 1858-1964, A Voice from the South." Documenting the American South. Accessed February 28, 2023. <https://docsouth.unc.edu/church/cooper/summary.html>.

<sup>11</sup> Ibid

included in the anthology is “Woman Versus the Indian,” which Cooper wrote in response to Reverend Anna Shaw’s argument at the February 1891 National Women’s Council meeting in Washington D.C. During this meeting, Shaw, who would later become the President of the National American Woman’s Suffrage Association, espoused her nativist views and excluded female American Indians from the movement. Shaw was additionally against suffrage for other racial minorities, which Cooper denounced by writing that the “woman's cause is the cause of the weak; and when all the weak shall have received their due consideration, then woman...and the Indian...the Negro will have his rights”<sup>12</sup> In claiming that feminism includes all identities, Cooper introduced the notion of intersectionality to the suffrage movement decades before the term was coined by Kimberle Crenshaw.

Due to her community organizing and success of *A Voice from the South*, Cooper was invited to speak at the World’s Congress of Representative Women the following year in Chicago. In her speech “I Speak for the Colored Women of the South,” she celebrates the strides that African-Americans Black women have made. From increased literacy rates among millions of children to burgeoning study abroad programs and colleges extending admissions offers to more women, Cooper detailed a clear progression in the upwards mobility of African-Americans. In regards to her own work, Cooper highlighted one of her students from Washington High School who earned honors at Chicago University and praised the Colored Women’s League D.C. branch for establishing a new school for women’s vocational training. However, she also illustrated how the fight for women’s suffrage and incorporating international advocacy was far from over, as Cooper reminded the primarily-white audience that, despite all of these advancements, progressing the suffrage movement still required more diverse female voices to

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<sup>12</sup> "Anna J. Cooper (Anna Julia), 1858-1964, A Voice from the South." Documenting the American South. Accessed February 28, 2023. <https://docsouth.unc.edu/church/cooper/summary.html>.

be uplifted so that truly the “woman’s cause is one and universal.”<sup>13</sup>

While Cooper continued to be a voice for women across the nation, she maintained dedicated to her local community. In 1901, Cooper became the principal of M Street High School, formerly known as Washington High School. As the principal, she was better positioned to help African-American students excel in academia. When the district’s school board attempted to get Cooper to accept a curriculum inferior to that taught at white high schools, she resolutely refused, claiming that her students could handle more advanced coursework, and indeed they did. Her students achieved the highest standardized test scores in the district, and her transformation of M Street High School earned international praise, such as that from French author Abbé Félix Klein, during his visit with President Theodore Roosevelt.

Her dedication to M Street is credited with transforming the city’s education system, especially for Black students. For instance, when she realized that there were university scholarships that barred African-Americans from acceptance, Cooper “obtained assurance from Harvard, Yale, Brown, and other institutions that her students would be considered if they could pass the entrance examinations.”<sup>14</sup> After she opened up this pathway for her students, two boys became the first African-American students at Harvard who received acceptance despite lacking a formal academy education. Cooper also required all students to take foreign language and classic literature, as well as advanced math and science courses, to prepare them for higher education. Though the majority of the Black community celebrated Cooper’s role in advancing their educational opportunities, the sentiment was not universal as both white and conservative Black residents of her district felt that her pursuits were too radical.

The disdain held for Cooper was not just a result of her success as a Black woman at a

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<sup>13</sup> Ibid

<sup>14</sup> "Negro Educator Sees Life's Meaning at 100." In *Digital Howard*.  
[https://dh.howard.edu/cgi/viewcontent.cgi?article=1001&context=ajc\\_clipsabout](https://dh.howard.edu/cgi/viewcontent.cgi?article=1001&context=ajc_clipsabout).

time when society told her to be submissive and unassuming. The other issue was that Booker T. Washington's vision for uplifting the African-American had become the "dominant, though not exclusive, model for Black education."<sup>15</sup> His model persuaded African-Americans away from the path for higher education and instead toward incrementally improving the status of the race through hard work in both unskilled and skilled labor sectors. Since his vision caused less disruption to the status quo, it was more palatable for white Americans and conservative Black audiences. As Cooper's views aligned with a comparatively more radical plan, her reputation was tarnished in order to ruin her goals.

