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Women's Suffrage Movement in America from 1840 to 1920

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Dedication

I dedicate this work to my parents, who have been my source of inspiration and
strength throughout this research. Their continuous moral, spiritual, emotional, and
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needed.

The Abstract:

The research focuses on the American women's suffrage movement from 1840 to 1920. While activists attempt to accomplish social transformation, social movements face a number of hurdles. Cultural, socioeconomic, religious, and even political factors all have a role. Instead, the women's suffrage movement grew out of and was sustained by other social and political movements. Women's enfranchisement was integrally linked to such crusades as the battle for racial justice, the women's rights movement, and the labor movement between the 1830s and 1920s. Participation in these social movements sparked a desire for some women to vote. Many of these groups disseminated concepts about human rights and democracy, prompting an increase in women's suffrage advocated in the United States. Other reform campaigns were critical to women's suffrage victory. Many powerful reform groups arose in the years leading up to the Civil War. Women's participation in these movements frequently pushed them beyond the home sphere, which had been recognized as women's natural position in the early nineteenth century, and sometimes their acceptance of societal norms that necessitated women's subjugation to males. The women's right movement sprang out of a slew of antebellum reform movements and culminated in a long fight for women's suffrage. The battle over the Fifteenth Amendment, as well as the racial and socioeconomic segregation of most suffrage groups in the early twentieth century, exemplified the tense relationship between the woman suffrage movement and other social movements. Despite this, the suffrage campaign owed much of its existence and growing power to other reform movements, which encouraged many women to see the vote as a crucial instrument in their drive to perfect the union.

Key Words: Women’s suffrage**,** social movement**,** enfranchisement, human rights.

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General Introduction

General Introduction:

Like most conceptions in the social sciences, the concept of social movement does not represent a portion of reality, but rather a technique of building social reality. Ordinary people create collective claims on others through a succession of contested acts, exhibitions, and campaigns known as social movements. They perceive a problem, determine that the parties responsible for solving it are failing to do so effectively, and hence take action on their own. Their perseverance frequently leads to the formation of official organizations. Environmental changes and technology breakthroughs connect with social movements, and the reasons individuals participate are as diverse as the participants themselves.

Women's lives in colonial periods were not the same as they are today. Women were supposed to marry, have children, work at home, and follow their husbands' orders. Women played a significant role in the growth and survival of the American colonies, despite the restrictions placed on them. The United States was created on the backbreaking hard labor of women in numerous ways. The majority of women had little formal schooling. Many were illiterate, despite the fact that some had learnt to read and write. Girls typically learned how to run a household from their mothers. It was once thought that a woman didn't need an education because she was expected to stay at home and care for her family. The main job of women during colonial times was to manage the home. They were responsible for raising the children, cooking meals, sewing clothes, weaving cloth, and keeping the house in order. The roles men expected of women in Colonial and English America throughout the seventeenth and early eighteenth centuries followed a rigorous rule. As individuals, women lacked a legal identity. Women were misunderstood as sexually passionate beings. Women were entrusted implicitly with the nurturing and preservation of society through their children and families since they are mothers. They were mostly in charge of their houses.

Women were affected by the rise of the economy and trade in the late 1670s and early 1680s. Many women began to lose their previously segregated realms of labor during this time. They continued to work in the fields, but they were increasingly overseen by males. Even though women could tend animals, produce a market food, harvest, and spin. Attitudes that control martial behaviors changed slowly as well, changing the marriage relationship in the same way that women’s experiences changed in other sphere. Women gained their opportunity outside the house, such as working in their husbands’ or fathers’ business establishments. In 1671, the new law denied defamed women access to the court system, giving women no forum to air their grievances or exercise what little legal and civil rights they held. In the colonial community was male dominated and corrupt in few ways, as money brought freedom for many accused women. The accused woman was from a wealthy family unless they were single or widowed. Families with big estates or a high social status were frequently targeted. In colonial America, family responsibilities were extremely essential. Men were thought to be the representation of their family in their contacts with the world in the conventional gender norms that the English colonists brought to America. By the end of the seventeenth century, women's authority had converged, but they still had essential responsibilities to play, such as child rearing and church leadership. Although women's formal status waned, their informal power surged.

Until the seventeenth century, women struggled to express themselves in a patriarchal society that typically refused to listen to their opinions. Women became more capable of speaking out against injustices. Women's roles began to change as the middle class grew in power and consumerism grew in popularity. Women were able to be more directly involved in trade as a result of the economic developments brought on by the growing middle class. Though women had better access to education and marriage laws, the purpose of women's education was to achieve an ideal femininity. Action was taken by women to enhance their political and social rights. Women's movements emerged in the mid-nineteenth century as a result of women's efforts to better their place in society's usefulness. The movements' goals were to start fights for civil rights, social freedoms, higher education, and the right to vote. Women abolitionists were distributing petitions, writing abolitionist pamphlets, and holding antislavery conferences by the mid-1830s, when more than a hundred female antislavery groups had been formed. Women throughout the world are still inspired by role models from the past as they fight for equal pay and representation, thanks to the continued strong voices for women.

In this research study, the researcher uses the APA style. The research is studied from autobiographical, poscolonial, and feminist approaches.

The researcher would like to ask the following research questions:

1 - What were the causes of the Women’s Suffrage Movement?

2 - To what extent was the movement successful?

There are two main hypotheses suggested by the researcher:

1 - A sense of collective oppression, and an important mobilization event, might have been the main causes of women’s suffrage movement.

2 - Women’s suffrage movement may be tempered by the simultaneous development of opposition organization.

The framework of this study is divided into three parts. The first chapter is attempts to define the social movements and its aspects features, types, theories, and facts. Then, we try to highlight on the term suffrage, its history and beginnings, its causes and motives as a movement.

The second chapter shed light on the history of America as a colony to see how women were treated at that time, with their important roles as mothers, wives, and daughters, even widows or divorced. Then, we try to explain their deprivation from their natural rights as women and appropriated them as slaves, with giving great importance to the men as the governor and ruler of the home and the family. At the end of the chapter, the researcher seeks to explain also the category of black women and their suffering from two sides, racism on one hand, slavery and alienation on the other hand.

The last chapter discusses the main reasons and consequences of women’s suffrage movement, and the turning point of women’s roles from the civil war and the eighteenth century to the mid nineteenth century, or the feminist renaissance to

demand their legal rights, first of them their voiced should be heard. The next title search for explaining the causes of deprivation of women from these rights, especially the right to vote, while the men has all the power for this action. At last, the researcher concludes the chapter with the women's suffrage movement in America, the beginning of women to overcome obstacles and express her right and demand it. To conclude, the present study tries to find out answers to our established questions, and to explore the origin of suffrage, its history, and the Women's Suffrage Movement as whole.

Chapter One

On The notion of Social Movements and Suffrage

1.1. Introduction:

This chapter begins a discussion portraying the notion of social movements, typologies and stages, in addition to introducing the outcomes of social mission by movements, and how these outcomes are achieved. Focus almost on policy changes. Moreover, it attempts to introduce a brief overview on the species of social movements and understanding how and why they emerged. In the second title, we try to define the concept of suffrage in representative government, what are the main types of suffrage, and what is the history of suffrage in the U.S. specially?

1.2. The Nature of Social Movements:

When a large number of people believe that a certain type of behavior is unacceptable, a social movement emerges. A social movement is an organized effort that involves the mobilization of large numbers of people to work together to either brings about or prevents social change that they believe would benefit them. Social movements are among the most dramatic events the world has ever known. The United States experienced great movements such as the Abolitionist Movement to end slavery in the nineteenth century, the Women's Suffrage Movement to win the vote for women in the nineteenth and early twentieth century, and the Civil Rights Movement in the 1950s and the 1960s. In the country's history, social movements have been the most powerful collective force for change.

However, according to Paul Wilkinson, Macadam, and Tar row a "social movement" is a "deliberate collective endeavor to promote change in any direction and by any means, not excluding violence, illegality, revolution, or withdrawal into a "utopian" community." The influence of unconscious or irrational variables on human behavior may be significant in exposing the issues of interpreting and explaining social movements, as they are clearly distinct from historical movements, tendencies, and ideologies. "Social revolutions may be seen as collaborative enterprises to establish a new order of existence." Social movements, are "those organized efforts on the part of excluded groups to promote or resist changes in the structure of society that involve no institutional forms of political participation," and they "have their origins in a state of unrest and derive their motive power on the one hand from dissatisfaction with the current of life, and on the other hand, from wishes and hopes for a new scheme or system of living." Social movements are collective challenges, based on common objectives and social unity in continual conflict with elites, opponents, and authorities, (Wilkinson et al., 1969, 1988).

To advance their different goals and depict their members as unified and devoted to certain reforms, social movements use a variety of organized and public actions (Tilley, 2009), as "collective challenges founded on common purposes." A number of characteristics are shared by all social movements. They are a collective challenge to

specific and structural arrangements based on a common aim and a widely shared view of the roots of society's problem, frequently based on a common ideology. The marriage equality movement is an example of the former, whereas the Black Lives Matter movement is an example of the latter. Local social movements, such as the Occupy movement and the Environmental Justice movement, frequently start small and grow into regional, national, or even international movements if they are successful.

A social movement according to Anderson and Parker is "A sort of dynamic pluralistic behavior that gradually builds structure through time and aims at partial or total alteration of the social order" (Anderson & Parker, p, 229). "A voluntary group of persons engaged in concentrated attempts to influence attitudes, behavior, and social connections in a broader community," according to Lundberg and others.

1.2.1. Social Movement's Typologies:

Social movements can be classified in a number of ways. One can first consider whether the movement intends to bring about or resist change. There are different types of social movements within societies. They can be categorized into the following typologies:

1.2.1.1. Innovative (liberal) Movement:

The goal of an innovative movement is to introduce something new in terms of culture, behavior patterns, regulations, or institutions. For instance, there is a Liberal push to legalize marijuana. According to social movement academics, tactical innovation develops as a response to change external to movements, such as police repression and shifts in political authority, or as a result of internal movement dynamics, such as movement organization and actor characteristics. The creation of ideas, creativity, and their application, the introduction of new and improved products, services, and methods of doing things, can all be defined as innovative. Innovation has been defined by some theorists as an idea, a practice, or an item. Traditional conceptions of innovation as a new product are being expanded to a more open view that includes processes and societal factors.

1.2.1.2. Conservative Movement:

A conservative social movement with the purpose of preserving the status quo (resisting change), Right-wing politics was connected with the word. It's been applied to a wide spectrum of viewpoints. The post-World War II conservative movement in the United States had grown into a transformational political force in the United States and throughout the world by the 1980s. However, sociology has been slower to accept conservatism than other fields. On topics including same-sex marriage, abortion, sex education, taxation, immigration, and gun ownership, conservative groups affected public policy, elections, and public conversation. The rise of the right in the United

States has sparked a lot of interest in sociology. Scholars and right-wing activists examine a variety of strategies.

Other researchers use terms like white supremacist or white nationalist to emphasize the importance of racial dominance in these groups. In practice, it's difficult to categorize movements as right-wing or conservative. Conservative and right-wing elements are likely to coexist in a single movement. Although anti-abortion movements are conservative in their support for traditional morals, some anti-abortion activists engage in violence against abortion facilities. Many right-wing and conservative movements employ comparable vulnerability, fear, and threat techniques and language. Members of the conservative movement strive to safeguard what they perceive to be society's established values from change that they believe is a danger to those values. The religious right, for example, aspires to preserve traditional family and societal values. Political campaigns have been initiated by the religious right.

1.2.1.3. Reactionary Movement:

The reactionary movement is a social movement that aims to restore historical cultural aspects, behavioral patterns, or institutions ("bring back the good old days"). One example is a push to reinstate the prohibition on same-gender marriage. The Reactionary Mind Movement is a demonstration of this. The major purpose of the reactionary movement is to "turn back the clock" on contemporary societal developments. A reactionary is someone who is distrustful of an adverse to societal progress. Reactionary activists want to return society to the way it was in the past, according to them. The Ku Klux Klan is a reactionary organization that seeks to reinstate the racial segregation system that existed before to the adoption of civil rights legislation in the mid-nineteenth century. The Ku Klux Klan, like other reactionary movement, has often used fear and violence in support its cause.

Movements can also be classified in term of which aspects of society are targeted for change. Is change sought in patterns of behaviors, culture, policies, or institutions? Are the changes meant to affect every one, or only a particular group of people?

1.2.1.4. Reformative Movement:

According to Oliver, the Reform movement aims to better society as a whole by changing certain components of the social structure. Members of the reform movement typically aim to achieve their objectives and bring about change from inside the system, rather than trying to overthrow it (Oliver, 2008). The reformative movement uses the legal system to promote their ideals and will attempt to overturn laws that they believe are unjust. Civil rights, women's rights, sexual orientation, and disability rights all demand for acceptance by the greater society in order to provide equal access to all social institutions, but they do not seek to replace them. Environmental movements are also considered reform movements since they advocate for changes in government policy rather than merely protesting against it.

1.2.1.5. Revolutionary Movement:

In contrast, revolutionary or transformational movements do not want to operate inside the system. They want to replace one or more important social institutions in order to bring about significant structural change. The Baku Harem sect, for example, depicts a revolutionary social movement calling for Nigeria's separation. More recent examples of successful revolutions include the 1979 Iranian Revolution, which replaced a monarchy with a fundamentalist Islamic republic, and the Arab uprising or Arab spring, which began in Tunisia on December 17, 2010, and changed the political system of the original thirteen colonies by freeing colonists from British marshal control and creating a democratic form of government, and may affect even more Arab societies in the coming years. The goal of a revolutionary movement is a total and radical change of the existing social structure. The ultimate aim of revolutionary movements is to overthrow the existing government and to replace it with their own version of how a government should work. This type of movement usually arises when people see no chance for reform to occur.

Despite the fact that successful social movements have different aims in mind, they tend to have some traits. Many of these movements go through a number of steps and phases before being accepted by society. Other classifications exist for social movements. An Identity movement's main purpose is to increase awareness of dominance mechanisms, including cultural aspects such as ways of thinking, speaking, and coercive language, which are "the means and products of group subordination" (Gill & D Feronzo, 2009). The feminist movement, for example, opposes the conventional perception of women in order to build a new identity for the oppressed group "the greater public's norms, beliefs, actions, and ways of thinking" (Gill & D Feronzo, 2009), as lacking the intelligence, will, emotional stability, or toughness to successfully participate in all areas of life by focusing attention on women who have made great achievements in politics, science, and business. The purpose of the feminist movement is to provide all women with positive identities.

1.2.1.6. New Social Movement:

Moral and quality-of-life problems, as well as the formation of new collective identities, were the focus of social movements in the second half of the twentieth century. Peace movements, environmental movements, women's rights, LGBT rights, and animal rights movements are examples of emerging social movements. New social movements frequently pursue economic, moral, and identity goals. Anti-war, environmental, civil rights, and feminist movements, according to new social movement theory, are distinct from other classic social movements such as labor movements. Traditional social movements are primarily concerned with class struggle, but contemporary social movements are concerned with political and social issues.

Certain movements, sometimes called **alternative movements,** aim to change a single type of behavior, focused on self-improvement and limited, specific change to individual belief and behavior. These include things like Alcoholics anonymous, Mothers against Drunk Driving (MADD). **Redemptive movement** intends to bring people and encourage them to adopt a new moral-religious outlook that will affect a wide range of personal behaviors. Examples include religious revivalist or fundamentalist movements that demand a deeper demonstration of commitment to the faith. **Transnational movements** are active in more than one country. Examples include the women's, environmental and human rights movements, and movements promote democracy.

1.2.2. The Origin of Social Movements:

When a large number of individuals feel alienated or excluded from the world around them, or when they acquire a strong skepticism of how governmental institutions control society, social movements occur. They convey local, national, or international social, cultural, political, or economic concerns. ICTs such as the internet, mobile phones, and social media platforms have created new engagement venues for collective action. Some social movements aim to improve the present system, while others want to expand or restrict rights. Some employ violence, while others do not. The influence and success of social movements, on the other hand, are extremely contextual and difficult to quantify. Social scientists have investigated and come up with theories on social movements because they have played such an essential role in influencing human history. One approach is to explain why people are or become discontented with a particular condition or pattern of behavior.

The term social movement was introduced in 1850, by the German sociologist Lorenz Von Stein in his book, History of the French Social Movement from 1789 to the present. Social movement did not exist before the late eighteenth century, political movement that evolved in late eighteenth century, like those connected to the French Revolution and Polish Constitution in 1791, are among the documented social movements, The abolitionist movement according to Tilly has some claim to be the first social movement, the labor movement and socialist movement in the late nineteenth century leading to the formation and organizations of society (Tilly, 1977). From 1815, Great Britain after the victory entered a period of social upheaval; similar tendencies were seen in other countries for reform continued, for example, in Russia in 1905. In 1945, Britain also, after the victory entered a period of radical reform and change. Starting in the 1950s, the U.S. and Europe saw an explosion of protests and demonstrations against government and existing social practices (Phongpaichit, 1999). In the U.S. alone, there were the Civil Rights movement, the Green movement, the feminist (and gender equality) movement, etc. With the occurrence of these social movements arose the question as to why social movements are born and grow. Social scientists and Academic scholars, tried to develop theories to understand the origins of these movements. Some of these theories are as follows:

1.2.2.1. Deprivation Theory:

According to absolute deprivation theory, social movements develop when people are unable to obtain adequate food, shelter, or other basic needs. In other words living conditions or political limitations only become intolerable when people come to view them as unacceptable relative to how they think things should be. According to Gurr describe three ways this view, called relative deprivation theory, can develop: *Decremental deprivation;* involves a rapid drop in living standards caused by an event such as a sudden severe economic downturn. *Progressive deprivation;* occurs when society experienced a prolonged period of economic progress and improved living standards followed by a period of sharp decline. Both the American Revolution and the Russian Revolution of 1917 fit this pattern. *Aspirational deprivation;* occurs when people gain new information convincing them that their living conditions are unacceptable and can be changed, causing discontent to rise and support for social movements to increase(Gurr, 1970).

People may also experience relative deprivation when they witness a condition or a pattern of behavior that they find unacceptable in terms of deeply held personal moral standards. This helps explain why many people participate in movements even though they do not personally suffer from the conditions they want to change.

1.2.2.2. Resource Mobilization Theory:

The idea that people were motivated to create a social movement must have access to necessary resources to succeed (Jenkins, 1983). Useful resources include effective leaders. Other beneficial resources can be the support of powerful persons, aid from previously established social movement organizations. For example the Civil Rights movement benefited from the support of many African American churches (Morris, 1986) and their leaders, including Martin Luther king. Their congregations provided meeting places, participants, and financial contributions, and their interstate connections served as avenues for geographic expansion and long-and long-distance coordination of efforts.

1.2.2.3. Political Opportunities Theory:

Also known as “political process theory”, the concept of political opportunity was first employed by Eisigner (1973), who formulated it to analyze the causes of the political effectiveness of protest. The problem of movement effectiveness also lay at the centre of subsequent elaboration of political opportunity theory (Macadam, 1982; Tarrow, 1994), where the central object was the theme of the opening of political systems to mobilization. Political opportunities are the most important aspect, because according to theory, without them, success for a social movement is impossible. Political opportunities for intervention and change within the existing political system exist when the system experiences vulnerabilities. Opportunities might be driven by the broadening of political enfranchisement to those previously excluded (like women

and people of color, historically speaking), divisions increasing among leaders, increasing diversity within political bodies and the electorate, and a loosening of repressive structures that previously kept people from demanding change.

1.2.2.4. Leadership Theory:

Leadership theory asserts that the emergence and success of social movements require exceptional leaders. Leaders can be classified into three types (De Fronzo, 2008).

Charismatic leaders, emotionally inspire others through their words and actions and by presenting the movement as an essential moral struggle. Famous charismatic leaders include Mahatma Gandhi of India's revolutionary movement for independence and democracy. Martin Luther king Jr. of the American Civil Rights movements, and Nelson Mandela of South Africa's anti-apartheid struggle. An important charismatic leader of the suffrage movement was Susan B .Anthony, who served as spokeswoman of the movement and traveled the country extensively giving speeches calling for women's right to vote (*Encyclopedia Britannica,* 2017).

An **intellectual leader**, a type of leader who provides a social movement with ideology explaining the problem, its cause, and need for action, a movement's ideology should be consistent with widely held values. For examples an intellectual leader of the women's suffrage movement was Elizabeth Cady Stanton. She authored the" Declaration of sentiments" (modeled after the Declaration of Independence), asserting that women and men are entitled to equal rights, which was signed by participants at the first women's rights conventions at Seneca Falls, New York, in 1848, Stanton provided her follow suffragists with radical ideas for the time such as women's rights to awn property, serve on juries, and with hold sex from their husbands. She also wrote a number of Susan B. Anthony's speeches (Andrews, 2015).

A **managerial leader** transforms the ideals and goals of the movement into organization and coordinated action. Carrie Chapman Catt was a managerial leader of the suffrage movement who organized and led the movement's "Winning Strategy" plan. This was a successful effort to win the right for women to vote in a succession of individual state by getting states to hold referenda on the issue. In some social movements, a single person may perform more than one of these three leadership roles.

Leaders must decide on strategy and tactics. In the context of social movements, **strategy** is a general approach for achieving movement goals**.** A movement's strategy can be affected by public response and government actions. The strategy of non-violence was employed by the movements led by Mahatma Gandhi and Martin Luther King Jr. **Tactic** is the immediate action used to implement a strategy.

1.2.2.5. Framing Theory:

Describe the processes through which an individual comes to embrace the ideology of, and supports and participates in a social movement (Best 2003 et al., 1968). They argue that one of the important tasks of a social movement's leaders is to present or "frame" social movement in terms of the core values held by people the movement seeks to recruit. *Framing* is the process of describing the movement in such a way that it makes sense, appeals to as many people as possible, and fulfills one or more deeply held values. Framing accomplishes three tasks: *Diagnosis;* Diagnosis framing explains why a condition or pattern of behavior is a problem and what-or who –causes it. *Prognosis;* Prognosis framing proposes a solution and a plan of action, including strategy and tactics, for social movement participants. *Motivation;* Motivational framing explains why people need to act to deal with the problem.

1.2.2.6. Structural Strain Theory:

The structural strain theory was proposed by Smelser (1965). The theory advocates that any social movement need six factors to grow. These six factors are: people in society experience some types of problem (deprivation), an ideology purporting to be a solution for the problem develops and spreads its influence, an event or events transpire that convert this nascent movement into a bona fide social movement, the society and its government is open to change for the movement to be effective, and mobilization of resources takes place as the movement develops further.

1.2.2.7. New Social Movement Theory:

New social movement theory, a development of European social scientists in the 1950s and 1960s, attempt to explain the proliferation of postindustrial and post-modern movements those are difficult to analyze using traditional social movement theories. Rather than being one specific theory, it is more of a perspective that revolves around understanding movements as they relate to politics, identity, culture, and social change. Some of these more complex interrelated movements include eco feminism, which focuses on the patriarchal society as the source of environmental problems, and the transgender rights movement. Sociologist Steven Buechler suggest that we should be looking at the bigger picture in which these movements arise shifting to a macro level, global analysis of social movements.

These theories have been put forward in an attempt to understand why social movements are born and grow. Not every perceived grievance or injustice generates a social movement. The question of how and why different movements emerge, and are they sustained over time, has generated much debate in the social sciences (Horn, 2013). Recent scholarship on social movements highlights that effective social mobilization does not develop within a linear, predictable trajectory. Instead, social movements are contingent, growing or shrinking in response to contextual factors that enable or constrain them, such as political and economic crises, rapid scientific changes or

increasing urbanization. They are thus likely to proceed along "Punctuated equilibrium" in which long periods of apparent quietude are followed by intense and often turbulent change.

1.2.3. Stages and Characteristics of Social Movements:

Social movements usually go through several phases of growth. Armand L. Muss created a well-known model of these phases. Muss emphasized the need of paying attention to the ongoing relationships between movements, governments, and the greater social milieu. His studies led him to the conclusion that movements go through five stages: incipiency, coalescence, institutionalization, fragmentation, and dissolution, albeit this is not always the case. There is also a sixth phase, resurrection, for some social movements.

Stage 1 is *incipiency*, begins when a large number of people become distress by a particular situation. Stage 2 is *coalescence,* at this stage a movement and its leaders must decide how they will recruit new members and they will use to achieve their goals. They also may use the news media to win favorable publicity and to convince the public of the justness of their causes. Stage 3 is *institutionalization.* As a movement grows, it often tends to become bureaucratized, as paid leaders and paid staffs replace the volunteers that began the movement. It also means that clear lines of authority develop, as they do in any bureaucracy, they may well reduce their effectiveness by turning from the disruptive activities that succeeded in the movement's earlier stages to more conventional activity by working within the system instead of outside it (Piven, & Cloward, 1979). At the same time, if movement do not bureaucratize to at least some degree, they may lose their focus and not have enough money to keep on going. Stage 4 is *fragmentation,* it is the breaking apart of a movement, typically after a period of some success, because movement participant disagree about whether essential goals have really been achieved. Those who feel the movement's mission has not actually been accomplished may propose new strategies, tactics, or actions. Stage 4 is *demise,* eventually a movement may meet its demise, or come to an end because it has achieve its goals, lost popular support, or been repressed. For example, the abolitionist movement lost its reason for existence upon slavery's elimination following the Civil War.

Although the revival phase is not a part of Muss's normal movement –stages model, he noted that some movements that appeared to meet their demise did not totally end but instead experienced **revival,** re-emerging in the same or a modified form.

The features of social movements are split into many categories, with two types of social movements: reform and radical. The Green Movement is an example of a reform movement aimed to changing specific standards, generally legal ones. Some reform movements seek for a shift in social norms and customs. Unlike the Reform movement, radical movements are committed to transforming value systems. The second is the type of change that belongs to the nature of change, which may be either

innovative or conservative. As we discussed on previous pages, the inventive form of change aims to enable specific norms, values, and so on. Conservative movements, such as anti-immigration groups, strive to maintain established standards and values. The third factor is the aim; social movements can affect both groups and individuals. The goal of group-focused movements is to alter the political system. A political movement might be centered on a single subject or a group of concerns. In contrast to a political movement's goal of persuading individuals and government officials to take action on the subject at hand, a political movement's scope might be local, regional, national, or worldwide. The fourth is the means; a social movement can be peaceful or violent, for example, Mahatma Gandhi, who founded the renowned nonviolent social movement for Indian independence, is an example of a peaceful movement. There is a contrast between conventional warfare and terrorist methods in violent movements. The last one is the Range, which means that movement might be as tiny as a school or as large as the entire world. The goals and objectives of global movements are for the whole human species, and the local one, which is focused on regional objectives, such as such as protecting a specific natural area.

1.2.4. The Outcomes of Social Movements:

Social movements are important components in change and reform processes, but the unspoken relationship between social movements and social and political change is complicated and difficult to predict and analyze (Fernando, 2012). The literature on the influence and efficacy of social movements emphasizes the need for a more comprehensive knowledge of how change occurs. The majority of existing research focuses on the political and policy results of movements, with little emphasis paid to their cultural and institutional consequences. Social movements work to bring about change on behalf of those who are excluded, marginalized, or powerless in society, to collectively articulate shared interests, and to promote the inclusion of all members of society. Movements organize people around issues like fair access to and control over resources, as well as fundamental amenities like clean water and health care; access to markets or decent working conditions; and greater representation in local politics that is, ideas that give movement constituents new forms of political and social identity (Fernando, 2012).

Short- and long-term results of social movement activities relate to changes in the political, cultural, and biographical domains, which are either deliberate or unexpected aims for the social movement (Bose, 2007). The most researched domain is politics, which relates to changes in policy, legislation, and political institutions, as well as political party activity. The cultural dimension of social movement results has received less attention. It relates to changes in the values and ideas of the public, the development of new cultural product and practices (for example, popular culture and language), and the formation of collective identity and subculture (Earl, 2004). Both the cultural and biographical domains are studied less frequently than the political domain. The biographical domain relates to the impact of mobilization on the lives of sympathizers

and participants in social movements. Biographical dynamics may pattern social movements' target selection. Social movement impact theory or outcome theory is relatively new, and was only introduce in 1975 with William Gamson's book "The Strategy of Social Protest"; Gamson studied 53 social movement organizations from between 1800 and 1945, and collected data regarding their success. Finding appropriate methods to use for studying the impacts of social movements is problematic in many ways; the first problem scholars ran into, was defining "success" for social movements. Scholars and activists often have disagreements of what a movement's goals are, and thus come to different conclusion about whether a movement has succeeded. Many times there are positive impacts, but they are not what were anticipated by anyone. Other issues arise when one attempts to locate a movement's impact in all arenas. Impacts are most often studied at the political level, and yet have been proven that they have individuals, cultural, institutional, and international effects as well.

1.2.4.1. Social Movements and Personal Change:

People may change as a result of their participation in social movements. This aspect of personal development is what we're interested in this section; while academics have spent a lot of time attempting to understand why, when, and how individuals join social movements using various analytical methodologies, the post-movement lives of former activists have also garnered some attention (Giugni, 2004). In opposing prejudice and increasing rights for diverse groups in American society, social movements have played a significant role. Because of its democratic political structure, the United States' social movements have generally been reform movements focused at altering social practices and promoting full and equal engagement by all demographic groups on American issues. In the first two decades of the twentieth century women were not allowed to vote, and for the first six public and private facilities in many parts of the country were racially segregated. Pressure from these and others social movements has played a significant role in overcoming deeply embedded racism, sexism, and ignorance. In the 1950s and 1960s a series of laws and court rulings banned racial discrimination in jury selection, real estate practices and home mortgages, and access to school and colleges.

Interracial marriages and adoptions have increased. The number of women and racial minorities in high positions in politics and government, economic institutions, and the military continue to grow. For the first time in U.S. history, the top candidates for the 2008 Democratic nomination for president were a woman, Hillary Clinton, and an African American, Barak Obama; on the republican side, another woman, Sarah Palin. These trends have sparked a resurgence of social movements with an economic focus, possibly leading to significant social change in the future.

1.2.4.2. Social Movements and Policy Change:

The political outcomes of social movements can be divided into two broad categories: direct outcomes, such a movement generated change in public policy, and indirect outcomes, such as changes in public opinion on a specific issue. Within these broad categories, scholars have developed more specific outcome typologies, focused primarily on policy outcomes. William Gamson's "The strategy of social protest", in defining movement success, he considered two factors "acceptance", whether the challenging group was acknowledged by those in power and "new advantages", or the movement was able to attain its goals. Gamson evaluated the success of the movements against their stated goals and found that 38% of the challenging groups were unsuccessful, while 49% were successful. In other words, Gamson's study showed that social movements caused at least some form of political change almost half of the time.

Nearly twenty years ago, one of the present authors distinguishes between two waves of scholarly work on the political outcomes of social movements and protest activities (Giugni, 1998). First wave, chronologically situated in the late of 1960s and early 1970s, was mainly interested in the ability of social movements to be successful by focusing on movement controlled variable. He then characterized a double tension: one about the role of disruption versus moderation and another about the effectiveness of strongly organized movements versus loosely organized ones. Around the late 1990s, a second wave of scholarship on the policy outcomes of social movements emerged. With this new wave, attention shifted from an interest in the impact of movement controlled variable to the role of the context, especially the political institutional context, in this vein, a number of studies have shown that the political impact of social movements is conditional on political opportunity structure and public opinion. In addition, some have shown that the impact of social movements varies across different stages of policy making, being more effective at the stages of agenda setting and less influential at the stages of adoption and implementation of policies. Since then, scholars have made a lot of progress. For instance, they recognized that policies are not only adopted by state authorities, but also by business, and there is a growing research field on how social movements influence change of corporate practices and policies. This scholarship also suggests that the impact of social movements is often conditional on movement controlled factors, such as stakeholders' activism, and contextual factors such as the type of enterprise.

1.2.4.5. Social Movements and Institutional Change:

The cultural ramifications of social movements are best covered by studies on the function of social movements in transforming such institutions. Institutional transformation is studied in a variety of ways. Some researchers concentrate on the gradual shift in power relations, the evolution of formal and informal institutions, or the gradual shift in norms. According to Kitschelt (1986), in his previously cited comparative research on anti-nuclear movements, undertook one of the systematic

attempts to analyze the influence of social movements on institutional change(Kitschelt, 1986). He showed that the emergence of Green parties is related to the mobilization of antinuclear power movements, which thereby have influence on political opportunity structure in general and party systems more specifically. Since his influential work, there has been steady increase in the number of studies investigating the relationship between social movements and institutional change. Another approach for studying how social movements influence institutions consists in investigating radical institutional change, particularly regime change via revolution or a slow transition to democracy or the outcomes of self-determination movements. Despite the significant importance of the question of institutionalization, there are only a few studies that empirically examine how the factors external to movements influence this process. For example, Suh's (2011) analysis of Korea's women's movement demonstrates institutionalization process of the movement. Similarly to the argument on political consequences institutionalization is not determined by structural factors, but contingent to many different contextual factors.

Biographical repercussions of movements are also possible. Several studies have found that persons who participate in social movements throughout their formative years (teens and early twenties) are frequently altered. Their political ideas evolve or are at least reinforced, and they are more likely to stay active in politics and pursue careers in social change. "People who have been participated in social movement activities, even at a low degree of dedication, carry the implications of their engagement throughout their lives," argues one expert (Giugni, 2008, p. 1590)

1.2.5. The Importance of Social Movements:

The freedom to free speech is exemplified through social movements. Freedom of expression, the ability to organize peaceful protests, and the ability to influence our government are all excellent advantages of living in our nation. Women's rights, civil rights, the American Indian struggle, and even the Lakota at the Dakota Access Pipeline are examples of powerful social movements. They may not have been able to stop the pipeline from being built, but they did generate a lot of awareness and garner a lot of support for the Lakota people. The role of a social movement is to allow people to get together, voice their minds, and raise awareness about a topic that is important to them. They may exercise their fundamental rights while also making a positive influence in the world they live in, just because their main goals aren't met or nothing was achieved on their "agenda" does not mean the social movement was not successful.

If we keep the concept of social movements in its strict sense, it is because the future of democracy, freedom, and justice depends on the ability of the world, or different parts of the world, to transform at least part of the current anti-globalization, anti-capitalist movement, into a social movement. We must make a strong case for the concept of social movements. We're attempting to avoid having to choose between so-called globalization processes, which imply a total lack of actors, and anti-globalization, which, in turn, implies a negation of social actors since it opposes top decision-makers and

economic networks. The primary means of escaping this dreadful circumstance is to develop, to study, to identify social movements and to prepare a movement back to civil society.

1.3. The Notion and History of Suffrage:

Suffrage refers to the right or privilege of voting, and it is typically included among citizenship rights. Suffrage has nothing to do with pain, despite what it may appear to be. In truth, suffrage is a phrase that refers to a person's ability to vote in elections and thereby participate in society. Voting is an essential component of citizenship since it allows each individual to express themselves on issues that are important to them and how they believe their lives should be lived. When people vote, they are saying which policies they value, which political party they like to make decision on their behalf, and which politician they trust to improve life for themselves and for their community. One of the most critical ways that individuals can influence governmental decision making is through voting. Voting is a formal expression of preference for a candidate for office or for a proposed resolution of an issue. It generally takes place in the context of a large scale national or regional election, however, local and small scale community elections can be just as critical to individual participation in government. In its short life (1755-1769), the Republic of Corsica was the first country to grant limited universal suffrage to all 25 years-old. In 1819, about 60,000 men and women gathered near Peter’s Square in Manchester to protest their under representation in Parliament. Historian Robert Paul described this event as one of the defining moments of our time. He presented movie “Peterlo”, which depicted women’s participation in order to obtain their right to vote. Other experiments followed in the Paris Commune of 1871, as well as the Republic Franceville Island in 1889. In 1840, the Constitutional officials of the Kingdom of Hawaii granted both male and female adults the right to suffrage.

Many people believe that voting is a natural right that all citizens over the age of 18 have. This hasn't always been the case, though. Only white male property owners were eligible to vote when the United States was created. Citizens have had to wait centuries for the rights that they now have.

1.3.1. The Religious Freedom in 1789:

Several of the 13 colonies did not let Jews, Quakers, or Catholics to vote or run for political office when the country was created. Religious freedom was guaranteed under the constitution, which was written and enacted in 1789. This made it possible for white male landowners of all religions to vote and run for political office. In general, voting rights were fairly limited during the founders' time and have altered dramatically since then. After the first federal elections in early 1789, the Constitution went into force. It did not explicitly safeguard the right to vote, leaving it up to the states to decide who was qualified to vote in elections. State legislatures, for the most part, restricted voting to white male landowners. Several states also utilized religious tests to ensure only

Christian men could vote. However, it wasn't until 1870 when the 15th Amendment was ratified that the right to vote was drastically expanded at least in the Constitution's text by ensuring the right to vote could not be denied based on race. Little by Little, additional barriers were broken down and the franchise was extended to additional groups of people. Until the Congress passed the Voting Rights Act of 1965, the act was designed to make sure state and local governments could no longer pass laws or policies that denied citizens the right to vote based on race and immutable characteristics.

1.3.2. Voting Rights for all Races in 1870:

After the Civil War ended, the US passed another amendment granting former male slaves the right to vote. The 15th Amendment guaranteed the right to vote to all men in the United States, regardless of race, color, or past service. The right to vote is a citizen's most fundamental right in a democracy. People can be easily neglected and even mistreated by their government if they do not have this right. This is precisely what occurred to African-American people in the South after the Civil War. After the Civil War, Congress acted during Reconstruction to prevent southerners from re-establishing white supremacy. The Radical Republicans in Congress established federal military authority over the majority of the southern states in 1867. The area was occupied by the US Army, the former confederate states wrote new constitution and were readmitted to the Union, but only after ratifying the 14th Amendment prohibited states from denying "the equal protection of the laws" to U.S. citizens, which included the former slaves. In 1870, the 15the Amendment was ratified; it stated that, "the right of citizens of the United States to vote shall not be denied or abridged by the United States or by any stat on account of race, color, or previous condition of servitude." More than a half-million black men became voters in the South during the 1870s (women did not secure the right to vote in the United States until 1920).

Having the right to vote does not imply that everyone is treated equally. Suffrage provides citizens with a voice. It gives citizens the power to enact laws and elect representatives in government. Obtaining the cote has not meant the end of suffrage for those who have campaigned for it. Instead, it was only the beginning of a long fight for political and social equality, which continues to this day.

The history of suffrage, often known as the franchise, is one of progressive expansion from a small, privileged group of people to the whole adult population. In American history and politics, voting rights refers to a system of legal and constitutional safeguards meant to ensure that the great majority of adult individuals have the chance to vote in local, state, and federal elections. The right to vote is an important part of every country's democracy, and the percentage of adult people who exercise it in free, fair, and regular elections is one indicator of how democratic a country is. The ability to vote was restricted or denied, in law or in practice, to the poor, nonwhites, mainly African Americans, and women during most of American history. Almost all African Americans, including of course enslaved persons, were legally prohibited from voting until 1865-70,

when the adoption of the Reconstruction amendments to the U.S. Constitution the thirteenth fourteenth, and fifteenth abolished slavery; granted citizenship and equal rights to "all persons born or naturalized in the Unites States"; and prohibited voter discrimination based on "race, color, or previous conditions of servitude".

1.3.3. Types of Suffrage:

There are two forms of suffrage: limited or restricted suffrage and universal suffrage. Limited suffrage refers to a kind of suffrage in which the right to vote and be voted for is restricted to those who satisfy certain legal requirements. These criteria might be arbitrarily used and discriminating in nature. Suffrage may be limited based on sex, wealth, education, race, social position, religion, or domicile, among other factors. A large number of individuals are disenfranchised as a result of this style of suffrage. It is antithetical to democracy and fair play. It promotes political inequity and a lack of political awareness. Second, universal suffrage (also known as unrestricted suffrage) all qualifying adults, regardless of sex, religion, color, or economic background, have the right to vote and be voted for under universal adult suffrage. Individuals, on the other hand, must continue to take action**.** However, individuals are still to meet some qualification to enjoy voting rights. Such conditions are universal, not arbitrary nor discriminatory. It is democratic. The most known type, universal suffrage consists of the right to vote without restriction due to gender, race, religion, social status, education level, or wealth.

1.3.4. Qualification of Suffrage:

The framers of the Constitution gave the states the power to set suffrage qualification, or who would have the right to vote. In fact, many criteria were taken into consideration such as age; citizens that are of age as specified in the constitution of that country exercise voting rights. Age qualifications vary in countries. In Nigeria, the USA, and Britain, the voting age is 18 years, but 20 years in Germany. Citizenship; only citizens are allowed to vote in many countries. Aliens are disallowed from voting and being voted for. Sanity; Individuals that are mentally balanced, sane and rational are allowed to vote. Residence; any individual has a qualifying period of time he or she must have resided in an area to enjoy voting rights. Usually, the period for being voted for is always longer than voting for others. Voters are required to be in continuous residence in a constituency before they can be allowed to vote. This period may be as little as three months or as much as five years more. Registration; All qualified citizens are to register to participate in elections. Registration empowers voters. The electoral commission register voters for election and the data derived from the exercise is utilized for planning election, only those who have registered for elections can vote and voted for. Tax payment; tax payment is a condition for voting or being voted for in some elections. Educational background; regulations may stipulate minimum educational qualifications for those seeking elective offices. Illiterates are thus usually barred from contesting or seeking high government posts.

Being able to vote is a key part of citizenship and allows each person to have their say about what is important to them and what they think their lives should be like.

1.4. Conclusion:

The first part of this chapter established an understanding of social movement and how it began and evolved to be used in the nineteenth century and how they have been transformed in the context of society. How and why different movements emerged, and how are they sustained over time. As a result, this section concentrated on the role of the movement in boosting voice, participation, empowerment, transparency, and accountability, as well as the movement's political ramifications. This part also recognized the importance of social movements for social change. This chapter explored in depth the term of suffrage, its importance, qualifications and types.

In the next chapter we will discuss the roles of women in the colonial America to the new nation, how they were treated from their husbands, fathers, and society, their suffering from the traditional sphere and deprivation from their natural rights.

Chapter Two

Women's Status in the Early America

2.1. Introduction:

In the following chapter, we give an overview on the events and philosophies of women's status in the American society from the Revolutionary Era through the middle of eighteenth century. We present the essential roles of women across different eras in American society. Besides, through this chapter, the researcher tries to answer two main questions: how was the woman deprived of her legitimate rights in life? And what are the reasons that prompted the American society to deprive women of their rights?

2.2. Women's status prior the Women's Suffrage Movement:

American women were discriminated against in society, at home, in school, and in the workplace prior to the women's rights legislation. Women's experiences varied greatly depending on ethnicity and socioeconomic class, as well as from colony to colony. They had less rights and obligations than today's women, but they had a lot of tasks and activities that helped their families and communities. Women in early America had numerous obligations, regardless of the colony they resided in. They were in charge of everything in the house, including baking, sewing, schooling the kids, making soap and candles, and so on. Social class originated and altered in the 18th century. Women occasionally assist their spouses in their trades or businesses. Women, on the other hand, still had minimal rights. They were unable to vote, and as a result, they were denied the right to vote, and they lost their property in marriage.

2.2.1. Historical period:

U.S. history can be divided into several periods that had more or less impact on the status of women: the Colonial Era (1600-1763) during which women were gentile creatures. The American Revolution (1763-1783) during which women played critical roles for independence. The New Nation (1783-1815) during which women gave a supporting role for their household. National expansion (1815-1880) during which women faced some abolition and oppression from society, and how they faced those issues and changed society's view of women and erased the old habits. In addition, to the slavery period in America and how it affected women and their role in society.

2.2.1.1. Women in the Colonial Era:

In the 1600s, women were subjected to a lot of abuse. They were seeing people as objects instead of humans. People didn't trust them to retain employment. So, they stayed at home. During this time, women had to let their fathers pick their spouses. They were be used as slaves, housewives, and objects by their husbands and fathers. People at the time thought that women could only cook, clean, and raise their children and couldn't do much else. Ladies were illiterate unless they were from the upper class; wealthier women had private tutors who taught them, whilst impoverished

women did not. They were not permitted to serve in the military, and they were not permitted to express any political views. People ignored them if they did have an opinion. For example, when Abigail Adams, John Adams' wife, started advocating for women's rights, he ignored her every time she said something. Women didn't have many rights back then; she stayed at home and took care of the house. The most common looked upon women was "the virgin", women primary function was to remain "pure" until they married and have children. This character ideology originated in the Bible, Saint Mary, the mother of Jesus Christ, also called the Virgin Mary, was the first notable person recorded with this all around encompassing identity. Women's most essential function at that time was that of mother or child carrier; whether she was wealthy or not, children were her first goal. The role of women was likened to that described in the Bible, religion was so strictly followed. The guy was in charge of the household, while his wife merely worked at home. Women were subjected to a patriarchal system that placed white males at the top of a hierarchy that enslaved them economically and socially. Married women with no property rights had their legal position taken over by their husbands. Under common law, only widows or unmarried white women may possess property. White males had legal control over their wives and children.

In the early days of civilization, women had no legal standing. They were unable to vote or hold public office. Women had no political rights and were not represented in politics. Women were frequently unable to speak for themselves, so their husbands did it on their behalf. Men treated their wives as though they were their most valuable belongings. Their children and houses were not theirs. They are the property of their spouses. When women say "I do," their property rights to acquire, own, sell, and transfer property pass to their husbands, assuming they were unmarried at the time. They became one with men. Women worked extremely hard during colonial times; there was always something to do to maintain the house whether it was preparing meals, mending cloths, making baskets, doing laundry…New studies in colonial history, for example those by Lois Green Carr, Lorena S. Walsh and Carole Shammas, deal with the women's experience, including the lives of poor white and black female, and reconstruct the networks of relationships which shaped women's place in the colonial environment. It was new insight into the women's ordinary lives and pointed to the factors which determined their interactions with men. Laurel Ulrich's book A Midwife's Tale demonstrates the significance of women's working and outside the household. She delineates the complex set of interactions in which women were involved, including marriage and sexual relationships, thus dispelling some earlier simplifications about the nature of gender relations in Early American society. Women did not have the same leisure experiences as males. Although gentlewomen were not intended to do hard labor, they were responsible for a variety of home and family responsibilities, including organizing and supervising the cooking and other domestic activities performed by servants and slaves. It was women's obligation to conduct the tasks that allowed the entire family to enjoy home leisure.

The majority of women's leisure took place in the home and was part of family hospitality customs. Domestic leisure for women, in conjunction with the practice of making visits and receiving visitors, was intended to exhibit the primary principles of female sexuality: domesticity, politeness, order, modesty and shyness, excellent taste, propriety, self-control, and other values. Women were limited in their choices of leisure practices, while men had numerous social opportunities. Many visitors to the colony, felt obliged to assess the gentility of the ladies in America. The aesthetic categories were used by Burnaby in his fairly critical assessment of elite women. Burnaby wrote:

> "The women are, generally speaking, handsome, though not to be compared with our fair country women in England. They have but few advantages, and consequently are seldom accomplished; this makes them reserved, and unequal to any interesting or refined conversation. They are immoderately fond of dancing, and indeed it is almost the only amusement they partake; but even in this they discover want of taste and elegance, and seldom appear with that gracefulness and ease, which these movements are calculated to display"(Burnaby, 1994).

Women were seen to be the "weaker vessel" in colonial America, morally and psychologically defective and physically inferior to males. Women were inferior to males and subject to male rule since they were the weaker sex. Men were the top and governing body of the household and society. Women were supposed to be spouses, mothers, and keep a low profile. In a tradition known as Femme Covert, from the French, meaning "covered women," a colonial American woman's legal identity was erased and became subsumed under that of her husband. This tradition ensured that married women could not own or control property, obtain guardianship over their children, or be sued in court. For most women, marriage, motherhood, frequent pregnancies, the care of large families, and responsibility for household production molded daily existence. Women were expected to have a large number of children. Pain, misery, and even death during childbirth were thought to be a part of a woman's fate. Hard work was a constant for most women in Brandon Marie Miller's book "Women of Colonial America," which recounts the roles, hardships, and daily lives of American women.

Some women sold their labor or worked as indentured servants or slaves, while others sold their labor or worked as indentured servants or slaves. Depending on their era, area, socioeconomic level, legal status, and local society, women in Colonial America endured a wide range of situations. Women's lives were further circumscribed by the gender roles of the time, which regarded their primary function as childbirth, child rearing, and home administration. Whether free or enslaved, African American women in Colonial America faced a diverse set of conditions. Originally, female African captives sold into bondage in British North America functioned under the same legal restriction and positions as their European

counterparts. African women held very little social or political power. They had lands for farming, they served and repaired it, but after the coming and settlement of the Britain in the North, they took control of those lands and those possessions and the African women became as slaves and maids in their orders.

A housewife and a lady were the same person. Without executing the chores of the latter, a woman of that era could not be regarded a suitable example of the former. These responsibilities included taking care of a home, raising children, and throwing parties. This ideal of motherhood and total obedience was placed in the brains of young women by traditional society at an early age, and it continued to impact their lives into adulthood. The separation of the private and public sectors, which occurred to be the women's and men's spheres, respectively, was required by social order. It was through these constructions that women continued to be separated from public life. Women were generally kept in the domestic world as wives and mothers. Their situations included lack of education, public limitation, and stifled intellectual capacity continued well into the Revolutionary era.

2.2.1.2. Women in the American Revolution:

War brought hardship, grief, and sacrifice. Women's men were fighting not only for their lives, but also for their ideas of freedom, and women saw no other option than to support them. Many female efforts, however, were motivated by a different, more personal motive: women regarded the war as an opportunity for change. A new nation signified a fresh start, not just for its inhabitants, but also for their gender. The majority of descriptions of women in the Revolutionary War center on their efforts at home. Women were exhorted to join the Patriot cause by changing their daily routines as tensions rose in the 1760s and the possibility of war seemed unavoidable. One of their first responsibilities was to persuade the men in their lives to join the physical struggle rather than the material and mental fights taking place at home. Women like Mercy Otis Warren and Abigail Adams, the wife of Massachusetts Congressional Delegate John Adams, affected politics. Abigail Adams was known for her ability to influence her husband John on a variety of issues, including the Continental Congress's political measures against British Tyranny. The public's perception of a guy was influenced by his personal ties and ideas. Mary Smith Cranch, in an effort to persuade her cousin, Isaac, to denounce his loyalist views, reminded him that his thoughts and actions were not projected on to him alone. She warned him that he would injure his father in business and grieve his mother beyond description. Later she related the crisis to his search for a job at a church saying "the very people who a twelvemonth ago heard you with admiration…will now leave the meeting-house when you inter to peach…" While his own personal opinions were to be taken into account, a man's perspective could be altered by those he kept close at hand, especially his wife and females relatives. Women often followed their husband in the Continental Army.

These women, known as camp followers, were typically in charge of the army's household affairs, such as cleaning, cooking, mending clothes, and giving medical assistance when needed. Mary Ludwig Hays, better known as Molly Pitcher, earned fame at the Battle of Monmouth in 1778, when she first brought soldiers water from a local well to quench their thirst on an extremely hot and humid day, and then replaced her wounded husband at his artillery piece, firing at the oncoming British. In a similar vein, Margaret Corbin was severely wounded during the British assault on Fort Washington in November 1776 and left for dead alongside her husband, also an artilleryman, until she was attended by a physician. She lived, though her wounds left her permanently disabled. History recalls her at the first American female to receive a soldier's lifetime pension after the war. Further examples of female contribution to the war effort include care given to passing soldiers serving in the Continental Army. Women often attempted to provide even the smallest amount of aid through offering spare supplies, shelter, and medical attention to any Patriot in need these services. For example, one woman worked as an innkeeper throughout the war in order to continue the family business in the absence of her husband. One night, she received into her hostelry a group of British soldiers and one wounded an American soldier. All of the aforementioned actions could be completed within the realm of domesticity. Female persuasion, motherly protection, boycotts, and generosity were attributes or tasks they already possessed. In somewhat less dramatic approach, others used literature to express their patriotic voices.

Mercy Otis Warren was an excellent example of not just contemporary female authors, but also altering attitudes of women's secondary roles. Warren published her plays on the escalating political crisis anonymously at first, despite her desire to have her ideas heard but dreading the public backlash that would certainly follow publication. She became a vocal champion for women's political and social equality in the years following the Revolutionary War, and she campaigned for it publicly. Some ladies, such as Esther De Berdt Reed, wife of Pennsylvania governor Joseph Reed, were forthright about their beliefs. In 1778, this influential woman founded the Ladies of Philadelphia, a group that encouraged and assisted its members in raising donations for the Continental Army. Her accomplishment was well-known, since she and her co-founder Sarah Franklin, Benjamin Franklin's daughter, were two of the cause's "best women." Reed was also noted for her writings on the issue, especially when it came to women's responsibilities in the conflict. Her poem "Sentiments of an American Woman" advocated for female action and encouraged other women to aid the soldiers. She believed that women's inability to accompany men into war should not prevent them from contributing to the cause; rather, it should encourage them to do what they could in their own manner. Her patriotic sentiments and desire to care for and protect the safety of their troops drove her action, and her outspokenness and big contribution to the war effort provides yet more piece of evidence on which to construct their case for more public opportunities.

Throughout the Revolutionary War, several ladies enabled General Washington and his army to surprise or elude the British. Mom Rinker, a Philadelphian, was one of these women. She would calmly knit a traditional pattern while sitting on a high rock in Fairmount Park, viewing the British regiment in the far fields; she was really crafting coded messages that were subsequently dropped to Continental couriers waiting down below. Other women led troops through the countryside using their knowledge of local backcountry. New Jersey resident Jimmie Waglun performed this duty while guiding General Washington's own men through the backwoods in late 1776. Washington's goal was to more effectively attack the British at nearby Princeton, something which would have been impossible without the help of his female scout. These women were but few of many who choose to overcome the barriers keeping them from this aspect of public life. These women ventured to an area only known to men, changing perspectives and providing examples of their capabilities.

Women were once again employing their domestic abilities of healing and general care providing as part of their responsibility to the nation in a nursing job. However, this may be considered merging previous expertise into a new sector. The fact that this was a paid employment rather than their expected unpaid labour as a wife and mother reveals a distinct reality in the public eye. Their work as nurses was a watershed moment for women, allowing them to demonstrate that they were capable of far more than both men and women previously believed. Although their aims were noble and valiant, their actions pushed the gender equality movement back substantially. This seemed to have proven their point separation of the Enlightenment ideology and the fairer sex, such as a pitiful example of "public service" showed their lack of intellectual capacity and their inability to act from reason. A few women went to battle in the hopes of finding a spouse. Men dismissed them as irrational impulses and proof that women should remain in their home housewife duties, despite the fact that they may be archetypal of women. Other women did fight in combat, although it seems that they only did so when it was absolutely essential.

Ladies who were originally women of the army, assisting in the patriot cause with the key men in their lives, made up the majority of these women. Anna Maria Lane, a nurse and Woman of the Army, was one such example who accompanied her husband, John, into battle. She bravely joined the battle to take the place of a fallen soldier at the Battle of Germantown. Lane was a member of the Continental Army's "Molly Pitchers." These ladies were in charge of transporting water to and from the battleground in order to keep the soldiers and their weapons cool. While doing so, they joined the male Patriots when one could longer serve in the line of duty. Margaret Corbin or "Captain Molly" was the most famous and representative of this group of women; she too was able to enlist in the army for the aforementioned purpose and was stationed with her husband, John, in New York for the Battle of Fort Washington. On November 16, 1776, the day of the battle, both Margaret and John were assigned to the artillery unit in their regiment. During the battle, John was

mortally wounded and died alongside his wife. She instantly resumed his place at the cannon to continue the fight, sustaining crippling arm and chest wounds in the process. She was later able to obtain a disability pension for her bravery and sacrifice on July 6, 1779. Female Patriots' efforts exemplified the enlightened nature of the enlightenment: their contributions to the war effort should be seen as those of "responsible individuals." They were acting not just against the grain, but also out of necessity, both for the sake of their men's lives and for the cause of liberty. They put themselves in perilous circumstances to demonstrate their abilities in this profession.

The need for independence from Britain was not felt only by men; women too felt the tension, saw the injustice, and took actions against it. Though the philosophers may not have intended to include women in the description and principles, women included themselves. Male writers of that time were more concerned with changes in male society; since society, meaning the public arena, was male dominated and tradition was so deeply ingrained, most saw no reason to include women in intellectual discussion. At the beginning of the war, Pierre Russell, a French writer who expressed his commentary on the female sex in his work System physique ET Moral de la Femme, described women as" more capable of feeling than creating"(Russell, 1905). In his mind, women were of different constitution than men, simply not design to work in the same domain. Throughout the War for Independence, these discussions were integrated into female contributions. They ignored these ludicrous charges and acted like the responsible individuals they knew they were. The war effort was successful as a result of their activities. They not only contributed to the independence that they and their fellow Americans yearned for, but they did it against all obstacles. Their work demonstrated that women could do much more than housekeeping, and that they were as capable as, if not more capable than, their male counterparts. The American patriots triumphed, and their sacrifice and resolve culminated in their country's freedom and a fresh beginning for its optimistic population. Women could not, without a doubt, be overlooked during the process. Outside of the battle, their efforts should have demonstrated their worth. The traditionalists in society were still present, voicing their opinions against female secondary roles.

The Revolution would not make women full citizens of the new nation. The occasional outspoken woman like Hannah Lee Corbin or Abigail Adams, who told her husband John to "remember the Ladies," raised the issue of female citizenship, but it was not seriously considered. Abigail explained the many misfortune of her sex regardless of their recent efforts to better their circumstances. Though she believed in the equality of action and nature for the sexes throughout the war, their emergence into the public sphere captured the attention of the entire nation, men and women alike. Before the war, society saw women only as housewives, meant to exhibit a higher standard of manner and decency in their everyday lives. These newfound capabilities and the efforts made thereof did not end with the war; but they continued to do so to receive appropriate acknowledgment and reparation later on. These actions

paid off for some, as those leaders in state legislatures sought to grant some of these women's reforms in the political arena in the late eighteenth century. New Jersey began allowing some women the right to vote, as specified in the use of "all inhabitants" in the state constitution in 1776 and of "he or she" in the laws enacted in the legislative session of 1797. Even this slight was enough to instill hope: never before had women been given the opportunity to hold such influence over policymaking and governance. It seemed that Abigail Adams was right; women would work for their country, help their follow Americans gain independence from a tyrannical government, and declare the Enlightenment thought them so favored, only to be and refused their just rewards.

2.2.1.3. Women in the New Nation:

After the war, women's favorite mode of expression was petitioning. They could express their dissatisfactions and demands for rights, among many other things, via these works. The act of petitioning demonstrated how important women's role in government is. Another way for women to promote social and political improvement was via campaigning. Following the war, the emergence of activist groups and reform societies allowed women to band together for this goal.

Deborah Sampson Gannett launched a public speaking tour in the last years of her life to emphasize her wartime activities. Her main goal was to raise awareness of not only her own activities, but also those of her sex, in order to demonstrate their talents. Campaigning was a means for women to support their reform cause while also demonstrating their intellectual aptitude, since they were able to properly arrange their views and convey them in a persuasive manner. Women felt they could do the same thing since males did it for their own political gain. Many preferred to suppress any optimism that future advances for women would be possible, citing tradition as their rationale. Even though they had witnessed the incredible achievements of patriot women and were forming a new government, some men argued that women's political and social rights were not relevant since they had not been in the past.

Some of the most prominent individuals in the eighteenth century, notably Virginia statesman, Richard Henry Lee and Massachusetts politician and second president of the United States John Adams, adopted patriarchal thinking. Lee proclaimed to his sister, a taxpaying woman that female suffrage had" never been the practice either here or in Britain…and perhaps was thought rather out of character for women to press into those tumultuous assemblages of men where the business of choosing representatives is conducted" (Lee, 1733), offering this as the only excuse for such a restriction. He considered it unnecessary and the current practice reasonable. Adams made a similar case, claiming that "it is perilous to create such a fertile source of dispute and contention... There will be no end to it; new claims will emerge, and women will seek the right to vote... It tends to muddle and obliterate all differences, reducing all levels to a single level"(Adams, 1776). Regardless of their judgmental

likeness to males, Adams believed that these political rights should not be extended to women. This cultural fight drew a large following, making the outcome of women's reform initiatives uncertain.

Enlightenment thought, from which American leaders drew heavily while building the foundation for the new nation, would suggest women could and should participate in public dealings. Though most philosophers of the eighteenth century left out any mention of women in regards to their ideals, and some even dismissed them. Marquis de Condorcet, a French philosopher and champion of the early feminism, wrote Letters d'un bourgeois de Newhaven à UN Citoyen de Virginie, in an effort to criticize the new American legislative system. He voices his opinion on gender discrimination while using the Enlightenment theory. He suggested which these American women were attempting to present; women were just capable as men intellectually, and a society which emphasize reason, such as that in America, should recognize this and actively seek social progress toward equality. Condorcet argued that every citizen including women has free will, is not a republic at all, and only serves to cancel out the justice for which they so passionately fought. Such a radical call for change and re-education of women grew during the late 1800s and brought into question assumption of patriarchy that women were only represented by the "cardinal virtues" of piety, purity, submissiveness and domesticity (Norton 1989:122). True, such ideals were changed and transformed as the foundation was built, but women's reforms presented too much of a risk for political ringleaders.

This development was a departure from prior beliefs; as the country evolved, new difficulties surfaced. As a result of these changes, American politicians began to veer away from ideologies that supported women's causes. The concepts of liberty, progress, and assertion would all be incorporated, but only in ways that matched the founders' thinking. This meant that women would be excluded from decision-making, a duty that had hitherto been delegated to males. Several additional issues had a role in the eighteenth-century women's suggested reform movement's demise. First, political parties arose immediately after the country was established. In 1796, George Washington warned against these organizations, noting, "the common and continuing harm of the spirit of party are sufficient to make it the interest and the duty of a wise people to discourage and restrain it"(Washington, 1796). This "spirit" which Washington mentioned related to the system of division. The consequent societal differences provided a convenient justification for national leaders, given the parties' proclivity for laying an unstable foundation for a developing country. The advancement of women's equality would thus have to be postponed in order to overcome the first and most important impediment. Women were supposed to be considered citizens of the new country, but not in every way. Members of their sex disagreed with their reforms in the second.

Some people believe that becoming a mother or a wife are the two most significant responsibilities that a woman should perform in her life. Those who fought

for minor roles were frequently mocked by these ladies for seeking to avoid their obligations. Hannah Mather Crocker was one such lady, and she produced "Observations on the true rights of women, with their proper obligations, agreeable to scripture, arguments, and common sense." She used the phrase "genuine" to define women's rights, implying that any other consideration for their rights was unrealistic. "Appropriate" demonstrated her attempt to put the others in their proper place: at home, as it always has been. The second part of the title went even farther, presenting the facts in support of her claim. She also thought it was "common sense" for people to see women's responsibilities in this light because it is their natural position. "Reasons showed a difference in interpretation of one of the main principles of Enlightenment thoughts. Crocker chose to understand the Enlightenment In the opposite way. The third one was the most important in persuading the overall population against women's requests, was the growing fear among men of giving too much power to the opposite sex. Though most who held this view saw public roles as a step in the wrong direction. If they give in to these women's demands for more, the choice will have a snowball effect, causing the country to fall into chaos. They believed that if given the chance, women would desire and be able to take more than was available to them.

The author of "the Rights of Both Sexes," an eighteenth-century poem about the chaos and absurdity that would ensue if each sex adopted the attitudes, duties, and interests of the other, clearly referring to a backwards society if women joined the ranks of men, wrote of the chaos and absurdity that would ensue if each sex adopted the attitudes, duties, and interests of the other. It was an out of the ordinary and absurd statement. This judgment of a woman like her would be used to discourage others from considering and campaigning for changes that might benefit women's positions. Women's rights were ignored as the country expanded due to these and other factors. In 1807, the female voting institution in New Jersey was repealed. Leaders in the state thought this concession produced an unbalanced vote for the populace. Due to the restriction placed on women voters, they were underrepresented at the polls. The government took notice of the lack of female ability to effectively defend their rights due to the inadequate representation and the ridicule heard when casting their ballots. In order to counteract this, they decided to suspend voting rights for women instead of altering dismissing some of the limitations.

Even the constitution, the country's most powerful and important instrument, proved to be useful in this regard. Women were unable to obtain recompense in the Constitution drafted by the founders, despite the fact that the founders may have recognized the sacrifices of women throughout the battle. There were no concrete assurances of women's political power: voting rights were not granted, and word-choice did not represent direct female inclusion. On the political stage, men were the players and leaders, and as such, they were assumed to be the same for the new nation. The Constitution was written for citizens whose responsibilities remained in the public sphere. The women pushing for some semblance of entry into this domain

were displeased to say the least. Mrs. Carter, a woman interviewed for a discussion on the rights of women in 1798, expressed these feelings perfectly: "even the government of our country, which is said to be the freest in the world, passes over women as if they are not free"(Carter, 1798). The sentiments expressed here were still felt in earnest as the nation grew.

Women had courageously fought for their voices, their rights, and their chance for intellectual opportunity throughout the Revolutionary war, and still they were denied these and more from the government who boasted of equality and freedom. Women were nonetheless given some chances that helped them grow in their careers. Despite their lack of secondary duties, women were still considered citizens of the country. The First Amendment to the Bill of Rights appeared to be a much-needed move in the right direction. Women might now legally utilize their right to free expression. As part of the "people" to whom the amendment refers, this ensured that women may voice their minds. Mercy Otis Warren, she proudly published her works using her real name in the post-Revolutionary period, having seen the recognition of women's contributions from the war and using her increased confidence in female opportunity. In the later years of the eighteenth century, she produced books, poems, plays, and histories regarding human nature and more specifically wrong she saw in the society. She spoke out against strong government, exercising her newfound ability to express political views; this new voice was the possibility of men turning a deaf ear to their demands. Another positive outcome was the added protection for property rights. Property rights represented something more physical than freedom of speech.

Owning property was a privilege not many women could attest to having. However, this newly extended right allowed women the same advantages as men, putting them one step closer to equality in legal affairs. In the mid-eighteenth century, due to the promises by the sixth amendment of the constitution, women would have more a chance in being involved and taken seriously in court cases. Despite this setback, the right gave women increased public opportunities and legal rights.

Women were being seen as intelligent, reasonable human beings capable of far more than their predetermined duties. They were able to express themselves by stating their needs in clear, powerful language and use their free will to improve their situation. Some, like the patriot women, rejected established society's values and opted to try to alter them. They simply changed their society standards while extending conventional gender roles that had been in existence before to the conflict. During the War for Independence, women demonstrated that they could accomplish and think far more than was previously considered feasible. The vision for the ideal female citizens of the new nation, as imagined by Benjamin Rush in the late eighteenth century, was that of a mother, performing her civic duty at home. Since the United States was just forming, the definition of citizenship was still being determined. Though, being a good citizen meant carrying out duties and responsibilities in an effort to move the new nation toward a better future. These

include appreciating the same principles espoused by national ideology and leadership, safeguarding the country's recent independence, and adhering to the rest of the local, state, and national legislature's basic regulations.

The ideal position for women was proposed by Susanna Rawson, a novelist and dramatist who also emphasized women's intellectual equality. As a well-informed wife and mother, a woman would be responsible for raising her boys to be fully functional members of society while also ensuring that her husband is doing the same. She would directly in charge of raising the political leaders and participants, including the political process. This was to be an acceptable alternative, as women would be influencing public matters, even if indirectly. This was regarded as advancements could be made later on. The progress implied by this new role reflected principles of the Moderate Enlightenment, attesting to the range of inclusion in the American ideology. Still, some women preferred staying at home, which divided the support for post-war reform. Some believed this to be disliked the alternative for which they were settling. Some believed this to be a perfect balance, considering the lack of involvement they had previously. This was a big stride for the more reticent ladies who thought involvement was unnecessary. These women were dissatisfied with the advancement of women's standing. The new nation had found means to offer due thanks to women and their valiant actions in the recent conflict according to the leaders' standards, but it had also prevented such women from completely attaining the secondary position some of them craved. Americans were constructing their new nation on the values of liberty and independence, which coincided with the Enlightenment concepts that women were striving to exploit. Women took part in efforts, first for independence, then for the creation of a nation, in order to demonstrate their ability outside of the house. They'd left a life of homemaking and childrearing in quest of something more. Women thought that as the United States grew, they would be considered as equal citizens or have a higher place in the society they helped to establish.

2.2.1.4. Women in the National Expansion and Reform:

The American Revolution was a social and political upheaval that cast a pall over young Americans' prospects. They confronted a new way of life in a new country together. Traditional loyalties were undermined by this attachment acquired from the Revolution. It held out the hope of fostering a new political will that would span the continent. Governor Morris remarked that national spirit is the inevitable fruit of national life; and although some of the current age may sense colonial antagonism of thought, that generation will fade away, and be replaced by a race of Americans. Fighting a war or gaining independence posed the difficulty of unity and the need to stick together after the fighting had stopped and peace had been established. A loose confederation held the states together. With its heated assertions about equality and certain unalienable rights, the Declaration of Independence proved far more contentious than uniting. In the last years of the eighteenth century, the tension

between slavery and the concept of equality sparked the first emancipation movement, as one after another of the northern states abolished slavery.

The constitution established a national government and gave white males new obligations as citizens of the United States. Social conservatives were recruited to participate in George Washington's government because they felt the world was split between the gifted few and the ordinary many. They felt that only members of the upper class should be allowed to rule, and that the ordinary man should only be allowed to vote. On the difficult themes of public involvement, free expression, and equal opportunity, Thomas Jefferson assembled an opposition to the federalists. In a letter to Jefferson on the eve of the French Revolution: "the characteristic difference between your revolution and ours is that having nothing to destroy, you had nothing to injure, and laboring for a people, few in number, uncorrupted, and extended over a large tract of a country, you have avoid all the inconveniences of a situation, contrary in every aspect, every step in your Revolution was perhaps the effect of virtue, while ours are often faults, and sometimes crimes." This view of the United States was echoed among reform-minded Europeans. Anne Robert Turgot added" they are the hope of human race; they may well become its model." Denis Diderot proclaimed that the new United States an asylum from fantastic and tyranny "for all the people of Europe."America's citizens took up this view, celebrating what was distinctively American. To them the idea of American exceptionalism had enormous appeal, for it played to their strengths. Exceptional established reciprocity between American abundance and high moral purposes. It infused the independence of America's family with civic value.

Three elements of American exceptionalism emerged: a blank slate with an implied rejection of the past, individual liberty with a disparagement of reliance, and a dedication to natural rights with the implication that democratic administration is the best way to defend them. After those who fought for independence and created the constitution had retired from public life, the concept of being unique became more central to national identity. Jefferson's Virginia dynasty gave way to men like Andrew Jackson. Then a new generation of Americans grabbed control of their heritage, wrapping their imaginations around the concept of antebellum reform movements. During that time, America entered into a period of commercial expansion that promoted the construction of roads, and extension of postal services, and the founding of newspapers in country towns. The control over information and opinion once exercised exclusively by elite had been wrested away by the articulate critics of those elite. American democracy required a broad base of educated people and literacy became widespread for both men and women, promoted by religious and commercial demands. Urbanization grew apace; population in the older cities more than doubled.

The two most significant reform causes of the antebellum period called for the end of slavery and full citizenship for women. Congress was intent on containing, not enflaming, the conflict over slavery. Despite the clear right of Americans to petition

Congress, they adopted a rule to prevent anti-slavery petition from being read. This issue rankled as no other, until abolitionists were able to persuade congress to change it. Mobilizing people against slavery triggered a movement to secure greater political participation for women. Angelina Grimke, who championed both abolition and women rights, were forceful advocates from the south (Joyce, 1856). Grimke (1805, 97), an active anti-slavery campaigner, made important connections between slavery and the oppressed position of women in America, she wrote that "the mere circumstances of sex does not give to man higher rights and responsibilities than to women" (Lauter et al. 1994: 1866), and so brought into question the assumption that it was 'natural' for women to adopt specific roles in society and for men to assume others. Grimke asserted, however, that our duties originate, not from difference of sex, but from the diversity of our relations in life, the various gifts and talents committed to our care, and the different eras in which we live (Lauter et al. 1994: 1866), however, she pointed out that culture has constructed active man, while woman has been taught to lean upon an arm of flesh, to sit. At the same time, American popular culture defined women's role as the presiding domestic presence and nurturer of male citizens.

When the American Anti-Slavery Organization encouraged women to participate actively in its outreach, a group of men split off to start an anti-slavery society that didn't accept women. Because of the harsh reactions to their participation in the reform movements that swept the north during the antebellum period, many women became agitators for women's rights. They felt driven to pursue the freedom, equality, and independence that Americans praised as a national inheritance, and they overcame any personal apprehensions to do so. Defending slavery throughout the decades opening up the opportunities to move, to innovate, to express personal opinions defined for many what it meant to be an American. One of the first movements in which took an active hand was the female seminary movement which began its serious phase about 1815. The leaders were Emma Willard, Catherine E. Beecher, Zilpah P. Grant, Mary Lyon and Joseph Emerson. They intended to improve the quality of women's education so that they could be good citizens and mothers of future statesmen. These leaders worked for improvements for women, they accepted the notion of the appropriate sphere of women. The seminary movement proved that women had minds capable of serious study and opened the way for women to teach and manage institutions. This was an important step toward equality for women. During the 1820s and 1830s, the Jacksonian movement furthered the idea of equality. Women were active in the labor movement in the 1830s as a result of the advent of industrialization, which was primarily created to fight for better wages and working conditions. The arrival to America of Frances Wright, a speaker and journalist who openly championed women's rights throughout the United States throughout the 1820s, marked the beginning of the women's awakening. Wright not only spoke up, but also stunned audiences with her ideas pushing for women's rights to obtain information on birth control and divorce at a period when women were typically

disallowed to speak in public settings. Her feelings on equality were even more prominent in her growing disgust for the treatment of slaves. She spoke out for not only the political rights of working men but for quality for women, emancipation of the slaves, frees religious inquiry, free public education for everyone, birth control, and equal treatment of illegitimate children. She devoted her lectures, attacking the clergy and speaking out for women's rights: "Until women assume the place in society which good sense and good feeling assign to them, human improvement must advance feebly…" (Wright, 1820), Wright was not the only woman to fight for emancipation; many women became involved in the movement in the 1830s and the 1840s.

2.3. Gender and Slavery:

The origins of the nation's 1860-1861 slavery dilemmas may be traced all the way back to the country's inception. Slavery arrived in Virginia in 1619, when a Dutch ship exchanged African slaves for food. Because they couldn't find inexpensive labor elsewhere, European settlers increasingly relied on slaves brought from Africa. Slavery was initially established in the British mainland colony of Virginia, and the regulations set there ultimately extended to the other British mainland colonies. Virginia would grow to be the most significant of the thirteen British colonies that would later create the United States. Virginia had the biggest slave population on the North American continent from the seventeenth century until the American Civil War. The earliest Africans in Virginia were regarded as indentured slaves who were confined for a set period of time before being released. In 1621, a servant named 'Antonio a Negro' arrived in Virginia. He eventually got free, changed his name to Anthony Johnson, and amassed land, indentured workers, and eventually owned a black slave. In 1640, John Punch was notoriously sentenced to life in prison for fleeing, while another African was sentenced to further service for fleeing the same year. In contrast, no European has ever been condemned to life in prison for fleeing. Punch's case indicates that by 1640 the leaders of Virginia viewed Africans as 'enslave able', and were gradually imposing that status upon them. This process was slow, until the legislatures began to codify slavery and give masters security in their ownership of slaves. A decision a year after John Punch was sentenced to lifetime servitude illustrates the haphazard nature of slavery at this time. In 1641, the general court allowed John Graweere 'a Negro servant unto William Evans to purchase the freedom of his son who was born to a black women belonging to lieut. The uncertain status of Africans in early Virginia continued into the 1670s. In 1672, the Virginia General Court determined that 'Edward Mozingo, a Negro man, had been and was an apprentice by indenture, had served out his indenture, and thus the court ordered, the said Edw Mazingo be and Remained free to all intents and purposes'. A year later, the Court ruled that 'Andrew Moore a servant Negro' had served out his indenture and would henceforth 'be free from his said master', and that his master had to give him freedom dues of Corne and clothes According to the Custom of the Country and four hundred pounds' of tobacco. These, and other scattered court records, illustrate that

the status of Africans was uncertain in early British Virginia. The rules were unclear and there was no certain definition of who was a slave.

Early on the nation's history, slavery was seen as an institution. An institution is a set of rules or practices that has been followed for a long time. Religion, marriage, and governance, as well as slavery, are all institutions. It was a property-rights-based organization, because slaves were considered legal property of their owners, much like lands, houses, animals, and investments. Another thing to keep in mind is that slavery was not brought into the American colonies as a fully fledged institution. In truth, it evolved through time as a result of deliberate policies and legislation enacted to keep Africans or people of African origin in everlasting servitude. It's critical to remember that slavery was not a consistent system across the United States. It took on different shapes in different parts of the world. By 1705, Virginia and Maryland had made interracial marriage illegal, criminalized interracial sex, established slavery for life by declaring that slaves serve their masters for life, declared that a slave mother's children were also slaves, and ruled that Christian status no longer exempted individuals from being slaves. These laws had an impact on Anthony Johnson's family. Anthony had given one of his sons 50 acres of his Virginia property. A white jury ruled that because Johnson was a Negro, he was also a foreigner, and so the land had to go to a white planter.

During the century between 1676 and the outbreak of the American Revolution, the number of slaves imported to the American colonies boomed. First, Bacon's Rebellion in 1675 shook up the powerful tobacco planters in Virginia. Nathanial Bacon led a group of landless white men on a rampage against the powerful tobacco planters and government of the colony. These poorer males despised the government's policies that prevented them from settling on Indian land. Many of these indentured workers were impoverished whites. Tobacco growers sought a more dependable workforce in the aftermath of the rebellion—African slaves. Furthermore, in 1696, the British government deregulated the slave trade. The slave trade had previously been a monopoly operated by the king's family. The slave trade might be entered by any private trader with a ship. Slave imports from Africa increased, while slave prices decreased. Slavery arose fast in the American colonies as a result of these pressures combining. By the outbreak of the American Revolution in 1775, there were about a half million slaves in 13 original colonies. Slavery never took firm root in New England, largely because it was a region whose economy was based on small family farms, whaling, fishing, shipbuilding, and shipping.

Domestic servants, chefs, housekeepers, and childcare providers were common roles for slaves in New England. New England was the home of the American Revolution, and there were strong views about individual liberty there, so strong that many people considered slavery to be abhorrent. During the Revolutionary War, Massachusetts banned slavery in 1781 as a result of a court action brought on behalf of a slave. Slavery was progressively phased abolished in other northern states like as

Pennsylvania, Connecticut, and Rhode Island. Slavery was gradually phased out in the North, although it persisted south of Delaware. However, it took on different forms in different places.. Slaves were assigned a certain task for the day or week. They were free to hunt, fish, or raise their own food once the mission was completed. The cotton gin, a modest technology in the 1790s, completely transformed the nature of slavery. A slave could now clean around 50 pounds of cotton each day thanks to the new cotton gin, which combed the seeds out of the cotton. Cotton output increased dramatically between 1790 and 1860, as shown in the graph. Tobacco had depleted the soil at the same time, so planters began to adopt mixed farming and move to animal husbandry. There was less of a need for slaves. As a result, by 1860, slavery had been established throughout the "Cotton Belt," which ran from South Carolina to East Texas.

Slavery wasn't one thing; it varied based on the slave's location and who he or she lived with. It's worth noting that by 1850, the great majority of southerners did not own slaves. Around one-third of white Southerners held slaves in 1830. This had dropped to around a quarter of all whites by the time the Civil War broke out in 1861. So, in 1861, three out of four Southerners did not own slaves. The population of the United States was at 31 million at the time of the Civil War's commencement. The South had a population of 12 million people. Slavery accounted for 4 million of the 12 million people. Slaves lived in rural settings 90% of the time and in cities 10% of the time.. Three quarters of slaves were engaged in agriculture, the majority in cotton production, but some in rice, tobacco, hemp, or sugar cultivation. About 15 percent of slaves were domestic servants, and one in ten worked as a labor in an industry or trade, like the lumber industry, mining, or construction. Slavery, developed law by law, court ruling by court ruling, over time in the 17 the century. But one thing was true of slavery in general. It was a system in which the most despicable white man could own the most deplorable black man and woman. And, in the end, a rising proportion of Americans saw that system as flawed. Of course, slave women were property, as then-President of the United States Thomas Jefferson stated bluntly: "I viewed a slave woman who gives birth to a child every two years as more lucrative than the best man on the land"(as cited in Nock, 1966, p 58). During the nineteenth century, enslaved women in the United States had relatively high fertility rates; most enslaved women began having children before the age of twenty, and most continued to have children at two-and-a-half-year intervals until the age of thirty-nine or forty. Women's lives were generally under threat.

Enslaved women nonetheless attempted to regulate childbearing to accord with their own notions of the proper timing and frequency of motherhood. Enslaved women's sexuality subjected them to range of dynamics. Both women and men sexually exploited under slavery but women were particularly vulnerable to rape and sexual abuse. On the Brazilian frontier during the nineteenth century, enslaved women met the sexual and familial needs of frontiersmen. Although some such women occasionally became legal wives, bonds women were more frequently used as

concubines, mistresses, and even prostitutes. In Barbados and elsewhere, female domestic slaves routinely experienced socio-sexual manipulation by male slaveholders. And, in North America, there was a fancy girl trade of young women who were sold into concubinage or prostitution. Moreover, a number of slave narratives testify to the sexual exploitation that women faced under slavery as well as to how frequently women were separated from their children by sale. Enslaved women not only survived such oppression but they also found various ways to resist. Although bondswomen were less likely to engage in open rebellion and escape due to their childbearing and childbearing duties, women were among enslaved people who formed maroon communities throughout the Americas. During the early nineteenth century Revolutionary conflicts in Saint Dominguez and Guadeloupe, women fought alongside men. Slave women did really serve as couriers, delivered ammunition, food, and supplies, cared for the ill, acted as cover for soldiers under fire, and yelled revolutionary slogans during these rebellions in the French Caribbean. Enslaved women face legal challenges to their servitude all across the Americas. Despite the fact that enslaved women were less likely to flee than enslaved males, bondswomen did engage in truancy and helped others flee for a brief time. They stopped working, poisoned the food, and pretended to be sick.

Abolitionist propaganda was procured, stored, and displayed in the houses of certain bondswomen in the United States South; this use of material culture acted as a particularly conspicuous form of resistance. Women of African descent, as well as white women, played an important role in the trans-Atlantic abolition campaign. Furthermore, African-descended women in the abolitionist movement were among the first to advocate for women's rights in the nineteenth century. In the History of Jamaica, which was published in 1774, the planter and leading contemporary commentator of Jamaican affairs, Edward Long, attributed the high slave infant mortality rate amongst others to the absurd management of the Negros midwives and put forward some basic measures to enhance the survival rate of newborn slaves, such as a reduction on the workload of pregnant slave women.

It was not until the late 1780s, however, that defenders of slavery seriously began to examine childbirth practices on the estates and proposed methods to improve them. In 1784, James Ramsay, an Anglican missionary who had lived and worked In St. Kitts for 19 years, published his Essay on the treatment and conversation of African slaves, which played a crucial role in arousing public concern about the horrors of the Atlantic slave trade. Ramsay devoted considerable attention to the treatment of pregnant slave women. His account of slave women working until the last stages of their pregnancy, giving birth in dark, damp, smoky huts and returning to work three weeks after the delivery, was strongly attacked by pro-slavery writers. James Tobin, wrote in his cursory remarks upon the revolution Mr. Ramsay's Essay on the Treatment and conversation of African Slaves in the British sugar Colonies 1785, that slave women were exempted from hard labor during the last months of their pregnancy, had access to a well-equipped lying-in room, were given baby cloths and a

nurse to take care of them while lying-in, and generally did not return to work until four months after the delivery. The abolitionist emphasis on slave women as mothers is not surprising, considering that metropolitan society at the time increasingly defined women as natural maternal beings and also came to see childhood as a stage in life in its own rights.

Regarding slave women as both producers and reproducers, writers who were more concerned about the short term profits of the estates were more likely to emphasize slave women's identity as producers, while those who were worried about the future prosperity of the estates gave more weight to the women's identity as reproducers. This fight can also be observed in the different recommendations made in the years leading up to the abolition of the slave trade to urge slave mothers to give birth more frequently so that newborn slave children would have a better chance of surviving. Many recommendations were founded on and contributed to the belief that slave women were different from white metropolis women. A area free of white intervention was highly desired by slaves. Their quarters and provision grounds, or the area on which they grew their own food, were far apart from the estate's white residence structures, and the planter and his white staff paid them little attention. Proposals to encourage slave women to give birth were affected by a number of causes more often and enhance the survival rate of newborn slave infants, which were predominantly articulated by men who had plantation experience but did not own slaves themselves.

Planters in the United States frequently held all slaves to the same standard as the prime slave. A robust lady may be a three-quarter hand, but an elderly guy or a pregnant woman may be a half hand. Working in a mixed-gender group, on the other hand, did not eliminate gender. Planters, for example, frequently assigned youngsters of both genders to the rubbish crew. Because the garbage gang included elderly, severely pregnant, and lactating women, time spent their assisted in the socialization of girls, but not boys, into adult gender roles. Moreover, white Caribbean women sometimes drove the second gang, and older women there and in the United States ran the trash gang, women rarely drove the great gang. Equally important, slave societies embraced a profound division of labor between enslaved and white women: enslaved women were expected to show strength and stamina in the field, while white women ideally did little or no outdoors work. The most highly skilled bondsmen enjoyed some prestige and received extra rations and authority over other slaves. Some also enjoyed much greater freedom of movement: an artisan might be hired out and make his own way from job to job. Women had a smaller range of skilled crafts, like cooking, midwifery, and nursing, and those few conferred less prestige and fewer material rewards on their practitioners than male crafts did upon men, and little or no added mobility. Whites did not consider domestic work, the most common female specialization as skilled, although house servants sometimes gained privileged access to whites used clothes and leftover food. Diana Berry has recently argued that planters did recognize the skills of certain field women, narrowing the perceptual gap between

skillful workers and skilled occupations. Women had little access to skilled occupation, and a higher proportion of women than men were field workers according to the older findings: Deborah Gray White, Hilary Beckles, Jacqueline Jones, and Marietta Morrissey. Jacqueline Jones has suggested that planters excluded women from skilled occupation for pragmatic reasons: the high cost of specialized and extensive training made it impractical to train women, since childbearing and nursing would interrupt their ability to provide regular services on the plantation or be hired out profitably. A large percentage of enslaved women, however, never had children. Slaves were molded by their gender even while they weren't working. Men and women had different responsibilities for themselves and their families. For their families, women often cooked, cleaned, stitched, and washed. Women were also responsible for most of the subsistence horticulture. Women were in charge of the majority of childcare all around the world. Only women were given orders to spin for their owners after sunset. Men, on the other hand, fished, hunted, and built or repaired furniture. Taken together, the many local and regional studies of slave reproduction suggest that the exploitation of women's reproductive potential was always a subject of contestation in New World slavery, even in the many instances when planters did little to help enslaved women conceive, bear, and raise healthy children. Yet while the history of sexuality within slavery was a twisted and ugly story, it was also more than that, even for enslaved women who bore the worst of it.

As Hen rice Altink and others have argued, some enslaved women chose to enter sexual relationship with white men in the hope of material favors, or simply because they found reluctant acquiescence preferable to forcible rape. These women had but slim chance of gaining their own or their children's freedom. Deborah Gray White has argued that their choice made it harder for others to resist. It is arguably even more difficult to speak of sexual pleasure. However, patriarchal social relations, violent labor expropriation, nor the classification of individuals as things or animals could limit sexual pleasure to the master class's males alone. Stephanie Camp's 'somatic' view of slavery recognizes enslaved women's enjoyment in expensive attire, flirting, and frantic dancing, as well as the prospect of sex satisfaction. More research on these problems will aid in determining how sexual abuse influenced the later sexual experiences and identities of enslaved women. It's important to remember that enslaved women and men labored to provide for themselves. Full female hands, on the other hand, typically performed the same tasks as male hands. The work of enslaved men and women in slave quarters tended to follow gendered labor divides. Men were in charge of providing food through hunting and fishing, they also made furniture, shoes, and tools. Women tended vegetables gardens, cooked, and washed clothes; they also produced clothes, quilts, and home goods such as baskets, candles, and soap. Enslaved women also served as midwives and herb doctors within their families and within larger slave communities.

Under slavery, both men and women passed on a variety of skills to their offspring, but women were arguably more responsible for teaching youngsters how to

keep their inner selves hidden by not talking too much and how to defer to whites without losing their sense of self. Enslaved mothers were responsible for passing on culture to offspring. The Permanent Memorial in Honor of the Victims of Slavery and the Transatlantic Slave Trade is a fitting tribute to these enslaved women and their descendants. In another slave narrative, Incident in the life of slave girl , the female slave-author, Harriet Jacobs, used almost identical words to identify her master's control over speech and movement: "I was obliged to stand and listen to such language as he saw fit to address to me"(Gate,1987). The narrative of the life of Frederick Douglass had to find ways out the imposed silence of slavery in order to tell the world outside of its horrors. Douglass and later Du Bois felt the cal to resist the prescribed world of the master-culture, by which we mean a world already set out, as Douglass wrote: "To all these complaints, no matter how unjust, the slave must answer never a word…. When the master spoke a slave must stand, listen, and trembled" (Douglass, 1982). They suppress the truth rather than take the consequences of telling it, and in so doing prove themselves members of the human family (Douglass, 1982).Slave narrative, like Douglas and Jacob, and later autobiographical criticism, as bell hooks has termed it, are concerned with sharing the contradiction of lives, to help each other learn how grapple with contradictions as part of the process of becoming a critical thinker, a radical subject. These forms of expressions characteristically are about the transformation of the self form the object of someone else's control and authority, to the possibility of self-definition and being one's own subject.

2.4. African-Americans Femininity:

In order to examine the idea of expression, of 'voice' and 'talking back', we will begin with the heritage of slavery in African American culture, and its impact in the positioning of people of color within a framework of vale dominated by the mainstream culture of whites who tended to assume the slave was a kind of tabula rasa upon which the white man could write what he chose (Levine, 1977). The African was seen as a second-class citizen. The phonotypical and cultural features of the African as Other served as evidence of this inferiority, and the associated plight of Africans therefore served as a barometer of European development and civilization (Miles, 1989). Assuming the African's inferiority so bolstered white civilization's authority. Enslaved women's historians have long battled to differentiate white caricatures of Mammy, Sapphire, and insatiable Jezebel from slaves' own gender identities. Disputes concerning women's identities are influenced by debates about whether women place greater value on female networks or marital relationships, or if women undertake skilled jobs.

Many African American women associated more with the civil rights movement than the women's rights movement in the twentieth century. These reflect both American Feminism's historic racism and the belief that joining with black men against racism was the first and most important call. Because race and gender are

mutually constitutive and inextricably linked, some academics have attempted to theorize that as an inherently incorrect question. The majority of data from slavery shows that not only did black women and males have more in common than black women and white women, but that the gendered components of enslavement should not be overlooked. The shifting legal position of African women in early America must be considered while studying them. Bonded female African slaves sold in British North America They operated under the same legal constraints and in the same legal status as their European counterparts. When the first cargo of Africans landed in Jamestown in 1616, the English settlers had no legal structure in place to allow for lifelong bondage slavery. As a result, African captives were sold into typical English indenture contracts that lasted between five and nine years for adults and until the age of maturity for youngsters. Race, while obvious, was not legal factor. African women initially engaged in labors similar to those of European or native women in indenture contracts; the division of labor in this period fell along gender lines rather than those drawn by race.

According to Henning's Status, in March 1942, legislators passed an act concerning the funding of minister's salaries through a tax on all persons. Include all youths of sixteen years of age upwards, as also for Negro woman at the age of sixteen years, making a clear distinction between white and black women. Perhaps the most significant legal factor affecting the lives of black women in this period was the extension of indentured servitude to a lifetime commitment (Henning, 1942). While the status of African prior to 1660 remains unclear, a 1661 case provides evidence that some Africans were being held in perpetual bondage. Perpetual servitude had been the norm for most people of African heritage by the turn of the century. Virginia colonists had twisted English common law, which didn't mention slavery, into a local variation that acknowledged the special status of both male and female African-Americans. Virginians adopted a slew of legislation in the 1660s that further restricted the rights of African and African American women. The most important was a 1662 law that allowed slave status to be passed down through the mother. This legislation, which stated that "all children born in this land should be held bound or free exclusively according to the situation of the mother," ensured that slave status would be passed down the generations.

Institutionalized slavery and legislative rules that established racial discrimination had completely changed black women's existence by the beginning of the eighteenth century. Other British North American colonies rapidly followed suit, enacting legislation that made chattel slavery inheritable via the mother and denied African American women legal status as human beings. African American women had no legal standing, although they did appear in criminal and civil court records on occasion, indicating that they were not completely barred from the legal system. African American women were entirely subject to the law, despite the fact that they lacked civil or legal rights; they may be penalized for crimes and transgressions despite the fact that they lacked the safeguards afforded to their white counterparts. At

time, some women of African descent did prove able to successfully sue for their freedom; such cases were most likely to occur either earlier in the seventeenth century or after the mid-eighteenth century. Elizabeth Kay, a mulatto woman, appeared in 1656 in court abstract in Northumberland Country, Virginia, suing for her freedom. Apparently bound by her natural father, Thomas Kay, to Humphrey Higginson in 1636, her lawyer petitioned the court to recognize her freedom in January 1655. The court granted Kay a certificate of freedom from James City in March of that year, enabling her to marry her attorney, William Green stead. John Adams recount in his dairy the story of mulatto woman, in 1766 he noted that the cause of the case was restraint of her liberty and refers to the case as "suing for liberty."Adams stated that this was "the first action I ever knew of the sort, though I have heard there have been many" (Adams, 1766). The social and cultural aspects of black women's live in early America also merit some recognition. The standard of living for free black women, particularly in the northern and mid-Atlantic regions, greatly resembled that for their poor white counterparts. They engaged in the preindustrial labors common to women in such societies. They managed the domestic aspects of their households and provided additional hands in the field when needed. They worked in specialized occupations like as weaving, baking, and sewing, as well as providing domestic assistance to the wealthy. Phillis Wheatley, an African youngster transported to North America as a child of seven or eight years old in 1761, was sold in Boston to John Wheatley as a servant for his wife. She authored a lot of novels, which helped her get back to North America. She eventually married a black grocer named John Peters, had two children, and died in poverty after the delivery of her third child in 1784. In two additional aspects of North American life, black women played prominent roles: religion and resistance.

Women of African and African American descent were active players in determining religious affairs, serving in both mainstream Christian churches and the development of folk or traditional customs. Africans transported a diversity of religious traditions over the Atlantic, despite the fact that conditions in North America rarely permitted it. Women of color were also involved in political decision-making. This was especially true during and after the American Revolution, when ideas of personal liberty and natural rights were at the forefront of people's minds. Women of African ancestry participated in the Revolution both academically and physically. A large number of black women escaped to the British, who promised freedom in exchange for the surrender of rebel masters and service to the Crown, according to Deborah Gannet. Others grabbed up their pens and dedicated themselves to their chosen cause. In the wake of the war, African Americans took a larger part in the abolitionist movement. In the early decades of the United States' history, black women, like all women and black men, were denied citizenship in a variety of ways. The laws prohibiting interracial marriage, which were prevalent across the South and most of the North, helped to define and subjugate black women., most parts of the country refused to recognize marriages between enslaved African Americans, making

it impossible for black women and men to develop strong connections of love and forcing them to endure the burden of immorality if they had children. Black women created a culture that valued education, community, courage, and self-respect while emphasizing survival as a form of resistance. Younger men and women have stepped up to offer fresh contributions to the culture as the struggles of previous generations of African Americans bear fruit.

2.5. Conclusion:

The goal of this analysis was to look at the responsibilities of women in early America, who were responsible for running the home and doing domestic activities such as cooking, cleaning, and raising their children. Few women obtained formal education during the period, while others learnt how to run a household from their mothers. Women worked hard at that time, preparing meals, mending clothes, and even working in the gardens from dawn to dusk every day. Women had minimal legal rights and freedoms, and they were considered slaves in several ways. Women who behaved outside of customary norms were frequently despised by society and were occasionally punished. Men, on the other hand, were in charge of hunting and were also fighters. Girls and women were often expected to dress femininely and to be courteous, caring, and emotional. The colonial women had few legal rights and freedom; they were expected to obey the man in their life whether it was their father, brother or husbands. At the time of Revolution, the occasional women could become an intellectual with-out being accused of being un-feminine Women would not become full citizens of the new republic as a result of the Revolution. The question of female citizenship was broached by the rare vocal woman. Many women were sexually exploited throughout slavery. Black women, in particular, were required to labor alongside black men, doing an equal portion of the work. However, since they were women, they were also compelled to serve as concubines, whores, wet nurses, and breeders. Rape and other types of violence were commonplace in their daily lives. Even after slavery was abolished in 1865, black women were still marginalized, struggling for equal rights and escaping the shadow of their time as a mule for white men.

In the next chapter, the researcher will arise to the changing point of women, the change of their lifestyle, their traditional roles, and get out from the toiler life that they were living in the past.

Chapter Three

Causes and Consequences of Women's Suffrage Movement

3.1. Introduction:

The present study aims to examine the important turning point in the history of women in the Unites States. The decade preceding 1870 witnessed the emergence of a women's rights movements and women activism within the movement to abolish slavery, during the Civil War and the Reconstruction period. Most women involved in these campaigns saw their own cause, with the passage of the 14th and the 15th Amendments, women's suffragists divided into two groups including repudiation of the abolitionist to racial equality. They organized themselves and continued their battle for the equality and the right to vote. African Americans developed their own organizations to fight both for the franchise and against new forms of racial oppression after the Reconstruction. Their fights result the 19th Amendment which guaranteed women the right to vote and other goals that benefit woman the equal rights.

3.2. The Causes and Effects of Women's Suffrage Movement:

The women's movement was an important aspect of progressivism, and one of the most serious concerns it raised was how women could achieve equality with men and transform a patriarchal society. Many proponents of women's rights claimed that voting was necessary for women to achieve their reformist objectives. Jane Addams believed the same thing. Despite this, she founded her support for women's suffrage in the importance of domesticity, in contrast to other women's rights activists. Many people thought that suffrage would let women break free from the restrictions of the home. Addams emphasized the importance of women having the right to vote, arguing that women's suffrage had been decades in the making and was important for women to protect themselves. "A woman should have the ballot, because without this responsibility she cannot best develop her moral courage" (Addams, 1915) without the vote, Addams contended, women had no control over the conditions in which they lived, worked, or the future that the country held for their children. Rather than asserting that men and women are equal, she would invoke the "domestic role" card that women have in society. She wants women to be free to vote for what they believe is correct in order to "fulfill their responsibility" in caring for their children. She also claimed that having the right to vote allows a woman to "preserve her house" (Brown, p. 201). Women could only have an indirect impact on politics if they were not allowed to vote. They were weary of having to rely on the males in their life to vote on matters that were important to them. The promise of women's suffrage was that they would have the same direct influence on legislators as men. They could make a difference by using the power of the vote box. The right to vote, suffragists maintained, was fundamental to become equal members of society. They also claimed that it would help women safeguard their homes and families better. The vote, according to Addams, was tied to marriage, raising a family, education, and all other ambitions. Addams spoke extensively about the numerous social ills that might be addressed if women were given a role in government.

Women's initiatives to get access to the voting box are based on more basic and significant concepts. Women were not intended to have the same voting rights as males because it would put them in a position of subordination. They had to follow the rules that men authorized, which meant that women should have been involved in their creation as well. Approved laws affected both men and women, regardless of who enacted them. Many women also said that there were guys with no education or a weak background making decisions that affected the nation's life. It was considered as a huge injustice, especially because many women were educated and intellectual. "Woman is superior to man, and the reason he denies her the suffrage is because she would reform him with it, and man does not want to be reformed," claimed a modern descendant of Eve from the 17th generation. The fact that so many women do the same work as men adds to their desire for equal social standing; many proponents of women's suffrage base their demands for enfranchisement on much broader grounds. They demand the right to vote for women as a sacred right of every human being, regardless of gender. The argument rests on two probable fallacies: (1) the right to vote is a natural right, and (2) the individual is the unit of society. The truth is that the family is the unit of society; and that the right to vote is not a natural right, but only a condition of the natural right "life, liberty, and the pursuit of happiness," to insist that every individual be included in society, as each must of necessity have his full share of its benefits.

Women's votes were merely one sign of broader difficulties connected to women's rights, such as legal discrimination or societal restraints that lead to women's subordination in society. The fight for women's voting rights was part of a larger fight for democracy and human rights. "There will never be new world orders until women are part of it," Alice Paul, one of the leading figures responsible for the passage of the 19th Amendment, said. Women who vote become an important factor in life for a double reason: when a woman votes, the candidates must ensure that their conduct and record meet with a good woman's approval, and this makes the candidates better men (Paul, 1840). As a result, women had to be allowed to participate in their creation and passage; many educated women had to witness immoral and irresponsible men make decisions about the statue's difficulties. Despite their best efforts, the federal government, which was ruled by men, delayed its feet on granting suffrage.

Last but not least, the voting process brought the family together. When couples dressed up and went to vote together, it became a special occasion. It turned into a social event that both spouses could enjoy, and it became a topic of conversation as well. For the family, it was a new way of life that brought everyone together. As a result of these realities, it became evident that the government and anti-suffragists would not be able to continue to oppose universal suffrage indefinitely. It was hard to escape the appeal for justice and equality because it was so loud. Unless the United States declared women to be recognized members of the nation, the country as a whole could not present itself as a free state. Women's suffrage, usually regarded as one of the most significant events of the twentieth century, occurred at a time when there was a rising acceptance of gender equality, more

social expenditure, and a stronger inclination among politicians to take progressive positions on legislative initiatives. Suffrage for women was also accompanied by a considerable rise in municipal spending on charities, hospitals, and social activities. Women's suffrage paved the way for today's America. The reasons why women should vote are the same as the reasons why men should vote, as Alice Stone Blackwell stated, "The essential premise of a republic is choosing what should be done by taking everyone's viewpoint and going according to the majority's decision" (Blackwell, 1917). Certain groups of people are ignored, such as children, stupid, criminals, and women, for whatever cause. Because the goal of a vote is to determine the majority's will, it's evident that the only fair and correct way to do so is for each adult to cast one vote, representing himself or herself. Women's equality and advancement has been advantageous not just to women, but also to the rest of society. It has been a really beneficial step for the betterment of everyday life.

3.2.1. Women's Thoughts and Conceptual Issues:

Men and women's roles have been shifting for millennia, but women have only recently sought equal treatment in the form of the right to choose abortion, the right to vote, and the capacity to work in the economic sector. Women are reaching outside their traditional realms of home and family life in response to these demands, a movement that disrupts established gender distinctions in the Western world. In European history, there is a clear correlation between men's and women's domains of power, as well as the public and private spheres. The blending of these domains is what has sparked the current debate in Europe. In the Christian world, the father was the head of each family, enforcing Christian practices in his home and ensuring his family's church attendance. Males held all leadership positions in the churches, which were primarily a man's world. Men worked in business through conducting financial transactions, managing the family's finances, and entering the labor market by either starting their own firm or working as a worker or tradesman. Furthermore, men in the household were frequently officially educated, giving them access to resources that women did not have.

In old culture, however, a woman's domain was significantly more restricted. She was told to stay at home and raise her children while also providing for their schooling. Her political participation was almost non-existent, since she was obliged to identify with her husband's political views. In business, she was barely noticeable, if at all; perhaps she assisted her husband by handling the money that passed throughout the house for the purchase of food or furnishings. A woman, on the other hand, was rarely seen, unless in the marketplace or while strolling with her children. Her education was centered on home upkeep, rarely expanding beyond her mother's knowledge, who had trained her daughter in domestic responsibilities since she was a child. Women's active revolt against societies has been tremendously impacted and supported by a wide range of beliefs and concepts. In this line, women theorists such as Beauvoir and Butler argue that "a woman is not born, but rather becomes." The human female's future in society is not determined by her biological,

psychological, or economic fate" (Beauvoir, 1949). Nevertheless, women still feel they are in perilous situation and their femininity is in danger. Then, that, every female human being is not necessarily a woman unless she participates in that mysterious and threatened reality known as femininity (Beauvoir, 1989) for the philosophical minded, to be born a woman is to be naturally and essentially female, feminine, womanly, whereas, to be made a woman is to refuse essentially fashioned, constructed, or constituted as woman by social factors. Women are, therefore considered only due to their (changeable) situation i.e. a new way of gendered life. Thus, femininity or one's gender identity is rooted in the social rather than the biological (Burk, 1989).

3.2.2. Women's Virtual Freedom Vs Oppression and Objectification:

As an autonomous and free human being, a woman is inspired to carry out her political, religious, and social activities effectively, but she is compelled to "take the status of the other" by those who want her to be trapped in a perpetual cycle of sexual objectification. Male civilizations have relegated her to the outskirts, relying on dialogistic essentialist theories of women's identity to validate patriarchal privilege and deny women access to the center of power. As a result, women's exteriority as "Other" is based on the sex division, which is a biological fact rather than a historical event. Within an ancient Mitsein, male and female are at odds, and woman has made no attempt to break it. The partnership is a fundamental unity, with its two halves held securely together, and society cannot be divided along sex lines.

To summarize, while there is still much to be said about women's movements and ideas concerning oppression, freedom, and objectification, women should: Aim for liberty rather than happiness. Object to the willing assumption of "immanence," of an object's status, as a form of bad faith forced on them. Reject self-objectification, which can also happen as a result of ill faith or collaboration. Gender hierarchies should be assessed in terms of their consequences on freedom rather than happiness. Women must also uncover and eliminate the misogyny that exists within feminism.

3.2.3. Women's Engagement in Social Movements:

The problems around which women mobilize in vulnerable situations will naturally differ from one situation to the next, and cultural and religious variables will have an impact on how women organize and the overall goals of their movement. Many women mobilization during periods of instability, according to research, begins at the local level and is centered on what are traditionally considered women's issues, such as rape counseling, education, welfare rights, and child care. During times of war, women may be tempted to emphasize their traditional roles as spouses or mothers, as this is seen as less harmful to society as a whole. However, when women get experience organizing around a shared cause, broader types of activism may arise from these efforts. They may also become the driving force behind peace efforts, as this study shows. Women's political party participation has received little attention, probably because most political parties are

male-dominated and ignore women's concerns. Beliefs that men are better qualified to wield authority in the public sphere than women. Because women are never just women, they have created their own movements or been a member of mixed-gender social movements. They are workers, members of social classes, and members of racial, ethnic, national, and sexual communities seeking expression, inclusion, and redress from the authorities. Women, on the other hand, have found it harder to start their own movements and organize inside mixed-gender groups because of their gender. The first issue, which women in their own movements or mixed-gender groups faced, was the structuring of the public sphere as a male domain.

While the changes brought about by industrialization and urbanization created opportunities for social movement participation, these two processes also reinforced the notion of "separate realm." Even "domestic" engagement in movements may be freeing if one believes in the cause, and movements have obviously provided women with opportunities to pursue other interests. They've been leaders, even if their most significant contributions were often hidden behind the scenes. Despite the fact that social movement communities draw lines between themselves and the rest of society, structural social inequity has infiltrated oppositional communities. Gender disparity does not go away just because women organize alongside men on behalf of shared interests, and this endemic inequality becomes all the more problematic when women find their own interests as women while participating in social movement action with men. Women frequently find themselves working for their own freedom as women by extending relevant concepts of liberation to include emancipation from gender oppression on purpose. Women's potential for action has not been harmed by the hurdles they experience in movements, whether they work with men or on their own. Women in movements, the public sphere, and the disruptive sectors of activism bear the constraints of gender expectations while also transcending them. Mixed-gender activism does not because issues for women in the women's movement, rather it is women's independent movement activity that threatens the status quo the most, since it disrupts political and gender conventions.

3.2.4. Turning Point of Women's Role:

While women had discussed equality and the right to vote since the founding of the nation, a key turning point of women was held, many said that it is important for men and women to have equal rights and same treatment.

3.2.4.1. Women in the Civil War:

The Civil War marked a watershed moment for women's roles in society. Prior to the Civil War, the majority of women's work was done at home. Cooking and cleaning were required of women. Many women volunteered to fight in the Civil War when it broke out. They served in a variety of roles, including cooking, nursing, and fighting on the front lines. Aid groups were created by women to assist both Union and Confederate soldiers. Hundreds of thousands of males were forced out of their homes, farms, and businesses,

necessitating a massive rise in female participation, both black and white. Clara Barton, one of the Civil War's most renowned women, risked her life giving supplies to soldiers; Washington socialite Rose O'Neal Greenhow, known as Wild Rose, was gorgeous, educated, and polished. She was a Confederate spy immediately after the war began, thanks to her social ties with influential persons. She was imprisoned for a year before being deported to Richmond. Jefferson Davis lavished her with gifts before sending her to France and England to enlist the help of her wit and charms in gaining support for the Confederacy. Sarah Rosetta Wakeman fought for the Union in the Civil War for nearly two years. Even after growing ill during the Red River Campaign and dying of persistent diarrhea in a New Orleans hospital. "I don't know how long before I have to go into the field of battle," she said in one lette, "I, for one, am unconcerned, I'm not afraid to go" (Wakeman, 1891). The Civil War wasn't merely a battle between men. Women played a big role in the war effort for the first time in American history. Women took on jobs outside the home that were not required by society, such as spy, nurse, and soldier. Clara Barton famously said that the four-year war increased women's status by 50 years.

3.2.4.2. Women in the Gilded Age:

The constraints that bound their mothers to the religious sect of domesticity were dismantled for women of the Gilded Age. Many were enrolling in college, working, lobbying for the right to vote, and laying the foundations for the Progressive Era and modern-day social services. During this time, women accomplished a great deal. The typical Gilded Age woman was white, middle-class, protestant, native-born, married, and lived in a small town. She was more educated than her mother and had fewer children than her mother. Her sexuality was viewed as passionless by conventional knowledge, and society granted her little active control over her medical health or reproductive system. She rarely went out in public, preferring to keep her everyday activities within the confines of her house.

Industrialization, which began in the United States some forty years before the Civil War, proceeded to alter the lives of middle-class women and reorganize their households in the postwar decades. Both men and women in the nineteenth century felt that a woman should be restricted to her house. Certain chores and obligations were necessary in the female realm, which was separate from the male world. Her ultimate calling was to give birth and raise children, and she was a model wife and mother. The duty for raising not just polite and well-mannered children, but also youngsters well-schooled in Christian morals, fell on her shoulders. Industrialization not only transformed the way women worked at home, but it also provided more and more women with occupations outside the house. By the turn of the century, one out of every seven women had a job. The majorities of the people were single and had to fend for themselves. Women made up a large part of the workforce for new industrialists because they worked for less money, endured poor working conditions, and did not pose any danger to the permanent working class due to their age and sex. Women were expected to work for a few years before returning home,

marrying, and starting a family. Working women banded together throughout time and were the first labor organization to strike in 1836. Throughout the nineteenth century, women immigrants from Central Europe, Ireland, France, and Canada, frequently accompanied by children, worked in factories with appalling working conditions, such as 14-hour work days and severe pollution with inadequate ventilation.

3.2.4.3. Women in the Progressive Era:

From 1890 to 1920, women rose to prominence as leaders in a variety of social and political groups. The progressive era is the name given to this time period. Progressive reformers aimed to eliminate political corruption, improve people's lives, and enhance government action to safeguard citizens. This wave of Progressive Era changes included the suffrage campaign. Other progressive campaigns were also led by prominent suffragists. Jane Addams founded Hull-Home in Chicago, a settlement house that educated and served local immigrants. Ida B. Wells- Barnett led a campaign against the lynching of African Americans. While earlier generations discouraged women from participating in public, political movements, society began to embrace female activism in the late nineteenth century. Women's politics, progressives maintained, supplemented their traditional duties as spouses and mothers, careers, and keepers of morality. Margaret Sanger claimed that birth control would enhance family life, particularly among the poor. Charlottes Hawkins Brown dedicated her life to ensuring that black students get a good education. Florence Kelley fought for laws that protected women in the workplace. This generation of reformers began to gain broader support for women's voting rights by transforming conventional social roles into public and political ones. As a result of their integration into society, women's roles were fast changing. They were active members of volunteer organizations, and working women fought for better working conditions and pay rises. Following the introduction of inventors, some new types of jobs for women emerged, such as typists, telephone operators, and department stores. Women were able to be seen and heard outside of the home and factory for the first time. An organization that gained the mainstream during the Progressive Era was the Woman's Christian Temperance Union founded in 1873. Women's crusades and temperance reform were their fight for saving and protection of their homes. Women were also dealing with a number of other issues under the Temperance propaganda, including suffrage. The Women's Trade Union League was founded and is run by white women from the middle and working classes who want to improve dangerous and terrifying working conditions for women. The Union aided in the establishment of health and safety regulations by leading women into many strikes, including the Cloackmaker's Strike in 1910. As a result, a catastrophe happened, with 146 out of 500 employees dying. Women gained influence in the workplace and in self-improvement as a result of World War 1, which the United States entered in 1917. Women were forced to run their husbands' businesses and begin doing things they had never done before, bringing them closer to equality with men.

3.3. The Women's Suffrage Movement in America from (1840-1920):

It may seem incredible that women before to the nineteenth century were restricted to their houses and had no ability to pick their own leaders merely because they were unable to vote. Men were still viewed as superior at this period, and women were only allowed to manage and engage in household roles (Rossi, p. 6). Only adult males over the age of 18 were eligible to vote. It wasn't until the suffrage movement was created to fight for women's ability to vote that this became a reality. Women in the nineteenth century began to demand their rights and equality with men as a result of changes in education and social conditions, and at the top of their agenda was the right of women to vote, just like their male counterparts. This saw the rise of the women suffrage movement of 1840 to 1920.

A women's rights convention in Seneca Falls, New York, was supposed to have sparked this revolution. The World Anti-slavery Convention, held in London's Freemason's Hall in June 1840, brought together abolitionists from both sides of the Atlantic. This convention's major goal was to better organize and unite international abolitionist forces in the battle for freedom. While supporting African slaves' emancipation, the convention promoted a different kind of subordination: that of a woman to a man. The treatment of Lucretia Mott and Elizabeth Cady Stanton as convention leaders prompted them to start their own women's rights movement. Mott and Stanton were both deeply affected by what happened during the convention. When they returned to the United States, they reflected on their treatment and decided to start a feminist movement to challenge women's status in society. "My experience at the World's Anti-Slavery Convention, what I'd studied about women's legal rights, and the tyranny I witnessed everywhere, all rushed across my soul, strengthened now by numerous personal experiences" (Stanton, 1840). The World Anti-Slavery Convention's treatment of women culminated in a Women's Rights Convention in Seneca Falls, New York in 1848. This new convention, which was conceived by five women, Stanton, Mott, Mary, Coffin Wright, Maryanne McClintock, and Jane Hunt, was established to breathe new life into the Women's Right Movement. The five stated that gender equality is essential. On the second, Stanton recited the Declaration of Sentiments, which urged political equality for women and was penned by her.

The convention is often regarded as the origin of the Women's Rights Movement and the first time women spoke up for political equality. Elizabeth Cady Stanton narrates every detail of her life in her book Eighty Years and More (1815-1897). She attempts to explain not just how her life was, but also why it was that way for her. "The occurrences of my public activities as a pioneer in the most significant change yet unleashed upon the globe, the emancipation of woman" Stanton, 1815). Stanton did not describe the conception and construction of the Convention until chapter nine, fittingly named "The First Women's Rights Convention." "That day, I let forth the torrent of my long-accumulating dissatisfaction with such vehemence and outrage that I inspired myself and the rest of the party to do and dare everything." Though Stanton admits she had no idea how successful the endeavor would be or what would follow in its wake, she believes it was significant not

only as the first convention for women's rights, but also for attracting "the attention of one destined to play a most important part in the new movement," as Susan B. Anthony puts it. Stanton and Anthony produced the history of women's suffrage by bringing attention to the Women's Rights Movement. Seneca Falls and the Birth of the Women's Rights Movement was written by Sally G. McMillan in 2008. "No one could believe, before Seneca Falls, that anybody would dare to question, in such an organized fashion, women's subservience or their legal, social, and political subjugation," she wrote in the book. "It was the Seneca Falls Convention that genuinely transformed history," McMillan declares emphatically. The Declaration of Sentiments "elevated white women above male immigrants, free blacks, and the impoverished who lacked the privileges many middle-class women had,"(McMillan, 2008).

Lisa Tetrault wrote The Myth of Seneca Falls Memory and the Women's Suffrage Movement (1848-1849) in 2014. Elizabeth Cady Stanton, Susan B. Anthony, and Lucretia Mott, according to Tetrault, rearranged and developed the origins story of the Women's Rights Movement around the Seneca Falls Convention in order to further the goal of the Women's Suffrage Movement in a time of war and other suffrage movements to strengthen their causes and give it more validity(Tetrault, 1849). It may be argued that Stanton, Anthony, and Mott did what they thought was necessary to achieve their aims of female suffrage. "The myth of Seneca Falls has remained a significant rallying point for women's rights work throughout the twentieth century, as well as an actor in the ongoing battle for which it stands," Tetrault looked into. The Seneca Falls Convention is a significant aspect of the development of feminist ideology, as it obviously deals with feminism. No Permanent Waves, published in 2010 for an interpretation of the Seneca Falls Convention, was aptly titled "from Seneca Falls to Suffrage?" and illustrated the significance of Seneca Falls to feminism. Lucretia Mott and Elizabeth Cady Stanton opened the groundwork for feminism, allowing subsequent conventions to be held without fear of opposition. The first women's conference, held in 1848, not only increased acceptance of the concept that women deserved more rights, but it was also the occasion that formally inaugurated the women's suffrage movement in America. Seneca Falls signified a location of women empowerment and the place where American feminism was fully launched into action. The Seneca Falls Convention galvanized a nation of women to demand equality in a confident fashion, something that America had never seen before. Without the bravery of the women abolitionists at Seneca Falls in 1848, women would not have been able to enjoy many of the liberties they do today, nor would they have achieved them as swiftly. Lucretia Mott and Elizabeth Cady Stanton's uplifting and encouraging 1848 conference led in women having the right to vote and women being able to engage in groups that were previously only open to males (Dubois, 1999).

The Seneca Falls Convention was widely regarded as the event that sparked and established the American women's rights movement. Historians and other researchers agree that the leaders of the Seneca Falls Convention shaped the first wave of feminism in the United States and kicked off the campaign for women's suffrage. Lucretia Mott

continued her speaking travels around the country a year after the Seneca Falls Convention, advocating for women's rights. She attended a speech by Henry Dana in 1849, during which he denounced the nascent women's rights movement. She was particularly worried that, despite the speech's intellectual elegance and the fact that it contained much that was true and great, it was laced with attitudes designed to stifle women's growth to the highest level envisioned by her creator. A reply speech, according to Lucretia Mott, was the ideal reaction. She made her case with reasoned reasons and specific instances of biblical women who are treated equally in the texts. She praised ancient women's bravery in combat as well as the courage of modern women who serve the impoverished and ill. She drew attention to the inequity of laws that reduce women to property of their husbands by taking away their legal rights. She also made compelling claims for equitable educational opportunities. Her 1850 lecture, "Discourse on Women," was so mild and reasonable that it was published. It is regarded as a cornerstone of the suffrage movement (Marsico, 2008). The first National Convention for Women's Rights was held in Worcester, Massachusetts on October 24, 1850. Over 1,000 delegates, the majority of whom were women, protested for two days, demanding the right to vote, own property, and be accepted to higher education, medicine, the ministry, and other professions. "They are absolutely equal in their rights to life, liberty, and the pursuit of happiness-in their rights to do, and to be, individually and socially, all they are capable…"Abby H. Price to first National Women's Rights Convention.

On October 16, 1851, the second National Women's Rights Convention gathered a greater crowd than the first. Women's access to paid work, education, political rights, and social equality were all examined by committees appointed the previous year. From 1850 through 1860, the National Conventions were held annually. They were an annual series of gatherings that raised the profile of the early American women's rights movement. After the United States' civil war broke out in 1860, reformers focused their efforts on the military effort rather than organizing women's rights gatherings. Many women's rights activists believed that slavery should be abolished, therefore they banded together to guarantee that the war would put an end to this horrible institution. Clara Barton, a woman's rights campaigner, worked as a nurse. The women's loyal national league was founded by Elizabeth Cady Stanton and Susan B. Anthony. The organization demanded that slavery be abolished immediately and that newly liberated blacks be granted full citizenship privileges. The United States Sanitary Commission included women's rights campaigners as well. During the American Civil War, women's lives altered dramatically; they performed critical roles at home and on the battlefield. Women served as spies, aided in the supply of soldiers, and provided medical treatment on the battlefield. Some women even served in the military. Women's rights movements were momentarily halted by the Civil Conflict, but women's activities and the organizations they founded established the groundwork for a stronger movement after the war (Lange, 2015). Following the Civil War, three amendments revolutionized the women's rights movement. Slavery was abolished by the thirteenth Amendment, which was ratified in 1865. Before the conflict, black women who had been slaves earned their freedom and new rights to manage their

work, bodies, and time. In 1868, the fourteenth Amendment established additional rights for emancipated women and men. Everyone born in the United States, even former slaves, was considered an American citizen under the law. No state could adopt legislation restricting people's rights to "Life, Liberty, and Property." The fourteenth Amendment was also the first time that gender was mentioned in the constitution. It stated that all male citizens above the age of twenty should vote.

The American Equal Rights Association was torn apart in 1869 by conflicts over the fourteenth Amendment and whether to endorse the planned Fifteenth Amendment, which would enfranchise Black American males while bypassing the issue of women's suffrage completely. The National Woman Suffrage Association (NWSA), founded by Elizabeth Cady Stanton and Susan B. Anthony, was a more radical organization that fought for the right to vote through a constitutional amendment as well as other women's rights problems. The headquarters of the NWSA were in New York. The American Woman Suffrage Association (AWSA) is founded by Lucy Stone, Henry Blackwell, Julia Ward Howe, and other conservative campaigners to push for women's suffrage via rewriting state constitutions. AWSA was based in Boston. The Fifteenth Amendment, which was ratified in 1870, stated that the right to vote "shall not be denied or restricted by the United States or any state on account of race, color, or prior conditions of servitude." The constitution declared for the first time that males, not women, had the right to vote. The Fifteenth Amendment guaranteed the right to vote to black men. "If the word 'male' is added, it will take us at least a century to pull it out"(Stanton, 1870). The new law was opposed by Stanton and Susan B. