



People's Democratic Republic of Algeria
Ministry of High Education and Scientific Research
Dr. MOULAY TAHAR University of SAIDA
Faculty of Letters, Languages and Arts
Department of Literature and English Language

The Status of Working Women in American Society during the 20th Century

Thesis submitted to the Department of English Language and Literature as a partial fulfilment of the requirements for the degree of *Master* in Literature and civilization.

Submitted by:

Miss. Benaissa Wafaa Nersine

Supervised by:

Dr. Bouguesmia Fatiha

Board of Examiners

Dr. N. Remil	President	University of Saida
Dr. F. BOUGUESMIA	Supervisor	University of Saida
Dr. R. Rouati	Examiner	University of Saida

Academic Year: 2022/2023

Dedication

I dedicate this humble work to my esteemed parents, my wonderful brothers Mahmoud and Abdelghani, and my lovely sisters Moufida&Kawter.

To my exceptional friends: Ikram, Hanaa, Sihem, Abdo, Rafik, Saraand Hiziya

Acknowledgments

My sincere thanks go to my supervisor Dr. FatihaBouguesmia who has done amazingefforts to help accomplish this work.

I would also like to thank the members of the committee, Dr. N. Remil and Dr. R. Rouati who have given their time to read and evaluate this humble work.

Likewise, I am deeply indebted to Dr. N.Ghounane and Mr. Ahmed.

Abstract

The study of American working women's status during the 20th century offers valuable insights into social, economic, and cultural changes, gender roles, labor dynamics, feminist movements, legal and policy changes, economic transformation, intersectionality, social progress, and remaining challenges. It helps understand the connections between women's workplace struggles and broader social and political movements advocating gender equality. Analyzing the experiences of working women helps identify areas where advancements have been successful and where challenges persisted and inform ongoing discussions about policies, corporate practices, and societal attitudes. It also sheds light on understanding the history of working women and provides valuable lessons for future generations, inspiring efforts to improve working conditions, equal pay, and opportunities for women in the workforce. Additionally, studying the status of American working women contributes to academic scholarship by generating knowledge that can be incorporated into various fields.

Keywords: American working women-Feminist Movements –Gender Roles-Economic-Transformation- Labor Dynamics.

<i>Table of Contents</i>	
Dedication	I
Acknowledgments	II
Abstract	III
List of Abbreviations	VI
General Introduction	1
<i>Chapter One: Gender Concepts in the Workplace</i>	
1.1. Introduction	4
1.2. Definition of Gender and Sex	4
1.3. Key Aspects of the Notion of Gender	6
1.3.1. Gender Identity	6
1.3.2. Gender Expression	7
1.3.3. Gender in Society	8
1.3.4. Gender Roles	9
1.3.5. Gender Equality Verses Gender Inequality	10
1.4. Gender Bias in the Workplace	12
1.5. Gender Discrimination in the Workplace	14
1.6. Gender-Based Violence against Women	16
1.7. Gender Stereotypes and their Impacts on Women	18
1.8. Conclusion	20
<i>Chapter Two: American Women`s Status during the 19th Century</i>	
2.1. Introduction	22
2.2. Historical Background of American Society during the 19 th Century	22
2.3. Image of Women in American Society during the 19 th Century	23
2.3.1. The State of Women in The colonial Era	23
2.3.2. Violence against Women	25
2.3.3. Marriage and Reproductive Rights	26
2.3.4. Women in Politics	29
2.3.5. Women and Economic Opportunities	30
2.4. Single Working Women`s Roles	33
2.5. Women`s Participation in the Civil War	35
2.6. Women`s Participation in the Reform Movements	40
2.7. Conclusion	43
<i>Chapter Three: American Women`s Roles and Achievements during the 20th Century</i>	
3.1. Introduction	45
3.2. Women`s Different Roles	45
3.2.1. Women as Scientists	45
3.2.2. Women as Teachers	48
3.2.3. Women as Writers	52
3.2.4. Women as Journalists	54
3.2.5. Women as Politicians	56
3.3. American Women's Participation in the Workforce	58

3.4. The Feminist Movement in the 20 th Century	63
3.5. The Status of Black Working Women in American Society	67
3.6. The Viewpoint of Transitional Man on Women	68
3.7. Conclusion	69
General Conclusion	71
References	74
Appendices	81

List of Abbreviations

AAUW	American Association of University Women
AERA	American Equal Rights Association
AWSA	American Women`s Suffrage Association
BPW	National Federation of Business and Professional
CEDAW	Convention on the Elimination of Discrimination against Women
ERA	Equal Rights Amendment
GBV	Gender- Based violence
MIT	Massachusetts Institute of Technology
NADW	National Association of Deans of Women
NEA	National Education Association
NWP	National Women`s Party
NWSA	National Women`s Suffrage Association
PBS	Public Broad Casting Service
SNCC	Student Nonviolent Coordinating Committee
STEM	Science, Technology, Engineering, and Mathematics
U.S	United States
WCTU	Women`s Christian Temperance Union
WHM	Women`s Health Movement
WWII	World War Two
YWCA	World Young Women`s Christian Association

General Introduction

General Introduction

Throughout history, the concept and the state of American working women have changed immensely in keeping with the ruling ideology of the time, and this caused several challenges to American women even though they survived against all the odds. American working women faced many obstacles, barriers, and problems in efforts just to become a vital number in society. Females working represented an essential part of the development of society and its role in supporting male leaders on the religious and political tasks in the community (that is, their husbands) by keeping house and rearing strong, moral children.

American working women in the 20th century played more active roles in American society. They struggled and fought for their rights and to establish their position in society in all fields after they were persecuted and deprived of their rights in the nineteenth century. This dissertation aims to study the status of women and how women's image was represented and depicted in American society. More specifically, American women's depiction in working throughout the 20th century.

Every one of us has his/her images of working women or certain perceptions of women that are correct or incorrect. However, the position of the American woman in the 20th century has reached a level of self-control and independence with several sacrifices in obtaining those rights. These rights need to be studied and analyzed; women were marginalized and dominated by men and got their rights only lately, such as the right to vote and work. From this point, one will wonder to which extent American working women in the 20th century obtained all their rights and how this image and status were changed and depicted.

In light of these insights, the present study aims to identify, investigate, and depict the status and roles of working women in the 20th century, to know the source of the changing position of American women, to understand their significance, and to know the legal status of women during the time. The main research questions for this work are:

1. Why do gender states in the workplace affect job satisfaction?
2. What were the primary roles and expectations for women in 19th-century American society?
3. What were the roles of American women in the 20th century?

4. To what extent did American women contribute to developing American society?

In this sense, the following research questions hypothesized:

1. Gender states in the workplace can impact job satisfaction due to the actuality of gender biases, stereotypes, and discrimination, which may result in unequal treatment, limited opportunities, and a lack of inclusivity.
2. Women's primary roles focused on domesticity, motherhood, and household maintenance, with limited opportunities for education, employment, and public involvement.
3. American women focused on the social and cultural aspects of American society and their experiences to present their identity and culture through their works as writers, scientists, politicians, and teachers.
4. Working women tried to find a way to prove themselves and their identity through creativity in various fields, especially in politics, education, and culture, to express their suffering from society during the 20th century.

To achieve the goals of this study, this work is divided into three chapters. The first chapter, which is entitled *Gender Concepts in the Workplace*, provides a theoretical background about the main definitions of the main concepts of gender and the influence of societal norms, causing discrimination, stereotypes, and violence against women.

The second chapter aims to study the status of American women during the nineteenth century and recapitulate the substantial corners. Also, this chapter explores women's struggles for equal rights, highlighting their gendered roles in society and their fight against societal injustices. It highlights the reform movement and demand for their rights in the late 19th century.

The final chapter examines American working women's roles in various fields during the 20th century, including science, art, literature, politics, economics, and journalism. It highlights their achievements despite facing societal attitudes and barriers, particularly for black women. Also, it aims to study American society's view of working women and the view of men.

Chapter One
Gender Concepts in the Workplace

1.1. Introduction

Gender is deeply ingrained in our institutions, actions, beliefs, and desires, making it seem natural. The study of gender is interesting because it challenges us to uncover the process of construction that creates our perception of it as natural and inevitable. Studying gender not as a given but as an accomplishment, not just as an individual but as a social phenomenon. Failure to recognize this challenge can result in reifying and supporting existing beliefs while promoting more reflective and informed thinking about gender.

1.2. Definition of Gender and Sex

Gender is a social and cultural construct that went beyond sex differences, encompassing roles, behaviors, expectations, and identities. Sex refers to an individual's biological characteristics, typically categorized as male or female based on reproductive organs, and genetic factors. Intersex individuals had variations in their anatomy. According to West and Zimmerman (as cited in Penelope & Sally, n.d., p.1), *"gender is not something we are born with or have, but rather something we do - something we act"* (Butler 1990, as cited in Penelope & Sally, n.d., p.1).

A young child considers enthusiastically following his father. He's doing all he can to stride and puff his chest. He can become a guy just like his father. Although his father did not appear to be strutting, the boy developed a personality that reflected what he admired in his adult male role model. A small child does the same thing when she puts on her mother's high heels, smears cosmetics on her face, and runs around the room. As these babies get older, they can hardly strut or chew. (Penelope & Sally, n.d., p.1)

Adults can hardly see the girl's swagger as cute as her slashing performance. And chances are if the boy tried to chop a little, he wouldn't teach cuteness at all. In other words, gender versions are available to everyone, but there are consequences - restrictions on who can freely portray certain people. This is where sex and gender intersect, as society tries to align behaviors with a physiologically based gender allocation. (Penelope & Sally, n.d., p.1)

Sex was a biological classification based mostly on reproductive capacity, whereas gender was a social elaboration of biological sex. Not unexpectedly, societal standards for

heterosexual pairing and the care of any offspring are intimately linked to gender. But that did not the case.

Gender was based on biological sex, but it exaggerated genetic differences and brought differences into realms where it was utterly unimportant. There was no natural reason why ladies should mince while men`s attitude or why women should wear red toenails while men did not. However, while they thought of sex as biological and gender as social, the divide did not always evident. Gender was commonly thought to be the outcome of nurture - both social and biological. (Penelope & Sally, n.d., p.2)

The clear distinction, however, failed because there was no one objective biological requirement for male or female sex. Sex was determined by a mix of morphological, endocrine, and chromosomal characteristics, and the selection of these parameters for sex assignment was highly subjective.

Much depends on societal views about what makes someone masculine or female. Thus, the biological categories of male and female, people's conception of themselves and others as male or female were ultimately social. Anne Fausto-Sterling (2000, p.3, as cited in Penelope & Sally, n.d., p.2) summarized the situation thus: It was a societal decision to designate someone as a male or a woman. One could use scientific facts to help him decide, but only our gender views - not science - can define our sex. Moreover, their assumptions about gender influence what knowledge scientists develop about sex in the first place. (Ibid)

Gender was the social attributes and privileges that come with being a man or a woman, and the relationships between men, women, and girls. Boys, as well as the relationships between men and women, these characteristics, opportunities, and interactions were socially formed and taught socialization processes. They are context/time-sensitive and adaptable. Gender dictated what was expected, permitted, and appreciated in a woman or man in a given environment. In most countries, women and men faced disparities and inequalities in terms of decision-making possibilities, duties allocated, activities conducted, and access to and control over resources. Gender was a component of the larger sociocultural milieu. Class, color, poverty level, ethnic group, and age were essential variables for sociocultural analysis. (Osagi gender mainstreaming, n.d., as cited in Gender Definitions and Mandates-OCHA, 2012)

1.3. Key Aspects of the Notion of Gender

Gender is a complicated and diverse concept that includes many different kinds of cultural, social, psychological, and biological variables. Here are some significant features of the concept of gender:

1.3.1. Gender Identity

Gender identity was in an assortment of ways. Kohlberg (1996) characterized it as the cognitive self-categorization of being a male or a young lady. Concurring with Fagot and Leinbach (1985, as cited in Burn, 2016, p.1), it was the idea of the self as male or female. Newman (2012, as cited in Burn, 2016) depicted it as a person's natural, mental, or social feeling of being male or female. Multidimensional Individuals' information of sex category enrolment, felt compatibility with one's sex gathered, sentiments of satisfaction with one's sex, sexual orientation centrality (the significance of sex relative to other characters), and favoring one's sex were cases of conceptions (Egan and Perry 2001; Tobin et al. 2010, as cited in Burn, 2016, p.1). Gender identity was partitioned from sexual introduction and may vary from a person's sex at birth.

According to social cognitive theorists, children learn fundamental gender categorizations as a result of social influences and observation, which act as antecedents to early gender identity (Bandura and Bussey, 2004, as cited in Burn, 2016). According to gender schema theory, after toddlers internalize cultural "gender lenses," gender becomes an organizing cognitive construct. Structure and the youngster were encouraged to create their gender identity by that framework (Bem, 1994). Most children identified as a "boy" or a "girl" by the age of three. By the middle of childhood, children had reasonably consistent ideas about how well they matched their gender category, how happy they were with their gender assignment, and how much they were expected to comply with gender norms (Egan and Perry, 2001, as cited in Burn, 2016). Most children grow up to identify with their natal (birth) gender, while some do not.

Gender identification is commonly accepted by feminist and queer activists and researchers to occur within a restricted and oppressive binary gender system in which man/male and woman/female are usually regarded to be the only available identity categories. These divisions are intended to be mutually exclusive, opposing, and men's attributes,

maleness, and masculinity were habitually more socially valued than women's qualities, femaleness, and femininity. Although gender identification and expression vary, about 17 out of every 1000 persons are intersex. The binary sex/gender system maintains cultural primacy in most civilizations (Fausto-Sterling, 2000, as cited in Burn, 2016).

Pathologizing non-traditional gender identities, concurring with human rights campaigners, damages the human right to health and includes a severe effect on other rights, such as the right to lodging, work, and instruction. Worldwide human rights settlements, such as the Yogyakarta Standards on the Application of Human Rights, the Universal Human Rights Law in Connection to Sexual Introduction and Gender Character (Walk, 2007, as cited in Burn, 2016, p.2) clarified states' human rights obligations concerning sexual introduction and sexual orientation personality. Organizations just like the Worldwide Cheerful and Lesbian Human Rights Commission, Absolution Worldwide, and Human Rights Observe report and campaign for gender-nonconforming people's human rights. A few nations have moreover executed legislation banning segregation based on gender identities. (Ibid)

1.3.2. Gender Expression

Gender expression is how an individual freely communicates or presents their sexual orientation. It can incorporate behaviour and outward appearances such as dress, hair, make-up, body language, and voice. A person's chosen title and pronoun were common ways of communicating gender. Others see a person's gender through these traits. (Gender identity and gender expression, n.d.). Gender expression does not necessarily represent a person's gender identity (the internal feeling of their own gender. (Summers, 2016; American Psychological Association, 2015, as cited in *Wikipedia*, 2023). Gender expression is distinct and distinct from sexual orientation and birth sex. (Gender, Gender Identity, and Gender Expression", 2020, as cited in *Wikipedia*, 2023). Behavior, dress, hair, cosmetics, voice, body language, and other aspects of one's external appearance can all be used to communicate one's gender identification. (Sexual Orientation and Gender Identity Definitions, 2021, as cited in *Wikipedia*, 2023), 2021, as cited in *Wikipedia*, 2023)

Gender expression may not necessarily correspond to gender identity. (Kirkup, 2018, as cited in *Wikipedia*, 2023). Gender non-conforming refers to a sort of gender expression that is regarded as unusual for a person's externally recognized gender.

Gender expression varies greatly between individuals and countries, and it does not necessarily correspond to established gender norms or expectations. (Lehavot; Molina; Simoni, 2012, as cited in Wikipedia, 2023). Some people may display their gender in ways that are commonly associated with men.

1.3.3. Gender in Society

Individual development has socially built and socioculturally affected gender. It varies from society to society and can be affected by ethnicity, historical background, family values, and religion. Gender was a structural feature of society, governing membership and causing prejudice and discrimination. Social class and race can influence gender identity and lead to unfavorable attitudes toward group members. The social construction of gender assumes that society, rather than biological differences, is the basis of gender identity. The expectations associated with being a boy or girl goes through different processes. Through the behavior of parents toward their children, their behavior and expectations of behavior, and the toys that children buy. (Murugan, n.d.)

These expectations shape gender-related behaviors and norms children learn through living and receiving messages. We see this in adults as well, where dress codes and expectations are specific to each gender. For example, women working in companies are expected to dress masculine to be successful and taken seriously. Collectively, social influences shape gender expectations and norms and shape gender-related behaviors and norms. ((Murugan, n.d.p.2, 3) Children learn their gender identity from a variety of sources, such as family, school, and nursery school. They learned their gender identity through play and interaction with other children and parents.

Childcare programs often provide a gender-enhancing environment where toys and roles influence future skills. Playing with blocks and puppets can teach spatial relationships and mathematical concepts, and dramatic role-play can be encouraging. Social influences have affected perceptions of gender identity and roles, leading to fears of embodying stereotypes and negative stereotypes.

The media exposed children to stereotypical models and male heroes on children's television programs, influencing gender identities. Cultural and religious beliefs also have a significant impact on gender identity, often leading to stereotypes and discrimination against

women. Institutionalized sexism refers to sexist attitudes held by the majority in societies where stereotypes and discrimination are prevalent. Society segregates members by gender and encourages inequality and manipulation. There are biological and anthropological differences, but we cannot draw conclusions or create stereotypes. Sexism has a negative impact and leads to stereotypes. (Murugan, n.d., p.4, 5)

1.3.4. Gender Roles

The concept of "gender roles" refers to the tasks assigned to men and women based on their perceived distinctions. Gender roles are socially defined, shift across time and space, and are impacted by social, cultural, and environmental aspects unique to a particular culture, community, or region.

