

**AP<sup>®</sup> UNITED STATES HISTORY**  
**2011 SCORING GUIDELINES (Form B)**

**Question 5**

Compare and contrast the women's rights movement of the 1840s–1860s with the women's rights movement of the 1960s–1980s.

**The 8–9 Essay**

- Contains a clear, well-developed thesis that compares and contrasts the women's rights movement of the 1840s–1860s with the women's rights movement of the 1960s–1980s.
- Develops the thesis with substantial and relevant historical information.
- Provides effective analysis of both movements; treatment of multiple parts may be somewhat uneven but does not detract from the overall quality of the comparison and contrast.
- May contain minor errors that do not detract from the quality of the essay.
- Is well organized and well written.

**The 5–7 Essay**

- Contains a partially developed thesis that compares and contrasts the women's rights movement of the 1840s–1860s with the women's rights movement of the 1960s–1980s.
- Supports the thesis with some relevant historical information.
- Provides some analysis of both movements; treatment of multiple parts may be uneven.
- May contain errors that do not seriously detract from the quality of the essay.
- Has acceptable organization and writing.

**The 2–4 Essay**

- Contains an unfocused or limited thesis that compares and contrasts the women's rights movement of the 1840s–1860s with the women's rights movement of the 1960s–1980s, or one that simply paraphrases the question.
- Provides minimal relevant information or lists facts with little or no application to the question.
- May address the question only partially, with limited or no analysis.
- May have major errors.
- May be poorly organized and/or written.

**The 0–1 Essay**

- Lacks a thesis or simply restates the question.
- Demonstrates an incompetent or inappropriate response.
- Has numerous errors.
- Is organized and/or written so poorly that it inhibits understanding.

**The — Essay**

- Is completely off topic or blank.

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**Question 5 (continued)**

**Information Sheet**

Comparison

Some ways in which the two eras of the women’s rights movement are comparable:

1. Civil rights foundation: For both movements the issue of civil rights for African Americans was one of the principal catalysts for moral reform and the rights of women. For the 19th-century movement it was abolitionism; for the later 20th century it was the civil rights movement. In both cases African American civil rights activism provided the gateway to increased consciousness and activism for women’s rights.
2. Middle-class leadership and movement participation: For both movements the leadership and overall movement participation was a middle-class experience. In both cases poor women did not have the time or resources to participate, nor did they find their identity with the reform movement.
3. Successful in effecting change: Both movements were effective in arguing for and enlarging women’s roles and in bringing about tangible change in United States society.

Contrast

Some ways in which the two eras of the women’s rights movement differ from one another:

1. Citizenship and voting rights versus individual fulfillment: Proponents of the earlier movement anchored themselves in the argument of morality and citizenship. It was a positive association that women were equally moral as men and deserving of recognition as equal in civil matters, with focus on the franchise. Getting the vote was the focal point for citizenship. Because of the passage of the 19th Amendment, the later movement did not focus on the vote as a marker of equality as a citizen. Instead it emphasized equal opportunity in economic and social areas and individual freedom.
2. Domestic sphere: The ideas of the women’s sphere, a culture of domesticity, and true womanhood are part of the middle-class foundation for women’s activism. This was a positive element for the earlier movement. In contrast, by the late 20th century these elements were considered part of the problem and were criticized and rejected by many if not most in the movement. For the early movement the two spheres defined how women could be equal to men. For the later movement the two spheres were considered responsible for keeping women less than equal to men.
3. Reproductive rights: For the early movement, abortion was legal and widely used but then broadly banned by 1860. For the later movement, abortion was illegal and not so widely used but then legalized by the Supreme Court’s 1973 decision in *Roe v. Wade*. The earlier movement saw abortion change from a legal to an illegal practice. The later one saw abortion change from an illegal to a legal practice.

**Women’s Rights Movement: 1840–1860**

Background

In early America, the working women of Lowell, Massachusetts, described themselves as “daughters of freemen,” thus edging toward defining a status for women as free and holders of natural rights.

In the early 19th century, owing to the widely present rule of coverture, married women were denied rights to own and manage property, to form contracts, to sue and be sued, and to exercise legal control over children. In addition, women were prohibited from voting or holding public office and denied access to higher education and the professions. Married women had no legal identity apart from their husbands. Divorced women could not gain custody of their children.

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However, by the 1840s a new conception of women was evolving. The revolutionary experience generated a form of national identity for women, that of the republican mother, which emphasized that women should provide cultural companionship and raise virtuous, responsible children with republican virtues, striving for education and independence of thought. The market revolution of the 1830s then added the doctrine of separate spheres. The reality of the new dynamic of work and trade was an increasing division between the working lives of men and women. In the separate spheres, as work moved away from home, men went out to work in the world, and women remained in their sphere at home. Here they became the civilizers and guardians of domestic culture and republican morality. Within the home women fulfilled what historians have called the “cult of domesticity” or the “cult of true womanhood.” These spheres and cultural identities became prominent in novels, magazines, paintings, and advice literature. An additional aspect of this change was an expanded definition of marriage from an obligation of society and economy to a cultural and nurturing experience of adults that defined positive roles for men and women within a home dedicated to moral, cultural, and educational endeavors. These characteristics were primarily limited to the emerging middle class — to women and families that were fortunate enough to accommodate two separate spheres of both a work life and a home life.

Activism

Early feminism first emerged within the abolitionist movement. In moral reform, women were men’s peers. The central act of moral suasion — personal conversion — was not limited to either gender. Addressing the domination and discrimination of slavery resulted in some women’s discovering a common purpose that drove them to make women’s rights a separate cause. Experience acquired in a range of reform activities provided invaluable skills for women to take up the cause of their own rights.

Actions and efforts raised consciousness of married women active in the reform movement. For middle-class women, who now had leisure time for reading, charitable activities, and socializing, a distinctly feminine subculture emphasizing “sisterhood” or “sorority” emerged.

Exercising their rights within their roles as moral peers of men, women engaged in a wide array of moral reform causes that extended beyond abolitionism to include such topics as prison reform, temperance, school reform, mental health reform, reform of women’s economic rights, and even suffrage.

Within the area of suffrage and electoral matters women found themselves quickly reduced to second-class status. In 1840 the refusal to seat female delegates from the United States at the World Anti-Slavery Convention in London transformed the discontent of women into a self-conscious movement. Two of the excluded delegates were Lucretia Mott and Elizabeth Cady Stanton.

Over the following decade women reformers were active in speaking publicly, writing essays and scholarly works, organizing reform societies, and confronting legal and political bodies to bring moral reform and expand the rights of women. In 1833 *The Advocate of Moral Reform* appeared as the first female-edited, written, and typeset publication in the United States. Sarah Grimké produced *Letters on Equality of the Sexes and the Condition of Women* in 1837, and Margaret Fuller authored the essay “Woman in the Nineteenth Century” in 1845. The movement reached its high point with the famous Seneca Falls convention in 1848.

Organized by Elizabeth Cady Stanton, Lucretia Mott, and Susan B. Anthony, nearly 300 men and women gathered at Seneca Falls, New York, over July 19 and 20. Elizabeth Cady Stanton drafted 11 resolutions and a Declaration of Sentiments, making the argument that women had a natural right to equality in all

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### Question 5 (continued)

spheres. The ninth resolution made the radical assertion that it was the duty of women to secure the right to vote.

Other reformers of the era included Lydia Maria Child, a writer, abolitionist, and moral reformer; Maria Stewart, a charismatic black Boston preacher who denounced racial and gender prejudice; Sarah and Angelina Grimké, sisters from South Carolina who moved to Philadelphia to support abolitionism; and Dorothea Dix of Boston, who argued for prison reform and better treatment of the mentally ill.

#### Outcome and Effect

Women's moral reform efforts were effective and had an impact. In addition to the broad effect of the abolition movement, which undermined the rationale for slavery, reformers successfully addressed state legislatures, saw penitentiaries created and health-care reforms enacted, published papers and books, and saw the reform of married women's economic rights via such legislation as the New York Married Women's Property Act. Most significant, the efforts made in the 1840s–1860s laid the foundation for further efforts at reform in the 19th and early 20th centuries.

#### Critics

Critics of the leading women reformers disparaged them for crossing outside the spheres and for taking up the roles of men. Clergy attacked the Grimké sisters for assuming masculine tones. Within the abolition movement, Arthur Tappan resigned as president of the American Anti-Slavery Society in 1840 over the group's support for women's suffrage and feminism. Women's rights figured centrally in the 1840 split of the American Anti-Slavery Society, in which opponents rejected the role of women activists and were concerned that they could embarrass the abolition movement.