During her time at M Street, her brother passed away, prompting her to adopt his five children. To force Cooper's resignation, she was accused of a sexual relationship with one of her nephews. Although numerous respectable members of the community defended her against the malicious claims, the rumors dominated the news cycle for months. When it came time for Cooper to be reinstated as M Street's principal, the school board refused to do so. Though she would eventually return to M Street—then named Paul Lawrence Dunbar High School—when the school board's leadership changed, her initial firing encapsulates how despite all of her successes and qualifications, American society was still resistant to the idea of a leading Black female scholar and would continue to enforce these dual limitations.

By the time Cooper returned to Dunbar High School, she had decided to earn her Ph.D., which she initially attempted through Columbia University. However, due to her inability to obtain leave from Dunbar and her responsibility towards her adopted children, Cooper was forced to suspend the completion of her thesis. It was not until 1925 that she received another opportunity to do so. Due in part to Klein, who helped transfer her credits from Columbia to the

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<sup>15</sup> Hillsdale College. "Symposium on Liberal Education and African American History." Video. YouTube. April 10, 2019. <https://www.youtube.com/watch?v=NHnNEFo9jWg>.

Sorbonne in Paris, Cooper finally completed her doctoral thesis on the French perspective of slavery and the different philosophies that influenced the Haitian Revolution. In doing so, she became the fourth Black American woman to earn her doctoral degree, and the first Black woman from the Sorbonne to achieve the feat. Howard University's Alpha Kappa Alpha sorority honored her in an address where Dr. Alain Locke, a key figure in the Harlem Renaissance, claimed that "Cooper's achievement will have a beneficial effect upon the youth of the race,"<sup>16</sup> and where fellow prominent Black suffragist Coralie Cook "paid high tribute"<sup>17</sup> to Cooper.

A few years later, Cooper left Dunbar High School for the final time in order to become the president of Frelinghuysen University in 1930. Founded as a night school for underprivileged Black adults, Cooper helped them become well-educated, skilled individuals. She even went as far as opening up her home to the students when Frelinghuysen's mortgage was no longer affordable. Though Cooper eventually retired after a decade in the position, she remained involved in the university's community as its registrar, never straying far from her life in academia. Until her death in 1964 at the age of 105, Dr. Cooper tirelessly worked, publishing two more books in the forties and serving as an editor for one in the fifties.

Although Dr. Cooper's name has been overshadowed by the likes of Washington, DuBois, and Terrell, she nevertheless transformed the future of Black education and suffrage. In regards to the former, Cooper was key in establishing opportunities in higher education for African-American students. She not only led by example by being one of the few Black women to hold a Ph.D. at the time but also directly engaged with various elite institutions to create accessible choices for her high school students, setting them up for social and economic mobility at a time when such an achievement was near impossible. Moreover, throughout her employment

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<sup>16</sup> "Alpha Kappa Alpha Sorority Presents Dr. A. J. Cooper." In Howard University. N.p.: The Dunbar Observer, 1926. [https://dh.howard.edu/cgi/viewcontent.cgi?article=1015&context=ajc\\_clipsabout](https://dh.howard.edu/cgi/viewcontent.cgi?article=1015&context=ajc_clipsabout).

<sup>17</sup> Ibid

at Dunbar High, she established a new norm to forgo IQ tests as a predictor of success and provided special assistance for academically-challenged students. Additionally, Cooper often considered how students' home environment impacted their learning. Due to these pioneering strategies, she made it possible for holistic student support and educational equity to be commonly considered and implemented in schools across the nation.

In terms of her title, the "Mother of Black feminism,"<sup>18</sup> Cooper earned this distinction by working to place the liberation of Black women at the forefront of a suffrage movement dominated by white voices. She additionally inspired notable authors Toni Morrison and Alice Walker, as well as "modern black feminist theory."<sup>19</sup> Due to her published works and countless speeches, Cooper encouraged intersectional solutions for the oppression women faced. The ideas she presented that women needed to have contributions "to their race, society, and the world stage"<sup>20</sup> would go on to influence the second wave of feminism when the movement centered around more political and legal freedoms. Dr. Cooper broke the ceiling to advocate for Black voices; it is America's responsibility to carry the torch.

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<sup>18</sup> Chimbanga, Esther. "Anna Julia Cooper." First Wave Feminisms.  
<https://sites.uw.edu/twomn347/2019/06/07/anna-julia-cooper/>.