Historical period, gender roles strive to establish limits in society between what is considered proper for women and men in both the public and private worlds. Such roles are viewed as 'normal' and internalized by girls and boys at a young age as a result of the gender models they acquire in their social surroundings. Individuals in most cultures are severely pressed to follow such patterns, not just by their families or communities, but also by their employers. (International Training Centre, Module on Gender, Poverty and Employment, 2008, p.1)

Both women and men play diverse roles in their lives, both in the productive sphere, which includes the production of consumer and trade goods and income-generating activities, and in the reproductive sphere, which includes jobs and activities related to the birth and care of children. Yet, in most communities, male productive activity is dominant, and reproductive, or domestic functions are secondary. Men's work is usually done outside the home so that duties can be performed sequentially rather than simultaneously. Males predominate in most countries. Actively participate in the political decision-making process. They hold seats in parliaments and legislatures and head more government bodies than women, giving them greater political power and influence over their communities. Additionally, they typically have greater economic power. They run medium and large commercial companies and earn more than women at all professional levels. Men's contributions to household activities are often limited to activities that require financial support. (International Training Centre, Module on Gender, Poverty and Employment, 2008, p.1)

Women frequently have to juggle several tasks due to their tendency to fulfil different roles within the reproductive and productive realms. Women are frequently described as having a triple role. One of its most important roles is a productive role. Women often engage in paid labor or income-generating activities; they often miss out on access to, control over, and benefits from resources. Also, the domestic role of reproduction encompasses all tasks required for human existence. Examples include birthing, caring for home, teaching children, preparing meals, cleaning clothing, and cultivating or foraging for food for household use. Mothers and non-mothers can also be distinguished. And a community management function this word refers to actions often performed by women - as an extension of their reproductive role - for the benefit of the community, such as the provision and upkeep of scarce common consumption resources such as water. (Ibid)

Hence, education and health care this is largely unpaid and voluntary employment. Men tend to do more visible and socially valuable community management tasks (for example, administration of local justice). (International Training Centre, Module on Gender, Poverty and Employment, 2008, p.1)

Women's reproductive and community leadership roles are often regarded as "natural". Since they do not earn money, they usually do not stand out at the national level, but in practice, the same responsibilities constitute their professional profile. For example, if the mother or female relatives are responsible, Children do not receive wages during working hours, rather professional "supervisors" are paid for the same work and included in economic statistics. The specialization of domestic labor, in turn, leads to a concentration of women in specific categories (nurses, household help, etc.) and reinforces the notion that women have a 'natural' aptitude for domestic work. (International Training Centre, Module on Gender, Poverty and Employment, 2008, p,2)

1.3.5. Gender Equality Verses Gender Inequality

Gender equality implies that men, women, girls, and boys have equal rights, responsibilities, and opportunities. Gender equality is attained when men's and women's varied behaviors, goals, and needs are equally appreciated and supported and do not result in disparities that perpetuate inequality. (Gender Definitions and Mandates-OCHA, 2012) Gender Definitions and Obligations. It is also the state or situation where men and women have equal access to human rights, social benefits, opportunities, and resources. All areas of

society (economic, political, social, and cultural) give equal opportunities and talents to men and women.(EkvilibInštitut, 2017)

However, Gender inequality is one of the most pressing issues in all modern nations, including the United States of America, despite tremendous progress made over the last century. There is still a huge gap.The salary gap, social norms and practices, education, political involvement, and social institutions are only a few examples. (Quffa, 2016, p. 143)

Gender inequality is the biased treatment of individuals of a given gender because they are inferior in their roles. Inequality mostly affects women, who continue to fall behind men in numerous areas, including work, politics, and education. Natural gender differences exist in biological and physical factors such as hormonal and chromosomal variances. Although gender inequality has decreased in the United States through political advancements and activism, it still exists in some forms, as shown in the workplace, education, and political engagement. (Gender Inequality in America- Research Gate, 2023)

Gramlich (as cited in Gender Inequality in America- Research Gate, 2023) outlinedeleven gender concerns affecting the United States in his Pew Research Centerpiece. One of the concerns was the widespread view that sexual harassment is a social problem (Gramlich, p.2). Second, according to multiple research studies, more than 22% of working women have experienced sexual harassment at work.

Third, according to a Pew Research Centre report, women continue to face gender discrimination at work, with 42 percent experiencing it. Despite these concerns, many Americans questioned the claim that no gender is preferred in the United States. Gramlich further stated that women in America are under a lot of pressure to be responsible parents while still being physically appealing (para.9)

According to Kelsey (as cited in Gender Inequality in America- Research Gate, 2023), cultural prejudices contribute to employment inequities, particularly to the disadvantage of women (2). Women of all ages, academic levels, and socioeconomic backgrounds are impacted. Even though women employees have proven to be equally dedicated in their jobs as males, they are often graded more harshly and hence seem incompetent. The difference is visible in wages, with women earning less than males in nearly all jobs. Earnings are also impacted by ethnicity and race, with African-American and Latino women making the least.

Parcheta, Kaifi, and Khanfar (as cited in Gender Inequality in America- Research Gate, 2023) researched gender imbalance in the workforce and determined that men and women are nearly equally represented in different segments (242). They did observe, however, that women are underrepresented in senior management roles and earn less than males with comparable duties. Women earn less than men for a variety of reasons. One of the most popular explanations is the work environment, with women preferring occupations with acceptable working conditions, regular hours, and security (Parcheta et al, 243, as cited in Gender Inequality in America- Research Gate, 2023). Women without a college degree, for example, pick careers such as child care, secretaries, or cashiers, whereas males with the same education level join masculine industries such as truck driving, construction, and mining.

Abrahams (as cited in Gender Inequality in America- Research Gate, 2023) observed that gender biases in society's standards influence how most individuals work (2). These gender dichotomies that form from childhood and even maturity impact life experiences. Gender roles impact how individuals cope with events, how patients interact with physicians, friendships, social support, and marriage relationships in different cultures. These ideas shape a person's self-concept and impact their interaction with their environment.

A brief historical examination of the African-American subculture reveals that gender roles have been shifting throughout time. During the slavery period, owners assigned gender duties, and it was normal to find women working alongside men in fields, thus there was no apparent separation. Following the abolition of slavery, African descendants formed gender norms based on their experiences as slaves and the prevailing white society. Post-slavery legislation, such as the Black Codes and Jim Crow Laws, barred Africans from official work and study in specified institutions (Abrahams 9, as cited in Gender Inequality in America- Research Gate, 2023). As a result, men and women shared the burden of providing for their children. Because both men and women were segregated, old patriarchal ideals were abandoned.

1.4. Gender Bias in the Workplace

Gender Bias is the propensity to favor one gender over another. It is a kind of unconscious bias in which someone unwittingly attributes particular attitudes and prejudices to a group of individuals. (Reiners, 2023)

There is enough scientific data to support the idea that workplace discrimination based on gender exists and can influence employment and hiring choices. This bias stems mostly from a confused sense of professional gender norms, alongside the employers' expectations of gender role stereotyping (Eagly, 2004, as cited in Henley, 2014, p.3). It is problematic, given many organizations have lax recruiting criteria and are frequently not held accountable for their actions (Powell & Graves, 2003, as cited in Henley, 2014, p.4). Recruiting decisions are haphazard, based entirely on the interviewer's opinions. Furthermore, when candidates have dubious qualifications or backgrounds, stereotypes have been utilized to fill the gaps when knowledge is lacking (Darley & Gross, 1983, as cited in Henley, p.4). It opens the door for a wide range of significant elements to play a role in this process.

Interviewers have plenty of opportunities to confirm or deny an array of features or characteristics about the interviewee, including the amount to which the interviewee adheres to the interviewer's preconceived preconceptions. Stereotypes have a significant impact on how we see people. They affect workplace decisions. They are conscious of it or not.

Workplace sex discrimination can affect both men and women since both are penalized when they succeed in areas that are inconsistent with their respective gender stereotypic roles (Uhlmann& Cohen, 2005, as cited in Henley, 2014, p.4). Those that display anti-stereotypical behavior.

Behavior is frequently frowned upon and susceptible to sanctions or punishments (Cialdini&Trost, 1998, as cited in Henley, 2014, p.4). According to one study, men who excel in a career that is stereotypically associated with women are less valued and viewed as less productive employees than women who thrive in the same position (Heilman&Wallen, 2010, as cited in Henley, 2014, p.4). This study also discovered that women who succeed in occupations that are stereotypically connected with men are consistently more disparaged and disliked than women who excel at jobs that are more stereotypically associated with women.

Although men and women face distinct challenges, these challenges exist. Everyone would benefit from less workplace discrimination. Women are perceived as being the kinder of the two. Sexes may have repercussions from behavior that contradict this gender role (Eagly& M1adinic, 1994,as cited in Henley, 2014, p.5). Most individuals would probably agree that, at times, other attributes besides niceness, such as assertiveness, determinism, and directness, are required for productive work situations, while possibly more effective for leadership, and

might work against women in the workplace, depending on how others perceive them. According to one study, the qualities we associate with women, such as inclusivity, warmth, and niceness, are absurd with the qualities that are required for professional success (Schein, 2001, as cited in Henley, 2014, p.5).

In these circumstances, male attributes such as independence and power, on the other hand, are favorably appraised (Aries, 1996, as cited in Henley, 2014, p.5). Women who seek authority while expressing their own opinions fail. (Carli, 2001, as in Henley, p.5). It may be regarded as a hurdle for women as they try to navigate the contradiction of being successful while avoiding the consequences of breaching gender stereotypes. However, it does not appear that a particular sex is now perpetuating this problem. According to research, even when work performance is portrayed as equal, men and women judge males more favorably while performing gender-neutral activities like color matching or pattern identification. (Cleveland, Stockdale, and Murphy 2000, as cited in Henley, 2014, p.5). As a result, women are wrongly assessed and are more likely to face discrimination.

Even though women are increasingly entering the labor field, they continue to do the majority of unpaid household labor (Belkin, 2008, as cited in Henley, 2014, p.6). This traditional notion of domesticity is a barrier for women, particularly those seeking nontraditional job opportunities. When striving to better comprehend gender prejudice in the workplace, one must analyze probable elements that might produce a predisposition to biased decision-making. Because of disparities in traditional views.

1.5. Gender Discrimination in the Workplace

Gender discrimination is defined as the uneven or unfavorable treatment of a person or group of people on their gender. Sexual harassment is an unlawful type of gender discrimination. Gender discrimination can occur when a person is treated differently because of his or her gender in academics or extracurricular activities, academic programs, discipline, class assignments provided in a classroom, class enrolment, physical education, grading education, grading, or athletics. (Gender Discrimination Defined, 2020)

There are some gender discrimination including sexual harassment might be dependent on a person's interpretation of the circumstances in the issue. Sexual harassment can be defined as inappropriate behavior (verbal or physical) based on sex or gender. Grievance processes by

due process principles have been created and implemented for teachers and staff, including administrative and professional workers classified staff. Students can file grievances with the office of the vice president for student affairs. The professor's and employee's handbooks also provide grievance processes for professors and employees.

If the behavior is unwelcome, may be objectionable to a reasonable person, and is offensive to someone complaining about particular physical or verbal actions, it may constitute sexual harassment, even if it was not intended to be harmful.

Gender discrimination can take the form of the following behaviors: a faculty that solely hires male graduate assistants. A lecturer handing female pupils higher grades, a coach who only allows guys to compete in an intramural game. (Ibid)

Gender discrimination in the workplace can take various forms, but it typically implies that an employee or job candidate is treated differently or less favorably because of their gender, gender identity, or sexual orientation. Even though the terms "sex" and "gender" have different meanings, workplace discrimination regulations sometimes use them interchangeably.(Gender Discrimination at Work, 2023)

Workers are sometimes discriminated against because of their gender and something else, such as their color or ethnicity. A woman of color, for example, may face prejudice in the workplace differently than a white female coworker. Because of her gender and color, she may face harassment, get paid less, be graded severely, or be passed over for advancement.

Discrimination based on gender may show itself in many different ways such as sexual orientation, The way of Being refused a job or given a lower-paying position because of their sexual orientation character or sexual introduction situation when a corporation decides to enlist women for some roles being held to unique or higher benchmarks or being examined severely because of their gender identification, or because you do not act or seem in a way that conforms to traditional norms of gentility or manliness. For example, if a female worker receives a poor performance evaluation that criticizes her for being too "aggressive" (while males continue to praise her for demonstrating "administration") or if she wears her hair short and is told she appears inexperienced. (Gender Discrimination at Work, 2023)

Gender discrimination within the working environment can incorporate being paid less than somebody of the opposite sex or sexual introduction, being denied an advancement,

raise, or preparing opportunity, being restrained for behavior additionally, being insulted, being called defamatory names, or being sexually irritated. It can also include being turned down for a job, being laid off, or being given fewer obligations due to pregnancy. Sexual orientation segregation isn't continuously deliberateness or self-evident, and companies can inadvertently prohibit or harm workers of a specific sexual orientation. Gender-neutral hones or policies are extensively considered biased, and if you're denied a job-related opportunity, get lower pay, or are terminated; you'll be subject to a complaint. (Gender Discrimination at Work, 2023)

Gender discrimination in the workplace is banned if it affects the "terms or conditions" of your employment. The terms or conditions of employment include all of a job's obligations, restrictions, and perks. They are usually established by an employer or negotiated between a worker and an employer at the time of hiring. They are negotiated and agreed upon in unionized workplaces as part of the "collective bargaining" process. "Terms and conditions" include, but are not limited to, your employment duties, work hours, dress code, vacation and sick days, beginning wage, and performance assessment criteria. (Gender Discrimination at Work, 2023)

1.6. Gender-Based Violence against Women

The Maputo Protocol defines violence against women (VAW) as all acts committed against women that cause or threaten to cause them physical, sexual, psychological, and economic harm, including the threat to commit such acts or to impose arbitrary restrictions on or deprivation of fundamental freedoms in private or public life in peacetime and during times of armed conflict or war. (Gender based violence against women- IPPF Africa, 2018, p. 125).

VAW is frequently used interchangeably with gender-based violence (GBV). The latter emphasizes that violence against women and girls is a symptom of gender imbalances and power dynamics. GBV is indistinguishable and tied to women's subservient status within families, communities, and states. GBV highlights that women and girls are victims of violence because of their gender and in the context of uneven gender relations. It is acknowledged in Convention on the Elimination of Discrimination against Women (CEDAW) General Recommendation No. 19 (1992) of GBV as violence aimed against women because they are a women or that impacts women disproportionately. It is important to remember that GBV encompasses types of violence against men and women that result

from uneven power relations. (Gender based violence against women- IPPF Africa, 2018, p. 125)

There are many types of gender-based violence against women including physical violence, sexual viciousness, mental abuse/violence, financial abuse/ abuse/exploitation

First, physical violence is depicted as the intentional use of physical drive to cause death, harm, or hurt. It incorporates but is not constrained to scratching, pushing, hurling, getting a handle on, gnawing, choking, shaking, jabbing, hair pulling, slapping, punching, striking, burning, and the utilization of limitations or one's body estimate or quality against another individual or weapons threat of use. (Krug, E.G. et al, 2002; UN Women, 2012, as cited in Gender-based violence against women –IPPF Africa, 2018, p. 126).

Secondly, sexual viciousness is characterized as any non-consensual sexual act, endeavor to get a sexual act, undesirable sexual comments or progresses, or acts to activity, or something else coordinated against a person's sexuality, committed by any individual, in any case of their relationship to the casualty, in any setting, counting but not restricted to sexual connections. (Krug, E.G. et al, 2002; UN Women, 2012, as cited in Gender-based violence against women –IPPF Africa, 2018, p. 126).

Thirdly, mental abuse/violence is characterized as any act or exclusion that hurts the individual's self-esteem, character, or improvement or behavior that's planning to scare and oppress and takes the shape of dangers of deserting or manhandling, restriction to the home, surveillance, threats to require absent guardianship of the children, waste of objects, or other shapes of terrorizing and persecutory behavior. (Krug, E.G. et al, 2002; UN Women, 2012, as cited in Gender-based violence against women –IPPF Africa, 2018, p. 126).

Fourth, financial abuse/violence/exploitation is characterized as causing or endeavoring to cause a person to get to be fiscally subordinate to another individual by discouraging her or him get to, or control over, assets and or autonomous financial action or acts such as dissent of stores, refusal to contribute monetarily, the dissent of nourishment and fundamental needs, and controlling get to well-being care, work. (Krug, E.G. et al, 2002; UN Women, 2012, as cited in Gender based violence against women –IPPF Africa , 2018, p. 126).

Cotter and Savage (2019, p. 1, as cited in Kerr, 2020, p. 36) portray gender violence as "violence committed against somebody based on their sexual orientation personality, sex expression, or seen sex."

Moreover, the European Commission (2014, p. 47, as cited in Kerr, 2020, p.36) defines violence as violence pointed against an individual because of that person's gender (counting sex identity/expression) or violence that excessively influences individuals of a particular gender. The United Nations(1993, para. 14, as cited in Kerr, 2020, p.36) defines violence against women as any act of gender-based violence that causes or is likely to cause bodily, sexual, or mental harm or suffering to women, including the hazards of such actions such as coercion or subjective difficulty of freedom whether in public or private life.

Gender based violence is viewed as a worldwide human rights problem due to its prevalence in developed and developing nations (Bradbury-Jones et al., 2019; Russo, 2019).It is critical to recognize that gender-based violence is a different type of violence.Because it acknowledges gender inequality, notably the historical dominance of males and women's and girls' inferior place in society that works to perpetuate an uneven balance of power (Bradbury-Jones et al., 2019; Russo, 2019; Watts & Zimmerman, 2002, as cited in Kerr, 2020, p.36), violence is recognized. This position of control possessed by men is peculiar to white men in western societies, since men who are racialized, indigenous, of sexual minorities, and those with a handicap are also frequently victims of GBV. As a result, the majority of victims of GBV are women and girls, as well as members of equity-seeking organizations.(Bradbury-Jones et al. 2019, as cited in Kerr, 2020, p. 36-37)

1.7. Gender Stereotypes and their Impacts on Women

Gender stereotypes are preconceived notions and expectations about the roles, behaviors, and characteristics individuals are assumed to possess based on gender. These stereotypes are deeply ingrained in society and can have major implications, particularly for women.(Gender stereotypes and Stereotyping and women's rights, 2014).

A gender stereotype is a generalized idea or assumption about features or characteristics that women and men have or should have. The roles that men and women play or should play. Gender stereotypes may be both favorable and negative.

Gender stereotyping is the practice of attributing certain features, characteristics, or duties to an individual woman or man solely based on her or his membership in the social group of women or men. (Ibid)

According to Cline (2017), the stereotype that women are not well-suited for the workplace leads to stereotypes and negative portrayals of traditionally female-gendered traits like empathy and emotional awareness. These traits are often associated with male leadership roles, such as dominance, assertiveness, and confidence, which are essential for leadership positions. It can limit women's ability to employ traits like humility that increase workplace innovation and compel employees to go above and beyond the call of duty. Predominant leadership characteristics are frequently offered as a contrast to more "feminine" features associated with subordinate roles. Men who exhibit empathy may be labeled as "soft" or "whipped," which can be used to humiliate or punish men while denigrating women. It might lead to a rejection of these "feminine" behaviors in favor of more aggressive ones, which can be damaging to oneself as well as others.

Stereotyping also causes women to feel compelled to demonstrate that they are not like "other women." Women have a particular set of challenges because they must be strong, confident, and powerful without coming off as bossy, snobbish, or naggy. They are more likely to be criticized or singled out for their lack of outstanding social skills or emotional availability.

Women were commonly perceived in ancient times to be the ones who should take care of their households. However, in addition to the labor division, modern feminine stereotypes are visible in their presence in old culture. The media constantly shapes the public's perception of beauty. Aside from news and drama, the pictures depicted by the media are more advertising. The images on such marketing posters are always of an idealized body form that is tiny and slender. Despite extensive editing and refinement with computer tools, media pictures look realistic. And they are the most noticeable appearances people observe [8]. These overpowering elegant forms progressively altered people's aesthetic standards, which had become monotonous: thin equals. (Bai, 2022, p.179)

Societal stereotypes lead to societal expectations of ideal behavior for women. They can lead to domestic violence. Men have historically been dominant, with women excluded from strenuous tasks due to their delicate constitution and motherhood duties. Psychologists

identify signs of domestic violence due to patriarchal domination, such as refusing to perform certain "women-only" chores, being expected to behave submissively, and not contributing to decisions. This stubborn gender stereotype perpetuates discontent towards women and perpetuates the persistent gender stereotype. (International Center for Advocates against Discrimination, 2020; Goldsmith 2021, as cited in Bai, 2022, p.180)

Research shows that finding jobs is more challenging for women than men, often working in low-quality, vulnerable conditions. The European Commission's Strategy for Balance between Men and Women aims to promote proper balance, but it remains challenging to suppress women's potential. Women often face discrimination in the labor market, believing they are more restricted at work than men. It leads to women adapting to the male way of working or choosing a family. (Mihalčová, et al, n.d. as cited in Bai, 2020, p.180)

Additionally, women face more challenges in business, as they struggle to balance paid and unpaid family work, but are often placed in lower-competition positions due to biases. Top-level management is dominated by men, with 40.91% of men outnumbering 10.34% of women. It unbalanced development of businesswomen influenced by gender stereotypes and their biases on families and careers. (Mihalčová, et al, n.d. as cited in Bai, 2020, p.180)

1.8. Conclusion

Gender definitions shape societal norms and expectations, leading to discrimination and violence against women. Systemic barriers in education, employment, and leadership hinder progress toward gender equality. Stereotypes perpetuate harmful notions, limiting women's freedom and access to opportunities. This chapter sheds light on the main definitions of the main concepts of gender and the influence of societal norms, causing discrimination, stereotypes, and violence against women.

Chapter Two

American Women`s Status during the 19th Century

2.1. Introduction

The status of women in the 19th century was often seen as a discrepancy between America's national power and wealth. Considering its appalling social conditions, women faced many difficulties in the vision of the ideal women shared by society.

During this period, women did not have rights abused. They were oppressed policy because discriminatory laws existed. Women could not vote, could not become property owners, could not hold professional jobs apart from teachers or domestic servants, factory workers, or agriculture laborers, and were generally expected to be housekeepers or housewives. In this chapter, we show the struggles and suffering of women for equal rights. Rights did not establish by men in political, economic, and political status. The study will center on the gendered place that women were forced to take in society. Despite this, they played all their roles through the domestic sphere, civil war, and world war. Finally, we show that women started the fight for battle against society through the reform movement and the demand for their rights in the late nineteenth century.

2.2. Historical Background of American Society during the 19th Century

The United States entered the 19th century as a new nation. During this period, the size and population increased dramatically. It expanded rapidly, driven by an obvious purpose and belief that America's destiny was to occupy and develop an entire continent. This expansion led to the acquisition of large areas, including the Louisiana Purchase, the annexation of Texas, the Oregon Territory, and the cession of Mexico. (Open AL, 2023.).

Economic opportunities generated by Westward Expansion have paralleled changes in American society. The consequences of the transportation revolution, urbanization, and industry expansion were most visible. A tiny rich group controls a great of the financial system in northern cities.

The working-poor, driven by enormous immigration, possessed little or nothing despite tales of self-created wealth, and continued to focus on the land that people already owned. (Changes in American Society, 2023).

In addition, the 19th century was the time of the Industrial Revolution, which made the United States a leading nation thanks to the development of trade and industry. America has

seen many innovations in various fields like technology, science, agriculture, and many industries like oil refining, steel, and electronics. The railroad also developed significantly, connecting many cities with the most remote areas. (Rise of Industrial Revolution, n.d.)). It was also a period of reforms that improved the situation of some classes. A prosperous industry and a thriving middle class emerged. Also, it resulted in a much larger blue-collar working class.

At the same time, it was a phase of unemployment, poverty, and child labor, and dangerous working conditions in the factories. (Social effect of the Industrial Revolution (1800-1920), 2014).

There had been also changes in the societal role of women as members, with many entering a previously unavailable labor market for the first time. Women had to participate with men for jobs. Factory workers often made up only a third of the men. They have adopted skills in society. They began to earn their independence working in factories. (Ibid).

2.3. Image of Women in American Society during the 19th Century

The position of women during that period was marked by many obstacles and limitations. It was a time when gender roles were strongly enforced, and women had to adapt to specific roles and responsibilities in the family and society.

Throughout American society, women's participation was limited and in ways insignificant. Indeed, gender inequality was the norm, and the justice and morality of that inequality were enshrined in religion, custom, and law, often leading to the exploitation, oppression, and exploration of women by men. (Genovese, 1999, p.26, as cited in Chami, 2016, p.5).

2.3.1. The State of Women in The colonial Era

People in colonial America often felt that women were morally and cognitively defective and physically inferior to males .as fathers and then to their husbands.

Patriarchal roles prevailed over males, who were the head of the ruling bodies inside the household and society. Women were required to fulfill traditional gender roles, and their legal

rights were frequently and severely constrained.(Gender, Race, and Class in the colonial Era, 2010. p.1)

In a custom known as "covered women", the legal identity of a colonial Anglo-American woman was obliterated at marriage and absorbed under that of her husbands. This custom prohibited married women from owning or controlling property, obtaining guardianship of their children, or suing or being sued in court. Husbands had unlimited control over their wives and children, but they were expected to be benign patriarchs. (Ibid)

Women were socialized to have children. Misery, suffering, and even death can occur during childbirth. Midwives were essential in a culture marked by frequent births. Colonial women actively contributed to the production of food and items that were essential for household survival. Women provide for their families by spinning fabric, churning butter, and caring for poultry and cows. (Ibid)

In addition to these gender-specific activities, women were required to have both physical strength and multi-skills to participate in order household production. Some widows and single women managed modest enterprises and bars. Despite their critical contribution to economic survival, women's social position remained secondary and supplementary to that of males. Furthermore, because women were taught to be born with maternal, and domestic roles, education was deemed superfluous and unnecessary. Despite the fact that, some colonial women were literate, a gender gap in education benefited males. (Gender, Race, and Class in the colonial period, 2010, p.2)

In fact, the position of women suffering oppression and marginalization had been the subject of many philosophers, authors, and scholars. Judith Sargent Murray was an American playwright, poet, and defender of women's rights as equivalent to men and able to benefit her abilities. In her poem "*On the Equality of the Sexes*" (1790) was drafted to contend for the right to equal education as a result of her receiving a different education than her brother. In this poem, Murray deposited the image of a colonial woman as a secondary creature who was condemned and deprived of education, and individual rights. Women's opportunities were acutely finite. They could neither hold public jobs nor accord up or vote. They were obliged to be submissive to their husbands. This meek demeanor was to be accepted without inquiry. Jean Jacques (as cited in Karmnick, 1995, p.569) claimed that women were naturally subordinate to men, and that they can be consulted only about what concerns the body,

whereas, morality and rationality are male's domain. (Kramnick, 1995, p.569 as cited in Arezki&Mahmoudi, 2013, p.174).

2.3.2. Violence against Women

Besides that, a long time ago, women were frequently abused physically and sexually by their husbands. There were few legal protections available to them. Domestic abuse was considered a private matter, and many women suffered silence. It was not until later in the 19th century that women's rights began to press for legislative safeguards against domestic violence. Before the mid-19th century, husbands could beat their wives without legal consequences. The Roman rule of thumb allowed husbands to use a rod with a circumference less than their thumb. English common law allowed wife-beating for correctional purposes, and early American colonies adopted the rule of thumb. Societal attitudes varied, with some condemning it and others viewing it as a valid exercise of authority. Domestic violence was prevalent in the early 19th century, with some courts upholding husbands' authority. Laws changed in the mid-19th century, with Tennessee outlawing wife-beating in 1850, Alabama rescinding men's right to beat their wives in 1871, and Massachusetts declaring it illegal in 1874. Women filed for divorce due to abusive husbands, but these trials were often lurid and exposed their marriages to scrutiny. (Edmondo&Hupp, 2022)

In the mid-nineteenth century, many historians like Pamela Hague recognized an upsurge in the phenomena of violence in New York City. Male society and their spouses were considered as having a right to violence. Pamela also looked into the murder of her next-door neighbor's wife. They singled out domestic violence but did nothing to stop it (Haag, 1992, p.462-463 as cited in Chami, 2016, p.7)

With violence and divorce came another surprise appearance, food. It wasn't the mere idea of alimony that was shocking, but it was a very few quantities. In addition, there was maintenance in English law in the form and also granted in a single solution. So it was always separated child support because the husband's role was to support him to give some of this wealth to his wife. As a result, many states, such as Indiana and New York in 1852, have recognized spousal support as a lump sum. (Basch, 1999, p.101, as cited in Chami, 2016, p.7)

In fact, over time, women became tired, bored, and dissatisfied. Domestic life began to have an impact on American women not just physically but psychologically. As a result,

many women showed symptoms of insanity. Mrs. Elizabeth Parsons Ware Park became the most renowned, and after two insane years, she eventually decided to take her case to court to show it common sense and succeeded. (Ibid)

2.3.3. Marriage and Reproductive Rights

In the 19th century, marriage and reproductive rights were highly restricted by law and societal conventions in America. Women had minimal legal rights in marriage and were frequently viewed as the property of their husbands. Women also had limited access to birth control and reproductive health services, making it difficult to regulate their fertility. However, campaigners for women's rights began for expanded reproductive rights. By the end of the century, women had achieved tremendous advances in the struggle for reproductive rights.

During the late 18th and early 19th centuries, women's marriage and jobs were virtually always less significant than men's. Female suppression was visible in married relationships, according to historian Françoise Bash. The sound of wedding bells denoted a severe inequity and dramatic contrast between the bride and husband. Although marriage was supposed to be a form and foundation of slavery, the problem of oppression and marriage was the overall lack of rights for women. (Basch, 1986, pp.18-22, as cited Chami, 2016, p6).

A British lawyer stated: *"The husband and wife are one, and that one is the husband"*.(Basch, 1986, pp 18- 22, as cited in Chami, 2016, p.6). As a result, those American young ladies' roles abruptly altered from individuals to possessions of their husbands. A woman displayed love via her surroundings. She gave her husband authority by embracing his leadership and believing in him. (Basch, 1986, pp 18- 22, as cited in Chami, 2016, p.6). Elizabeth Cady Stanton, Henry Black Well, and Lucy Stone argued that women were like slaves because they lost their names and took the name of the person who essentially owned them. The role of these Americans suddenly changed from an individual to their husband's property. A woman expressed love by referring to the surrenders. She gave her husband 'power' by accepting his guidance and trusting in him.(Basch, 1986, pp.18-22, as cited in Chami, 2016, p6).

Also, marriage in the nineteenth century may be described as the swapping of one preset identity for another. Married women had no rights or positions. Because of their legal non-

existence, they could not sue or be sued, own any property, whether earned or brought into the marriage, or have any rights over their children (Basch, 1986, p. 23, as cited Lane, 2023). Widows suffered the same fate. According to Basch, the deceased husband's possessions would be divided among the children.

During this period, ninety percent of women married did not work outside the house. (Scott-Smith, 1973, p.42). Marriage was viewed as the only institution in which a woman may have some degree of independence, autonomy, and individuality. But, Elizabeth Cady Stanton saw marriage as the final stronghold of women's degradation. (Basch, 1986, p.23, as cited Lane, 2023). This shame, according to contemporary observers, was most visible in married sexual interactions. The husband's right of property to his wife's body and control over procreation (Basch, 1986, p. 24, as cited Lane, 2023) was waxing to Stanton and was a topic of discussion in women's rights meetings. (Basch, 1986, p. 24, as cited Lane, 2023). The problem was related to women's sex life in marriage. "The temperance movement focused on the horrors of the poverty-stricken families victimized by the sinful intemperance of improvident husbands" (Basch, 1986, p. 24 as cited Lane, 2023).

Elizabeth Cady Stanton used her lecture to criticize the effects of alcohol consumption on women, and she stated that the woman performed her duty to herself and humanity by denying her husband access to her body. (Basch, 1986, p. 24 cited in Lane, 2023) They were also much bound in other areas of the family act like child custody, women's agency, and equality before the law. Even when women gained custody as the result of a divorce or the death of their spouse, they had less claim to children's services, less control over their children's property, and poorer custody rights. (Grossberg, 1983, p. 244, as cited in Lane, 2023).

In nineteenth-century law, the general assumption was that custody was on assistance and that a widow's lack of financial independence undermined guardianship rights. (Grossberg, 1983, p. 244, as cited in Lane, 2023). This law served at the time as another of regulating a radical change in the subordinate status of women. (Grossberg, 1983, p.237, as cited in Lane, 2023). It prevented women's domestic power from being reflected in broader external political and economic authority (Grossberg, 1983, p. 237, as cited in Lane, 2023). Therefore, overall power in society should be by men.

As women sought ways to solve this problem, there was such an aversion to the physical nature of men intoxicated with wine and passion that the possibility of requiring men to control their libido seemed unlikely. (Basch, 1986, p. 25, as cited in Lane, 2023). As Scott Smith pointed out, women had found ways to deny themselves access to their bodies. Although basic contraceptive methods were available, "intercourse and abstinence were the most important practices in controlling male sexuality" (Scott- Smith, 1973, p. 44, as cited in Lane, 2023). Analysis of sexual ideology in the 19th century supported the theory that married women gained increasing power over sex and procreation.

This control was exercised within accepted norms of behavior, the cult of true womanhood (Higgins, 2004, p.197, as cited in Lane, 2023). Within the cult of true femininity, his wife could exercise Christian influence over her husband and family without direct political activity. (Higgins, 2004, p. 197, as cited in Lane, 2023). A wife could be a shining example of virtue and dignity, controlling her husband's vulgar instincts while instigating righteous behavior in her family. Holding these lower instincts also served a practical function. Normal pregnancy and childbirth combined with questionable medical practices were unhealthy at best and fatal at worst.

Divorce was another solution. While women supported other reform movements in the mid-nineteenth century, proponents of divorce considered marriage contracts as lifelong religious obligations. (Basch, 1986, p.26, as cited in Lane, 2023). Stanton showed her strong commitment to the temperance movement and attempted to make drunkenness a reason for divorce, unifying struggles for women's rights and against temperance (Basch, 1986, p.26, as cited in Lane, 2023)

Prominent suffragettes have also tried to hold the churches accountable for the drunken husbands who ruined families, abused women, and produced degenerate children (Basch, 1986, p.27, as cited in Lane, 2023) for refusing to sanction divorce. According to Basch (1986, as in Lane, 2023), resistance to religion and the church was woven into the ideology and practice of the suffragettes. They were also much bound in other areas of the family act like child custody, women's agency, and equality before the law. Even when the mother attained charge through a divorce or the death of her husband, she had fewer fatherly rights, less control over the estate of her brood, and less custody. (Grossberg, 1983, p. 244, as cited in Lane, 2023).

Furthermore, Murray (2007) examined the position of American women in marriage by the letter of Cady Stanton in (1852), when she wrote to Susan B. Anthony and stating that she feel the fundamental issue of women's rights became the pivot of the married relationships.

So, marriage was a central subject among women's rights campaigners in the nineteenth century. (Murray, 2007, p. 137)

2.3.4. Women in Politics

During the 19th century, American women were largely excluded from political participation. But, at the same time, it was the period when women began to assert their voices and work towards political equality.

For most early-nineteenth-century Americans, women and politics were mutually incompatible concepts. Politics was a public pursuit associated with the world of men. Women's worlds, or spheres, were to revolve around the domestic arena of home and family. Graves remarked in 1841 that when she neglected her tasks or left this field of activity to participate in any of the basic public movements of the day, she was abandoning the station that god and nature had assigned to her. Women's obligations were reasoned within the tranquil solitude of the house if men's tasks were elsewhere; such attitudes were part of the accepted wisdom of early nineteenth-century society. (Boylan, 1990).

Zaher (2002, p.459, as cited in Chami, 2016, p. 9) found that Throughout Anglo-American history, women have faced discrimination based simply on gender. Women were denied legal and political rights, as described by Blackstone in one of his commentaries because their testimony could not be neutral but primarily because of the combination of persons. Even though their law generally regarded man and wife as one person, there have been rare occasions where she thought to be inferior to him and operated under his compulsion.

Traditionally, English common law was influenced by Roman and Norman legal traditions, such as the Canon Law of the Catholic Church, which showed that married women were believed to be under the protection and shelter of the law of their husbands (Basch, 1979, pages 346-347, as cited in Chami, 2016, p.9). Furthermore, widows and unmarried adult women had the right to own property, collect rent, operate shops, and have standing in court. However, once married, their personal and real property moved straight to their husbands (Ronner, 1996, p19, as cited in Chami, 2016, p.9)

The Industrial Revolution's revenues brought about significant changes. Victorian conceptions of womanhood actively shaped American culture. Furthermore, the changes were broadly reflected in the law, where the notion of coverture takes another turn under a new justification (Rifkin, 1980, pages 83-85, as cited in Chami, 2016, p.9). Women were considered persons at the time, but individuals who functioned in a different domain, which was the private world of the house (Ibid).

During the Industrial Revolution, as America industrialized, the consistent transferred of wealth became much more desirable and acquired societal ideals. (Chami, 2016, p.9).

Appropriately, married women's property acts were enacted to establish their rights as legal individuals who could own and sell the property without the authority of their husbands, sue their husbands for divorce, win custody of their children, and engage in contracts professions, particularly the law (Ertman, 1996, p 1107, as cited in Chami, 2016, p. 10).

Despite the widespread practice of coverture, married women found it difficult to overcome the presumption (Hoff, 1991, p. 165). Additionally, many laws and conventions made women increasingly reliant on males. Married women at the time could not enter into a contract or hire an attorney without their husbands' permission (Buonocore Porter, 2000, pp. 1-6, as cited in Chami, 2016, p.10).

2.3.5. Women and Economic Opportunities

Throughout the nineteenth century, American women faced economic challenges and possibilities. Also, because women were not permitted to vote and their career prospects were limited, they were frequently paid less than males for the same job. Many women worked in industries or as domestic servants, and they were subjected to harsh working conditions.

Women played a crucial role in the development of the American economy, both as employees and consumers. In the seventeenth and eighteenth centuries, middle and upper-class social conventions reinforced the belief that white women should not labor outside the house. Destitute white ladies, migrants, and ladies of color, on the other hand, were frequently constrained to work exterior domestically to back themselves and their children. (Developing the American economy, 2021).

Since America's developmental a long time, women within the workforce had significantly advanced within the conventional sees, that earlier to the World War Two period female participation was restricted and in ways immaterial within the American economy earlier to 1900s. Although financial analysts and history specialists appear to concur that ladies entered the workforce in a reasonably ceaseless convergence, between the 1800s and 1900s, the female workforce support rate was decently steady at around 20 percent. Hence, between the 1860s and 1870s, there was a plunge in cooperation down to underneath 15 percent, but in 1900s this proportion once more climbed to the steady 20 percent level (Banazak, 2012, p. 1)

Perkins (1989), examined the role of women in the Colonial American economy. Perkins' focus was on men's business successes during the Colonial Period. He agreed that women played a role in noteworthy Commitment. As a result, Perkins believed it was critical to distinguish between single ladies, married women, and dowagers (p. 54).

During the Colonial Period, numerous spouses contributed to the financial exercises, making a difference in their spouse and conducting family chores, dowagers who had a bit more flexibility than ladies. At that time, dowagers inherited their husband's businesses. They lived able to operate within the parts of the proprietor and business person. They would utilize individuals and arrange commerce contracts. Without a doubt, most colonies began legacy laws that possession of the trade would be transferred to another qualified male rather than their dowagers. As Perkins included colonial women in the most favorable circumstances remained entirely on the outskirts of the entrepreneurial. (Ibid).

In Walter Licht's 1995 book "Industrialization America" in a chapter titled "Paths", the book highlighted the many ways the nation pursued industrialization, and Walter illustrated the massive implications of these improvements on ladies notably. Hence, one of these ways was the process of the town created by Samuel Slater in the late 18th century. At that time, these modern manufacturing plants confronted a need for labor, and Slater illuminated this issue by drawing in families to the towns proposing male heads of family employment in administration and farming, whereas spouses and children worked in industrial facilities (Licht's, 1995, p.23). Slater frameworks have not succeeded since then as they depended on the spouse to both teach and advocate for their working family part. (Ibid).

As Slater's process town plot fizzled, Francis Cabot Lowell created the "One Industry City" thought, which comprised a generally uninhabited locale with youthful hitched ladies considering to staff the industrial facilities. These ladies, named "The Towell Girls," were given secure settlements on corporate property, a living pay, and exercises when they were not work. As a result, a few other production lines, such as Unused Britain Shoe Producers, started to contract women specifically (Ibid).

Goldin also referenced Deborah Franklin, whose husband Benjamin stated that she was glad to help with her business by folding and stitching brochures, managing stores, and buying used baby wipes for paper manufacturers. (Goldin, 1980, p. 46). However, this occurs only with industrialization and urbanization, which drove women to leave the house. Thus, both married and single wages increased the ratio of unmarried women to older men, and the average marriage rate was a few years older than previously. This did not mean to say that there was no gender difference; there is, for example. Furthermore, in Goldin's assessment of Philadelphia census data between 1790 and 1860, he discovered that female involvement averaged 44%, the great of these women worked.

Financial and history experts such as Robert A. Margo and Joel Perlman discussed one of the most significant aspects of Mechanical jobs in their acclaimed book "Women's work: American school teachers from 1650 to 1920". The field of instruction was to include females. Margo and Perlman argued that education was a task for women and children.

As a result, Massachusetts law mandated that students get instruction in reading and writing (p.16). Lady Schools were established, where females would receive both training and care. By 1860, women were up 76 percent of the total number of teachers in urban and rural areas. In reality, women made up 61 percent of the population.

The fundamental reality provided by Margo and Perlman was based on their chosen jobs, which differed between the South and the North. Meanwhile, the economy in the South was much more intensely centered on agribusiness, in which numerous people worked.

Ladies helped their husbands with their jobs. Furthermore, they made their time at home much more profitable. Unlike Southern social standards, they agreed that women's place was within the home; ladies were regarded as second-rate, fragile, and incapable of teaching, controlling, or properly teaching children (Ibid).

Hence, unmarried women dominated the female labor drive in the U.S. from 1870 to 1920. Word-related sex isolation was a fractional item of the installment method, and the early end of human capital speculation was a work of these ladies' life-cycle labor drive engagement (Brilliant, 1980, p 81).

2.4. Single Working Women's Roles

Working women in American society during this period varied significantly based on factors such as ethnicity, social class, race, and region. Working-class women and black women faced discrimination and inequality in the workplace, and their position of them marked by limited opportunities. Despite the challenges they faced, many unmarried working women found fulfillment and independence through their careers as writers, participation in social reform movements, and fighting against abolition and temperance.

Within the U.S., the percentage of single ladies within the adult female populace started to rise at the turn of the eighteenth century and kept on the rise throughout the nineteenth, 7.3 percent for ladies born between 1835- 1838, 8 percent for those born between 1845-49; women born between 1865 and 1875. This moderate small rate was any case, distant more prominent within the Northeast and among white middle-class ladies. By 1850, for example, some 20,000 excess ladies lived within unused England states and about the same number within the center Atlantic locale. These figures multiplied within another decade due to the outmigration of men and were considered a cause for caution by numerous contemporaries (Chambers-Schiller, 1984, chap.2, as cited in Lerner, 1987, p. 94).

Lee Chambers-Schillers, in his book *Liberty: Single Women in America: The Generation of 1870-1840*, portrayed the ladies as pioneers who self-consciously chose single blessedness, challenged societally endorsed sex parts for ladies, and broke new ground for future eras by setting an illustration of living free lives. This frequently put them on a collision course with families that anticipated single girls to require the care of maturing guardians and help their married kin. However, industrialization, movement to urban centers, and the spread of opening instruction all helped to weaken the specialists of families and particularly of fathers. Youthful ladies moved into the cities and got to be household hirelings, needleworkers, and nurses; they worked within the material plants and other early businesses; they got to be school instructors and ministers and, after the respectful war, they took up arrive on the wilderness and got to be homesteaders. (Lerner, 1987, pp. 95-96).

Chamebers-schiller had gone on record as confidently defending her decision to remain single. Emily Blackwell, one of the restoration school's first graduates found it difficult to attend any party because marriages were far from what they should be, and she frequently chained or restricted parties, she wrote in her diary that she did not. Ms. Tappan Elizabeth considered continuing as an old housekeeper because most married women do not have a better life than slaves. Those who wanted careers as professionals, educators, and journalists chose to remain single to devote all their energy to their work. Nevertheless, they endured mutual and regular partings. (Lerner, 1987, p.96).

Afterward, within the century, college-educated women entered the public sphere to become champions for working women and children, to assist the welfare needs of recent immigrants, and to construct social welfare education and administrations. Their energy and dedication to open benefit by chance created opportunities for women in future ages. Lee Chambers-Schiller closes her helpful and illuminating work with the statement that the lone lady was not a lady. She shared a home with her sisters, both blood and chosen. She worked closely with those who were part of her family or association. She saw her freedom as a combination of independence and connection.(Chambers-Schiller, 1984, p.213, as cited in, Lerner, 1987, p.96).

According to Goldin (1980), single-working women played a vital role in the history of the American economy and were unique in terms of their personal lives and jobs. They worked at a time when there were essentially two kinds of positions available to urban women-manual production line work and benefits work, and their occupations, which were not at all like those in the then-nascent clerical segment, did not particularly prepare them to reenter the labor drive after marriage. Their jobs were mainly task-oriented, frequently paid by the piece, and were virtually always distinguishable from those held by males. They learned their trades on the job in a factory, business, or home, even though their educations came before the rise. (Pp.82-83).

Furthermore, working women profit data, females undertaking physical labor in 1888 and 1907 may be referred to be untalented or more than semiskilled. As a result, females were included in substantial learning. And fair after fair. A considerable period of labor preparation would be effective. As a result, young ladies worked in various businesses and manufacturing plants, such as men's clothing, moving up on the profit work, including work portability,

which precisely changed the nature of the work and included a period of decreased efficiency and compensation (Wright, 1908, p.477, as cited in, Chami, 2016, p.14).

2.5. Women's Participation in the Civil War

During the American Civil War, which kept going from 1861 to 1865, numerous ladies within the joined-together states played vital parts, both on and off the war zone, counting serving as nurses, spies, and troopers. A few women indeed camouflaged themselves as men to battle within the war.

The Civil War was an imperative occasion that molded and characterized America and its futuresocial and sexual orientation parts. Whereas the war did display itself as an incredible opportunity for ladies, and men alike to amplify their stations, it was not the track to opportunity individuals claimed it to be particularly for ladies. Abolitionists saw the war's reason as to set up more rights andflexibilities for customarily abused people, but this did not finish as much asthey set out for it to do. Ladies had now started their battle for sexual orientation uniformity earlier in the episode of the war, and a few were able to recognize the likenesses between theirbattle and the battle for the abolishment of slavery. (Hall, 2006, as cited in Miks, 2020). As numerous ladies might get it, to want to break even with rights that African Americans communicated, Union ladies were often dynamicindividuals within the battle for the flexibility of slaves. This association between ladies and slaves andtheir long for flexibility made a difference to clarify why Union ladies were so included in the war.

Be that as it may, on the inverse conclusion of the range, accomplice ladies were very includedin the war, but with drastically distinctive inspirations. In this way, in any case of their positions, Northern and Southern women intensely were included in the Civil War exertion. Whereas thewar itself battled over the abolishment of servitude, it gave a chance for women to pick up a few autonomies and distant more noteworthy duties and parts than ever sometime recently. In any case, women's rights did not alter in any way, and ladies did not make any strides toward uniformity.An increment in openings does not continuously compare to the development of rights. This was thesituation for women during the Civil War. The war required ladies to assist the cause and hence had to permit them to work the- exterior of their homes, one of the uncommon openings to do any work exterior of their commonplace residential parts. (Miks, 2020).

Early in the conflict, it was not unprecedented for women and children to take the traveling troopers, forcing the commanders ought to bargain with the more note-worthy requirements for supplies and space but, stuck with the errand of keeping the troopers centered among the developing number of individuals in camps.(Grant, 2017, p.578, as cited in Miks, 2020, p.4). Numerous African American families chose to take after this way of life amid the Civil War as they felt that being beneath the troops' security would be their best shot at security. These African Americans cleared out their homes to connect with the Union troops to claim security, asylum, and shield with the troops. (Mammina, n.d., p.157, as cited in Miks, 2020, p.5).The Union ties to the government implied that their security was more secure than on the off chance that they chose to live on their possess.

These African American ladies regularly brought their children into these camps, illustrating the cover of the household and military circles in the conflict. These women were thought to be drawing the soldiers' consideration absent from the significance of the war, thus threatening the regiment's victory. Numerous ladies in these camps were soldiers' spouses and were there to help with the cooking and clothing for the troops. (Hall, n.d, p.9, as cited in Miks, 2020).

Also, women were capable to encounter current domains and test with distant more openings than they would have been given some time recently during the war, but they were eventually still seen as lesser. These ladies within the camps were continuously serving men in one way or another, other than the hidden female troopers who were constrained to disguise as men as ladies did not think sufficient to help. Regiment camp life could be a clear case of the confinements still being set on ladies despite their unending unused openings. (Miks, 2020, p.5).

An important way women bolstered Civil War endeavors was by working as medical attendants in the Civil war healing centers. The presentation of nursing and clinic employment did not bring much advance in reinforcing women's rights. Women's parts in Civil War healing centers were closely related to the household parts as of now relegated to them, and women's residential abilities were regularly especially valuable in nursing obligations. Indeed sometimes the recent beginning of the Civil War, ladies were anticipated to require on the part of nurses domestic. Within the 19th century, caregivers were mainly women in the domestic and family. (Telford, 2012, p.97, as cited in Miks, 2020, p.12).

Women within the family anticipated requiring their care of them when the family fell sick. Mary Livermore, a nurturer at the Union Civil War Healing Center communicated this by clarifying when warriors were enrolled, as ladies' impulses do when confronted with shortcomings, they created a maternal relationship with the soldiers. It was still considered a fitting part for ladies since it was exceptionally comparable to residential work for women.

Numerous history specialists have contended that numerous women, particularly Southern white women were hesitant to work in these positions, and they did so when the war exertion required it as they did not need to yield their put in society.³³ (Wall et al., 2016, p.46, as cited in Miks, 2020, p.12). These ladies felt their societal benefits would be misplaced if they yielded their conviction that ladies were defenseless and required men to do such untoward obligations. In reality, this was not a common issue that ladies communicated as they felt that they were relinquishing their consolation to help the men, which fit inside the societal guidelines of the time. Emma Edmonds had tended to this exceptional mindset in her diaries as she expressed that the supposition of numerous, it was the benefit of woman to minister to the wiped out and relieve the sorrowing. (Edmonds, n.d, p.6, as cited in Miks, 2020, p. 13). At least 21,000 ladies were working as nurses. (Telford, n.d, p.97, as cited in Miks, 2020, p.13). This number of working ladies illustrated eagerness to join this war exertion instead of the aversion they had attempted to overstate.

Whereas these nursing employments did permit women to stand more openings than some time recently, women's independence and the point of view on women's rights did not on a basic level in reaction to this improvement. In differentiation, women's commitments to the war were more than likely set back. They possessed development. Since the Civil War required so much exertion and inclusion from both men and ladies, this earth-shattering occasion ended any activities taken in their claim battle for women's rights. Concerning nursing, as wrangles about and contentions pursued over a women's appropriate put and the suggestions on the issue of sexual orientation balance, ladies kept on being kept out of the nursing part. In any case, Julia Dunlap recognized this and proposed that the talk about women's rights and sex limitations ought to be held off until the frantic requirement for medical attendants had passed. (Warddrop, 2015,p.85, as cited in Miks, 2020, p.13). She may have fulfilled the short-term objective of getting ladies into nursing, but the discussions around sex uniformity and women's rights were put on hold and pushed to the side.

While the Civil War provided an opportunity for women to establish their importance by working outside the home, their labor inside the domestic also altered substantially. These obligations and interactions inside the home were important. After the men left for the war, females were not only unable to perform their positions in the working economy. But they were also unable to meet their more physical household duties. Ladies were required to work the home, such as laboring in the fields and monitoring farms. (Hall, n.d., p.6, as cited in Miks, 2020, p.5).

This hard labor was another way for women to display their ability because it demonstrated that they did not need a man's help to oversee their homes; be that as it may, an exceptionally small alter came about from this improvement. During the war, ladies oversaw to keep cultivate generation levels steady and the rural industry above water, but their commitments to this exertion were to a great extent overlooked; Isaac Newton, Lincoln's commissioner of horticulture, showed this numbness and energized neglecting the women's part as he claimed that this feat was due to the work of the youth cleared out at domestic and the deluge of foreigner workers. (Giesberg, 2009, p.17, as cited in Miks, 2020, p.6). Newton overlooked women's exertion within the victory of the agrarian industry during a chaotic war, in this way stripping them of any credit or change in worth in society.

Furthermore, women's participation in the Civil War started a long time ago when the war broke out. Ladies were among the most grounded supporters of abrogation and were exceptionally dynamic during the Civil War. Many women's organizations were established during this period to address issues of servitude and sex balance. These bunches included the Anti-Slavery Society, established in 1835, and her Women's Ethical Change Society, established in 1836. (Hall, n.d, p.2, as cited in Miks, 2020, p.4). Not shockingly, such organizations frequently met with restrictions. However, the unimportant foundation and estimate of these organizations demonstrate that there was a more prominent opportunity for resistance. Ladies had to take part in legislative issues.

The collective resistance these bunches experienced illustrated the confinements ladies confront notwithstanding advancement. Sexism was not unprecedented, but a common issue within the abolitionist movement. A few men unreservedly acknowledged and upheld the part of ladies in the battle against servitude, whereas others saw it unexpectedly. Despite the commitment of numerous ladies to the development, a few men felt that these women's endeavors would as it were ruin the anti-slavery development. Frederick Douglass drew

consideration to this exception issue in his exposition without further ado after going to his fall tradition of the Seneca in 1848. Fair as union ladies may commiserate with his battle for rights, Douglass felt the same sensitivity for the ladies at the convention. (Douglass, 1848, as cited in Miks, 2020, p.3). In his paper, Douglass tended to these men who were staunchly against women's association and rights. He went so distant as to state that a discourse of the rights of creatures would be respected with distant more complacency. (Douglass, n.d, as cited in Miks, 2020, p.3) This tie between women's rights and a cancellation hindrance to the cause since of these staunch convictions that ladies seem never be equaled. Several individuals cleared out the battle for abrogation since of this association to ladies, out of concern that their commitments to the annulment development would also help the women's battle for rights. (Ibid).

Ladies may have taken a step forward, but they kept on being held back.

It was particularly genuine that the day-by-day lives of first-class White ladies were not changed significantly by the civil war. African American women experienced distant more development in their freedom and independence than other ladies, but the battle for flexibility was distant from over. Although legitimately liberated from servitude, numerous confinements on the opportunity of African-American ladies still existed, such as Jim Crow isolation. The Union accepted that Frederick abolishment of servitude, numerous Union soldiers still shared a few of the supremacist contemplations of their Accomplice foes. Numerous thought that recently liberated people groups required more direction to set up their possess residential lives, as these formally subjugated individuals were seen as more sexually wanton and passionate. (Grant, 2017, p.578, as cited in Miks, 2020, p.4).

There was a common fear that previous slaves would debilitate the national profound quality and in this way, they were required to be instructed to take after the White family demonstrates. Whereas recently liberated couples regularly ran to wed as before long because it was legitimate and hence as of now eagerly taken after the same family models, White people still felt that these previous slaves were unable of acting on their claim. Free African American ladies were still separated and seen as lesser but were presently anticipated to take after the same societal desires as their White partners. In this way, the Civil War expanded contracting gender stereotypes and desires to include an avoided statistic of ladies. In this way, the legal rights of African American ladies developed. As a result of the Civil War,

gender equality did not reach any extremes socially or legitimate.(Grant, 2017, p.578, as cited in Miks, 2020, p.4).

2.6. Women`s Participation in the ReformMovements

During the nineteenth century in the United States, women played a crucial part in many reform movements, notably the abolitionist and temperance movements. They also pushed for women's suffrage and improved labor conditions.

The social situation deteriorated as the Civil War and Reconstruction Period approached.The economic and political dimensions of women began to change. There should be more clothes for women.It was fashionable for proletarians and proletarians. Making the most of it demonstrates the willingness and ability to liberate women from the rigid dictates of a patriarchal society. (Sutherland, 1989, pp. 56-57, as cited in Hoffberger et al, n.d., p. 2).

Even though most married women still worked from home, add to the burden. The increase in male non-agricultural employment in the first year did not unprecedent for women, especially women. They were widowed to earn a salary during the Civil War. (Ibid. p. 62).

Social relations and economic change brought prominent rights to women, and this was perhaps the most major movement in the world.It consisted of political changes in the 19th and early 20th centuries, resulting in changes related to their rights, such as abolition, suffrage, temperance, and education. Social and economic changed led to a massive energy transition in the mid-19th century.

Demographic shifts and statistical inequalities were affected. In Massachusetts, it increased to 17,480 women in 1850. Compared to men, many women may not feel the usual sense of fulfillment in their marriages. But it wasn't. It was surprising that so many changes started in New England. (Donald, 1991, p. 128, as cited in Hoffberger et al,n.d., p. 3).They recognized their rights as worthy and began to work to enforce them.

The advancement of women's rights had made significant headway by the 1870s. The Women's Declaration of Independence was discussed in the 1876 Philadelphia Centennial article. (Schlerth, 1991, p. 4; Hoffberger, n.d., p. 3). Elizabeth Cady Stanton began writing a contemporary description of the 1776 document in 1848 for the Seneca Falls conference.

Stanton was a feminist, a social reformer, and a social activist in her work with justice. (Lois, 1980, p, 39, as cited in Hoffberger et al, n.d., p. 3).

It was known as the 'Declaration of Independence' or the Declaration of Sentiments. It contained a list of political, economic, and social grievances. Ms. Stanton and other women involved in the report said women have a right to do so she had her fortune, and usually earned less than men. (Banner, 1980, as cited in Hoffberger et al, n.d., p.3). The manifesto condemned the responsibility of men. Emphasizing the place of women in society, in a long series resolutions Cady Stanton and others called for the end of all forms of gender discrimination. (Ibid., p. 40-41, as cited in Hoffberger et al., n.d., p.4). Independence provided support, although it failed to achieve the proper balance of conditions desired by the reformers, uplifting times of change and women's rights.

Women were fighting to end slavery long before they started fighting for freedom and equality. (Ibid. p.69). Women like Lucy Stone and Antoinette Brown aspired to be more than mere feminists, although abolitionism transcended feminism and long remained a concern. Other women, such as Elizabeth Cady Stanton, advocated the abolition of slavery as a secondary reform movement, arguing that sexual prejudices were more deeply rooted and foolishly persistent than gender prejudices. (Banner, 1980, p.69, as cited Hoffberger et al., n.d., p.4) in Abolishing the Death Penalty. (Banner, 1980, p.68-69). Stanton met Lucretia Mott, an abolitionist and reformer who advocated for women's equal participation in the anti-slavery society. At the London Anti-Slavery Convention. (Ibid., p. 24-25, as cited in Hoffberger et al., n.d., p. 4). At rallies, women were separated from speakers and had to rely on the goodwill of men. Recognition that women may not be part of the traditions that drive this issue of individual, collective rights led Stanton and Mott to organize the Seneca Falls convention in 1848. (Banner, 1980, p.26-27, as cited in Hoffberger et al., n.d.). This convention drew an audience of 300 groups, most of whom were individuals, not only women but also a significant number of men. Many speakers were considerate of the audience among them were Stanton, Mott, and the famous slave-turned-abolitionist Frederick Douglass. In the convention, Stanton explored The Declaration of Sentiments and the Declaration of People. He voted for the Declaration resolutions, among which women's suffrage was particularly noteworthy. Stanton's claimed for voting rights in Seneca Falls fell through convention that all other resolutions consistently adopted. (Ibid. p. 41-42).

Elizabeth Cady Stanton and Lucretia Mott were supporters of women's rights 1800s. Campaign bunches for the right to vote were born all over the nation. The movement's supporters were as assorted as the locales of the nation they come to. Of National Women's Suffrage Association (NWSA) and the American Women's Suffrage Association (AWSA) were both shaped to advance suffrage, but the two bunches worked. Even though autonomous, they were clearly at chance with each other until 1890. (Ibid. p.115).

Many dark women supported the NWSA. Including Harriet Tubman, subway essential Tubman once won an unused award New England Women's Suffrage association, wholeheartedly supported the idea of inclusive women's vote suffrage. (Sterling, 1997, p.41, as cited in Hoffberger et al., n.d. p. 5). Sojourner Truth supported the development and agreed with Stanton's side, he gave suffrage broadly at a time when other reformers accepted that suffrage was seen as grassroots movement in the west. (Donald, 1991, pp.128-129, as cited in Huffberger et al., n.d., p.5). There was a movement in Kansas to give women opportunities, voting rights and ensuring the liberation of the dark. (Banner, 1980, pp.98-99). Voters did not approve the election law amendment, while the Kansas amendment was passed by the state legislature, they were the first of their kind. (Ibid. pp.98-101, as cited in Hoffberger et al., n.d. p.6).

Women's rights and abolition, with education reform and restraint, were social and political changes in the 1800s. In instruction, women were seen as paragons of ethics, with their work depicted as cherishing instructors. Male principals and directors screen and administer the school. (Schelerth, 1991, p.245, as cited in huffberger et al, n.d., p.6). The position of ladies as instructors in an instructive society was not their sole concern. Numerous ladies need the plausibility of advancement given by higher instruction. For a long time, Oberlin College was an expression college to confess to women. (Banner, 1980, p.40, as cited in Huffberger et al. p.6).

Women's colleges started to appear within the moment half of the nineteenth century, and various Midwestern state colleges opened their entryways to both genders. (Sutherland, 1989, p. 105, as cited in Huffberger, et al, n.d., p.6).

Susanna Haswell Rowson was recognized for establishing schools for girls and young women in Boston, Massachusetts. (Patrechia et al, 2000, p. 25, as cited in Huffberger et al, n.d., p.6). In expansion, the balanced development picked up footing. During the long time before

the Civil War, the Women's Christian Temperance Union (WCTU) was made to limit guys from consuming intemperate amounts of alcohol. (Sutherland, 1989, p. 94, as cited in Huffberger et al. p.6).

Alcoholism was the foremost concern at the period since it harmed family budgets and habitually posed a security risk to mechanical workers. The WCTU permitted for a woman's postwar intrigued in broader open parts exterior of the vote, whereas still affecting alter on social concerns of the day.(Banner, 1980, pp. 143-144, as cited in Huffberger et al,n.d.).

2.7. Conclusion

To sum up, this chapter examined the characteristics of American society at various stages during the 19th century, as well as the general conditions of social life. It has addressed the economic implications of the Industrial Revolution. And the position of women in society in comparison to men; they lived in a time when a woman had no way out of marriage. They attempted to modify the situation through the reform movement but were unsuccessful initially at the beginning.

The following chapter we shed light on working women's status and position during the 20th century including different function.

Chapter Three
American Women`s Roles and Achievements during
the 20th Century

3.1. Introduction

This chapter explores how American working women made their mark in various fields during the 20th century. It aims to analyze the roles and achievements of American women. Some made their mark in the history of science, and others influenced art, literature, politics, economics, and journalism. American women faced many laws and societal attitudes toward black women. Men of that era reduced women to their appearance, and they ignored the strength of their minds.

3.2. Women's Different Roles

American women made significant contributions in various fields throughout the 20th century, including arts, science, sports, politics, and social justice movements like civil rights and feminist movements. Women like Maya Angelou, Toni Morrison, and Barbara Streisand contributed significantly.

3.2.1. Women as Scientists

First of all, the role of American women in science evolved and improved over the twentieth century. Despite several challenges and prejudices in pursuing scientific careers, women's contributions and triumphs have increased over time. Here are some major aspects emphasizing American women's contributions to science over the twentieth century:

Historically, women's participation in science and technology has been steady but unequal due to societal, economic, and intellectual hurdles. Women like Marie Curie, Anna Botsford Comstock, and Ellen Swallow Richards made exceptions and created possibilities. Even though the number of women in science has grown over the last half-century, the gender gap remained a barrier. Technological improvements were critical in both World Wars and the space exploration program. Understanding women and gender in these twentieth-century tales, however, was crucial to constructing greater and more comprehensive interpretations that acknowledge their exploits and discrimination. Despite these advances, the improvements acquired may be reversible, and attention and effort were necessary to sustain women. (Kohlstedt, 2004, p.1).

While women have been involved in science and technology throughout history, professionalizing techniques in the late nineteenth century limited earlier amateur activities

while providing a reason for meritocracy and certification as the requirements for involvement. Female rights have previously established single-sex colleges alongside conduct-signal chances in all except the most elite or military schools. Many of them have prospered in terms of science. A handful of American women had received Ph. D.s in the scientific and social sciences by the early twentieth century. Furthermore, a brilliant American woman gave a signal of success that scientists in Europe and North America could not ignore. By practically any metric, Marie Curie was the most famous woman in science during the twentieth century. In fact, she made pioneering contributions to the study of radio activity and earned her two Nobel Prizes. (Pycior, 1993, as cited in Kohlstedt, 2004, p.3).

Marie Curie was a well-known scientist and educator who was born in the early twentieth century. She made a name for herself as a diligent scientist and loving single mother of two girls. Marie Curie also lectured at a nearby normal school for teacher training, encouraging women to pursue careers in science. After a spectacular tour in the 1920s, she became a legend in the United States. Her scholarly excellence, on the other hand, made her a distant role model, prompting several North American academic males to propose employing a woman like her. (Rossiter, 1982, p.122-8, as cited in Kohlstedt, 2004, p.4)

In addition to Carrie, there was also Anna Botsford Comstock, a female scientist, and educator, who was designated one of twelve "outstanding women in America" in 1925. She married an entomology professor, John Comstock, and rose to prominence in the national curriculum movement known as "Nature Study." She wrote an authoritative textbook, edited *Nature-Study Review* for over a decade, and served on several committees. As the Nature Study Society's president, and as a nature studies speaker, Comstock frequently spoke with teachers in New York and nearby states, and she even lectured at Stanford and Berkeley on occasion around the turn of the century. Comstock carved established a niche for herself in natural history. History and biology intersected to establish a new place where conventional chances for women may meet with exciting potential for professional growth. Opening this field led to some women becoming nature study supervisors for whole school systems ranging from New York City to Oakland, California, and others teaching the topic in regular schools (Comstock 1953; Henson 1996, as cited in Kohlstedt, 2004, p.4). However, such specialized niches may be alienating and difficult to sustain (Appel 1999, as cited in Kohlstedt, 2004, p.4).

Ellen Swallow Richards and Ellen Comstock were pioneers in home economics. They focused on domestic and institutional issues. Richards's work at Massachusetts Institute of

Technology (MIT) gave her the stature and colleagues for a movement to apply science MIT led to a movement to apply science to domestic and institutional, while Comstock's efforts expanded opportunities for women interested in science. They created high-credibility spaces where collaboration with other women was possible but also limited spaces where women were segregated from male and female scientists. In the first half of the 20th century, women with advanced degrees were predominantly found in women's colleges and coeducational land grant schools. Some women scientists never married, while others established long-term partnerships with others. (Appel 1999, as cited in Kohlstedt, 2004, p.4).

Dual-career couples have shown that partnerships can be creative and complementary as they share experiences and commitments. However, the scenario was detrimental if the husband's profession prospered via collaboration while the wife's contribution was obscured by the same effect. (Appel 1999, as cited in Kohlstedt, 2004, p.5). Furthermore, At least a few of those who had found a happy career niche or pushed their way into reluctant institutions became activists themselves in raising issues about advancing women in science. The leadership of the Association of Collegiate Alumni, which became the American Association of University Women (AAUW) and was probably best known for its fellowship program, had been formed to consider higher education opportunities.

Its leadership watched as the increasing number of women taking advanced degrees at the turn of the century failed to be appointed to professorships or higher-status positions in industry and government. Eight years later, a report concluded that little had changed and that women's poor position in academia was unrelated to degrees and duration of the experience (Rossiter 1982, 160-6 as cited in Kohlstedt, 2004, p.7-8).

During the mid-century, women in science and mathematics made significant contributions to genetics, computer science, and biology. Barbara McClintock made a Nobel Prize in genetics (Keller, 1983; Comfort 2001, as cited in Kohlstedt, 2004, p.10), while Rachel Carson made groundbreaking work on pesticides. However, women in the sciences were paid less than men and faced challenges in advancements. Despite the war's call for "manpower," women in strategic scientific and technology areas were often out of work and returned home (Mcintire, 1993, as cited in Kohlstedt, 2004, p. 11). The period was also marked by the suppression of women's work, such as Rosalind Franklin's Nobel Prize-winning work on the double helix and Grace Murray Hopper's involvement in major computer science projects. (Maddox, 2002; Sayre, 1975 as cited in Kohlstedt, 2004, p.10, 11).

The early 20th century saw promising patterns of participation in science, but by the mid-century, opportunities in science increased alongside a reconstituted women's movement. The National Defense Education Act of 1958 provided fellowships for women in science, foreign languages, and other defense-designated areas. The second wave of women's rights was symbolized by various activists, including Title IX and the Equal Rights Amendment. The movement involved pushing professional societies to gather data and using publicity tactics to get the findings before the public. Betty Vetter, a remarkable woman, played a significant role in the movement, compiling and analyzing data on women and minorities across fields. (Kohlstedt, 2004, pp. 13-14).

3.2.2. Women as Teachers

American women performed a crucial role as educators in the twentieth century. Teaching was one of the few job possibilities accessible to women at the time, and many women regarded it as a chance to contribute to society, make a positive difference in the lives of children, and inspire future generations. Many women were also involved in social and political movements like the women's suffrage movement.

According to Catharine Beecher, an outspoken advocate for women in education, women were more qualified to teach than males. She contended that they were more prepared to engage with human growth and were more kind and willing to make sacrifices.

The Public Broadcasting Service (PBS) found that 75% of American teachers were women in the 20th century. But management positions were dominated by men. The teacher's rebellion began in the 1890s and 1910s with meager salaries and limited benefits. By 1930, female teachers were prospering and earning higher pay, some rising to the positions of principal and superintendent of schools. The civil rights movement of the 1950s and the 1960s fueled debates about civil rights, leading to iconic cases like *Brown v. the Board of Education*. (LeQuire, 2016).

Colorado women played a significant role in education, becoming its first woman president. They won the national suffrage campaign and served as Colorado state superintendent from 1913 to 1921. They were the third group of voters in the country to approve of marriage and motherhood, and the state electorate consistently designated women as the main. Helen Grenfell, the first female vice-president, was elected the country's first

female vice-president in 1903. The National Education Association (NEA) was founded in 1895, and the Equal Suffrage Association in Chicago was established in 1909.(VAUGHN-ROBERSON, 1985, p.110)

Texas women sought to expand their sociability and influence as teachers. The Texas Equal Rights Society and Education Society was founded in 1893 and reorganized in 1918 as the Texas Women's Suffrage Association. Though hampered by racism, they provided role models for girls coming of age in the early 20th century. Women in Texas in 1918 were affected by women's suffrage granted in the primaries. Texas suffragettes supported their career choices and teachers. Minnie, from Colorado, wanted to be like Annie Webb Blanton, the only teacher next door. Christine Kirkpatrick's parents supported her and her sister's educational pursuits. Ally Collins' mother founded Delta Kappa Gamma to fund and encourage talented teachers to work. The purpose of this organization was to give young people a foundation for women's education. Openly challenging American notions of closed life, the Northeast instead tapped into domestic life. (VAUGHN-ROBERSON, 1985, p.112)

Furthermore, female educators have made improvements to the advancement of science, technology, engineering, and mathematics (STEM) education. , technology, engineering, and mathematics (STEM) education. They encouraged girls to pursue these fields; Ana Roqué de Duprey was an educator and suffragist who founded schools for girls and the College of Mayagüez, now the University of Puerto Rico. She was passionate about women's suffrage and wrote *Botany of the Antilles*, an extensive overview of Caribbean flora. Roqué's dedication to education and women's access to the vote is a testament to her life and contributions to the field. (History of women in STEM field,2023).

Also, female professors and administrators in the US have played significant roles in higher education, particularly in university settings. Sokoloff(1992) study on female employment trends in professions, such as law, medicine, architecture, and university teaching, highlights the evolving role of women in the workforce. These elite occupations were highly regarded and rewarded for their services, with high levels of education and specialized training granting them expertise. During the 1960s-1980s, these professions were the highest-paid and most controlled for white male employees. (Parker, 2015, p.3).

