

ANCIENT WOMEN & WIVES DBQ

Cliffs

Question: Did ancient marriage practices and laws afford women opportunities for subversion, or were women continually denied agency in marital relationships? Did women ever hold control over their male counterparts, or were men ultimately dominant? Utilize the following documents to recognize either subversive or submissive behavior in order to evaluate the role of ancient women as wives.

DOCUMENT 1

Source: *The Code of Hammurabi*; Hammurabi (r.1792-1750 BCE) was a Mesopotamian king who is credited with this law code.

128. If a man has married a woman but has not drawn up a contract, that woman is not his wife.

131. If a husband has accused his wife and she has not been found lying with another man, she will swear by god and go back to her house.

132. If a wife is accused because of another man but she has not been found lying with another man, on behalf of her husband she will throw herself into the holy river.

134. If a man has been captured and taken prisoner and there is no food in his house, and his wife has gone into the house of another, that woman carries no blame.

137. If a man has cast off his concubine who has borne his children or his wife who has given him children, to that woman he will return her dowry and will grant her half of the field, orchard, and goods, and she will raise the children. At the point her children are grown, out of whatever is granted to her children they will share with her a portion equal to that of one son, and she will marry whomsoever she chooses.

138. If a man has cast off his bride who has not borne him children, he will pay back her dowry and the marriage portion which she brought with her from the house of her father, and he will divorce her.

DOCUMENT 2

Source: Xenophon, *Discourse on the Skill of Estate Management*, treatise written in dialectic by a male philosopher in Athens, Greece, fifth century BCE. Xenophon was a student of Socrates, which is probably why he chose to use his name as a character, in the dialogue.

Socrates: Whenever a sheep is in a bad way, we usually blame the shepherd, and whenever a horse is unruly, we usually find fault with its rider. As for a wife, if she manages poorly although she was taught what is right by her husband, perhaps it would be right to blame her. But if he does not teach her what is right and good and then discovers that she has no knowledge of these qualities, would it not be proper to fault the husband? Anyhow, Critobulus, you must tell us the truth, for we are all friends here. Is there anyone to whom you entrust a greater number of serious matters than to your wife?

Critobulus: No one.

Socrates: Is there anyone with whom you have fewer conversations than with your wife?

Critobulus: No one, or at least not many.

Socrates: Would it not be more extraordinary if she had any knowledge whatsoever about what she ought to say or do than if she made mistakes?

Critobulus: What about those who you say have good wives, Socrates? Did they educate themselves?

Socrates: There is nothing like a personal inquiry. I will introduce Aspasia to you; she is far more knowledgeable in this matter than I am and she will show you all this far more expertly than I should. I think that a wife who is a good partner in the estate carries just as much influence as her husband in attaining prosperity. Property generally comes into the house through the exertions of the husband, but it is mostly distributed through the housekeeping of the wife. If these duties are performed well, estates increase, but if they are managed clumsily, estates diminish. And I think I could also point out men who practice each of the other branches of knowledge in a competent way, if you think you need any further demonstration.

DOCUMENT 3

Source: Ban Zhao (c. 45-116 CE), *Lessons for Women*, a text written by a woman Confucian in Han China. Zhao was the sister of the imperial court historian and after the death of her brother became court historian herself.

Husband and Wife

The Way of the husband and the wife is closely linked to the Yin and Yang, and connects the individual with gods and ancestors. Truly it is the great principle of Heaven and Earth, and the great foundation of human relationships. Thus, *The Classic of Rights* [a collection of formal procedures] honor the union of male and female; and in *The Classic of Odes* [a compilation of Confucian poetry] the "First Ode" presents the principle of marriage.

For these reasons, the relationships cannot but be important. If a husband is unworthy, then he has nothing by which to control his wife.

If a wife is unworthy, then she possesses nothing with which to serve her husband. If a husband does not control his wife, then the rules of conduct producing his authority are abandoned and broken. If a wife does not serve her husband, then the proper relationship between male and female and the natural order of things are neglected and destroyed. As a matter of fact the purpose of these two is the same.

Now examine contemporary man. They only know that wives must be controlled, and that the husband's rules of conduct producing his authority must be established. They therefore teach their boys to read books and study histories. But they do not in the least understand that husbands and masters must also be served, and that the proper relationship and the rites should be maintained. Yet only to teach men and not to teach women; is that not ignoring the essential relationship between them?

DOCUMENT 4

Source: *Laws of Manu* (c. first century BCE- second or third century CE), the Sacred, Law of dharma, an Indian law code. Manu is the father of human-kind in Hindu mythology and, according to the Vedas, the first teacher of dharma.

The Nature of Women

It is the nature of women to seduce men in this world; thus, the wise are never unguarded in the company of females... For women no rite is performed with sacred texts, therefore the law is settled; women who are destitute of strength and of the knowledge of the Vedic texts are as impure as falsehood itself; that is a fixed rule.

Betrothal

No father who knows the law must take even the smallest gratuity for his daughter. For a man who takes a gratuity through greed is a seller of his child...

Three years let a woman wait, though she may be marriageable, but after that time let her choose for herself a bridegroom of equal caste and rank. If, being not given in marriage, she herself seeks a husband, she incurs no guilt, nor does he whom she weds.

Marriage and Its Duties

Women were created to be mothers, and men to be fathers. Therefore, religious rites are ordained in the Vedas to be performed by the husband together with the wife...

By violating her duty towards her husband, a wife is disgraced in this world, after death she enters the womb of a jackal, and is tormented by diseases as punishment for her sin...

Let the husband utilize his wife in the acquisition and expenditure of his wealth, in keeping everything clean, in the fulfillment of religious duties, in the preparation of his food, and in looking after the household utensils...

Let man and woman, united in marriage, continually strive so that they may not be disunited and may not violate their mutual fidelity.

DOCUMENT 5

Source: *The Institutes of Gaius*, a second-century CE commentary on marital law during the reign of the Roman Emperor Augustus (r. 27 BCE-14 CE). Augustus' original marriage laws do not survive.

Parents are permitted to appoint guardians... for male children under the age of puberty and for females who are beyond it, even if they are married, because the ancients thought it right that women should be under guardianship, even when of full age, because of their fickleness of mind. Thus, if anyone appoints a guardian for his son and daughter and both reach the age of puberty, the son will cease to have a guardian but the daughter will still be under guardianship because according to the Julian and Pappian Laws [Augustus' marital legislation] women are freed from guardianship only by the birth of children... There does not seem to be any good reason why women of full age should be under guardianship, the typical thought is that, because of their fickleness of mind, they are easily misled and so it is only fair that they be under the authority of their guardians, it seems more unfounded than real. For women of full age manage their own business affairs. In some cases the guardian interposes his authority merely as a matter of form; and he is not infrequently compelled to do so by the praetor [Roman political office] even though he may be unwilling.

WOMEN IN THE ANCIENT AGE DBQ

Question: Using the documents, compare and contrast the attitudes toward women found in various cultures from about 1800 B.C.E. until the early 1200s. (Are there indications of change over time?)

DOCUMENT 1

Source: The Code of Hammurabi, 1792-1750 B.C.E.

If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offers her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he takes another wife, she shall remain as servant in her husband's house.

If a woman quarrels with her husband, and says: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

DOCUMENT 2

Source: Christian *Bible*, Old Testament (Deuteronomy), primarily written in seventh century B.C.E. but based on ancient religious code.

When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a bill of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, and if she goes and becomes another man's wife, and the latter husband dislikes her and writes her a bill of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife, after she had been defiled; for that is an abomination before the Lord, and you shall not bring guilt upon the land which the Lord your God gives you for an inheritance.

DOCUMENT 3

Source: Plutarch, excerpt from "Women's Life in Greece and Rome," *Moralia*, 242 C.E.

27. When music is played in two parts, it is the bass part which carries the melody. So in a good and wise household, while every activity is carried on by husband and wife in agreement with each other, it will still be evident that it is the husband who leads and makes the final choice.

DOCUMENT 4

Source: Ban Zhou, leading female Confucian and imperial historian under Emperor Han Hedi, from *Lessons for Women*, an instruction manual in feminine behavior, 100 C.E.

If a husband be unworthy, then he possesses nothing by which to control his wife. If a wife be unworthy, then she possesses nothing with which to serve her husband. If a husband does not control his wife, then rules of conduct manifesting his authority are abandoned and broken. If a wife does not serve her husband, then the proper relationship between men and women and the natural order of things are neglected and destroyed. As a matter of fact the purpose of these two [the controlling of women by men and the serving of men by women] is the same.

DOCUMENT 5

Source: From "The Laws of Manu," the *Rig Vedas*, 100 B.C.E.-200 C.E. [In the *Rig Vedas* (collection of hymns to the Aryan gods) of Classical India, Manu is the father of humanity.]

74. A man who has business (abroad) may depart after securing a maintenance for his wife; for a wife, even though virtuous, may be corrupted if she be distressed by want of subsistence.

75. If (the husband) went on a journey after providing (for her), the wife shall subject herself to restraints in her daily life; but if he departed without providing (for her), she may subsist by blameless manual work.

76. If the husband went abroad for some sacred duty, (she) must wait for him eight years, if (he went) to (acquire) learning or fame six (years), if (he went) for pleasure three years.

77. For one year let a husband bear with a wife who hates him; but after (the lapse of) a year let him deprive her of her property and cease to cohabit with her.

78. She who shows disrespect to (a husband) who is addicted to (some evil) passion, is a drunkard, or diseased, shall be deserted for three months (and be) deprived of her ornaments and furniture.

WOMEN & RELIGION IN THE CLASSICAL AGE

DBQ

Question: Using the documents, compare the status/position of women within the following belief systems- Hinduism, Buddhism, Confucianism, and Christianity. (Does the status/position of women change over time?)

HINDUISM

DOCUMENT 1

Source: Sapatpadi (Seven Promises), Vedic Wedding Ceremony

With God as guide, let us take, the first step to nourish each other, the second step to grow together in strength, the third step to preserve our wealth, the fourth step to share our joys and sorrows, the fifth step to care for our children, the sixth step to be together forever, and the seventh step to remain lifelong friends, perfect halves to make a perfect whole.

DOCUMENT 2

Source: Manusmriti (Laws of Manu)

III. 55-56

55. Women must be honored and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare.

56. Where women are honored, there the gods are pleased; but where they are not honored, no sacred rite yields rewards.

IX. 2-3, 7

2. Day and night women must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control.

3. Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence.

7. He who carefully guards his wife, preserves (the purity of) his offspring, virtuous conduct, his family, himself, and his (means of acquiring) merit.

V. 154

154. Though destitute of virtue, or seeking pleasure (elsewhere), or devoid of good qualities, (yet) a husband must be constantly worshipped as a god by a faithful wife.

BUDDHISM

DOCUMENT 3

Source: *Tipitaka (Three Baskets)*, The Discipline Basket

And, so sitting, the venerable Ananda said to the Blessed One:

"Behold, lord, Maha-Prajapati the Gotami is standing outside under the entrance porch, with swollen feet and covered with dust, sad and sorrowful, weeping and in tears, because the Blessed One does not permit women to renounce their homes and enter the homeless state under the doctrine and discipline proclaimed by the Blessed One. It would be well, lord, if women were to have permission granted to them to do as she desires."

"Enough, Ananda. Let it not please you that women should be allowed to do so."

Then the venerable Ananda thought: "The Blessed One does not give his permission, let me now ask the Blessed One on another ground." And the venerable Ananda said to the Blessed One:

"Are women, lord, capable when they have gone forth from the household life and entered the homeless state, under the doctrine and discipline proclaimed by the Blessed One - are they capable of realizing the fruit of conversion, or of the second path, or of the third path, or of Arahatsip [enlightenment]?"

"They are capable, Ananda."

[The Buddha then allowed women to join the Sangha after agreeing to 8 rules]

"If, Ananda, women had not received permission to go out from the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Tathagata, then would the pure religion, Ananda, have lasted long, the good law would have stood fast for a thousand years. But since, Ananda, women now have received that permission, the pure religion, Ananda, will not now last so long, the good law will now stand fast for only five hundred years.

DOCUMENT 4

Source: Pali Canon

This is the only vehicle.
be it a woman or be it a man
The one who takes this vehicle [Buddha-Dhamma]
can reach the peace of Nibbana [nirvana]

Source: *Nujie (Lessons or Admonitions for Women)*, Ban Zhao (ca. 45-114 C.E.), Confucian scholar

But I do grieve that you, my daughters, just now at the age for marriage, have not at this time had gradual training and advice; that you still have not learned the proper customs for married women. I have composed in seven chapters these instructions under the title, "*Nujie (Lessons for Women)*." From this time on every one of you strive to practice these (lessons).

Chapter I: Humility

On the third day after the birth of a girl the ancients observed three customs: (first) to place the baby below the bed; (second) to give her a potsherd with which to play; and (third) to announce her birth to her ancestors by an offering. Now to lay the baby below the bed plainly indicated that she is lowly and weak, and should regard it as her primary duty to humble herself before others. To give her pot-shards with which to play indubitably signified that she should practice labor and consider it her primary duty to be industrious. To announce her birth before her ancestors clearly meant that she ought to esteem as her primary duty the continuance of the observance of worship in the home.

These three ancient customs epitomize a woman's ordinary way of life and the teachings of the traditional ceremonial rites and regulations. Let a woman modestly yield to others; let her respect others; let her put others first, herself last.

Chapter II: Husband and Wife

If a husband be unworthy then he possesses nothing by which to control his wife. If a wife be unworthy, then she possesses nothing with which to serve her husband. If a husband does not control his wife, then the rules of conduct manifesting his authority are abandoned and broken. If a wife does not serve her husband, then the proper relationship (between men and women) and the natural order of things are neglected and destroyed. As a matter of fact the purpose of these two (the controlling of women by men, and the serving of men by women) is the same.

Chapter IV: Womanly Qualifications

A woman (ought to) have four qualifications: (1) womanly virtue; (2) womanly words; (3) womanly bearing; and (4) womanly work. Now what is called womanly virtue need not be brilliant ability, exceptionally different from others. Womanly words need be neither clever in debate nor keen in conversation. Womanly appearance requires neither a pretty nor a perfect face and form. Womanly work need not be work done more skillfully than that of others.

JUDAISM & CHRISTIANITY

DOCUMENT 6

Source: *Genesis*, 3:16

To the woman, he said: Yet your urge shall be for your husband, and he shall be your master.

DOCUMENT 7

Source: *Sirach*, 25:18 & 23

There is scarce any evil like that in a woman; may she fall to the lot of the sinner!
In woman was sin's beginning and because of her we all die.

DOCUMENT 8

Source: *Mark*, 16:9

Jesus rose from the dead early on the first day of the week. He first appeared to Mary Magdalene

DOCUMENT 9

Source: St Paul, *Galatians*, 3:28

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Jesus Christ.

DOCUMENT 10

Source: Gnostic Gospels, *Gospel of Mary*, 5:5-8

Peter said to Mary, "Sister we know that the Savior loved you more than the rest of woman. Tell us the words of the Savior which you remember which you know, but we do not, nor have we heard them." Mary answered and said, "What is hidden from you I will proclaim to you." And she began to speak to them these words:

DOCUMENT 11

Source: St Paul, *1 Corinthians*, 14:34-35

Women should keep silent in such gatherings (assemblies of believers). They may not speak. Rather as the law states, submissiveness is indicated for them. If they want to learn anything, they should ask their husbands at home.

DOCUMENT 12

Source: St Paul, *Ephesians*, 5:22-25

Wives should be submissive to their husbands as if to the Lord because the husband is head of his wife just as Christ is head of his body the church, as well as its savior. As the church submits to Christ, so wives should submit to their husbands in everything. Husbands, love your wives, as Christ, loved the church.

WOMEN IN CHINA DBQ

Kaplan's

Question: Based on the following documents, analyze and describe the traditional role of women in China.

DOCUMENT 1

Source: Liu Hsiang (first century BCE) a renowned scholar, editor, and author, *Biographies of Admirable Women*, this selection is about the mother of the great Confucian philosopher Mencius

His mother answered, "A woman's duties are to cook the five grains, heat the wine, look after her parents-in-law, make clothes, and that is all! Therefore she cultivates the skills required in the women's quarters and has no ambition to manage affairs outside of her house. The *Book of Change* says, 'In her central place, she attends to the preparation of food.' The *Book of Poetry* says, 'It will be theirs neither to do wrong nor to do good, Only about the spirits and the food will they have to think.' This means that a woman's duty is not to control or to take charge. Instead she must follow the 'three submissions.' When she is young, she must submit to her parents. After marriage, she must submit to her husband. When she is widowed, she must submit to her son."

DOCUMENT 2

Source: Ban Zhao, in the first century CE, China's foremost female scholar, imperial historian, poet, and tutor of an empress.

Womanly Qualifications

A woman (ought to) have four qualifications: (1) womanly virtue; (2) womanly words; (3) womanly bearing; and (4) womanly work. Now what is called womanly virtue need not be brilliant ability, exceptionally different from others. Womanly words need be neither clever in debate nor keen in conversation. Womanly appearance requires neither a pretty nor a perfect face and form. Womanly work need not be work done more skillfully than that of others.

To guard carefully her chastity; to control circumspectly her behavior; in every motion to exhibit modesty; and to model each act on the best usage, this is womanly virtue.

To choose her words with care; to avoid vulgar language; to speak at appropriate times; and not to weary others (with much conversation), may be called the characteristics of womanly words.

To wash and scrub filth away; to keep clothes and ornaments fresh and clean; to wash the head and bathe the body regularly, and to keep the person free from disgraceful filth, may be called the characteristics of womanly bearing.

With whole-hearted devotion to sew and to weave; to love not gossip and silly laughing; in cleanliness and order (to prepare) the wine and food for serving guests, may be called the characteristics of womanly work.

These four qualifications characterize the greatest virtue of a woman. No woman can afford to be without them. In fact they are very easy to possess if a woman only treasures them in the heart. The ancient had a saying: "Is Love afar Off?" If I desire love, then love is at hand!" So can it be said of these qualifications.

DOCUMENT 3

Source: Fu Xuan, 217-278 CE. A noted Chinese poet and philosopher of the Western Jin Dynasty

How sad it is to be a woman:
Nothing on earth is held so cheap.
Boys stand leaning at the door
Like Gods fallen out of Heaven.
Their hearts brave the Four Oceans,
The wind and dust of a thousand miles.
No one is glad when a girl is born:
By *her* the family sets no store.
When she grows up, she hides in her room
Afraid to look a man in the face.
No one cries when she leaves her home-
Sudden as clouds when the rain stops.
She bows and kneels countless times.
She must humble herself even to the servants.
His love is distant as the stars in Heaven,
Yet the sunflower bends toward the sun.
Their hearts more sundered than water and fire-
A hundred evils are heaped upon her.
Her face will follow the years' changes:
Her lord will find new pleasures.

DOCUMENT 4

Source: A Buddhist song. This text was found among the ancient Buddhist writing unearthed from the caves at Dunhuang

At ten, like a flowering branch in the rain,
She is slender, delicate, and full of grace.
Her parents are themselves as young as the rising moon
And do not allow her past the red curtain without a reason.

At twenty, receiving the hairpin, she is a spring bud.
Her parents arrange her betrothal; the matter's well done.
A fragrant carriage comes at evening to carry her to her lord.
Like Hsiao-shih and his wife, at dawn they depart with the clouds.

At forty she is mistress of a prosperous house and makes plans.
Three sons and five daughters give her some trouble.
With her ch'in not far away, she toils always at her loom,
Her only fear that the sun will set too soon.

At fifty, afraid of her husband's dislike,
She strains to please him with every charm,
Trying to remember the many tricks she had learned since the age of sixteen.
No longer is she afraid of mothers- and sisters-in-law.

At sixty, face wrinkled and hair like silk thread,
She walks unsteadily and speaks little.
Distresses that her sons can find no brides.
Grieved that her daughters have departed for their husband's homes.

At seventy, frail and thin, but not knowing what to do about it,
She is no longer able to learn the Buddhist Law even if she tries.
In the morning a light breeze
Makes her joints crack like clanging gongs.

At eighty, eyes blinded and ears half-dead,
When she goes out she cannot tell north from east,
Dreaming always of departed loves.
Who persuade her to charm the dying breeze.

At ninety, the glow fades like spent lighting.
Human affairs are no longer her concern.
Lying on a pillow, solitary on her high bed,
She resembles the dying leaves that fall in autumn.

At a hundred, like, a cliff crumbling in the wind,
For her body it is the moment to become dust.
Children and grandchildren will perform sacrifices to her spirit
And clear moonlight will forever illuminate her patch of earth.

WOMEN IN THE MIDDLE AGES DBQ

Question: Using the documents below, analyze the status of women in society before the 16th century. Do the observations suggest common roles or duties that seem to cross cultures?

DOCUMENT 1

Source: *Quran* 3:195 & 4:124

"Their Lord responded to them: 'I never fail to reward any worker among you for any work you do, be you MALE OR FEMALE, YOU ARE EQUAL TO ONE ANOTHER'"

"As for those who lead a righteous life, MALE OR FEMALE, while believing, they enter Paradise; without the slightest injustice." ,

DOCUMENT 2

Source: Imam (religious teacher) Nawawi (1233-1278), *Gardens of the Righteous*, a digest on the Six Authentic Compilations of Hadiths (sayings of the Prophet Muhammad)

On a Husband's Right Concerning His Wife.

Usamah ibn Zaid relates that the Honorable Prophet said: I am not leaving a more harmful trial for men than woman (Bokhari and Muslim).

Umm Salamah relates that the Honorable Prophet said: If a woman dies and her husband is pleased with her she will enter Paradise (Tirmidhi)

DOCUMENT 3

Source: Ibn Battuta (1304-1369), *Rihla*, describes visit to kingdom of Mali in West Africa in 1354

Their women are of surpassing beauty, and are shown more respect than the men. The state of affairs amongst these people is indeed extraordinary. These people are Muslims, punctilious in observing the hours of prayer, studying books of law, and memorizing the Koran. Yet their women show no bashfulness before men and do not veil themselves.

The women there have "friends" and "companions" amongst the men outside their own families, and the men in the same way have "companions" amongst the women of other families. A man may go into his house and find his wife entertaining her "companion" but he takes no objection to it.

Among their bad qualities are the following. The women servants, slave-girls, and young girls go about in front of everyone naked, without a stitch of clothing on them. Women go into the sultan's presence naked and without coverings, and his daughters also go about naked.

DOCUMENT 4

Source: *Vikrama's Adventures*, an anonymous collection of stories about the semi-legendary King Vikrama (1000-1300s)

1. Moonlight goes with the moon, the lightning clings to the cloud, and women follow their husbands; even fools know this. And so, as the learned tradition had it:
And so, as the learned tradition had it:
2. The wife who enters into the fire when her husband dies, imitating Arundhati in her behavior, enjoys bliss in heaven.

DOCUMENT 5

Source: *Recollections of the Customs of Cambodia*, a report written by Zhou Daguan, a Chinese member of an embassy sent to Khmer Cambodia by Kubilai Khan, 1297

In Cambodia, women attend to trade. Even a Chinese who arrives there and takes a woman will profit greatly from her trading abilities. They do not have permanent stores, but simply spread a piece of mat on the ground. Everyone has her own spot.

DOCUMENT 6

Source: *A Report on Gender Relations*, William of Rubruck, a Franciscan friar who visited the Mongols in 1250's on behalf of King Louis IX of France.

One woman will drive twenty or thirty wagons, since the terrain is level.... It is the women's task to drive the wagons, to load the dwellings on them and to unload again, to milk the cows, to make butter and grut [curds or cheese], and to dress the skins and stitch them together, which they do with a thread made from sinew.

DOCUMENT 7

Source: Neo-Confucian inspired sayings

- "Disorder is not sent down by Heaven, it is produced by women."
- "A woman's duty is not to control or take charge." "Women are to be led and to follow others."
- "A woman ruler is like a hen crowing."
- "Woman's greatest duty is to produce a son."
- "A woman should look on her husband as if he were Heaven itself, and never weary of thinking how she may yield to him."
- "The woman with no talent is the one who has merit." "Those who cannot be taught, cannot be instructed. These are women and eunuchs."

DOCUMENT 8

Source: Chang, middle-aged maidservant, born around the start of the 19th century

One day prior my mother told me: "You are now seven, just at the right age for binding.... Only with bound feet can you wear such beautiful shoes. Otherwise, you'll become a large-footed barbarian and everyone will laugh at and feel ashamed of you."

[Eventually] My feet were only three inches long, at the most. Relatives and friends praised them, little realizing the cisterns of tears and blood which they had caused. My husband was delighted with them....

DOCUMENT 9

Source: The Domostroi (which means "house order") attributed to a Russian Orthodox priest, Sil'vester, who lived in Moscow in 1500s

Husbands should instruct their wives lovingly and with due consideration. A wife should ask her husband every day about matters of piety, so she will know how to save her soul, please her husband, and structure her house well. She must obey her husband in everything. Whatever her husband orders, she must accept with love; she must fulfill his every command.

DOCUMENT 10

Source: Christine de Pizan (1363-c.1434), Europe's first professional female writer/poet, author of *The Treasure of the City of Ladies* or *The Book of the Three Virtues*

Now it is time for us to speak of the station in life of women married to artisans who live in cities and fine towns, like Paris, and elsewhere. All wives of artisans should be very painstaking and diligent if they wish to have the necessities of life. They should encourage their husbands or their workmen to get to work early in the morning and work until late, for mark our words, there is no trade so good that if you neglect your work you will not have difficulty putting bread on the table. And besides encouraging the others, the wife herself should be involved in the work to the extent that she knows all about it, so that she may know how to oversee his workers if her husband is absent, and to reprove them if they do not do well. She ought to oversee them to keep them from idleness, for through careless workers the master is sometimes ruined. And when customers come to her husband and try to drive a hard bargain, she ought to warn him solicitously to take care that he does not make a bad deal. She should advise him to be chary of giving too much credit if he does not know precisely where and to whom it is going, for in this way many come to poverty....

In addition, she ought to keep her husband's love as much as she can.... It is said that three things drive a man from his home: a quarrelsome wife, a smoking fireplace and a leaking roof.

Other Documents

DOCUMENT ?

Source: Dandin (600s), a renowned Sanskrit writer, *Tales of Ten Princes*

She served her husband indefatigably, as she would a god, and never neglected her household duties; and she won the loyalty of her servants by her great kindness. In the end her husband was so enslaved by her goodness that he put the whole household in her charge, and made her sole mistress of his life and person, and enjoyed the three aims of life- virtue, wealth, and love. So I maintain that virtuous wives make their lords happy and virtuous.

DOCUMENT ?

Source: Marco Polo describes the Mongols to Rustichello of Pisa, 1298

The men devote their time totally to hunting, hawking and warfare ... They are brave warriors, almost to the point of desperation, placing little value on their lives and exposing themselves ... to every sort of danger. It is the women who tend to their commercial concerns, buying and selling, and who tend to all the needs of their husbands and households ... Their women are unexcelled in the world so far as their chastity and decency of conduct are concerned, and also in regard to their love and devotion towards their husbands.

DOCUMENT ?

Source: Elderly anonymous author, "the Goodman of Paris", to his much younger wife, late 1300s

Indeed fair sister, certain services make a man love and want to return home to see his good wife, and keep away from others. Therefore I advise you to comfort your husband all the while, persevere and be at peace with him. Remember the rustic proverb that says there are three things that drive a Goodman from home: a leaking roof, smoking chimney, and a scolding woman.

DOCUMENT ?

Source: *Quran*, ca 600s CE

Their Lord responded to them: "I never fail to reward any worker among you for any work you do, be you male or female, you are equal to one another"

"As for those who lead a righteous life, male or female, while believing, they enter Paradise; without the slightest injustice"

"From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, -a determinate share."

"If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one ... to prevent you from doing injustice."

"O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful."

DOCUMENT ?

Source: Imam (teacher) Nawawi (1233-1278), *Gardens of the Righteous*, a digest on the *Six Authentic Compilations* of Hadiths (sayings or traditions of Muhammad)

The world and all things in it are valuable, but the most valuable thing in the world is a virtuous woman.

A woman may be married by four qualifications: one, on account of her money; another, on account of the nobility of her pedigree; another, on account of her beauty; a fourth, on account of her faith; therefore look out for religious women....

A Muslim can not obtain (after righteousness) anything better than a well-disposed, beautiful wife: such a wife as, when ordered by her husband to do anything, obeys; and if her husband look at her, is happy; and if her husband swear by her to do a thing, she does it to make his oath true; and if he be absent from her, she wishes him well in her own person by guarding herself from in chastity, and taketh care of his property.

Admonish your wives with kindness; for women were created out of a crooked rib of Adam, therefore if ye wish to straighten it, ye will break it; and if ye let it alone, it will be always crooked.

Every woman who dies, and her husband is pleased with her, shall enter into paradise.

Do not prevent your women from coming to the mosque; but their homes are better for them.

I have not left any calamity more hurtful to man than woman.

DOCUMENT ?

Source: a Qadi (judge)

some ... have said that a woman should leave her house on three occasions only: when she is conducted to the house of her bridegroom, on the deaths of her parents, and when she goes to her own grave.

DOCUMENT ?

Source: Sufi mystic referring to Allah

Until then I had been enamoured of her, but when I renounced my desire, she desired me for herself and loved me.

DOCUMENT ?

Source: Murasaki Shikibu (978-1015), author of *Tale of Genji*, a lady in waiting at the court of Second Empress Akiko during the Heian period

Lady Seishonagon. A very proud person. She values herself highly, and scatters her Chinese writings all about. Yet should we study her closely, we should find that she is still imperfect. She tries to be exceptional, but naturally persons of that sort give offense. She is piling up trouble for her future. One who is too richly gifted, who indulges too much in emotion, even when she ought to be reserved, and cannot turn aside from anything she is interested in, in spite of herself will lose self-control. How can such a vain and reckless person end her days happily?

DOCUMENT ?

Source: Yuan Ts'ai, *Precepts for Social Life* (1178), a government official and member of scholar-gentry

Women do not take part in extra-familial affairs. The reason is that worthy husbands and sons take care of everything for them, while unworthy ones can always find ways to hide their deeds from the women. For women, these are grave misfortunes, but what can they do? If husbands and sons could only remember that their wives and mothers are helpless and suddenly repent, would that not be best?

DOCUMENT ?

Source: Sayings inspired by Neo-Confucianism

"A woman ruler is like a hen crowing."

"A woman's duty is not to control or take charge." "Women are to be led and to follow others."

"We should not be too familiar with the lower orders or with women."

"The woman with no talent is the one who has merit."

"Disorder is not sent down by Heaven, it is produced by women."

"Those who cannot be taught, cannot be instructed. These are women and eunuchs."

"A man is honored for strength; a woman is beautiful on account of her gentleness."

"There are three unfilial acts: the greatest of these is the failure to produce sons." "Woman's greatest duty is to produce a son."

"A woman should look on her husband as if he were Heaven itself, and never weary of thinking how she may yield to him."

DOCUMENT ?

Source: Anna Comnena (1083-1148), Byzantine princess and historian, author of *Alexiad*, a description of the Byzantine noblewoman Anna Dalessena

My Grandmother had an exceptional grasp of public affairs, with a genius for organization and government; she was capable, in fact, of managing not only the Roman Empire, but every other Empire under the sun as well.

DOCUMENT ?

Source: Geoffrey Chaucer (1343-1400), author/poet, *The Canterbury Tales*, complaint of Wife of Bath

For take my word for it, there is no libel
On women that the clergy will not paint
Except when writing of a woman-saint
But never good of other women, though

DOCUMENT ?

Source: City charter of Magdeburg, North Germany, 1261

14. If a man dies leaving a wife, she shall have no share of his property except what is given her in court. If the man made no provision for her, her children must support her as long as she does not marry.

WOMEN IN THE EARLY MODERN AGE DBQ

Question: Using the documents below, examine how men viewed women, particularly female rulers, during the 1500s & 1600s.

DOCUMENT 1

Source: Martin Luther (1483-1546), Father of Protestantism/Protestant Reformation, *Table Talk*, after an argument with his wife, ex-nun Katherine von Bora

Female government has never done any good. God made Adam master over all creatures, to rule over all living things, but when Eve persuaded him that he was lord even over God she spoiled everything. We have you women to thank for that!

DOCUMENT 2

Source: John Knox, Protestant reformer, *The First Blast of the Trumpet Against the Monstrous Regiment of Women* (1558), an attack on the female rulers Mary I of Scotland and Mary I of England.

For who can denie but it is repugneth to nature, that the blind shall be appointed to leade and conduct such as do see? That the weake, the sicke and impotent persons shall norishe and kepe the hole and strong? And finallie, that the foolishe, madde and phrenetike shal governe the discrete and give counsel to such as be sober of mind. And such be al women, compared unto man in bearing of authoritie. For their sight in civile regiment is but blindness; their strength, weaknes; their counsel, foolishnes; and judgment, phrensie, if it be rightlie considered.

DOCUMENT 3

Source: Renee of Ferrara (1510-1574), daughter of King Louis XII of France

Had I had a beard I would have been king of France. I have been defrauded by that confounded Salic law.

DOCUMENT 4

Source: Roger Ascham, teacher of Elizabeth I (1533-1603), future ruler of England, at age 16

Her study of true religion and learning is most eager. Her mind has no womanly weakness, her perseverance is equal to that of a man....

DOCUMENT 5

Source: List of female rulers in Europe from 1450-1750

Isabella I (r 1474-1504), Queen of Spain
Elizabeth I (r 1558-1603), Queen of England
Christina (r 1632-1689), Queen of Sweden
Elizabeth (r 1741-1762), Empress of Russia
Maria Theresa (r 1740-1780), Empress of Austria
Catherine II the Great (r 1762-1796), Empress of Russia

DOCUMENT 6

Source: *Malleus Maleficarum* (Latin for "The Hammer Against Witches"), a treatise on written in 1486 by Heinrich Kramer and Jacob Sprenger, two inquisitors of the Catholic Church.

All wickedness is but little to the wickedness of a woman.... What else is woman but a foe to friendship, an unescapable punishment, a necessary evil, a natural temptation, a desirable calamity, domestic danger, a delectable detriment, an evil nature, painted with fair colours.... Women are by nature instruments of Satan - they are by nature carnal, a structural defect rooted in the original creation.

DOCUMENT 7

Marie de Gournay, intellectual and feminist, author of *The Equality of Men and Women* (1622)

Happy are you, reader, if you do not belong to this sex to which all good is forbidden, since to us liberty is proscribed ... so that the sole joy and sovereign virtue allowed us is to be ignorant, to play the dullard, and to serve.

DOCUMENT 8

Source: Sor Juana Inés de la Cruz (1648-1695), a nun and a self-taught scholar, poet, and author.

Hombres necios que acusáis
a la mujer sin razón,
sin ver que sois la ocasión
de lo mismo que culpáis.

Silly, you men- so very adept
at wrongly faulting womankind,
not seeing you're alone to blame
for faults you plant in woman's mind.

DOCUMENT 9

Ogier Ghiselin de Busbecq (1522-1590), European diplomat to the court of Suleiman in Istanbul for six years, *Turkish Letters*.

The Turks are the most careful people in the world of the modesty of their wives, and therefore keep them shut up at home and hide them away ... and so it is the universal practice to confine the women to the harem.

DOCUMENT 10

The **Sultanate of Women** (Turkish: *Kadınlar Sultanatı*) was the near 130-year period during the 16th and 17th centuries when the women of the Imperial Harem of the Ottoman Empire exerted extraordinary political influence. Many of the Sultans during this time were minors and it was their mothers, leaders of the Harem, who effectively ruled the Empire.

DOCUMENT 11

Source: Minhaju-s Siraj, Indian historian, writing about Raziya, daughter and heir of Sultan Iltutmish, who ruled the Sultanate of Delhi from 1236-1240.

Sultan Raziya was a great monarch. She was wise, just, and generous, a benefactor to her kingdom, a dispenser of justice, the protector of her subjects, and the leader of her armies. She was endowed with all the qualities befitting a king, but that she was not born of the right sex, and so in the estimation of men all these virtues were worthless.

DOCUMENT 12

Portuguese venturer, Duarte Barbosa, author of the *Book of Duarte Barbosa* (1518) an account of the lands bordering the Indian Ocean, describes the practice of sati or suttee in southern India.

In this kingdom of Narsyngua ... the women are bound by very ancient custom, when their husbands die, to burn themselves alive with their corpses which are also burnt. This they do to honor the husband. If such a woman is poor and of low estate, when her husband dies she goes with him to the burning ground, "where there is a great pit" in which a pile of wood burns. When the husband's body has been laid therein and begins to burn she throws herself of her own free will into the midst of the said fire, where both their bodies are reduced to ashes.

DOCUMENT 13

Source: Jahangir, Mughal emperor from 1605 to 1627, commenting on his wife.

Nur Jahan was wise enough to conduct the business of State.

DOCUMENT 14

Source: British Ambassador to India Sir Thomas Roe, *Medieval India under Mohammedan Rule 712 - 1764*, writing about Nur Jahan, wife of Jahangir, the Mughal emperor

He hath one Wife, or Queen, whom he esteems and favours above all other Women; and his whole Empire is govern'd at this day by her counsel.

DOCUMENT 15

Source: Mahabat Khan, a Mughal general who joined the rebellion by Shah Jahan against his father Jahangir.

Never has there been a king so subject to the will of his wife.

DOCUMENT 16

Source: Chinese verse

Why must the foot be bound?
To prevent barbarous running around!

DOCUMENT 17

Source: Kaibara Ekiken (1630-1714), Japanese Confucian scholar, wrote *Greater Learning for Women* in collaboration with Tokem, his wife.

"The only qualities that benefit a woman are gentle obedience, chastity, mercy, and quietness."

"From her earliest youth a girl should observe the line of demarcation separating women from men."

"It is the chief duty of a girl living in the parental house to practice filial piety towards her father and mother."

"The great lifelong duty of a woman is obedience.... When the husband issues instructions, the wife must never disobey them."

DOCUMENT 18

Source: From the writings of Bernardino de Sahagun, Spanish missionary, regarding Aztec women, mid-16th century

The good mature woman is candid. She is resolute, firm of heart, constant- not to be dismayed, brave like a man; vigorous, persevering, -not one to falter. She is long suffering; she accepts responsibility calmly-endures things like a man. She gives of herself. She goes in humility. She exerts herself.

WOMEN & THE DEMOCRATIC REVOLUTIONS

DBQ

Question: What were the desires of women in and how were women effected by the democratic revolutions that occurred in the 1600s & 1700s?

DOCUMENT 1

Source: Leveller movement during English Civil Wars, *Women's Petition* of May 1649 to Parliament

The Humble Petition of divers well-affected women of the Cities of London and Westminster, etc. Sheweth, that since we are assured of our creation in the image of God, and of an interest in Christ equal unto men, as also of a proportional share in the freedoms of this Commonwealth, we cannot but wonder and grieve that we should appear so despicable in your eyes, as to be thought unworthy to petition or represent our grievances to this honorable House.

Have we not an equal interest with the men of this Nation, in those liberties and securities contained in the Petition of Right, and the other good laws of the land? Are any of our lives, limbs, liberties or goods to be taken from us more than from men, but by due process of law and conviction of twelve sworn men of the neighborhood?

DOCUMENT 2

Source: Mary Astell, "the first English feminist," author of *A Serious Proposal to the Ladies*, 1694.

If absolute sovereignty be not necessary in a state, how comes it to be so in a family? ... If all men are born free, how is it that all women are born slaves?

DOCUMENT 3

Source: Daniel Defoe, English writer, author of [*On*] *The Education of Women*, 1719.

I have often thought of it as one of the most barbarous customs in the world, considering us as a civilized and a Christian country, that we deny the advantages of learning to women. We reproach the sex every day with folly and impertinence; while I am confident, had they the advantages of education equal to us, they would be guilty of less than ourselves.

DOCUMENT 4

Source: Mary Wollstonecraft, philosopher, author of *A Vindication of the Rights of Woman*, 1792.

Make women rational creatures, and free citizens, and they will quickly become good wives; that is- if men do not neglect the duties of husbands and fathers!

Let women share the rights and she will emulate [imitate] the virtues of men; for she must grow more perfect when emancipated.

DOCUMENT 5

Source: Letter from Abigail Adams to John Adams, signer of the *Declaration of Independence*, 1776

... in the new code of laws which I suppose it will be necessary for you to make, I desire you would remember the ladies, and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of the husbands. Remember all men would be tyrants if they could. If particular care and attention is not paid to the ladies we are determined to foment a rebellion and will not hold ourselves bound by any laws in which we have no voice or representation.

DOCUMENT 6

Source: Eyewitness accounts of the march of Parisian women to and from Versailles, 1789

... detachments of women coming up from every direction, armed with broomsticks, lances, pitchforks, swords, pistols, and muskets.

"We are bringing back the baker [King Louis XVI], the baker's wife [Marie Antoinette], and the baker's son [their son and heir]."

DOCUMENT 7

Source: Marquis Condorcet, French social philosopher, newspaper article *On the Admission of Women to the Rights of Citizenship*, 1790

... have they not violated the principle of equality of rights by quietly depriving half of mankind of the right to participate in the formation of the laws, by excluding women from the rights of citizenship?

DOCUMENT 8

Source: Olympe de Gouges, author of a *Declaration of the Rights of Women*, 1791. She went to the guillotine during the Reign of Terror, condemned as a traitor and denounced as an "unnatural" woman.

1. Woman is born free and remains equal to man in rights.
2. The purpose of all political association is the preservation of the natural and imprescriptible rights of woman and man
4. ... hence the exercise of the natural rights of woman has no other limits than those that the perpetual tyranny of man opposes to them ...
6. The law must be ... the same for everyone. All citizenesses and citizens, being equal in its eyes ...

Woman, wake up; the tocsin of reason is being heard throughout the whole universe; discover your rights. Oh, women, women! When will you cease to be blind? What advantage have you received from the Revolution? A more pronounced scorn, a more marked disdain. Regardless of what barriers confront you, it is in your power to free yourselves; you have only to want to...

DOCUMENT 9

Source: Jean Lanjuinais, deputy in National Convention, committee report on the question of citizenship, 1793.

It is true that the physique of women, their goal in life, and their position distance them from the exercise of a great number of political rights and duties. If the best and most just institutions are those most in conformity with nature, it is difficult to believe that women should be called to the exercise of political rights. It is impossible ... to think that ... men and women would gain anything good from it.

DOCUMENT 10

Source: Jean Amar, Committee of Public Safety, discussion of women's political clubs, 1793

Should women exercise political rights and get mixed up in the affairs of government? Are women capable of these required attentions and qualities? We can respond in general no.... In general women are hardly capable of lofty conceptions and serious cogitations.

DOCUMENT 11

Source: Elizabeth Cady Stanton and Lucretia Mott, *The Declaration of Sentiments*, Seneca Falls Conference, New York, 1848

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men- both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master- the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women- the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in church, as well as state, but a subordinate position, claiming apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation- in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

WOMEN IN THE INDUSTRIAL REVOLUTION DBQ

Question: What were the roles of women in and how were women effected by the Industrial Revolution?

DOCUMENT 1

Source: Sadler Commission, a parliamentary investigation of conditions in the textile factories in England, in 1832.

Elizabeth Bentley, called in; and Examined.

What time did you begin to work at a factory? *When I was six years old.*

At whose factory did you work? *Mr. Busk's.*

What kind of mill is it? *Flax-mill.*

What was your business in that mill? *I was a little doffer.*

What were your usual hours when you were not so thronged? *From 6 in the morning till 7 at night.*

What time was allowed for your meals? *Forty minutes at noon.*

Had you any time to get your breakfast or drinking? *No, we got it as we could.*

And when your work was bad, you had hardly any time to eat it at all? *No; we were obliged to leave it or take it home, and when we did not take it, the overlooker took it, and gave it to his pigs.*

Do you consider doffing a laborious employment? *Yes.*

Explain what it is you had to do? *When the frames are full, they have to stop the frames, and take the flyers off, and take the full bobbins off, and carry them to the roller; and then put empty ones on, and set the frame going again.*

Does that keep you constantly on your feet? *Yes, there are so many frames, and they run so quick.*

Your labour is very excessive? *Yes; you have not time for any thing.*

Suppose you flagged a little, or were too late, what would they do? *Strap us.*

Are they in the habit of strapping those who are last in doffing? *Yes.*

Constantly? *Yes.*

Girls as well as boys? *Yes.*

Have you ever been strapped? *Yes.*

Severely? *Yes.*

DOCUMENT 2

Source: Parliamentary Papers, 1842.

In England, exclusive of Wales, it is only in some of the colliery districts of Yorkshire and Lancashire that female Children of tender age and young and adult women are allowed to descend into the coal mines and regularly to perform the same kinds of underground work, and to work for the same number of hours, as boys and men; but in the East of Scotland their employment in the pits is general; and in South Wales it is not uncommon.

In great numbers of the coal pits in this district the men work in a state of perfect nakedness, and are in this state assisted in their labour by females of all ages, from girls of six years old to women of twenty-one, these females being themselves quite naked down to the waist.

"Girls," says the Sub-Commissioner [J. C. Symons], "regularly perform all the various offices of trapping, hurrying [Yorkshire terms for drawing the loaded coal corves], filling, riddling, tipping, and occasionally getting, just as they are performed by boys. One of the most disgusting sights I have ever seen was that of young females, dressed like boys in trousers, crawling on all fours, with belts round their waists and chains passing between their legs, at day pits...."

Betty Harris, age 37:

I was married at 23, and went into a colliery when I was married. I used to weave when about 12 years old; can neither read nor write. I work for Andrew Knowles, of Little Bolton (Lancs), and make sometimes 7s a week, sometimes not so much. I am a drawer, and work from 6 in the morning to 6 at night. Stop about an hour at noon to eat my dinner; have bread and butter for dinner; I get no drink. I have two children, but they are too young to work. I worked at drawing when I was in the family way. I know a woman who has gone home and washed herself, taken to her bed, delivered of a child, and gone to work again under the week.

I have a belt round my waist, and a chain passing between my legs, and I go on my hands and feet. The road is very steep, and we have to hold by a rope; and when there is no rope, by anything we can catch hold of. There are six women and about six boys and girls in the pit I work in; it is very hard work for a woman. The pit is very wet where I work, and the water comes over our clog-tops always, and I have seen it up to my thighs; it rains in at the roof terribly. My clothes are wet through almost all day long.

My cousin looks after my children in the day time. I am very tired when I get home at night; I fall asleep sometimes before I get washed. I am not so strong as I was, and cannot stand my work so well as I used to. I have drawn till I have bathe skin off me; the belt and chain is worse when we are in the family way. My feller (husband) has beaten me many a times for not being ready. I were not used to it at first, and he had little patience. I have known many a man beat his drawer. I have known men take liberties with the drawers, and some of the women have bastards.

DOCUMENT 3

Source: From autobiography of Harriet Hanson Robinson, a female factory worker from the age of ten in 1834 to 1848 in the textile Mills of Lowell, Massachusetts.

At the time the Lowell cotton mills were started the caste of the factory girl was the lowest among the employments of women. In England and in France, particularly, great injustice had been done to her real character. She was represented as subjected to influences that must destroy her purity and self-respect. In the eyes of her overseer she was but a brute, a slave, to be beaten, pinched and pushed about. It was to overcome this prejudice that such high wages had been offered to women that they might be induced to become mill girls, in spite of the opprobrium that still clung to this degrading occupation...

The early mill girls were of different ages. Some were not over ten years old; a few were in middle life, but the majority were between the ages of sixteen and twenty-five. The working hours of all the girls extended from five o'clock in the morning until seven in the evening, with one half-hour each, for breakfast and dinner. Those of the mill girls who had homes generally worked from eight to ten months in the year; the rest of the time was spent with parents or friends. Their life in the factory was made pleasant to them. In those days there was no need of advocating the doctrine of the proper relation between employer and employed. Help was too valuable to be ill-treated...

The most prevailing incentive to labor was to secure the means of education for some male member of the family. To make a gentleman of a brother or a son, to give him a college education, was the dominant thought in the minds of a great many of the better class of mill girls.

It is well to digress here a little, and speak of the influence the possession of money had on the characters of some of these women. We can hardly realize what a change the cotton factory made in the status of the working women. Hitherto woman had always been a money saving rather than a money earning, member of the community. Her labor could command but small return. If she worked out as servant, or "help," her wages were from 50 cents to \$1.00 a week; or, if she went from house to house by the day to spin and weave, or do tailoress work, she could get but 75 cents a week and her meals. As teacher, her services were not in demand, and the arts, the professions, and even the trades and industries, were nearly all closed to her.

DOCUMENT 4

Source: *A Treatise on Domestic Economy, For the Use of Young Ladies at Home, and At School*, Miss Catherine E. Beecher, Boston: 1842.

There are people in Europe, who, confounding together the different characteristics of the sexes, would make of man and woman beings not only equal, but alike....

The Americans have applied to the sexes the great principle of political economy, which governs the manufacturing of our age, by carefully dividing the duties of man from those of woman, in order that the great work of Society may be the better carried on.

In no country has such constant care been taken, as in America, to trace two clearly distinct lines of action for the two sexes, and to make them keep pace one with the other, but in two pathways which are always different. American women never manage the outward concerns of the family, or conduct a business, or take a part in political life; nor are they, on the other hand, ever compelled to perform the rough labor or the fields, or to make any of those laborious exertions, which demand the exertion of physical strength. No families are so poor, as to form an exception to this rule.

If, on the one hand, an American woman cannot escape from the quiet circle of domestic employments, on the other hand, she is never forced to go beyond it.

As for myself, I do not hesitate to avow, that, although the women of the United States are confined within the narrow circle of domestic life, and their situation is, in some respects, one of extreme dependence, I have nowhere seen women occupying a loftier position; and if I were asked ... to what the singular prosperity and growing strength of that people [American people] ought mainly to be attributed, I should reply, - to the superiority of their women.

But the part to be enacted by American women, in this great moral enterprise, is the point to which special attention should here be directed.

It is equally conceded, that the formation of the moral and intellectual character of the young is committed mainly to the female hand. The mother forms the character of the future man; the sister bends the fibres that are hereafter to be the forest tree; the wife sways the heart, whose energies may turn for good or for evil the destinies of a nation. Let the women of a country be made virtuous and intelligent, and the men will certainly be the same. The proper education of a man decides the welfare of an individual; but educate a woman, and the interests of a whole family are secured.

The woman, who is rearing a family of children; the woman, woman who labors in the schoolroom; the woman, who, in her retired chamber, earns, with her needle, the mite, which contributes to the intellectual and moral elevation of her Country; even the humble domestic, whose example and influence may be moulding did forming young minds, while her faithful services sustain a prosperous domestic state; - each and all may be animated by the consciousness that they are agents in accomplishing the greatest work that ever was committed to human responsibility.

DOCUMENT 5

Source: "Women As Civilizers," American moral tract, 1837, anonymously authored probably by a man

As a sister, she soothes the troubled heart, chastens and tempers the wild daring of the hurt mind restless with disappointed pride or fired with ambition. As a mistress [unmarried woman], she inspires the nobler sentiment of purer love, and the sober purpose of conquering himself for virtue's sake. As a wife, she consoles him in grief, animates him with hope in despair, restrains him in prosperity, cheers him in poverty and trouble, swells the pulsations of his throbbing breast that beats for honorable distinction, and rewards his toils with the undivided homage of a grateful heart. In the important and endearing character of mother, she watches and directs the various impulses of unfledged genius, instills into the tender and susceptible mind the quickening seeds of virtue, fits us to brave dangers in time of peril, and consecrates to truth and virtue the best affections of our nature.

DOCUMENT 6

Source: Factory women from the densely populated manufacturing districts of Lancashire writing about the Factory Bill which sought to remove women and children from the factories.

... most of us belonging to that class of females who earn their bread either directly or indirectly by manufacturers, we have looked with no little anxiety for your opinion on the Factory Bill...

You are for doing away with our services in manufacturing altogether. So much the better, if you had pointed out any other more eligible and practical employment for the surplus female labour, that will want other channels for a subsistence ... the thousands of women who are employed in manufactories, who have no legitimate claim of any male relative for employment or support, and who have, ..., been early thrown on their own resources for a livelihood, what is to become of them?

In this neighborhood, hand-loom has been almost totally superseded by power-loom weaving, and no considerable number of females, who must depend on their own exertions, ..., have been forced, of necessity, into the manufactories, from their total inability to earn a livelihood at home.

It is a lamentable fact, that, in these parts of the country, there is scarcely any other mode of employment for female industry, if we except servitude and dressmaking.

DOCUMENT 7

Source: Margaretta Greg, 1853.

She must not work for profit, or in any occupation that money can command, lest she invade the rights of the working classes, who live by their labour. Men in want of employment have pressed their way into nearly all the shopping and retail businesses that in my early years were managed in whole, or in part, by women. The conventional barrier that pronounced it ungentle to be behind a counter, or serving the public in any mercantile capacity, is greatly extended. The same in the household economy. Servants must be up to their offices, which is very well; but ladies, dismissed from the dairy, the confectionary, the store room, the still room, the poultry yard, the kitchen garden, and the orchard have hardly yet found themselves a sphere equally useful and important in the pursuit of trade and art to which to apply their too abundant leisure.

WOMEN & THE WORLD WARS DBQ

Question: What were the roles of women in and how were women effected by World War I and II?

DOCUMENT 1

Source: Vera Brittain, *Testament of Youth*, describing her experience as a as a Voluntary Aid Detachment nurse at a field hospital in France close to the fighting during WWI.

Nearly all the prisoners bore their dreadful dressings with stoical fortitude, and one or two waited phlegmatically for death. A doomed twenty-year-old boy, beautiful as the young Hyacinth in spite of the flush on his concave cheeks and the restless, agonized biting of his lips, asked me one evening in a courteous whisper how long he had to wait before he died. It was not very long; the screens were round his bed by the next afternoon.

Although this almost unbearable stoicism seemed to be an understood discipline which the men imposed upon themselves, the ward atmosphere was anything but peaceful. The cries of the many delirious patients combined with the ravings of the five or six that we always had coming round from an anesthetic to turn the hut into pandemonium; cries of "Schwester!" and "Kamerad!" sounded all day.

DOCUMENT 2

Source: British poster, World War I



DOCUMENT 3

Source: Christable Pankhurst, *Unshackled*, daughter of Emmeline Pankhurst, one of the founders of the British suffragette movement.

War was the only course for our country to take. This was national militancy. As Suffragettes we could not be pacifists at any price. Mother and I declared support of our country. We declared an armistice with the Government and suspended militancy for the duration of the war. We offered our service to the country and called upon all members to do likewise...

DOCUMENT 4

Source: *Punch Magazine*, June 1916.

It is quite impossible to keep pace with all the new incarnations of women in war-time - bus-conductress, ticket-collector, lift-girl, club waitress, post-woman, bank clerk, motor-driver, farm-labourer, guide, munition maker. There is nothing new in the function of ministering angel: the myriad nurses in hospital here or abroad are only carrying out, though in greater numbers than ever before, what has always been woman's mission. But whenever he sees one of these new citizens, or hears fresh stories of their address and ability, Mr. Punch is proud and delighted. Perhaps in the past, even in the present, he may have been, or even still is, a little given to chaff Englishwomen for some of their foibles, and even their aspirations. But he never doubted now splendid they were at heart; he never for a moment supposed they would be anything but ready and keen when the hour of need struck.

DOCUMENT 5

Source: British print depicting *munitionettes* or *Tommy's sister* during WWI.



DOCUMENT 6

Source: British poster, World War I.



DOCUMENT 7

Source: Photo of Lyudmila Mikhailovna Pavlichenko, a Red Army sniper during WWII credited with 309 kills. Recipient of Order of Lenin and Hero of the Soviet Union.



DOCUMENT 8

Source: Hildegard von Waldenburg, excerpt from her autobiography, *Ja, ja Mein Kind*, describing Allied bombing raids over Berlin.

In the beginning the bombers came only once a night. But later on twice. You would hear the warning over the radio. They came mostly over Hannover Braunschweig and their target was nearly always Berlin. They arrived in small and also in very large formations. Sometimes the whole sky was covered. All came grouped in such a perfect order like flying for a parade. You could hear the horrid frightening deep growling of their motors because they flew very low. First came the advance troop flyers. They had to set the targets. These marks looked like beautiful lighted Christmas trees. But when you saw them over your house you knew that all the coming bombers would aim in this direction. But you never had time to run away. Only enough to reach your basement shelter and to hope that it was built strong enough.

There we were sitting now each evening for hours. When the bombs were hitting close, the floor would tremble and bounce under us. Later on they came with the big Luftminen, which would destroy many buildings at once to bury countless people alive, where it was quite certain that you would not get out.

DOCUMENT 9

Source: John Rabe, a German businessman in the Chinese city of Nanking describing the "Rape of Nanking," after its capture by the Japanese in 1937.

Groups of 3 to 10 marauding soldiers would begin by traveling through the city and robbing whatever there was to steal. They would continue by raping the women and girls and killing anything and anyone that offered any resistance, attempted to run away from them or simply happened to be in the wrong place at the wrong time. There were girls under the age of 8 and women over the age of 70 who were raped and then, in the most brutal way possible, knocked down and beat up.

DOCUMENT 10

Source: Joanna Bourke, currently a Professor of History at the University of London.

Even more traumatic [than losing jobs] was the painful process of readjusting to the return of loved ones from the battlefields. Hundred of thousands of men returned from the war injured in some way. Women bore a large part of the burden of caring for these men. Even worse, women lost their fathers, husbands, lovers, brothers, and sons. For these women, life would never be the same.



DOCUMENT 11

Source: Poster entitled *We Can Do It!* by artist J. Howard Miller for Westinghouse (1942)
Song entitled "Rosie the Riveter" by Redd Evans and John Jacob Loeb (1943)



All the day long,
Whether rain or shine,
She's a part of the assembly line.
She's making history,
Working for victory,
Rosie the Riveter.
Keeps a sharp lookout for sabotage,
Sitting up there on the fuselage.
That little girl will do more than a male will do.

DOCUMENT 12

Source: Numbers of women serving with the American military in World War II.

Army	(WAC- Women's Army Corps)	140,000
	(WASP- Women Airforce Service Pilots)	1,000
Navy	(WAVES- Women Accepted for Volunteer Emergency Service)	100,000
Marines	(Women's Reserve)	23,000
Coast Guard	(SPARS)	13,000
Army and Navy Nurse Corps		74,000

COMMUNIST REVOLUTIONS' IMPACT ON WOMEN'S ROLES DBQ

My Max Score

Question: Based on the following documents, analyze the effect on the traditional roles played by women brought about by the twentieth-century communist revolutions in Russia and China.

Historical Background: The communist revolutions in Russia in 1917 and China (1946-1949) occurred in societies that had very limited roles

DOCUMENT 1

Source: The Situation of Chinese Women, Information Office of the State Council of the People's Republic of China, June 1994, Beijing

In semi-colonial and semi-feudal old China, women were for a long time kept at the bottom of society. It was not until the first half of this century that the Chinese Communist Party led the Chinese people to wage a great and profound national democratic revolution on this ancient land. At the same time, a large-scale women's emancipation movement was launched, resulting in the historic liberation of Chinese women that won worldwide attention.

DOCUMENT 2

Source: The Situation of Chinese Women, Information Office of the State Council of the People's Republic of China, June 1994, Beijing

The Marriage Law of the People's Republic of China, promulgated in 1950, was the first statute enacted by New China. It clearly declared the abolition of the feudal marriage system characterized by arranged and forced marriage, male superiority and female inferiority, and disregard for the interests of children. Implementation of the new system was marked by freedom for both men and women in marriage, monogamy, sexual equality and protection of the legitimate rights of women and children. This signified a profound revolution in the patterns of wedded and family life that had prevailed for several thousand years in Chinese society.

DOCUMENT 3

Source: Constitution of the People's Republic of China, 1982

Article 48. Women in the People's Republic of China enjoy equal rights with men in all spheres of life, political, economic, cultural and social, and family life. The state protects the rights and interests of women, applies the principle of equal pay for equal work for men and women alike and trains and selects cadres from among women.

DOCUMENT 4

Source: "On Widening the Scope of Women's Work in the Agricultural Co-operative Movement," Mao Tse-tung, Founder and Premier of the People's Republic of China, 1955

Enable every woman who can work to take her place on the labor front, under the principle of equal pay for equal work. This should be done as quickly as possible.

DOCUMENT 5

Source: Theses on Communist Morality in the Sphere of Marital Relations, 1921, by Alexandra Kollontai, Russian noble who defied her family and joined the Bolshevik Party, leader of the woman's branch of the Communist Party

There are two grounds on which, in the interests of the workers' collective, the relationships between the sexes ought to be the subject to legislative regulations: A. the health and hygiene of the nation and the race, and B. the increase or decrease of the population required by the national economic collective. In the period of the dictatorship of the proletariat, the regulation of relationships enters a new phase. Instead of laws and the threat of legal proceedings, the workers' collective must rely on agitational and educational influences, and on social measures to improve the relationships between the sexes and to guarantee the health of the children born from these relationships.

DOCUMENT 6

Soviet Factory Workers, 1930s

DOCUMENT 7

Source: Protection of Women and Children in Soviet Russia, 1932, by Alice Withrow Field, sociologist

Both the maternity clinics and the Museums of Mother and Child hold regular meetings for pregnant women where they and their husbands are given general instruction in the biological processes of pregnancy and their practical applications to everyday life. In case the employment of a pregnant woman would endanger the life of her child she is released from it when she presents a disability card signed by her doctor. In any event she is not allowed to go to work for about two months preceding and two more months succeeding the giving of birth. Her release from work because of her pregnancy does not involve any financial hardship for she continues to receive her regular wages and is always allowed to go back to work as soon as her doctor gives her a bill of good health. In case of a miscarriage, the woman is given careful treatment and ample time to recuperate in order that such an accident may be avoided in the future.

DOCUMENT 8

Source: U.N. Deliberations on Draft Convention on the Political Rights of Women, Eleanor Roosevelt, U.S. representative to the United Nations, 1953

I have been glad to hear that Soviet women hold many public offices and participate widely in public life. I have been glad to note this year that the Soviet Union, the Ukraine, and Byelorussia have included women on their delegations to the General Assembly. There have been very few women on these delegations in the past- in fact, I do not recall any since the first General Assembly in 1946. I hope that this convention may lead to greater participation by women in the true organs of power in the Soviet Union, such as the Presidium and the Secretariat of the Central Committee of the Communist Party, in which I understand no women are now included. The experience women have achieved in the more formal and subsidiary bodies throughout the Soviet Union should entitle them to recognition also in bodies which determine the major policies of their Government.

The Soviet Union has brought in a number of amendments, and I want also to discuss these briefly. I understand those on the first three articles of the convention are similar to those presented in sessions of the Commission on the Status of Women and in the Economic Council. Both the Commission and the Council rejected the changes and additions in these proposals on the ground that they are unnecessary in so simple a convention as this one. I would like to point out, however, that the language proposed by the Soviet Union, presumably to assure application of this convention "without discrimination," is in fact very discriminatory, because it enumerates only a few grounds and omits others. The most notable omission is in regard to political opinion. The Soviet amendment also omits the phrase "without discrimination of any kind," which might otherwise cover "political opinion." It seems to me that in a convention on political rights, if you are going to provide any guaranties against discrimination, the most important one would be freedom for all types of political opinion. But, as I said before, the intent of this convention to apply to all women is entirely clear, and we believe any such additional clause would be confusing and might in fact have the result- as the Soviet proposal does- of limiting its effect.

DOCUMENT 9

Source: The Soviet Code on Marriage and Divorce, the Family, and Guardianship, decrees of The All-Russian Central Executive Committee, November 19, 1926

Rights and Duties of Husband and Wife

7. On registering a marriage the contracting parties may declare it to be their wish to have a common surname, either that of the husband or of the wife, or to retain their ante-nuptial surnames....
9. Both husband and wife enjoy full liberty in the choice of their respective trades and occupations. The manner in which their joint household is conducted is determined by the mutual agreement of the two contracting parties. A change of residence by either husband or wife does not oblige the other marriage partner to follow [the] former.

DOCUMENT 10

Source: The Soviet Family Law of 8 July 1944

Section 1, Article 3

To establish state assistance to single (unmarried) mothers for support and upbringing of children born after the publication of the present Decree, in the following amounts:

100 rubles monthly for	1 child
150 rubles monthly for	2 children
200 rubles monthly for	3 or more children

State assistance to unmarried mothers is paid until the children reach 12 years of age.

WOMEN IN COMMUNIST REVOLUTIONS DBQ

Kaplan's

Question: Analyze the changing roles of women during communist revolutionary periods.

Historical Background: The Bolsheviks gained power in Russia in 1917, forming the Soviet Union. The Soviet Union, and specifically the Communist Party, remained in power until its collapse in 1991. In China, Mao Zedong and his Chinese Communist Party seized power in 1949. The Communist Party controls China up through the modern period.

DOCUMENT 1

Source: V.I. Lenin, leader of the Bolsheviks and instigator of Communist Revolution in Russia, from articles in the official Soviet newspaper *Pravda*, 1920

It is essential that women workers take a greater part in the elections. The Soviet government was the first and only government in the world to abolish completely all the old, bourgeois, infamous laws which placed women in an inferior position compared with men and which granted privileges to men, as, for instance, in the sphere of marriage laws or in the sphere of legal attitude to children. The Soviet government was the first and only government in the world which, as a government of the toilers, abolished all the privileges connected with property, which men retained in the family laws of all bourgeois republics, even the most democratic.

The proletariat cannot achieve complete freedom, unless it achieve complete freedom for women.

DOCUMENT 2

Source: Emma Goldman, an American anarchist deported to Russia in 1920, from her memoirs *My Disillusionment in Russia*, 1923

... the rations were distributed at the Commissary, but one had to fetch them himself. One day, while waiting my turn in the long line, a peasant girl came in and asked for vinegar. 'Vinegar, who is it calls for such a luxury?' cried several women. It appeared that the girl was Zinoviev's servant. She spoke of him as her master, who worked very hard and was surely entitled to something extra. At once a storm of indignation broke loose. 'Master! is that what we made the Revolution for, or was it to do away with masters? Zinoviev is no more than we, and he is not entitled to more.'

DOCUMENT 3

Source: Krupskaya, V.I. Lenin's wife and a leader within the Bolshevik Party, preface to Lenin's *Emancipation of Women*, 1933

We in Russia no longer have the base, mean and infamous denial of rights to women or inequality of the sexes, that disgusting survival of feudalism and medievalism which is being renovated by the avaricious bourgeoisie ... in every other country in the world without exception.

DOCUMENT 4

Source: Grigory Shegl, teacher at the Moscow Art Institute and artist, Official government poster 1931



Say goodbye to kitchen slavery!
Let the new life begin!

DOCUMENT 5

Source: Florence Ayscough, a Canadian sinologist who studied in Shanghai in the 1920s and 30s, quotations reflecting traditional and modern Chinese women, from her book *Chinese Women: Yesterday and Today*, 1937

TRADITIONAL WOMEN

To be unassuming, to yield; to be respectful, to revere, to think first of other people afterwards of herself, if she performs a kind of action, to make no mention thereof, if she commits a find, to make no denial; to endure reproach, treasure reproof, to behave with veneration and right fear; such demeanor is described as exemplify humility and adaptability....

MODERN WOMEN

'You'd better think it over and choose some other job. Driving tractors is no work for a slip of a girl like you.' 'Let me take the entrance examination anyway,' I said. 'If I fail, I shall have nothing more to say.' I passed the examination. In the six years that followed I achieved my ambition of becoming a tractor driver, worked for a while as instructor to a women's tractor-drivers team, and became the vice-director of the Shuangchiao State Farm near Peking. That is still my work today.

DOCUMENT 6

Source: Mao Zedong, Chairman of the Chinese Communist Party, excerpts from *The Selected Quotations of Mao Zedong* (known as the *Little Red Book*)

A. On Coalition Government, 24 April 1945

Protect the interests of the youth, women, and children- provide assistance to young students who cannot afford to continue their studies, help the youth and women to organize in order to participate on an equal footing in all work useful to the war effort and to social progress, ensure freedom of marriage and equality as between men and women, and give young people and children a useful education....

B. Introductory Note to Women Have Gone to the Labour Front, 1955

In order to build a great socialist society it is of utmost important to arouse the broad masses of women to join in productive activity. Men and women must receive equal pay for equal work in production. Genuine equality between the sexes can only be realized in the process of the socialist transformation of society as a whole.

DOCUMENT 7

Source: Poster used by the Chinese Communist Party, 1965



Become a red seedling-
Strike root, flower, and bear seeds in the places
the motherhood needs it most

DOCUMENT 8

Source: Shao Dangdi, Chinese grandmother and insurance agent, comments quoted in the American magazine *The New Republic*, March 2004

After Liberation, women were made very equal.... The government promoted women's equality, but also it was necessary for family survival: you couldn't live on a single income. Now, you can.... Work units were required to maintain a rough gender balance in all departments and at all levels.... Now the workplace is so competitive. There are too many educated young people vying for too few positions, so employers pick the men first.

DOCUMENT 9

Source: Article in the official Chinese government's magazine *Women of China*, September 2004

Career women, a modern meaning in its earliest usage, referred to female workers in the spinning, filature, and tobacco production industries. As more women received educations and the women's liberation movement shook the last part of the 19th century, female teaching school graduates were able to become primary school teachers or nursery governesses. Women also became medical practitioners. In the 1920s and 1930s, women could become teachers, library workers, editors and/or translators, accountants, lawyers, clerks, writers, actresses, shop assistants, operators, typists, stenographers, and post employees. All those positions required education and skills.

DECOLONIZATION & WOMEN'S RIGHTS DBQ

Acorn Book

Question: Based on the following documents, analyze the opportunities and barriers that nationalist movements posed concerning women's rights in the twentieth century.

Historical Background: The rise of nationalist movements and the modern nation-state has affected women's political and economic participation and social freedoms.

DOCUMENT 1

Source: Manmohini Zutshi Saghal, participant in the Indian struggle for independence, *An Indian Freedom Fighter Recalls Her Life*, 1994.

In March 1922 Gandhi was arrested and sentenced to six years of imprisonment. He was released on January 12, 1924, before the expiration of his term. This earlier noncooperation movement was confined largely to men and was less extensive than the satyagraha [literally "truth-force," referring to the nonviolent resistance approach developed by Gandhi] movement of 1930-32. Women were expected to participate in processions and attend all Congress meetings, however, so with mother and my two older sisters, Chandra and Janak, I used to join all such functions. I would like my readers to visualize the restricted life women led, even in a province as progressive as the Punjab. Women hardly ever ventured beyond the four walls of their homes, except to visit relatives or to attend a religious festival. My mother's aunt always wore a shawl over her sari when she went visiting. I suppose that could be considered as a sort of Hindu burqa [cloak worn by secluded women] although her face was left uncovered. In that atmosphere, for the women to leave their homes and walk in a procession was a big step forward.

The present footwear, chappals [sandals], had just come into fashion, and women unused to walking any distance in a disciplined manner found it extremely difficult to walk in their chappals. The chappals would come off as the women walked in procession. They could not pause to put them on again and usually continued walking barefoot in the procession. Mother had two Congress volunteers walk behind the women. Their job was to pick up any odd chappal left behind, put it in a cloth bag, and bring it to the office of the District Congress Committee at Pari Mahal, where the procession usually terminated. The women would reclaim their footwear and then go home. This was the training period. Later, these women would come into their own and storm the citadels of the mighty British Empire.

DOCUMENT 2

Source: Song Qingling, widow of Sun YiXian (Sun Yat-sen), magazine article, 1942.

Women have not only worked but fought. I know personally of an instance in which the female population of a village in the Hainan Island fought off a small Japanese landing made when their menfolk were away. They had only farm implements to fight with, and many were killed, but the enemy force was compelled to reembark. Similar happenings must have occurred in a great many places throughout the country, unheralded and unknown. As for individual cases, there is a story in almost every district of some girl who, emulating Mu Lan [the fifth-century Chinese heroine who masqueraded as a male in order to take her ill father's place as a soldier on the frontier of old], changed into men's clothing and fought in the army.

The fighting record of our women does not permit us to believe that they will ever again allow themselves to be enslaved whether by a national enemy or by social reaction at home. Only an extension of democracy, including the rights of women, can bring real victory in this war. Such a victory, won by the united efforts of the people, will leave no room for any scheme of things other than democracy.

When the victory over aggression is achieved, Chinese women will stand with the women of all countries, as those who have suffered much more than even the men in the mad revel of fascism and war that has spread throughout the world, ready and willing to see that in the future all movement shall be forward, that the earth's present frightful testing-time shall be the last of its kind.

DOCUMENT 3

Source: Huda Shaarawi, Egyptian nationalist activist, leader of the Egyptian women's movement, speech at the Arab Feminist Conference, Cairo, 1944.

The woman, given by the Creator the right to vote for the successor to the prophet, is deprived of the right to vote for a deputy in a circuit or district election by a [male] being created by God. At the same time, this right is enjoyed by a man who might have less education and experience than the woman. And she is the mother who has given birth to the man and has raised him and guided him. The Sharia [Islamic law] gave her the right to education, to take part in the hijra [referring to the time of the Prophet Muhammad and his flight from Mecca to Medina], and to fight in the ranks of the warriors and has made her equal to the man in all rights and responsibilities, even in the crimes that either sex can commit. However, the man who alone distributes rights, has kept for himself the right to legislate and rule, generously turning over to his partner his own share of responsibilities and sanction without seeking her opinion about the decision. The woman today demands to regain her share of rights that have been taken away from her and gives back to the man the responsibilities and sanctions he has given her.

DOCUMENT 4

Source: Teodora Ignacia Gomes, a leading party member in the African party for the Independence of Guinea and Cape Verde, interviewed by the writer and journalist Stephanie Urdang, 1974.

If we construct a society without exploitation of man by man, then of course women will be free in that society. Our struggle for national liberation is one way of assuring the liberation of women because by doing the same work as men, or by doing work that ensures the liberation of our country, a woman will convince herself that she is able to do the same work as men. In the process, women will learn that they are able to do many things they could not have conceived of before. They will learn that in our party there are women in the highest level of leadership and that women are working in all different sectors of our lives. This is important because it convinces women that they have potential and shows men what that potential is.

DOCUMENT 5

Source: Marie-Aimee Helie-Lucas, participant in the Algerian War of Independence (1954-1962) waged against French colonial rule, paper presented to the International Symposium on Women and the Military System, Siunto Baths, Finland, 1987.

So much for Fanon's (Frantz Fanon, author of *The Wretched of the Earth* and other writings on the experience of the colonized] and others' myth of the Algerian woman liberated along with her country. These liberated women were in the kitchen, they were sewing clothes (or flags?), carrying parcels, typing. Nevertheless, since there was "no humble task in the revolution" we did not dispute the roles we had. It would have been mean to question the priority of liberating the country, since independence would surely bring an end to discrimination against women. What makes me angrier in retrospect is not women's confinement but the brainwashing that did not allow us young women even to think of questioning. What makes me angrier still is to witness the replication of this situation in other struggles for independence. It angers me to see women covering the misbehavior of their fellow men and hiding, in the name of national solidarity and identity, crimes which will be perpetuated after independence.

This is the real harm which comes with liberation struggles. The overall task of women during liberation is seen as symbolic. Faced with colonization the people have to build a national identity based on their own values, traditions, religion, language and culture. Women bear the heavy burden of safeguarding this threatened identity. And this burden exacts its price.

GENDER & THE CUBAN REVOLUTION DBQ

Acorn Book

Question: Using the following documents, analyze the effects of the Cuban Revolution on women's lives and gender relations in Cuba in the period from 1959 to 1990.

Historical Background: Cuban revolutionary Fidel Castro assumed power after overthrowing the dictatorship of Fulgencio Batista in January 1959. Castro then began a radical restructuring of Cuban society along socialist lines.

DOCUMENT 1

Source: Ofelia Dominguez Navarro, female Cuban socialist feminist, autobiography, reflecting on pre-revolutionary conditions, 1971.

A son was freed from paternal authority when he reached the age of majority, but both the mother and the daughters of the family had to tolerate that male authority as long as they lived with the father or the husband. Article 154 of the Spanish Civil Code states that the father exercises *patria potestad* [patriarchal power]. In spite of the military orders imposed by the United States occupiers in 1898-1902, the different laws passed by the Republic, and the new Constitution, the lower status of women, with the fluctuations imposed by time, remained in place. These conditions prevailed until 1959.

DOCUMENT 2

Source: Yolanda Ferrer, female politician, General Secretary of the Federation of Cuban Women, speech, 2003.

In 1960, the Ana Betancourt School for Peasant Women was created. Over a few years' time, 14,000 young women from the countryside, including the most remote areas, came to Havana to learn basic job skills. The program included sewing, reading, and writing, and basic health and hygiene such as eliminating body parasites and fixing teeth. On Mother's Day parents coming to Havana to visit their daughters attending the school could barely recognize them because of the changes in their skills, confidence, and health.

In addition, the Schools to Upgrade Skills for Domestic Workers gave women training in skills that would enable them to break out of household work. As a result, Black women, formerly domestic servants, were for the first time hired as bank workers, a job from which they had previously been excluded.

DOCUMENT 3

Source: Male Cuban revolutionary sympathizer, interview in Cuba with United States anthropologist, published in 1969.

I'm against women's liberation. Most of the older generation is also. The Revolution gave women a lot more freedom by giving them jobs, so now they don't depend so much on their husbands. I think that's not right. I expect my wife to stay home and look after the house. She has plenty to do here. She owes herself to me and the children.

DOCUMENT 4

Source: Genoveva Hernandez Diaz, age 17, teenage daughter of a Cuban revolutionary, interview in 1970.

Before the Revolution, women didn't have nearly as many opportunities as they do now. If they didn't sell themselves to some boss or some dictator, they didn't have a chance. The only other opportunity was to be a servant, scrubbing floors or taking in laundry. But now women are independent, free. A woman can work in the daytime, and if she wants to study, she can go to night school. Who ever studied before the Revolution? What money did they have to study with? What facilities for study were there?

There are a lot of older women who think women's liberation is terrible because women go around in the street like men and do men's work. But when they were young they sat in a chair all day doing embroidery or playing the piano or taking classes on this and that subject or stuffing themselves with food while waiting for their sweethearts to come and visit them. Those women never learned anything useful to themselves or to the Revolution. They regard liberation as a kind of hell. I, on the contrary, think it's a good thing because now women are equal to men.

DOCUMENT 5

Source: Fidel Castro, Cuban president, speech to the Federation of Cuban Women, 1974.

There continues to be a certain discrimination against women. It is very real, and the Revolution is fighting it. It undoubtedly will be a long struggle. Women's full equality does not yet exist.

DOCUMENT 6

Source: Alina Fernandez in her memoir *Castro's Daughter: An Exile's Memoir of Cuba*, published in the United States, 1997.

In 1978, I asked for maternity leave [from medical school] and received instead a resolution whereby I had been expelled for having abandoned my field of study.

Motherhood and ration books are irreconcilable enemies. My infant daughter didn't even have a mattress when I got home, because I couldn't get one at the hardware store without a hospital certificate stating that she had been born alive. Our monthly ration of laundry soap was not enough for the inexhaustible pile of dirty diapers; nor was the fifteen yards of absorbent fabric enough to make the number of diapers needed.

There had been no water at home since the minister of transportation had a swimming pool built in his garden a few blocks down. And bananas, pumpkins, and taro roots, the traditional baby foods, existed only in our memory.

DOCUMENT 7

Source: Cuban mother, interviewed by a United States journalist in Cuba, 1980.

Now, in Cuba, there is a Family Code* that guarantees the equal rights of women in their homes. Everything is not different in a single day, but it has made a difference for us all. The day-care centers also help us develop our careers. My daughters are students in the public schools. The little one goes to a day school. My older daughter is a student at a five-day-a-week boarding school in the countryside.

* Adopted by the Cuban government in 1975

DOCUMENT 8

Source: Data collected by the United Nations and other international organizations from 1953 to 1982.

DEVELOPMENT INDICATORS FOR SELECTED LATIN AMERICAN NATIONS

Year	1953				1982			
	Illiteracy		*EAP		Illiteracy		EAP	
Country	Male	Female	Male	Female	Male	Female	Male	Female
Costa Rica	21%	22%	58%	9%	7%	7%	54%	21%
Cuba	26%	21%	57%	12%	4%	4%	54%	31%
Dominican Republic	56%	58%	65%	12%	32%	31%	48%	20%

*EAP = Economically Active Population (income-earning population)

DOCUMENT 9

Source: Communist Party of Cuba, 1975-1986

FEMALE PARTICIPATION IN POLITICS IN CUBA 1975-1986 (in percent)

Time Period	1975-1976	1984-1986
Communist Party members	13	22
Communist Party, local leaders	3	24
Communist Party, national leaders	6	13
Young Communists, members	29	41
Young Communists, local leaders	22	48
Young Communists, national leaders	10	20

DOCUMENT 10

Source: Vilma Espin, female scientist, president of the Federation of Cuban Women and longtime member of the Cuban Communist Party's Central Committee, speech, 1989.

It cannot be denied that women have successfully burst into the economic life of our country. At present, 39 percent of the total labor force in the civil state economy is female, compared to 25 percent in 1974, and in some areas, like the city of Havana, the figure is 45 percent.

However, we have not yet seen the same progress on men's participation in the sphere of family life, in the fulfillment of their responsibilities as fathers and co-participants in the establishment and development of the family. Spouses with the same degree of work commitments do not yet shoulder an equal burden.

In many working families, women still bear the full responsibility for the education and formation of their children, as well as the organization of the household and household chores. This gives rise to the extremely unfair "double work shift" that exhausts women.

WOMEN'S RIGHTS DBQ

Question: Throughout history and across cultures, women have fought for different rights and various causes. Using the following documents, discuss the barriers women have worked to overcome to win more equal treatment in society. Consider the goals, methods, and effectiveness of such campaigns. What barriers (cultural, social, economic) have women had to overcome? How have the causes taken up by women changed over the years? How have they remained the same?

DOCUMENT 1

Source: Anna Manning Comfort, *The Public* 2, 1899

Home Burdens of Uncle Sam

"Take up the white man's burden"-

The Negro, once our slave!

Boast lightly of his freedom,

This problem still is grave.

We scoff and shoot and lynch him,

And yet, because he's black,

We shove him out of office

And crowd him off the track.

"Take up the white man's burden"-

Yes, one of them is sex.

Enslaved are your brave women,

No ballot, while you tax!

Your labors and your conflicts,

Columbia's daughters share,

Yet still denied the franchise,

Quick give! be just! deal fair!

DOCUMENT 2

Source: From the Women's Charter, adopted at the Founding Conference of the Federation of South African Women, Johannesburg, 1954.

This organization is formed for the purpose of uniting women in common action for the removal of all political, legal, economic and social disabilities. We shall strive for women to obtain:

1. The right to vote and to be elected to all State bodies, without restriction or discrimination.
2. The right to full opportunities for employment with equal pay and possibilities of promotion in all spheres of work.
3. Equal rights with men in relation to property, marriage and children, and for the removal of all laws and customs that deny women such equal rights.
4. For the development of every child through free compulsory education for all; for the protection of mother and child through maternity homes, welfare clinics, creches and nursery schools, in countryside and towns; through proper homes for all, and through the provision of water, light, transport, sanitation, and other amenities of modern civilization.
5. For the removal of all laws that restrict free movement, that prevent or hinder the right of free association and activity in democratic organizations, and the right to participate in the work of these organizations.
6. To build and strengthen women's sections in the National Liberatory movements, the organization of women in trade unions, and through the peoples' varied organization.
7. To cooperate with all other organizations that have similar aims in South Africa and well as throughout the world.
8. To strive for permanent peace throughout the world.

DOCUMENT 3

Source: Livy, a Roman Historian, wrote the following description of the women's demonstration supporting the repeal of the Oppian Law, 195 B.C.E.

The matrons, whom neither counsel nor shame nor their husbands' orders could keep at home, blockaded every street in the city and every entrance to the Forum. As the men came down to the Forum, the matrons besought them to let them, too, have back the luxuries they had enjoyed before, giving as their reason that the republic was thriving and that everyone's private wealth was increasing with every day. This crowd of women was growing daily, for now they were even gathering from the towns and villages. Before long they dared go up and solicit consuls, praetors and other magistrates.

When the speeches for and against the law had been made, a considerably larger crowd of women poured forth in public the next day; as a single body they besieged the doors of the tribunes, who were vetoing their colleagues' motion, and they did not stop until the tribunes took back their veto. After that there was no doubt that all the tribes would repeal the law.

DOCUMENT 4

Source: Ban Zhao, leading female Confucian and imperial historian under Emperor Han Hedi, from *Lessons for a Woman*, an instructional manual in feminine behavior, c. 100 C.E.

Whenever the mother-in-law says, "Do not do that," and if what she says is right, unquestionably the daughter-in-law obeys. Whenever the mother-in-law says, "Do that," even if what she says is wrong, still the daughter-in-law submits unflinchingly to the command. Let a woman act not contrary to the wishes and the opinions of the parents-in-law about right and wrong; let her not dispute with them what is straight and what is crooked. Such docility may be called obedience which sacrifices personal opinion. "A Pattern for Women" says: "If a daughter-in-law who follows the wishes of her parents-in-law is like an echo and shadow, how could she not be praised?"

DOCUMENT 5

Source: *The Plight of Women's Work in the Early Industrial Revolution in England and Wales*, evidence taken by Children's Employment Commission, 1841.

Miss - has been for several years in the dress-making business. The common hours of business are from 8 a.m. 'til 11. p.m. in the winters; in the summer from 6 or half past 6 a.m. 'til 12 at night. During the fashionable season, that is from April 'til the later end of July, it frequently happens that the ordinary hours are greatly exceeded; if there is a drawing room or grand fete, or mourning to be made, it often happens that the work goes on for 20 hours out of the 24, occasionally all night.... The general result of the long hours and sedentary occupation is to impair seriously and very frequently to destroy the health of the young women. The digestion especially suffers, and also the lungs: pain to the side is very common, and the hands and feet die away from want of circulation and exercise.

Miss - is sure that there are some thousands of young women employed in the business in London and in the country. If one vacancy were to occur now there would be 20 applicants for it. Thinks that no men could endure the work enforced from the dress-makers.

DOCUMENT 6

Source: Aung San Suu Kyi, Nobel Prize Laureate, excerpts from keynote address at APC Conference, 1995

For millennia women have dedicated themselves almost exclusively to the task of nurturing, protecting and caring for the young and old, striving for the conditions of peace that favor life as a whole. To this can be added the fact that, to the best of my knowledge, no war was ever started by women. But it is women and children who have always suffered most in situations of conflict. Now that we are gaining control of the primary historical role imposed on us of sustaining life in the context of the home and family, it is time to apply in the arena of the world the wisdom and experience thus gained in activities of peace over so many thousands of years. The education and empowerment of women throughout the world cannot fail to result in a more caring, tolerant, just and peaceful life for all.

DOCUMENT 7

Source: Raja Rammohan Roy, *A Second Conference Between an Advocate for, and an Opponent of the Practice of Burning Widows Alive*, 1820.

Advocate:

I alluded ... to the real reason for our anxiety to persuade widows to follow their husbands, and for our endeavors to burn them pressed down with ropes: viz., that women are by nature of inferior understanding, without resolution, unworthy of trust, subject to passions, And void of virtuous knowledge; they, according to the precepts of the Sastra, are not allowed to marry again after the demise of their husbands, and consequently despair at once of all worldly pleasure; hence it is evident, that death to these unfortunate widows is preferable to existence; for the great difficulty which a widow may experience by living a purely ascetic life, as prescribed by the Sastras, is obvious; may bring disgrace upon her paternal and maternal relations, and those that may be connected with her husband. Under these circumstances, we instruct them from their early life in the idea of the beatitude of their relations, both by birth and marriage, and their reputation in this world. From this many of them, on the death of their husbands, become desirous of accompanying them; but to remove every chance of their trying to escape from the blazing fire, in the burning them we first tie them down to the pile.