<sup>19</sup> "Cooper, Anna Julia." *Infobase: African-American History*.  
<https://online.infobase.com/Auth/Index?aid=105736&itemid=WE01&articleId=161893>.

<sup>20</sup> Carey, Mia L. "Dr. Anna Julia Cooper (1859-1964)." National Park Services.  
<https://www.nps.gov/people/dr-anna-julia-cooper-1859-1964.htm#:~:text=Teach%20them%20that%20there%20is,the%20advancement%20of%20the%20race>.

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*The source provided insight into the positive reception of Dr. Cooper during her lifetime.*

"A Voice from the South. By a Black Woman of the South (excerpt)." *Infobase: American History*.

<https://online.infobase.com/Auth/Index?aid=105736&itemid=WE52&primarySourceId=12556>.

*This excerpt helped me find a specific section of Cooper's book that related to her advocacy for racial equity, both in general and among all women.*

"Biographical Sketch from the Parent-Teacher Journal." In *Digital Howard*.

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*This source provided details of not only Cooper's career in the United States but also her accomplishments abroad.*

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[https://link.gale.com/apps/doc/EJ2152000487/UHIC?u=mlyn\\_n\\_burlhs&sid=bookmark-UHIC&xid=a05d497a](https://link.gale.com/apps/doc/EJ2152000487/UHIC?u=mlyn_n_burlhs&sid=bookmark-UHIC&xid=a05d497a).

*This source provided me with the transcription of another one of Cooper's famous speeches.*

———. "The Third Step." In *Digital Howard*.

[https://dh.howard.edu/cgi/viewcontent.cgi?article=1023&context=ajc\\_addresses](https://dh.howard.edu/cgi/viewcontent.cgi?article=1023&context=ajc_addresses).

*This source gave me information on Cooper's experience in studying abroad at the Sorbonne.*

"D.C. Scholar Looks at 100 Years of Living." In *Digital Howard*.

[https://dh.howard.edu/cgi/viewcontent.cgi?article=1014&context=ajc\\_clipsabout](https://dh.howard.edu/cgi/viewcontent.cgi?article=1014&context=ajc_clipsabout).

*This source provided a brief insight into Cooper's perspective on racial equality, in addition to information on her time at the Sorbonne.*

"I Speak for the Colored Women of the South' Speech." *Infobase: African-American History*.

<https://online.infobase.com/Auth/Index?aid=105736&itemid=WE01&primarySourceId=4348>.

*This source helped me find the speech Cooper gave at the World's Congress of Representative Women in Chicago.*

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[https://dh.howard.edu/cgi/viewcontent.cgi?article=1001&context=ajc\\_bio](https://dh.howard.edu/cgi/viewcontent.cgi?article=1001&context=ajc_bio).

*This document provided details about Cooper's family's view on her education career, as well as racial barriers, or lack thereof, in her professional life.*

"Negro Educator Sees Life's Meaning at 100." In *Digital Howard*.

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*This clipping showed how Cooper helped to ease the limitations on educational achievements for Black Americans.*

"Paris University Honors Colored Woman with Ph.D." In *Digital Howard*.

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*This newspaper clipping showed how Cooper expanded the idea of what Black woman could accomplish when she got a Ph.D. at Paris University.*

University of North Carolina at Chapel Hill. "A Voice from the South: Electronic Edition.

Cooper, Anna J. (Anna Julia), 1858-1964." Documenting the American South. Accessed February 28, 2023. <https://docsouth.unc.edu/church/cooper/cooper.html>.

*Having a digital copy of Cooper's most famous book, A Voice from the South, helped me discover the variety of issues she advocated for and brought to the forefront of discussions surrounding social justice for Black Americans.*

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*This transcript for this podcast provided me with information on how Cooper transformed education for Black students and education in general.*

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*This source provided an overview of Cooper's life, and the categorized information at the end was especially helpful in guiding further research.*

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*This source gave more detailed information about Cooper's publications and the notable people in her life.*

Bates, Karen Grigsby. "A Child Of Slavery Who Taught A Generation." nprEd. Last modified March 12, 2015.

<https://www.npr.org/sections/ed/2015/03/12/385176497/a-child-of-slavery-who-taught-a-generation>.

*This article gave me information on Cooper's work at Dunbar High.*

Carey, Mia L. "Dr. Anna Julia Cooper (1859-1964)." National Park Services.

<https://www.nps.gov/people/dr-anna-julia-cooper-1859-1964.htm#:~:text=Teach%20the m%20that%20there%20is,the%20advancement%20of%20the%20race>.

*This article detailed important points in some of Cooper's major works and explained how she was considered a revolutionary at her time.*

Chimanga, Esther. "Anna Julia Cooper." First Wave Feminisms.

<https://sites.uw.edu/twomn347/2019/06/07/anna-julia-cooper/>.

*The source gave me information on Cooper's advocacy for Black feminism.*

"Colored Women's League." *Infobase: American History*.

<https://online.infobase.com/Auth/Index?aid=105736&itemid=WE52&articleId=164093>.

*This excerpt taught me about Cooper's specific accomplishments in the Colored Women's League and how it brought social change.*

"Cooper, Anna Julia." *Infobase: African-American History*.

<https://online.infobase.com/Auth/Index?aid=105736&itemid=WE01&articleId=621695>.

*This source helped me in the early stages of research to discover how Cooper pushed the limits of what Black women can be, especially in leadership and educational roles.*

"Cooper, Anna Julia." *Infobase: African-American History*.

<https://online.infobase.com/Auth/Index?aid=105736&itemid=WE01&articleId=161893>.

*This summary of Cooper's life and accomplishments gave useful information about her entire life and helped me finalize my decision to choose this topic.*

"Cooper, Anna Julia." *Infobase: American History*.

<https://online.infobase.com/HRC/Search/Details/2?articleId=33781&q=anna%20julia%20cooper>.

*This excerpt summarized some of Cooper's key career moments and contributions to Black feminism.*

C-SPAN. "C-SPAN Cities Tour - Raleigh: Anna Julia Cooper." Video. YouTube. June 13, 2013.

<https://www.youtube.com/watch?v=o-DQSH2EkDU>.

*This source gave me information on Cooper's early education and on her perspective in the feminist movement.*

Giles, Mark S. "Dr. Anna Julia Cooper, 1958-1964: Teacher, Scholar, and Timeless Womanist."

*The Journal of Negro Education* 75, no. 4 (2006): 621-34.

[https://d1wqtxts1xzle7.cloudfront.net/54903175/Giles\\_\\_Ana\\_Julia\\_Cooper\\_\\_Journal\\_of\\_Negro\\_Education-libre.pdf?1509744296=&response-content-disposition=inline%3B+filename%3DGiles\\_Ana\\_Julia\\_Cooper\\_Journal\\_of\\_Negro.pdf&Expires=1677693234&Signature=eXknYPVJxGiYoO6AsMBacjiQTezi7aQPPgD3tXicXhZHkJoZTJb2~ozUKenTVMn6h7bu2YXT6CpMMU4H6mHjGzCVv6Y4nqXkqDdGFKKNBJPzII6EuRuN9~g~JJMSTWWfobstKQjc~CdjIMJKTBpmJofGMwwdqfbO9H5yestDtva4Cy6np2WYxhDoe0ptkw2TOJKcuZhfr6d3zvFP26B02igD8nhUBnqodIuY0jwVbgdmeGgHbiQ~PZmJgfCYI7btnPhRH5d74PzDeRwIZkJEh3biB0G7Xw1r1aTNZ31Im7ff~EW~utIreWVaLY9W65IX7x0meXjWiHuiLa8tkNTmtQ\\_\\_&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA](https://d1wqtxts1xzle7.cloudfront.net/54903175/Giles__Ana_Julia_Cooper__Journal_of_Negro_Education-libre.pdf?1509744296=&response-content-disposition=inline%3B+filename%3DGiles_Ana_Julia_Cooper_Journal_of_Negro.pdf&Expires=1677693234&Signature=eXknYPVJxGiYoO6AsMBacjiQTezi7aQPPgD3tXicXhZHkJoZTJb2~ozUKenTVMn6h7bu2YXT6CpMMU4H6mHjGzCVv6Y4nqXkqDdGFKKNBJPzII6EuRuN9~g~JJMSTWWfobstKQjc~CdjIMJKTBpmJofGMwwdqfbO9H5yestDtva4Cy6np2WYxhDoe0ptkw2TOJKcuZhfr6d3zvFP26B02igD8nhUBnqodIuY0jwVbgdmeGgHbiQ~PZmJgfCYI7btnPhRH5d74PzDeRwIZkJEh3biB0G7Xw1r1aTNZ31Im7ff~EW~utIreWVaLY9W65IX7x0meXjWiHuiLa8tkNTmtQ__&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA).

*This source provided the most detail into Cooper's education, the obstacles she faced, and the impact she had.*

Gines, Kathryn T. "Anna Julia Cooper." Stanford Encyclopedia of Philosophy. Last modified March 31, 2015. <https://plato.stanford.edu/ENTRIES/anna-julia-cooper/#HisConRecCoo>.

*This source detailed the contents of Cooper's works and also included information regarding how she was received by the public.*

Hillsdale College. "Symposium on Liberal Education and African American History." Video. YouTube. April 10, 2019. <https://www.youtube.com/watch?v=NHnNEFo9jWg>.

*This source gave me insight into how Cooper advanced the educational opportunities for African-Americans and insight into Cooper's time at M Street High School.*

May, Vivian M. "'By a Black Woman of the South': Race, Place, and Gender in the Work of Anna Julia Cooper." *Southern Quarterly* 45, no. 3 (2008): 127-52.

file:///C:/Users/Library%20User/Downloads/Southern.Quarterly.45.3.2008.VMM.PDF.

*This source helped explain how Cooper articulated the necessity for intersectional feminism and for uplifting Black women.*

"Other Voices and Other Paths to Racial Uplift."

<https://online.infobase.com/HRC/Search/Details/2?articleId=404879&q=anna%20julia%20cooper>.

*This source briefly explained Cooper's perspective during the debate about achieving racial equality that was occurring in the African-American community at the time.*

"Reverend Dr. Anna Howard Shaw." National Park Service. Last modified June 27, 2019. <https://www.nps.gov/people/anna-howard-shaw.htm>.

*I used this to learn about Anna Shaw, whose work Cooper responded to in "Woman Versus the Indian." It helped me better understand what views Shaw supported and how those were in contradiction with Cooper's.*

Sulé, V. Thandi. "Intellectual Activism: The Praxis of Dr. Anna Julia Cooper as a Blueprint for Equity-Based Pedagogy." *Feminist Teacher* 23, no. 3 (2013): 211-29.

[https://www.researchgate.net/profile/Thandi-Sule-2/publication/273302887\\_Intellectual\\_Activism\\_The\\_Praxis\\_of\\_Dr\\_Anna\\_Julia\\_Cooper\\_as\\_a\\_Blueprint\\_for\\_Equity-Based\\_Pedagogy/links/55c2616708aeb975673e42b5/Intellectual-Activism-The-Praxis-of-Dr-Anna](https://www.researchgate.net/profile/Thandi-Sule-2/publication/273302887_Intellectual_Activism_The_Praxis_of_Dr_Anna_Julia_Cooper_as_a_Blueprint_for_Equity-Based_Pedagogy/links/55c2616708aeb975673e42b5/Intellectual-Activism-The-Praxis-of-Dr-Anna)

-Julia-Cooper-as-a-Blueprint-for-Equity-Based-Pedagogy.pdf?\_sg%5B0%5D=started\_experiment\_milestone&origin=journalDetail.

*This source gave me information into Cooper's educational philosophy and how she advocated in that regard.*

Turner, Nicole Myers. "Black Christianity after Emancipation."

<https://online.infobase.com/Auth/Index?aid=105736&itemid=WE52&articleId=644980>.

*Through this excerpt, I learned about how Cooper sought change in African-American religious communities and learned more about her own experience in religious schooling.*

US National Archives. "African American Women in the Suffrage Movement and the Battle for the Vote." Video. YouTube. September 12, 2019.

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*This source helped provide context for Cooper's publications and her role in establishing national organizations dedicated to Black women.*

"Women in Politics, 1861–1899." *Infobase: American History*.

<https://online.infobase.com/HRC/Search/Details/2?articleId=163372&q=anna%20julia%20cooper>.

*This source provided insight into Cooper's contributions to Black feminist thought, as well as the larger context of feminist movements at the time.*

Yarborough, Richard. "Anna Julia Cooper (1858?-1964)." Cengage Learning.

[https://college.cengage.com/english/lauter/heath/4e/students/author\\_pages/late\\_nineteenth/cooper\\_an.html](https://college.cengage.com/english/lauter/heath/4e/students/author_pages/late_nineteenth/cooper_an.html).

*This source gave me some more information on Cooper's interactions with other leading Black advocates at the time and information on her educational life.*