In the first half of the 20th century, legal restrictions, quotas, administrative regulations, and anti-nepotism rules did not prevent women from exercising or working as men. However,

laws in the 1960s and 1970s mandated the equal treatment of men and women and removed some of these barriers. Women also prefer female-dominated occupations to male-dominated occupations, with the highest rates of women attaining higher qualifications in traditionally female-dominated fields such as education and nursing. Additionally, many women are not as career-oriented as men. It was because maternity and household responsibilities can hinder or delay-career goals. Despite these challenges, women of mothers and grandmothers choose different paths to pick successful careers and find their place in their choices. (Parker, 2015, p.4-5).

The Dean of Women was the first administrative position offered to females in coeducational institutions, with women employed as deans from 1930. These positions were necessary due to the sharp increase in the female population. The responsibilities of these deans were multifaceted, involving overseeing the minority population of women, insulating men from women, and protecting and guiding them. Most deans were faculty, with teaching being their primary responsibility. Deans were concerned about the educational development of women and were the solution to providing segregation and ensuring women's separation from males. (Ibid)

The first Dean of Women was Alice Palmer, who was appointed at the University of Chicago. She later became president of Wellesley College and served as president of Wellesley College. The National Association of Deans of Women (NADW) was formed in 1903, and the deans passed a resolution condemning gender segregation in higher education. Teacher's College of Columbia University established a graduate program to train Deans of Women in 1916.(Parker, 2015)

During World War II, higher education institutions in the United States provided opportunities for women as students and professors in higher education, allowing women to fill roles and positions left vacant by men. Many women took advantage of these opportunities to be college leaders and prove their capabilities. From the late 1800s through 1945, the Deans of Women established foundations of practice for students and administration, developed professional associations, conducted research, improved college environments, and developed a body of literature in journals, reports, and books.(Parker, 2015,p.8)

After WWII, the function of the Dean of Women and other women in higher education faced dangers as the female population on college campuses declined. The Great Depression and the outbreak of World War II in 1939 shifted the emphasis from schooling to masculine protecting the country. It resulted in a loss of power and influence for women in higher education. The 1960s and 1970s witnessed a trend toward equality in the workplace and education, pushing universities to focus on women's campus needs and treat men and women equally. Males have dominated college administrative roles from 1950 to the present, with women in education and administration graduate programs. Although women have earned more than half of bachelor's, master's, and doctoral degrees since 1979, they continue to be a minority in the population. (Parker, 2015, p.9)

Edwards (2002) described in his book (*Women in American Education, 1820-1955*) some teacher's women, who they forced to work outside the traditional white male dominance and their achievements. Social reformer Jane Adams founded Hull House in Chicago to provide services and education to immigrant adults and children. She campaigned for child labor laws, compulsory education, and better sanitation. Her House was a center of education, culture, and society.

Italian psychiatrist Maria Montessori founded a school for mental children in the United States. She devised self-correction materials and the Montessori Method to teach autonomy, responsibility, and cooperation. Montessori founded a teacher training institution in Italy and traveled to America in the early 20th century to promote the school. (Ibid)

Also, Mary McLeod Bethune, the daughter of a freedman, founded a boarding school for African-American girls in Florida that later became Bethune-Cookman College. She founded the Women of Color Association to provide education, jobs, and housing to former slaves. In 1938, she was appointed Director of Black Affairs at the National Youth Service, making her the first African-American woman to serve in government. (Edwards, 2002)

Helen Parkhurst, an American student at Maria Montessori, developed the Dalton Laboratory Plan for high school students. It individualized emphasized approach to individual interests, decision-making, responsibility, creativity, and collaboration. This laboratory project was popular in China, Japan, and Denmark and is still known as a prominent academic institution. (Edwards, 2002)

3.2.3. Women as Writers

The twentieth-century American female authors made enormous contributions to literature, breaking down boundaries and altering the literary canon. They questioned cultural standards, pushed for gender equality, and gave varied viewpoints on different subjects via their writings. Generations of authors and readers have been inspired and influenced by their legacy.

Throughout history, female writers have faced numerous obstacles, with women struggling more than men. In the early 20th century, women were often seen as frilly, girly, and uneducated, making creative writing opportunities less accessible. This tradition has impacted the writing culture of the present, and many women writers accomplished not given the proper credit or recognition they deserve. Stereotypes forced many talented female writers to pursue their dreams under the guise of a male name. Gender biases and stereotypes often limit their opportunities for recognition and success. Despite these challenges, some remarkable women writers have left an indelible mark on the literary world. (Johnston, n.d, pp. 1-2)

Women played a significant role in shaping modern culture and intellectual exchange. They were writers, artists, journalists, editors, founders of publishing houses, theater companies, and activists. The "New Woman" emerged in the late 19th century, challenging conventional roles and affecting contemporary literature. She embodied new values and posed a critical challenge to the existing order, influencing national literature. The independent, outspoken, iconoclastic new woman empowered the works of artists like Kate Chopin, Alice James, Charlotte Perkins Gilman, Edith Wharton, Ellen Glasgow, Willa Cather, and Gertrude Stein. (Johnston, n.d, pp. 1-2)

Tichi's chapter on "Women Writers and the New Woman" in the Columbia Literary History of the United States highlights the re-writing of American literary history, supported by critical books and comprehensive overviews like Elizabeth Ammons's *Conflicting Stories*. Ammons argues that the cultural climate empowered women, transforming expectations about publishing writers. This approach reflects contemporary literary criticism's need to analyze questions of race, class, and gender. It includes women of color, such as Pauline Hopkins and Alice Dunbar-Nelson, who were previously separated. Ammons, a study of Wharton's fiction, identifies women writers as educated, career-oriented, and not married or divorced. Their

work includes themes such as economic dependence, sexual exploitation, institutionalized violence, the woman artist figure, racism, and the social construction of motherhood.

Charlotte Perkins Gilman, a prominent writer, analyzed the economics of marriage and criticized the social structure of marriage, where a wife was fed and cared for according to her keeper's pleasure and principles. She also created an idealistic novel, "The Yellow Wallpaper," which depicted a woman trapped in a confining marriage and seeking escape through madness or community. (Balestra, 2012, p.12-13). Writers like Sarah Orne Jewett and Kate Chopin confronted the woman's question in realistic and innovative ways. They often featured characters seeking personal fulfillment through work or freedom of choice, such as in *The Awakening*. These women faced external and internal challenges, such as rejection and censorship when breaking tradition. Chopin, Wharton, and other turn-of-the-twentieth-century women writers tanked tension between breaking with the past and entering the world of art shaped by men. They often looked to male models and refused to be labeled as women writers, as seen in their predecessors. Grouping women writers may change the canon of American literature and subvert traditional interpretations of the American novel, but it may also involve segregation risks. (p.14)

The House of Mirth by Edith Wharton, published in 1905, critiques consumeristic society and marriage, focusing on women's roles in the American leisure class. It examines the power structure and destructive construction of femininity, focusing on women's bodies as commodities. Wharton's critique extends beyond economic dependency, examining the loneliness and anxiety of men. *The Custom of the Country* explores American culture, focusing on intellectually independent women and addressing alternative perspectives on marriage. (Balestra, 2012, p.16-17)

In addition, a rising number of female authors from various racial and ethnic origins developed, tackling gender and ethnic identity concerns. African-American writers such as Zora Neale Hurston, Nella Larsen, and Jessie Redmon Fauset were recognized for their cultural independence and contributions to the advancement of indigenous American literature and language. However, many women struggled as artists owing to global wars, societal and cultural upheavals, and a lack of equal opportunity and rights. Female literary success was undervalued in academic institutions, so anti-suffragist sentiment and a disdainful attitude toward female intellectuals among male cultural elites. (Encyclopedia, 2019)

In summary, the role of American women authors in the twentieth century was enormous and transformational. Women authors of this century were essential in influencing the literary landscape, defying society's standards, and pushing for gender equality via their writings. They contributed significantly to a spectrum of genres, including fiction, poetry, theater, and nonfiction, and their voices and opinions gave richness and diversity to American literature.

3.2.4. Women as Journalists

American women's roles as journalists in the twentieth century were critical in altering the conditions of journalism and opening the way for more diversity and inclusion in the industry. Their perseverance, boldness, and devotion aided in the establishment of social change and provided a voice to individuals who had previously been excluded or disregarded by the media.

In the early 20th century, the portrayal of self-confident newswomen in comic strips, movies, short stories, and novels created a dichotomy between maintaining their compassionate, feminine nature and exhibiting masculine traits of journalism. The sob sister, an independent, hardworking reporter, often struggles to prove herself and persuade males that she is worthy of their respect. By the 1920s, newspapering was firmly established as a genre where women could take leading roles and move independently through society without endangering their femininity. (Saltzman, 2003, p.3-5)

The sob sister's behavior often shows signs of feminine frailty, but she often outwitted and out-reported male reporters, becoming one of the guys. According to film critic Pauline Kael, talkies featuring girl reporters were modeled on the most well-known female reporter of the period, Adela Rogers St. Johns. The most dominant female film reporter of the 1930s, Torchy Blane, was played by Glenda Farrell, who epitomized the aggressive, self-assured, independent female reporter. Blane was an honest pencil pusher who scrambled for her story along with the powerful sex, and her popularity was due to Farrell's performance as the brassy female reporter. (Ibid)

In the 1940s, female journalists were praised for filling war-related jobs, leading to a shift in cultural attitudes towards working women. The stereotype of women as weak and incompetent changed to strong women serving "man-sized" positions. Female journalists in fiction were often portrayed as isolated super-professionals or matriarchs of the nuclear

family. In popular culture, female journalists struggled to balance their feminine qualities of compassion and masculine ambition. Most female journalists in popular culture were often depicted as emotionally empty, relegated to following orders from men due to their female nature. (Saltzman, 2003, p.3-5)

Autumn Linford's doctoral study demonstrates that female newsies were not uncommon in nineteenth- and twentieth-century American journalism, whereas they were frequently disguised. Linford, who studies journalism history at Hussman and teach it at Auburn University, contends that women have always been a part of journalistic history. She focuses on women's professional contributions to media as the shifting public image of women. Linford's research looks at how the employment of female newsgirls corresponded with concerns that women were straying from "proper" feminine duties, frequently associated with the home. The study of girl newsies' experiences in the early twentieth century reveals the commercial press's ignorance of their job. Despite being a vital source of labor, girls were valued as prospective spouses. (Hatcher, 2022)

Women's magazines played a significant role in journalism during the 20th century. Publications like *Cosmopolitan*, *Vogue*, and *Ms.* provided platforms for women's voices, addressing topics ranging from fashion and lifestyle to politics and women's rights. Magazines such as *Ladies' Home Journal*, *Good Housekeeping*, *Vogue*, and *Cosmopolitan* were criticized for covering "boring" subjects such as cooking, decorating, and fashion, but vital magazines. It also featured the perspective of a woman who did not see it. Many female journalists, including legendary investigative reporter Nellie Bly, started their careers on these sites. Alice Stone Blackwell, editor-in-chief of the *Women's Journal*, reported on the 1913 women's election procession in Washington, D.C. The parade was the largest ever in the capital. Newspapers across the country gave extensive coverage of the process. Non-journalist suffragettes often knew how to raise awareness of their cause, like the "suffrage pilgrims" who traveled 495 miles from New York to Washington, D.C. traveled, becoming the focus of local news stories along the way. (Gender equality, n.d)

Women of color suffered gender and racial prejudice in the journalistic sector. The topic of segregation of African American women, who were directed to march towards the back of the procession, was one essential news item that most publications ignored. Suffragist and investigative journalist Ida B. Wells defied the regulation and marched at the head of her

state's delegation. Even though her work was confined to the Black press, Wells was a well-known journalist and national personality.(Gender equality, n.d)

Women journalists covered war and politics throughout the twentieth century, although not in the same numbers as males, matching the representation of women in other professions. During the postwar period, women continued to cover current events in newspapers and magazines as journalists and—in rare circumstances media executives. Katharine Graham took as editor of the Washington Post, a publication owned by her father, in 1963. Under Graham's supervision, Washington Post journalists disclosed numerous facts about the Watergate affair.(Ibid)

The standards of women's liberation development affected Ms. Magazine. Gloria Steinem, one of the foremost well-known women's activist campaigners of the 1960s and 1970s, was a co-founder of Ms. Substance, which began in 1970 and concentrated on Black women's triumphs in trade, design, and the domestic and quickly got to be the fastest-growing magazine at a time.(Gender equality, n.d)

Indeed when women rose to noticeable quality within the media, their voices were still divided from those of male writers. It was particularly genuine in TV news broadcasts, where men ruled grapples and writers very into the twenty-first century. In 1960, Nancy Dickerson got to be CBS's, to begin with, national broadcast writer.(Gender equality, n.d)

Other female journalists who rose to prominence in the 1970s, 1980s, and 1990s were Leslie Stahl, Ethel Payne, Barbara Walters, Connie Chung, Diane Sawyer, and Katie Couric. Nonetheless, by the first of the twenty-first century, women's voices were underrepresented on television and in print. (Ibid)

3.2.5. Women as Politicians

The position of American women in politics changed and progressed significantly over the twentieth century. While women had long been active in political organizations and activity, it was not until the twentieth century that they began to make substantial advances in political participation and leadership. The position of American women in politics changed and progressed significantly over the twentieth century. While women had long been active in political organizations and activity, it acclimate until the twentieth, when they began to make substantial progress in political participation and leadership.

In the early 20th century, women faced marginalization and discrimination in political life. However, over time they have acquired a significant presence in various areas of public life politics, labor force participation, occupation, mass media, and popular culture. Collective identities have changed due to differences in background. Here two principal waves of feminist activism in the 20th century led to the empowerment of women, who insisted on full participation in American public and political life.(Women in American Politics in the Twentieth Century, 2019)

In 1900, a female's legal position was governed by her marital status, with restricted rights to vote, serve on juries, and hold public office. The ideology of women and men in the 19th century limited women to housework, and females' work was to raise children. However, women went beyond this and established voluntary associations and institutions to serve the needs of society. By 1900, women appeared in many public spaces, laying the groundwork for 20th-century change. Expanding female education and reform efforts laid the foundation for a massive suffrage movement demanding women's citizenship.(Women in American Politics in the Twentieth Century, 2019)

This reorientation aligned with the 1920s popular culture, which emphasized individual pleasures and rights. However, after 1920, a broad-based movement for women's rights did not exist, and modern women see as individuals, with feminism becoming an epithet.

The loss of female solidarity led to women's organizations focusing on narrow constituencies with different priorities. Professional women sought to eradicate discrimination through the Equal Rights Amendment (ERA) in 1923. Social reformers opposed the ERA but advocated for a secure government role in social welfare. They shaped the New Deal and Social Security Act, but alliances across racial lines remained rare. African American voices were muted, and concerns about working mothers' needs remained unaddressed.(Women in American Politics in the Twentieth Century, 2019)

Mid-century saw a surge in activism due to the Second World War, with women joining the labor force in unprecedented numbers. By 1950, married women and women over 35 were in the workforce. However, Cold War culture reasserted traditional gender roles and obscured rising activism among distinct constituencies. Women changed labor patterns, initiated social movements, and flooded higher education institutions. (Ibid)

In the 1960s and 1970s, women's activism fueled a "rights revolution" that eliminated discrimination based on race and gender. The slogan "the personal is political" became the ideological pivot of the second wave of American feminism, challenging gendered power relations. This movement exposed divisions in American society and showed male hostility to feminist demands. (Women in American Politics in the Twentieth Century, 2019)

By the late 1970s, antifeminism became a potent political force, with the Equal Rights Amendment stalled after 1975 and ultimately defeated in 1982. Antifeminism developed in the 1980s, just like in the 1920s, even as women vigorously sought individualistic goals, a new legal atmosphere enabled. In 1981, President Reagan nominated Sandra Day O'Connor to the Supreme Court. In 1984 for the first time, a principal political party proposed a woman (Representative Geraldine Ferraro) to run for vice president; the first woman astronaut flew into space; and newly educated women flooded into professions and businesses from which they had previously barred. And political activists created new power and influence methods. Ellen Malcolm launched EMILY's List in 1984 by gathering and bundling tiny checks from Tens of thousands of women to support female candidates, and became the Democratic Party's most influential PAC (Political Action Committee). While change has not been steady, the American political landscape has been transformed by women over the past 100 years. (Ibid)

3.3. American Women's Participation in the Workforce

Women's labor-force involvement in the United States changed dramatically over the twentieth century, marking critical turning points in women's history. Here's a quick rundown of the significant events and developments:

Most women in the United States did not work outside the home in the early 20th century, and those who did were young and single. At the time, only 20 percent of women were paid workers, according to the Census Bureau's definition of labor force participation outside the home, and only about 5 percent of women were employed. Marriage was like that. Of course, these figures underestimate the economic contribution of married women outside of housework and childcare since females work from home often includes participation in other household chores because women's employment in the house frequently included work in family enterprises and home production of commodities for sale, such as agricultural products. Furthermore, the aggregated data conceals racial disparities in the women's

experience. African-American women are twice as likely to participate as white women.(Yellen, 2023)

The 1920s saw a revolution in manners and morals, with social commentators focusing on women's economic independence as a vital factor in the function. The female labor force grew 26% during the 1920s, with over 500,000 new women working in clerical or kindred positions. By 1930, nearly 2 million women were employed in various professions. However, little economic change for women appeared, and short progress toward economic equality. Most American working women continued to work menial jobs for inadequate pay, and the fight to abolish economic discrimination lacked popular support.

Misconceptions about the 1920s stem from the belief that World War I significantly transformed women's roles, with thousands of women swarming into factories, trebled their employment in iron and steel, and serving various positions, including lawyers and doctors. The Women's Bureau required a list of all jobs where women substituted for men during the war, sparking enthusiasm among women leaders and leading to the image of women's economic equality. However, only 5% of women war workers joined the labor force for the first time during the war. The federal government continued to discriminate against women employees, including exclusion from 60% of civil-service examinations and 64% of scientific and professional positions. (Chafe, 1991, pp.64-68)

In the 1920s, women's economic position remained relatively stable, with only 1% of women over 14 holding jobs. Age, marital status, and race were the primary determinants of women's labor force participation. White-collar and clerical positions rapidly increased, with female clerical jobs increasing 1,400% between 1900 and 1930. The proportion of women workers in non-manual occupations also grew, opening opportunities for white, middle-class single women and married women. (Chafe, 1991, pp.64-68)

According to Chafe (1991), the increase in clerical employment, as well as the shift in age and marital status of female employees, had an enormous impact on women's long-term economic circumstances. White-collar jobs provided chances for middle- and upper-class women who had previously been unable to obtain professions commensurate with their social standing. This transition provided opportunities for middle-class young women that their mothers and grandmothers did not have. The increased number of working wives set a precedent for women's employment outside the house during and after WWII. These

developments, however, did not result in the freedom of women workers. Married women worked not for emancipation from domesticity or equality with men in labor but so that their families could subsist economically. (P.69)

The idea of a new age of economic independence ignores the female labor force and the majority of female employees' roles. As late as 1930, 60% of employed women were either blacks or foreign-born whites, working as domestic maids or garment workers. The most extensive group of new employees, almost 700,000, worked as domestics in the nation's homes, a number that increased by more than 60% over the decade. These women labored for ten or twelve hours a day for pay that seldom exceeded a dollar a day and may fall as low as ten cents an hour during the Great Depression. Despite these advancements, women's positions rose only a paltry between 1920 and 1940.(Chafe, 1991, p.70)

The proportion of women in architecture and law stayed nearly steady between 1910 and 1930, while female enrolment in professional institutions grew just slightly. The depression degraded women's position even further, with the unemployment rate in 1930 being lower than that of males. Women struggled to obtain part-time, seasonal, or marginal occupations, with many laboring in slave markets. College women interested in business or professions were similarly impacted by the economic crisis, with teaching opportunities evaporating owing to an overstock of applications. Graduate education became mandatory for women, although most advanced academic subjects were barred. (Chafe, 1991, p, 71)The Fourteenth Amendment sought economic equality, although it had little effect on women's employment rates.

Despite considerable progress, women continue to encounter impediments to historically male-dominated occupations. Although clerical jobs gave additional prospects for middle-class women, there was no indication of women broadening their economic responsibilities or gaining new equality with men. (Chafe, 1991, p.72)The paradox of women's workplace experiences of women was characterized by extraordinary differences in work opportunities and treatment based on class, race, and ethnicity. These differences are most evident in domestic work, where employers often exploit and display racism by hiring black workers. Poor women often struggle to afford clerical jobs due to financial constraints, and employers often exclude black, Hispanic, and Asian individuals. Cultural differences also led to conflicting expectations of the work experience.

During the 1920s, Columbia and Harvard Law schools refused to accept women applicants, and the New York City Bar Association excluded prospective female members until 1937. Women faced discrimination, including sexual harassment and limited job advancement opportunities. Women in industrial work rarely became supervisors and received promotions or executive responsibilities. Women teachers concentrated in elementary grades, and their numbers declined in higher-paying, more prestigious positions.

Inadequate pay was a significant issue for women workers, with 50% of teachers, librarians, and social workers never receiving a salary of \$2,000 or less. Women in clerical jobs earned a median wage of \$99 a month, and the average annual income of household workers was \$312.60.(Chafe, 1991, p.73-74)

Hence, Chafe (1991) claimed that when analyzing women's experiences over the years, it's tough not to conclude that their condition was based on an unspoken but ubiquitous assumption: that women, as women, did not deserve meaningful jobs, but there was little chance that women's fundamental working conditions would improve until that reality altered. (p.98)

World War II significantly impacted the female labor force, with over six million women taking jobs, increasing the size by 50%. Wages rose, married women, doubled, and unionization grew fourfold. Government and mass media efforts to encourage women led to mixed improvements and persistent discrimination. Stereotypes challenged traditional gender roles, and men treated women as equals, allowing sex labels to lose power.(Chafe, 1991, p.121)

The United States' involvement in World War II considerably enhanced women's employment in Lowell, a city with a long tradition of female labor. Women used to hold about half of non-skilled textile jobs, but they currently represented make-up just about a third of the entire workforce. During the war, women retained about 5% of fundamental mill roles. Therefore, many women worked. Mismanagement, poor salaries, and outmoded management procedures posed problems for Lowell's textile factories. Despite the conflict, women's different roles and experiences made them valuable employees in the workplace. (Miller, 1980, p. 42-45)

Women's occupational flexibility and geographical mobility grew during WWII, allowing them to travel while males were overseas. The separation rate for textiles peaked in 1943, prompting many women to abandon their employment in search of better prospects. Women also found new types of work, such as at Boott Mill and a local bank, where they replaced males as tellers with women. Women's job mobility had both positive and bad consequences. Hiring restrictions and government interference resulted in heightened security and horizontal migration. (Miller, 1980, p.53-56)

World War II constituted a watershed moment in the history of women's labor, with millions of women joining previously restricted jobs. This perspective, however, ignores the experiences of working-class women, who were frequently denied equal opportunities and paid less than males.(p. 61)

In addition, women exhibited their capacity to manage men's tasks throughout WWII, although female employment only boosted during the war. Female stay-at-home mothers were seen cleaning and cooking in postwar America. Many middle-class families desired additional money. But they felt obligated to stay home and had little inclination to work in the available nine-to-five occupations. However, rising consumption and the expansion of the service industry as Tupperware home sales have produced new job prospects for women.(Women and Work after World War II, 2023)

The Civil Rights Movement and feminist activity in the 1960s paved the way for further significant improvements in women's responsibilities.

As a result of several significant limitations that led to collectively distinct groupings, the second wave of feminism emerged. The topics covered include class, racism, intersectionality, sexual and reproductive rights, administrative center equality, personal circle of relative's equality, educational equality, and women's groups. The Equal Pay Act of 1963 and Title VII of the Civil Rights Act of 1964 made wage discrimination unlawful. Second-wave feminists pointed to the FDA "pill" as an example of a readily available and secure sexual medication in the 1960s. Under Title IX of the Education Reform Act of 1972, discrimination based on gender identity and pregnancy was prohibited. Women's groups discovered independence and camaraderie through grassroots feminist organizations. (MasterClass, 2022)

Despite differences in advancement across industries and populations, women continued to advance in the labor market. In fields such as law, medicine, and business, where men have traditionally held the majority of positions, more women than ever before pursued higher education in the 1980s and 1990s. Women juggling careers and family obligations, work-life balance, and childcare issues came to light, and new opportunities were created in industries such as information technology and digital media. As a result of the technological revolution and the spread of the internet, it's important to highlight that this summary provides a view of American women's labor-force involvement during the twentieth century. Women's experiences vary depending on factors of color, ethnicity, social class, and region, and progress toward equality remains a work in progress. (Open AL, 2023)

3.4. The Feminist Movement in the 20th Century

Feminist women's movements originated and evolved during the twentieth century, addressing diverse concerns and fighting for gender equality. There are some important feminist movements during this period including the first wave of feminism, the second wave of feminism, third wave of feminism, and women's liberation and feminist activism.

In March 1968, journalist Martha Weinman Lear coined "The First Wave of Feminism" in a New York Times Magazine article titled "The Second Feminist Wave: What Do These Women Want?" It was based on women's struggle for political power (Lear, 1968, as cited in Haradhan, 2022). It occurred in the United States and the United Kingdom between the 1820s and the 1940s, when women were granted voting rights (Rampton, 2015; Malinowska, 2020, as cited in Haradhan, 2022). It was a critical moment in history that brought about great social changes and created the framework for women's equality in every sector, such as the right to citizenship and vote, the right to education, and the opportunity to acquire the father's property. The initial wave of feminism sought to transform society. (Haradhan, 2022,p.8)

The American Equal Rights Association (AERA) was created in 1866, followed by the National Women's Suffrage Association (NWSA) and the American Women's Suffrage Association (AWSA). The latter attempted to elevate women's position throughout the country, while the former sought women's suffrage. In 1916, feminist Alice Paul created the National Women's Party (NWP). In 1920, the United States Constitution's 19th Amendment granted women the right to vote. The movement stressed political and legal rights, equal

property rights, and women's domestic dignity. It highlighted in society women's economic, sexual, and reproductive rights.(Haradhan, 2022, p.9-10)

Social movements did not static entities; they fluctuate based on movement successes or losses, and these gains or losses are frequently very reliant on the political and social conditions in which they occur. Following women's suffrage in 1920, feminist activists directed their efforts into formalized legal and political avenues for changing labor legislation and combating employment discrimination against women. In 1920, the Women's Bureau was established, and the YWCA, the American Association of University Women (AAUW), and the National Federation of Business and Professional Women (BPW) lobbied government officials to pass legislation that would legally prohibit discrimination against women in the workplace. (Kang, et al, 2017)

However, these groups did not always agree on what equality was or how it would be attained. The National Federation of Business and Professional (BPW), for example, believed that the Equal Rights Amendment (ERA) would effectively prohibit workplace discrimination against women. Meanwhile, the Women's Bureau and the YWCA opposed the ERA, claiming that it would undermine the advances won by organized labor. The conflict highlighted the contrasting goals of identifying working women first and primarily as women who were also workers across defining working women first and foremost as workers who were also women. The ERA failed was approved nearly a century after the suffrage movement, and discussion over its desirability persisted even within the feminist movement.(Kang, et al, 2017)

During World War II, labor shortages in the United States allowed millions of women to move into higher-paying factory jobs, while nearly 125,000 African American men fought in segregated units. After the war, women and African American men returned to deeply segregated societies. Civil rights organizers challenged both the de jure and de facto segregation experienced by African Americans. The Brown v. Board of Education ruling in 1954 provided a legal basis for activism against institutionalized racism. The Black Freedom Movement, a grassroots mass movement, fundamentally changed US society and inspired the second-wave feminist movement and radical political movements of the New Left. (Kang, et al., 2017)

In addition, the Greensboro sit-ins launched the sit-in movement when four African American students in Greensboro, North Carolina, sat at and refused to leave a segregated

lunch counter at a Woolworth's shop in February 1960. As the days and weeks passed, the number of students engaging in the sit-ins grew, and the sit-ins began to garner national media attention. Throughout the early 1960s, networks of student activists began to share the accomplishments of the nonviolent sit-in approach, and it started holding sit-ins in their cities and towns across the country. (Kang, et al., 2017)

Most notably, the sit-in development came about with the establishment of the Understudy Non-Violent Planning Committee (SNCC), which was established instantly after introductory Greensboro sit-in strikes by Ella Pastry specialist. The SNCC understudy activists walked with African Americans and white men and ladies within the 1961 Opportunity Rides to challenge the South's Jim Crow laws, which the Interstate Commerce Commission had chosen were unlawful. In Birmingham, the opportunity riders were attacked and detained, but the Congress of Racial Uniformity (Center) and the Southern Christian Authority Conference (SNCC) continued to send riders to fill the city's correctional facilities. In 1964, the SNCC took portion in Opportunity Summer, a development that drew white understudies from the North to the South. (Ibid)

The SNCC's non-hierarchical structure enabled women to join the civil rights movement, but the profoundly rooted misogyny of the surrounding society persisted in civil rights groups. Women, notably Black women such as Fannie Lou Hamer and Diane Nash, rosed to prominence as activists and leaders in the early 1960s. Women, on the other hand, were frequently expected to undertake "women's work." White females Casey Hayden and Mary King, SNCC activists, criticized this and urged for a discussion about sexism within the movement. It was a significant document in the second-wave feminist movement, which concentrated on challenging patriarchal institutions of power, combating occupational sex segregation in work, and fighting for women's reproductive rights. Multiracial feminist organizations were founded by Latina, African American, and Asian American women. (Kang, et al., 2017)

Moreover, the second wave of women's activist development within the late 1960s and 1970s tended to gendered disparities and women's issues but too duplicated race and sex disparities. Dark Ladies scholars and activists like Alice Walker, chime snares, and Patricia Slope Collins created Dark Women's activist thought to evaluate the disregarded racism and lesson abuse within the development. They contended that women's liberation was not a battle for women's balance without recognizing that all men did not rise in a capitalist, supremacist,

and homophobic society. Dark Woman's Rights emphasizes an intersectional point of view that studies different sources of persecution and disparity, rousing coalitional activism over race, course, sex, and sexual character lines. (Ibid)

Furthermore, during the second wave of feminism in the United States, the Women's Health Movement (WHM) arose in the 1960s and 1970s. It bears a significant resemblance to the first wave of feminism in the 1830s and 1840s. During that period in the mid-1800s, consumer health activists wanted improvements in health care, while women's rights activists demanded equal rights for women (the Women's Liberation Movement) (Marieskind, 1975, as cited in JOGGN, 2000, p.56). Margaret Sanger's battle for women's access to birth control launched the Women's Health Movement (WHM) in the early 1900s. During the 1960s, activists focused on gaining control of their reproductive rights, particularly abortion. The Supreme Court decision of *Roe v. Wade* in 1973 legalized abortion, but the WHM expanded to other areas affecting women's health. The WHM developed a comprehensive approach to women's health, with diverse goals such as improved healthcare for all women and ending sexism in the health system. The first women's self-help health group in the US was formed in 1970, and in 1973, there were over 1,200 groups nationwide. The common theme was women reclaiming power from the medical community and assuming control of their health. (JOGGN, 2000, p. 56)

Also, The Anita Hill Senate hearings of 1991 checked the starting of the third wave of women's liberation, which looked to disassemble sex abuse and bias. The development was fueled by the underground revolt grrrl punk development, which centered on punk shake music, legislative issues, and sex inspiration. The intersectionality of women's rights extended the scope of women's considerations and women's activist hypothesis, centering on the cover and compounding impacts of course, race, and sex. Key issues of third-wave women's activist activism included intersectionality, regenerative rights, person strengthening, savagery against ladies, and sexual freedom. These issues pointed to celebrating differences and personal contrasts in women's investigation and expression of gentility, as well as addressing the diligent issues of assault, residential viciousness, and sexual badgering. (MasterClass, 2023)

These movements were not linear, and their objectives and strategies frequently overlapped. The feminist women's movements of the twentieth century were critical in challenging traditional norms, raising awareness about gender inequality, and achieving significant strides toward gender equality. (Ibid)

3.5. The Status of Black Working Women in American Society

Black working women in the United States experienced severe challenges and discrimination during the twentieth century due to the intersecting concerns of race and gender. They had to deal with sexism and bigotry on a regular basis, which limited their possibilities and stopped them from progressing professionally. Despite these challenges, black working women made significant contributions and were vital in a variety of areas and social endeavors.

Employer practices and government regulations that penalized black women in the labor market relative to white women and men were to blame for the black women's position in the country. These discriminatory behaviors and laws were reinforced by negative portrayals of black womanhood. Since the time of slavery, black women have generally been viewed as workers, which has devalued them as mothers who need to provide care for their homes. These values and habits were reflected in distinctive labor market history and the current occupational status of African-American women. Regardless of age, marital status, or the presence of children at home, black women have consistently had the highest rates of labor market participation, societal expectations that black women work in productive jobs, and employment discrimination against black men. (Banks, 2019)

No matter how many African Americans' circumstances changed after World War II, black communities in the middle of the 20th century remained consistently low-earning and high-poverty. As leaders and individuals, their mission was to improve the economic standing of black people so they could achieve racial equality in society. The ability to end poverty was no longer novel; instead, *"the real question is whether we have the will"*. (Martin Luther King, Jr, as cited in, Belahouel, 2020, p.5)

African Americans had high unemployment rates before and during the Civil Rights Movement as a result of discrimination and segregation. The few Africans who were allowed to labor in the Deep South were given little influence and consigned to unsanitary and dangerous jobs (Jones 20, as cited in Belahouel, 2020, p.5). Whites had a better job situation with higher paying occupations, especially in a leading white culture, but blacks had a higher percentage of unemployment than whites. *"We think there ought to be equal opportunity in unemployment as well as in employment that we resent very much"*. (qtd. in Tyler 18 as cited in Belahouel, 2020, p.5).

While many white people lived in beautiful areas and had endless prospects for prosperity, black people were forced to live a life of terrible suffering and lack of opportunity. Racial prejudice and a lack of government enforcement were the primary reasons for housing segregation. The movement aimed to improve Blacks' living conditions by supporting them in obtaining fair jobs, overcoming poverty, earning the same as whites, and, most importantly, providing a steady household income. (Tyler16, as cited in Belahouel, 2020. P.6).

Despite continued obstacles, black working women's standing began to improve in the later part of the twentieth century, mainly due to activist initiatives and governmental improvements. However, it is vital to realize that considerable inequities and institutional hurdles exist and continue to harm black working women's position and prospects to this day.

3.6. The Viewpoint of Transitional Man on Women

The traditional perception of the American woman as connected to the home and family persisted despite the social revolution of the 1920s. Particularly in the West, where women displayed bravery and tenacity during settlement, men admired women for their grit and courage of endurance. Due to the significant male predominance in the West, women had the upper hand and received the vote before women in other parts of America. For women interested in politics or holding public office, this opened doors they might not have otherwise had. In the West, notable individuals like Jeannette Rankin, Mary McDowell, Mary Howard, Mary Margaret Barthelme, and Miriam Fergusson succeeded in becoming state governors, and Men's admiration.(Juan & Garcia, n.d., p.8)

After World War II, American men felt emasculated by women's new gender identity and increased male interference. They also experienced women's growing unhappiness at home, leading to confusion and discontent with traditional gender roles. Men in mid-20th-century America still held traditional acting, but their perceptions of women's roles significantly changed. (Chafe 176, as cited in Janina, p.62)

The novel, like Wharton, portrays a female problem in America through the eyes of a male spectator, highlighting patriarchal conservatism and male superiority. Holly, a character, is partially silenced and withheld from the reader, revealing the emotional turmoil of women in mid-20th-century America. She was forced to maintain appearances and suppress her

sorrows, highlighting the importance of community reputation and order over individual well-being in Capote's upper-class New York. (p. 64)

As a result, even post-war men started to speak out against society's rigid gender roles. Still, a sizable and predominately male section of the American population saw these early feminist movements as "a buried threat to the basic tenet of world order, male supremacy" (Byars 72, as cited in Janina, 2016). The male-dominated film industry created films to show the effects of too much female power and encourage the restoration of traditional gender norms to counteract this development. (Janina, 2016, p.67)

3.7. Conclusion

To conclude, American working women made huge strides and advances in their positions, responsibilities, and achievements over the twentieth century. Women made significant achievements in the workforce during the century, breaking down obstacles and defying traditional conventions. The struggles and successes of American working women throughout this period lay the framework for additional developments in the twenty-first century, pursuing gender equality and empowerment.

General conclusion

General conclusion

The 20th century saw significant changes in the status of working women in the United States. The early 20th century saw low-wage, labor-intensive jobs, with efforts to gain women's suffrage leading to the ratification of the 19th Amendment in 1920. The Great Depression and the World Second World War caused economic hardship, pushing more women into the workforce to support their families. The post-war period (1950s) saw women return to their traditional roles as housewives and mothers. Second-wave feminism (1960s-1970s) promoted the advocacy for women's rights and equal opportunity, leading to legislation such as the Civil Rights Act of 1964 and the Equal Opportunity Commission Equality in employment opportunities.

Furthermore, this period saw significant transformations in working women's roles and contributions to society. From the early 1900s to the turn of the millennium, women's participation in the workforce expanded from traditional gender-specific roles to a wide range of professions and industries. This transformation was driven by the shift from home to work, the emergence of the women's rights movement, and the expansion of professional diversification.

However, women often faced the "glass ceiling" and wage gap, which limited their advancement to top leadership positions. Balancing work and family responsibilities became increasingly pronounced, leading to discussions about family-friendly workplace policies.

Technological advancements also impacted work, with women incorporating technology into their jobs and entering previously male-dominated STEM fields. Despite significant strides, challenges persisted, with intersectional discrimination compounding the obstacles faced by women of color. The ongoing work for inclusivity and diversity within workplaces remains a central issue in the 21st-century workplace.

Through my analysis, I can sum-up that American working women have made significant achievements and play critical roles in various industries. They have contributed to the progress of technology, science, business, and more. Their hard work and determination continue to inspire and pave the way for future generations. In general, women at work have made tremendous achievements and play crucial roles in societies worldwide. Their contributions are invaluable and have helped drive progress in all aspects of life. From

General Conclusion

breaking the glass ceiling to advocating for gender equality, working women have proven their capabilities and continue to inspire future generations. Their achievements deserve recognition and support.

The most challenging challenge that this research encountered was a lack of knowledge and resources on the theme's specification. As a result, the material in most of the sources was fairly restricted and generic, making it difficult to obtain particular views about the research as a whole.

References

References

- AREZKI, K., & Mahmoudi, K. (2013). *Multilinguales: American Women of the Colonial Period and of the Nineteenth Century City*. P. 174. Retrieved at: <http://www.univbejaia.dz/documents/multilinguales/Arezki%20Khelifa.pdf>
- Bai, T. (2022). *The Formation and Impact of Female Gender Stereotypes*. Department of Sociology, University of California, United States. Atlantis Press SARL, V (664). P. 179-180. <https://www.atlantispress.com/article/125974900/>. Pdf
- Balestra, G. (2012). *Women Writers on the Verge of the Twentieth Century: Edith Wharton et al.*. Aisna-Associazione Italiana di Studi Americani. Available at: http://www.aisna.net/wp-content/uploads/2019/09/23_balestra.pdf
- Banazak, (2012), *Women in the Workforce: Before 1900*. P.1.
- Banks, N. (2019, February 19). *Black women's labor market history reveals deep-seated race and gender discrimination*. Economic Policy Institute. <https://www.epi.org/blog/black-womens-labor-market-history-reveals-deep-seated-race-and-gender-discrimination/>
- Basch, F. (1986). *Women's rights and the wrongs of marriage in Mid-Nineteenth Century America*. History workshop. No, 22. Pp. 18-40. <http://www.jstor.org>
- Basch, F. (1999). *Framing American Divorce: From the Revolutionary Generation to the Victorians*. Berkeley. University of California Press. P. 101
- Belahouel, K. (2020). *African American Women in The Struggle of The civil Rights Movements (1950-1960)*, [Unpublished Master, Thesis]. Abdel Hamid Ibn Badis University, Mostaganem.
- Boylan, A. M. (1990). *Women and Politics in the Era before Seneca Falls- journal of the early Republic*, 10(3). <http://doi.org/3123393>
- Burn, S. M. (2016). *Gender Identification*. California Polytechnic State University, USA. Available at: <https://core.ac.uk/download/pdf/77510854.pdf>
- Chafe, W. H. (1991). *The Paradox of Change: American Women in the 20th Century*. New York: Oxford University Press. Pp. 64-121
- Chami, A. (2016). "American Women Strife and Suffering for Equal Rights in a Dialectically Changing Society in the 20th Century". (Unpublished Master, Thesis). Aboubekr Belkaid, Tlemcen. Available at: <https://dspace.univ-tlemcen.dz/handle/112/9004>

References

- *Changes in American society*. (2023). *Cliffs Notes Study Guides/Book Summaries, Test preparation & Homework Help/ Written by Teachers*. <https://www.cliffsnotes.com/study-guides/history/us-history-i/economic-growth-and-development-18151860/changes-in-american-society>
- Cline, J. (2021). How stereotypes Impact Women (And men) at work (Blog Post), Catalyst. <https://www.catalyst.org/2017/11/29/how-stereotypes-impact-women-and-men-at-work/>
- *Developing the American Economy*. (May 6, 2021). *National Parks Service*. <https://www.nps.gov/subjects/womenshistory/developing-the-american-economy.htm>
- Dr. Murugan, K, (n.d.). 35133-*Gender and Society*. Department of Social Work, Alagappa University, Karaikudi. Retrieved at: https://mis.alagappauniversity.ac.in/siteAdmin/dde-admin/uploads/3/PG_M.A._Sociology.pdf EkvilibInstitut. (2017). *GENDER, GENDER CONCEPTS AND DEFINITIONS*. P-12. http://www.ekvilib.org/wp-content/uploads/2017/06/01_Gender_Concepts.pdf
- Edmondo, T. & Hupp, T. (2022). *Domestic Violence in the 19th Century: Theresa Hupp, Author/ Information about Theresa Hupp and her books and blog*. Available at: <https://www.theresahuppauthor.com/blog/2022/06/22/domestic-violence-in-the-19th-century/>
- Edwards, J. (2002). *Women in American Education, 1820–1955: The Female Force and Educational Reform*. Library of Congress Cataloging-in-Publication Data. (81). the United States of America. [http://www.daneshnamehicsa.ir/userfiles/files/1/20%20Women%20in%20American%20Education,%201820-1955 %20The%20Female%20Force%20and%20Educational%20Reform.pdf](http://www.daneshnamehicsa.ir/userfiles/files/1/20%20Women%20in%20American%20Education,%201820-1955%20The%20Female%20Force%20and%20Educational%20Reform.pdf)
- Encyclopedia, (2019). *Women's Literature from 1900 to 1960: Introduction*. [Encyclopedia]. Available at: <https://www.encyclopedia.com/social-sciences/encyclopedias-almanacs-transcripts-and-maps/womens-literature-1900-1960-introduction>
- *Gender Definitions and Mandates*- OCHA. (2012, December 19). Available at: https://www.unocha.org/sites/dms/Documents/GenderToolkit1_2_GenderDefinitionsandMandates.pdf
- *Gender Discrimination Defined*. (2020). Langston University. <https://www.langston.edu/tittle-ix/gender-discrimination-defined> Lan\Kerr, G. (October, 2020).
- *Gender equality*, (n.d). PBS newshour Extra. Available at <https://www.journalisminaction.org/case/gender-equality>

References

- Gender expression. (2023, July 21). In Wikipedia.
https://en.wikipedia.org/wiki/Gender_expression
- Gender identity and gender expression. (n.d.). Ontario Human Rights Commission. Available at:
<https://www.ohrc.on.ca/en/policy-preventing-discrimination-because-gender-identity-and-gender-expression/3-gender-identity-and-gender-expression>
- Gender Inequality in America – Research Gate. (2023). Available at:
https://www.researchgate.net/publication/328275042_Gender_Inequality_in_America
- Gender stereotypes and Stereotyping and women's rights. (September 2014). *Women's Rights and Gender Section, OHCHR Research and Right to Development Division Rule of Law, Equality and Non-Discrimination Branch, Switzerland.*
[https://www.ohchr.org/sites/default/files/Documents/Issues/Women/WRGS/One Pagers/Gender_stereotyping.pdf](https://www.ohchr.org/sites/default/files/Documents/Issues/Women/WRGS/One%20Pagers/Gender_stereotyping.pdf)
- Gender, Race, and Class in the Colonial Era. (September 27, 2010). Chapter 1. *Higher Education e-text, Digital Products & Colleges Resources/Person*. Pp. 1-2. Available at: <https://www.pearsonhighered.com/assets/samplechapter/0/2/0/5/0205743153.pdf>
- Gender-Based violence against Women. (June 2018). Chapter 5: The State of African Women. IPPF. Africa. P. 125-126. <https://africa.ippf.org/sites/africa/files/2018-09/SOAW-Report-Chapter-5-Gender-Based-Violence-Against-Women.pdf>
- Gender-Based Violence in Children's Sport: What is Gender Based violence? Chapter 5. Research Gate. P.36-37. Available at:
https://www.researchgate.net/publication/364400919_What_Is_Gender-Based_Violence
- Goldin, C. (1980). *The work and wages of single women, 1870-1920. The Journal of Economic History*. Published by: Cambridge University Press, 40(1) .P. 47.
- Goldin, C. (1980). *The Work and Wages of Single Women, 1870-1920. The Journal of Economic History*, 40(1). Pp.81-88. <https://doi.org/2120426>
- Grossberg, M. (1983). "Who Gets the Child? Custody, Guardianship, and the Rise of a Judicial Patriarchy in Nineteenth-Century America". *Feminist Studies*, 9(2). Pp.235-260.
[Http://www.jstor.org](http://www.jstor.org)
- Haag. (1992). "The Ill-Use of a Wife ": Patterns of Working-Class Violence in 1750–1820: Mesticand Public New York City, 1860-1880. *Journal of Social History*. Pp. 462, 46
- Haradhan, M. (2022, June 18). *Four Waves of Feminism: A Blessing for Global Humanity*. *Studies in Social Science & Humanities*, 1(2), pp.8-10.
https://mpr.ub.uni-muenchen.de/114328/1/MPPA_paper_114328.pdf

References

- Hatcher, B. (2022, March 8). *Read all about it: Studying women's contributions to journalism*. Hussman School of Journalism and Media. Available at: <http://hussman.unc.edu/news/read-all-about-it-studying-women%E2%80%99s-contributions-journalism>
- Henley, D. (2014). "Gender bias in the workplace". Senior Honors Theses & Projects. 409. Pp. 3-6 <https://commons.emich.edu/honors/409>
- Higgins, L.C. (2004). Adulterous Individualism, Socialism, and Free love in Nineteenth-century Anti-Suffrage Writing. *Legacy*, 21(2). Pp.193-209. <http://www.jstor.org>
- *History of Women in STEM fields*. (2023, January 22). College Cliffs. <https://collegecliffs.com/history-of-women-in-stem-fields/>
- Hoffberger, C., High School, A., Country Public Schools, A. (Eds.). (n.d.). *Nineteenth Century Reform movement: Women's Rights*. Maryland University. Available at: [https://www2.umbc.edu/che/tahlessons/pdf/Nineteenth Century Reform Movements Women s Rights \(PrinterFriendly\).pdf](https://www2.umbc.edu/che/tahlessons/pdf/Nineteenth%20Century%20Reform%20Movements%20Women's%20Rights%20(PrinterFriendly).pdf)
- International Training Centre, Module on Gender, Poverty and Employment, (2008). *Gender Roles*. http://www.glopp.ch/A5/en/multimedia/A5_1_pdf1.pdf
- Janina, C. (2016). *Images of Women in 20th Century American Literature and Culture: Female emancipation and Changing gender roles in the Age of Innocence. Breakfast at Tiffany's & Sex and the city*. TectumVerlag Marburg.
- JOGGN, F, H. (2000). *History of the Women's Health Movement in the 20th Century*, Chase brexton: *Quality Health Care for Individuals & Families*. 29(1), p.56. <https://chasebrexton.org/sites/default/files/History%20of%20Womens%20Health.pdf>
- Johnston, K. (n. d). *The Barriers Faced by Female Writers*. Fountainhead press. Pp.1-2. Available at: <https://fountainheadpress.com/wp-content/uploads/2019/08/johnston.pdf>
- Juan, A. D. R, & Garcia, I. M. (n.d.). *The Role of Women in the Roaring Twenties*. Centro Universitario de la Defensa San Javier – UPCT. Available at : <https://repositorio.upct.es/bitstream/handle/10317/2192/rwr.pdf>
- Kang, M. et al. (2017). *Early to Late 20th Century Feminist Movements, Introduction to Women, Gender, Sexuality Studies*. Available at: <https://openbooks.library.umass.edu/introwgss/chapter/early-to-late-20th-century-feminist-movements/>
- Kohlstedt, S, G. (2004). *Sustaining Gains: Reflections on Women in Science and Technology in 20th-Century United States*. *NWSA Journal*. The Johns Hopkins University Press.16 (1).

References

- KRAMNICK, I. (1995). *The portable Enlightenment Reader*, Penguin books. P. 569.
Retrieved at: <http://www.univ-bejaia.dz/documents/multilinguales/Arezki%20Khelifa.pdf>
- Lane, J.M. (2023). *Nineteenth-century Middle-class America Women: Marriage, Relationships and the Struggle for Identity in Patriarchal Society*. Retrieved at: <https://historyhub.info/nineteenth-century-middle-class-american-women-marriage-relationships-and-the-struggle-for-identity-in-a-patriarchal-society/>
- Lequire, S. (2016, May 4). *The history of Women as Teachers*. The Western Carolina journalist. https://thewesterncarolinajournalist.com/2016/05/04/the-history-of-women-as-teachers/?fbclid=IwAR2TkxwergdeXfdiTRTFZFDw9WS4SZkc5-np_FWPcf1yii1jhCa9YI2ApTw
- Lerner, G. (1987). Review: *Single Women in Nineteenth-Century Society: Pioneers or Deviants?* *Reviews in American History*, 15(1). <https://doi.org/2702225>
- MasterClass, (2023). *Third-Wave Feminism: A History of Third-Wave Feminism: A history of Third- wave Feminism*. Available at: <https://www.masterclass.com/articles/third-wave>
- MasterClass. (2021, October 7). *Second-Wave Feminism: A History of Second-Wave Feminism*. <https://www.masterclass.com/articles/second-wave-feminism-explained>
- Miks, S. (2020, April 7). *Growing Possibilities, Same Societal Shackles: Women's Role in the Civil War*. Oakland University. <Http://our.oakland.edu/bitstream/handle/10323/11458/Growing%20Possibilities%5EJ%20Same%20Societal%20Shackles%20Women%E2%80%99s%20Role%20in%20the%20Civil%20War.pdf?sequence=1&isAllowed=y>
- Murray, A. (2007). *Marriage - The Peculiar Institution: An Exploration of Marriage and the Women's Rights Movement in the 19th Century*. *UCLA Women's Law Journal*, 16(1). P.137.
DOI:10.5070/L3161017802. <https://escholarship.org/content/qt58x1z0tj/qt58x1z0tj.pdf?t=mlqpu8>
- Open AI. (2023). *Chat GPT* (May 24 version) [large language model]. <http://chat.openai.com>
- *Overview/Rise of industrial America, 1876-1900*. (n.d.). U.S. History Primary Source of Congress. The library of Congress. <https://www.loc.gov/classroom-materials/united-states-history-primary-source-timeline/rise-of-industrial-america-1876-1900/overview/>
- Parker, P. (2015). *The Historical Role of Women in Higher Education*. 5(1). Pp.3-9. <https://files.eric.ed.gov/fulltext/EJ1062478.pdf>

References

- Penelope, E & Sally, M. (n.d.). *Language and Gender* (2nd ed.), CHAPTER 1: AN INTRODUCTION TO GENDER. Cambridge and New York: Cambridge University Press. Available at: <https://web.stanford.edu/~eckert/PDF/Chap1.pdf>
- Perkins, E. J. (1989). *The Entrepreneurial Spirit in Colonial America: The Foundations of Modern Business History*. P. 54.
- Pp. 1-14. <https://www.jstor.org/stable/4317032>
- Quffa, W, A. (2016). A REVIEW OF THE HISTORY OF GENDER EQUALITY IN THE UNITED STATES OF AMERICA. *Social Sciences and Education Research Review* (3) 2, p.143. University of Bucharest. <https://sserr.ro/wp-content/uploads/2016/12/3-2-143-149.pdf>
- Reiners, B. (2023). *What is Gender Bias in The workplace?* Built in. <https://builtin.com/diversity-inclusion/gender-bias-in-the-workplace>
- Saltzman, J. (2003). *Sob sisters: The Image of the female journalist in popular culture (IJPC)*. Available at: <https://www.ijpc.org/uploads/files/sobsessay.pdf>
- Scott-Smith, D. (1973). *Family Limitation, Sexual Control, and Domestic Feminism in Victorian America*. *Feminist Studies*, 1(3&4). P.42. [Http: //www.Jstor.org](http://www.Jstor.org)
- Social effect of The Industrial Revolution, 1800-1920. (2014). *Loudoun County Public Schools*. <https://www.lcps.org/cms/lib4/VA01000195/Centricity/Domain/10599/Social%20Effects%20of%20the%20Industrial%20Revolution>
- VAUGHN-ROBERSON, C. A. (1985). *HAVING A PURPOSE IN LIFE: WESTERN WOMEN TEACHERS IN THE TWENTIETH CENTURY*. *Great Plains Quarterly*, 5(2). Pp. 110-112. <https://www.jstor.org/stable/23530951>
- Walter, L. (1995). *Industrializing America: The Nineteenth Century*. *Paths: American Moment series*. P. 23.
- *Women and Work after World War II*. (2023). American experience. PBS: Public Broadcasting. <https://www.pbs.org/wgbh/americanexperience/features/tupperware-work/>
- *Women in American politics in the twentieth century*. (2019). AP US History Study Guide from The Gilder Lehrman Institute of American History. <http://ap.gilderlehrman.org/history-by-era/womens-history/essays/women-american-politics-twentieth-century>

Appendices

Appendix A:



Marie Curie

Appendix B :



Elizabeth Cady Stanton and Susan B. Anthony