Catherine Beecher, who authored the *Treatise on Domestic Economy* in 1841, argued that women should accept the limits of the women's sphere of marriage and home and not be tempted to overstep those bounds.

#### Childbearing/abortion

Some moral reformers were concerned about sexual excesses. Sylvester Graham was a well-known temperance lecturer who warned of sexual tensions and excess and advocated diet and physical restraint to ameliorate them. Part of his diet was a cracker that would later become known as the Graham cracker.

The birth rate fell from 1800 to 1860. Accompanying this decline was the expansion of abortion. Surgical abortions were widely used after 1830. One of every four pregnancies was aborted from 1840 to 1860. This rising rate prompted the first bans on the practice. By 1860, 20 of the 33 states had outlawed abortion.

### **Women's Rights Movement: 1960–1980**

#### Background

In the 1950s increasing numbers of women went to college and worked outside home but were not expected to pursue long-term careers. Instead they were expected to devote themselves to family and home. A double standard of sexual behavior prevailed. In her book *The Feminine Mystique*, Betty Friedan called the American home “a comfortable concentration camp.”

In 1960 an oral contraceptive — widely referred to as “the pill” — was approved for use. It had been introduced in 1957 as Enovid, a medication for menstrual disorders. However, despite the pill, by the

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1960s illegal abortions were common, and approximately 200 women a year died as result of the procedures.

Over the next 20 years the nature of the average family would change dramatically. In the 1950s more than 70 percent of American families with children had a father who worked and a mother who stayed home. By 1980 only 15 percent of families were configured that way.

#### Activism

Middle-class women in particular, influenced by the civil rights movement, begin to question their own second-class status. They initially did not challenge male sexism or careerism but wanted opportunities for women too. White, middle-class women in the political mainstream provided most of the national leadership and much of the constituency for the new feminism.

Betty Friedan's 1963 book *The Feminine Mystique* identified “the problem that has no name” as the frustration of educated middle-class wives and mothers who had subordinated their own aspirations to the needs of men. Three issues initially predominated: equal treatment at school and work, an equal rights amendment, and abortion rights.

#### Equal Treatment

The Presidential Commission on the Status of Women in 1961 led to the Equal Pay Act of 1963 and President John F. Kennedy's banning of sex discrimination in federal employment. In 1964, in congressional debates over Title VII of 1964 Civil Rights Act, conservatives added an amendment to include gender, hoping it would kill the bill, but the amendment and full bill passed. Although future National Organization for Women (NOW) founders Aileen Hernandez and Richard Graham fought hard as members of the Equal Employment Opportunity Commission (EEOC) to enforce Title VII's prohibition on sex discrimination, they were ultimately outnumbered 3–2, and the EEOC decided in September 1965 that sex segregation in job advertising was permissible. A month later, at a conference on Title VII and the EEOC, Dr. Pauli Murray — a law professor at Yale and a member of the President's Commission on the Status of Women — denounced the EEOC and its stance permitting segregated job advertising. Betty Friedan immediately contacted Dr. Murray, one of many historic link-ups that led to a reemergence of the feminist movement in the United States.

The National Organization for Women was founded in 1966. NOW membership grew from 300 in 1966 to 15,000 by 1970. NOW later sued the EEOC for not upholding Title VII of the 1964 Civil Rights Act and sued 1,300 corporations for gender discrimination.

At first NOW did not focus on issues inside the private sphere of the home. The shift to the view that, according to one slogan, “the personal is political” came from younger women who had been active in civil rights. One issue was labeling, and they adopted the title “Ms.” as an equal title with “Mr.,” which does not reveal one's marital status.

Younger feminists in 1967 and 1968 agreed with NOW's challenge to discrimination in the public sphere, but they focused even more on the personal politics of women's daily lives, on issues such as parenting, child care, housework, and abortion. Radical feminists Ti-Grace Atkinson and Susan Brownmiller attacked the family and home and denounced sexual intercourse with men as male domination.

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A variety of different trends emerged among feminists. Liberal feminists tended to focus on public issues and to work within the system. More radical elements of the women's liberation movement emphasized the notion that "sisterhood is powerful." These radical feminists blamed capitalism and men for discrimination against women. They rejected collaboration with men, insisting that women were superior and should create their own institutions. In 1968 militant feminists adopted "consciousness raising" as a recruitment device and a means of transforming women's perceptions of themselves and society. They saw sharing personal problems as a first step toward defining social problems and achieving political solutions.

#### ERA

In 1972 Congress passed the Equal Rights Amendment (ERA) and sent it to states for ratification. The ERA declares, "Equality of rights under the law shall not be denied or abridged by the United States or any State on account of sex." Ultimately 35 states ratified the ERA, but it fell three short of the needed 38 (three-quarters of the total). The same year Phyllis Schlafly organized a campaign called "Stop the ERA." This effort, and that of her later group, the Eagle Forum, succeeded in changing the debate about ERA from the goal of giving women equality to concerns about taking away their protections. Efforts to ratify the ERA continued until June 1982 when the window for ratification ran out without the necessary state support.

#### Abortion

The case known as *Roe v. Wade* involved a Texas law outlawing abortions. The litigants argued that individuals' "personal privacy zone" includes reproductive rights. The case was heard twice by the United States Supreme Court, once on December 13, 1971, then again on October 10, 1972. The Court rendered a 7–2 decision on January 22, 1973, which made a woman's right to choose an abortion legal. Despite many subsequent challenges by the "Right to Life" movement, the Supreme Court continued to support the basic right.

The public is divided over support for abortion rights. The issue partly involved the use of federal tax money. In 1978 Congress passed the Hyde Amendment, which prohibited the use of Medicaid funds for abortions, except when the life of the mother was at risk.

#### Overall Outcome and Effect

At the level of cities and states, the women's rights movement contributed to domestic violence reforms, homes for battered women, and improved treatment for rape victims. The movement also had a significant educational impact. Feminist bookstores and publishing companies, such as the Feminist Press, reached out to readers. By the early 1970s college activists were demanding women's studies programs and women's centers. Between 1970 and 1975 as many as 150 women's studies programs were established. By 1980 nearly 30,000 women's studies courses were being offered. In the 1970s no-fault divorce laws began in California. Day-care centers become commonplace. By 1983 women constituted half of the paid workforce, and during the decade of the 1980s the majority of the new jobs created were filled by women.

By 1970 women earned 41 percent of all BA degrees, compared with only 25 percent in 1950. Women working outside of home jumped from 20 million in 1960 to 60 million by 1990. Between 1970 and 2000 women's share of law degrees shot up from 5 percent to nearly 50 percent, and the proportion of medical degrees awarded to women increased from less than 10 percent to more than 35 percent. By 1980, 30 percent of participants in intercollegiate sports were women, compared with 15 percent a decade earlier.

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By the 1990s women held more than 10 percent of the seats in Congress and more than 20 percent of all state executive offices and state legislative seats. After 1992 there were a record 53 women in Congress. In 1981 President Reagan appointed Jeane Kirkpatrick as U.S. Representative to the United Nations and named Sandra Day O'Connor to the U.S. Supreme Court. In 1993 President Clinton appointed Janet Reno to be attorney general, and in 1997 Clinton named Madeleine Albright as secretary of state.

Reaction and Rejection

Many conservative organizations blamed the philosophy behind the ERA for destroying American values and the family. In 1970 Vice President Spiro Agnew asserted, “Three things have been difficult to tame. The ocean, fools, and women. We may soon be able to tame the ocean, but fools and women may take a little longer.” In 1982 Connie Marshner, a Republican activist, declared, “Feminists praise self-centeredness and call it liberation.” Some women experienced the path of Dorothy Burlage, a conservative southern Baptist woman at the University of Texas who was influenced by “liberal Christian existentialism.” Between 1962 and 1970 she first joined the Student Non-Violent Coordinating Committee (SNCC) and then the Students for Democratic Society (SDS) but then became disillusioned and quit.

The 1980s have come to be defined by many as the “postfeminist” era. One of the indicators of the conservative resurgence in the 1980s was its capture of the Republican Party’s position on women’s rights. For the first time in its history, the Republican Party took an explicitly antifeminist tone, opposing both the Equal Rights Amendment and a woman’s right to abortion.

**CHRONOLOGY: Women’s Rights Movement, 1840–1860s**

1792	Mary Wollstonecraft publishes <i>A Vindication of the Rights of Woman</i> .
1833–1834	Presbyterian Female Moral Reform Society formed in New York to counter prostitution.
1833	Publication of <i>The Advocate of Moral Reform</i> , the first major female-produced newspaper.
1836	Dorothea Dix visits England, meets British reformers.
1837	Mount Holyoke Female Seminary is founded in Massachusetts by Mary Lyon. It educated women to become teachers.
1837	Angelina Grimké becomes the first woman to address the Massachusetts Legislature.
1837	Catharine Beecher in <i>Essay on Slavery and Abolitionism</i> attacks female abolitionists for violating the bounds of “rectitude and propriety” and for unwomanly “ambition.”
1837	Sarah Grimké publishes <i>Letters on Equality of the Sexes and the Condition of Women</i> . Claims men and women are created equal.
1839–1844	Margaret Fuller organizes “Conversations,” seminars for women on Transcendentalism.
1840	American Anti-Slavery Society splits, in part of over women holding office in the organization. Under the leadership of William Lloyd Garrison, the Society supported women. The splitters formed the rival American and Foreign Anti-Slavery Society under Lewis Tappan.
1840	World Anti-Slavery Convention takes place in London. Elizabeth Cady Stanton attends.
1840	American Female Moral Reform Society founded.
1841	Dorothea Dix teaches Sunday school classes in East Cambridge jail near Boston. Investigated treatment of the mentally ill over 18 months. Presented findings to the Massachusetts Legislature.
1841	Catherine Beecher publishes <i>Treatise on Domestic Economy</i> , a standard housekeeping guide and description of the moral role of women.

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1841	Abolitionist Lydia Maria Child becomes editor of the <i>National Anti-Slavery Standard</i> , the weekly New York newspaper of the American Anti-Slavery Society.
1843	Dorothea Dix presents her “Memorial to the Massachusetts Legislature,” leading to the creation of a state asylum for the insane.
1843	Sojourner Truth (originally named Isabella Baumfree), a former slave in New York, publishes <i>The Narrative of Sojourner Truth</i> .
1845	Margaret Fuller publishes <i>Woman in the Nineteenth Century</i> .
1848	New York passes the first Married Women’s Property Act, granting women more rights to property after marriage.
1848	Women’s rights convention held at Seneca Falls, New York, July 19 and 20. Elizabeth Cady Stanton, Lucretia Mott, and Susan B. Anthony attend. Issued pathbreaking manifesto called the Declaration of Sentiments. It included 11 resolutions, calling for equal opportunities in education and work, equality before the law, the right to appear on public platforms, and the right to vote.
1849–1853	Amelia J. Bloomer publishes newspaper <i>The Lily</i> . Did not invent bloomers.
1851	Elizabeth Smith Miller (also known as Libby Miller), a temperance activist, popularizes a new outfit called bloomers.
1859	Harriet Wilson publishes <i>Our Nig, or Sketches from the Life of a Free Black, in a Two-Story White House, North</i> .
1860	New York Married Women’s Property Act allows a married woman to carry on any trade or business and perform any labor or services on her sole and separate account and keep earnings as her own. This was not the first such law but the most comprehensive to date.

**CHRONOLOGY: Women’s Rights Movement, 1960–1980**

1960	The pill becomes available as a contraceptive.
1961–1963	Presidential Commission on the Status of Women, initially chaired by Eleanor Roosevelt.
1963	Congress passes the Equal Pay Act proposed by the Presidential Commission on the Status of Women. It was signed into law by President John F. Kennedy.
1963	Kennedy issues an executive order banning sex discrimination in federal employment.
1963	Betty Friedan publishes <i>The Feminine Mystique</i> .
1964	Phyllis Schlafly publishes <i>A Choice, Not an Echo</i> .
1964	Civil Rights Act is passed, including Title VII, prohibiting discrimination in hiring and compensation on the basis of sex. EEOC did little to enforce this.
1965	Mary King and Casey Hayden raise women’s issues in SNCC, but the issues are rejected by most male activists.
1965	In <i>Griswold v. Connecticut</i> , the Supreme Court allows Planned Parenthood to distribute birth control devices, citing a constitutional right of privacy.
1966	Friedan and others found the National Organization for Women (NOW).
1967	NOW persuades President Lyndon Johnson to include women in affirmative action.
1967	Kathrine Switzer becomes the first woman to run in the Boston Marathon, against rules, under the name K. V. Switzer. Race officials tried to eject her.
1968	Radical women protest the Miss America pageant in New Jersey and crown a sheep Miss America. Organized by activist Robin Morgan.
1969	Princeton, Yale, and other colleges end all-male admissions.
1970	Shulamith Firestone publishes <i>The Dialectic of Sex</i> .
1970	NOW organizes the Women’s Strike for Peace and Equality on the 50th anniversary of the 19th Amendment (August 26).

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1971	Helen Reddy releases the song “I Am Woman.”
1971	<i>Our Bodies, Ourselves</i> is published.
1972	Title IX of the Higher Education Act is passed by Congress, requiring schools to give equal opportunities to women in admission, athletics, and other areas.
1972	ERA is passed by Congress, declaring, “Equality of rights under the law shall not be denied or abridged by the United States or any State on account of sex.” Thirty-five states ratify it.
1972	“Stop ERA” is organized.
1972	Gloria Steinem publishes the feminist magazine <i>Ms.</i>
1972	Women are allowed to run in the Boston Marathon.
1972	Eagle Forum is founded by Phyllis Schlafly to oppose ERA and the women’s movement.
1973	National Black Feminist Organization is founded.
1973	In <i>Roe v. Wade</i> the Supreme Court rules a Texas antiabortion law unconstitutional, as it violates the right to privacy provisions of the 9th and 14th Amendments. This decision voids existing restrictions on abortion.
1973	Marabel Morgan publishes <i>The Total Woman</i> , opposing feminism.
1973	9to5, an advocacy group for women workers, is founded.
1974	Congress outlaws sex discrimination in the granting of loans.
1974	Coalition of Labor Union Women is founded.
1975	Child Support Enforcement and Paternity Establishment Program is enacted by Congress.
1976	United States opens military academies to women.
1978	Hyde Amendment is passed, preventing use of federal funds for abortions.
1979	Court in <i>Bellotti v. Vaird</i> allows states to require minors to get parental consent for abortions.
1981	Reagan appoints Sandra Day O’Connor to be the first woman on the Supreme Court.
1981	Reagan appoints Jeane Kirkpatrick to be U.S. representative to the United Nations.
1982	Time runs out for states to ratify the ERA, and the amendment fails.
1983	In <i>City of Akron v. Akron Center for Reproductive Health</i> and <i>Planned Parenthood v. Ashcroft</i> , the Supreme Court upholds abortion rights.
1984	Retirement Equity Act strengthens women’s claims to their husbands’ pensions.
1984	Child Support Enforcement amendments are enacted by the federal government.
1992	In <i>Planned Parenthood v. Casey</i> the Supreme Court upholds abortion rights.

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5A  
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Mandatory 1	Part B — Circle one 2 or (3)	Part C — Circle one 4 or (5)
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Woman's rights has been an issue in US history since Abigail Adams pleaded her husband to "remember the ladies." Although in the 1960's, women gained the right to vote, the most passionate movements were in the 1840s ~~and~~ and the 1960's - 1980's. Although similar in championing woman to break out of the mold, the 1840s - 1860s were primarily concerned with suffrage and the 1960s - 1980s were primarily concerned with equality as a whole. Both were periods of feminism, several but with different goals.

The idea of what a woman was in early American Society was idealized by the image of "Republican mothers." Women were expected to stay at home and care for children. This idea was carried into the antebellum period and revitalized prior to 60s. Both feminism movement opposed this idea of the cult of domesticity. Throughout the 1840s - 60s, women were pushing to become more politically involved. They got involved with issues such as temperance and abolition. Frederick Douglass, a notable abolitionist was also a feminist and worked closely with some woman's rights leaders. United, woman helped push issues such as temperance to be noticed. Similarly, woman of the 60s pushed to encourage others to be more politically active. They discouraged the cult of domesticity and supported environmental acts and pro-

Circle the Section II question number you are answering on this page.

5A

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birth control acts. Both women during ~~these~~ time periods continued to push for greater participation in politics by females.

The 1840s - 1860s was a period of support for woman's suffrage. Although women who supported this normally came from middle to upper class homes, they were still passionate about this. Elizabeth Cady Stanton and Lucretia Mott created the Seneca Falls Convention. There, women from all over the US fought for equal voting rights and suffrage. It only became more fervent later when Blacks got the right to vote. Temperance was also another movement closely linked with suffrage. The Woman's Christian Temperance Association also fought to make life better for women by ensuring money gets to the home and not the pub. Women of the 1840s - 1860s were primarily concerned with political and domestic rights unlike their modern counterparts.

With the advent of feminism in the 1960s - 1980s, women were concerned more with equality. Women were still not being paid equally with men as well as cultural oppression. Women during this time spoke out by burning their bras (a symbol of male oppression) as well as advocating for the Equal Rights Amendment (ERA). This

Circle the Section II question number you are answering on this page.

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ensured that women would be treated and paid equally in the work place. Anti-Feminist groups and supporters such as Phyllis Schlafly opposed this, calling Feminists radicals who wanted men to be drafted. Unfortunately, Schlafly and others' discouragement was enough to have Congress veto the ERA. Another battle for equality was the Roe vs Wade case about abortion. This was a battle won, however, as the Supreme Court ruled that the government could not tell a woman what to do with her body. Equality was ~~the~~ <sup>the</sup> main concern for Feminists of the 1960s-80s.

Feminism revivals tended to happen when the cult of domesticity became prevalent. In response, the Feminist movements of the 1840s-1860s and the 1960s-1980s best exemplify this. Both oppose the conventional ideas of American society and women but each time period stood for a different cause. While women of the earlier were concerned with political rights, women of the modern era fought for equality throughout society. Despite different goals, both time periods of women did so passionately as well as ~~making~~ <sup>making</sup> ~~what~~ <sup>how</sup> women in society act and are treated today.

Circle the Section II question number you are answering on this page.

5B

Mandatory <b>1</b>	Part B — Circle one <b>2 or 3</b>	Part C — Circle one <b>4 or (5)</b>
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Ⓐ Women have come a long way in their struggle to be treated as equals next to their male counterparts. In the late 1700's Jane Austen wrote to her husband reminding him to "remember the ladies" but was ignored. This was the start of the women's movement in America and it continued through the 1800's. Although throughout US history, women have been fighting to receive suffrage for both sexes, the manner in which they conducted their protest differed because of the obstacles that ~~presented themselves~~ <sup>hindered them</sup>. The women of the 1800's had to work to achieve more than a motherhood status by voting and the women of the 60's worked to be recognized as equals while still maintaining their identity and independence of a woman.

Ⓑ When President Wilson ratified the 15th amendment allowing women it was a huge stepping stone for the rights of women everywhere. Before, women were seen as simply protectors of the home who were not dignified to hold labor jobs or participate in voting. Many women such as Susan B. Anthony and Sojourner Truth were offended and in Seneca Falls, NY demanded that they be treated as equals next to males. However, their movement was pushed aside as the Slavery issue took up more the national stage. Consequently, women rallied against slavery hoping maybe after they <sup>blacks</sup> had received their rights, women would too. However, the 15th amendment while it might have given the blacks the right to vote still restricted women. The women in the 1960's had already received the right to vote and so could achieve more on a political scale. The women putting up posters and setting up rallies in the 1800's were isolated and had to fight just to be recognized. In contrast, the women's rights movement of the 1900's took a new stand and manner of receiving acknowledgment that in fact all people

Circle the Section II question number you are answering on this page.

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are created equal, man or woman.

The 1960's were already a time of reform and tension before the women ushered in. Once again they were pushed aside as the Civil Rights Movement took form in the South. However, this time women did not allow themselves to be put on the back burner. They fought hard for the creation of more rights and created committees to gain recognition. Unlike the women of the 1800's, the 1960's women had been on the work force for over twenty years now. After the men went to ~~the~~ fight in WW2, they stepped out into the factories to fill the missing places.

They had actually experienced the joy of freedom and wanted to continue it. However as the 1950's rushed in, they had pressure from HUAC and other influences to stay home and be the cookie cut model wife and mother. Betty Friedan described this <sup>in her book</sup> "feminine mystique" as the problem with Romance. Women who conformed wanted to keep their identity to conform but had to keep up with the pressures of being a mother. Organizations such as NOW were formed to advocate for the equal rights of women in the workplace and in the court of law. They could do this through legislation such as the Equal Rights Amendment and the Civil Rights Act of 1957 because they had the voting power to carry it through. The women in the 1800's had to first work to be recognized as the government as constituents able to vote before they could push for legislation and acts.

Both movements knew and saw the unfairness in society as women were put on a lower rung than a man. The women in the 1960's advocated that yes we are women, but we deserve to be treated the same way.

The Women's Rights movement still continues today as

Circle the Section II question number you are answering on this page.

5B  
3.13

Mandatory <b>1</b>	Part B — Circle one <b>2 or 3</b>	Part C — Circle one <b>4 or (5)</b>
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women workers to be recognized as equals in the eyes of men. although their methods of protest and advocacy may have differed because of the difficulties they encountered, their workers recognized as important pieces of the puzzle for equal rights. and i can truly say that Jane Adams would be proud to say she was a woman who started it all.

Circle the Section II question number you are answering on this page.

5C

Mandatory <b>1</b>	Part B — Circle one <b>2 or 3</b>	Part C — Circle one <b>4 or 5</b>
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The movement ~~towards~~ for women's rights, ~~as was the~~ is ever changing. The most influential was the group of women during the 1840's - 1860's and 1960's - 1980's. They were both for the greater equality of women but had different methods.

During the 1840's through 1860's the women's rights movement ~~can~~ can be divided into two parts, the Protectionists and those for equal rights. The Protectionists wanted special protection ~~for~~ because they were women, reinforcing the idea that women were weak. While the equal rights group wanted equal rights in every way. The majority of women who participated were mostly upper class. They fought ~~down~~ towards ~~the~~ equal pay and the right to vote. They were mostly ignored by congress but they did accomplish the ~~right~~ right to vote for women.

In the 1960's through the 1980's the women's rights movement was much more aggressive and involved. They had the support of most classes, upper, middle and lower. They were for equal rights, and anti-sexism. They had protests, strikes, lawsuits, and unions.

Circle the Section II question number you are answering on this page.

5C

Mandatory <b>1</b>	Part B — Circle one <b>2 or 3</b>	Part C — Circle one <b>4 or 5</b>
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2 of 2

They helped establish equality from a legal standpoint as well as laws protecting ~~women~~ but not limiting women.

~~Both the women's groups were very influential in the struggle towards greater equality for women.~~

The women's <sup>rights</sup> ~~groups~~ groups from both 1840's-1860's and 1860's-1980's were very influential in the strive towards greater equality for ~~women~~ women. ~~They are who~~ They are who women have to thank for the rights ~~we have~~ we have today.

**AP<sup>®</sup> UNITED STATES HISTORY**  
**2011 SCORING COMMENTARY (Form B)**

**Question 5**

**Sample: 5A**

**Score: 8**

This is a well-organized and well-written essay that contains a clear and thoroughly developed thesis that compares and contrasts the women’s rights movement of the 1840–1860s with the women’s rights movement of the 1960–1980s. The thesis and analysis accurately contrast suffrage as the key goal for the first movement and equality as the goal of the second movement, while indicating that each shared an opposition to conventional social ideas. The thesis and analysis are supported with substantial relevant information that includes “republican mothers,” Elizabeth Cady Stanton and Lucretia Mott, Seneca Falls, the cult of domesticity, abolition and temperance, the Equal Rights Amendment, *Roe v. Wade*, equal pay, and Phyllis Schlafly. The essay’s inference with regard to the “Woman’s Christian Temperance Association” [*sic*] is a minor error that does not detract from its overall quality. The general level of analysis and information placed the essay in the highest category. Some additional supporting information and some expanded analysis would have earned this essay the top score.

**Sample: 5B**

**Score: 5**

This essay begins with a minor error (confusing Jane Addams with Abigail Adams) but recovers enough to present a limited thesis offering an inaccurate comparison and some accurate contrast between the two movements. There is some relevant information regarding the earlier movement (Susan B. Anthony, Sojourner Truth, and Seneca Falls), as well as some analysis, such as the explanation that the slavery issue pushed women’s rights aside and that the 15th Amendment (outside the time frame, so only marginally relevant) redressed issues for former slaves but not for women. There is more relevant information, contrast, and analysis in the discussion of the later movement, when women’s rights were not “put on the backburner.” An accumulation of minor errors that individually do not seriously detract (mistaken references to “Jane Adams” [*sic*] twice, “the Civil Rights Act of 1957,” and “pressure from HUAC” for women to stay home) nevertheless did hold the essay at the low end of its scoring category.

**Sample: 5C**

**Score: 2**

The thesis of this essay — that women in the 19th and late 20th centuries struggled for equality but used different methods — is presented at the end of the first paragraph. There is an incomplete attempt to develop this argument. The essay shows a flash of understanding regarding the relationship between social class and political activism among women in the respective periods encompassed by the question, but it fails to support its insights with any specific information. The essay is readable and reasonably organized, and it has no significant errors. Its merits, though modest, sufficed to place it in the 2–4 category.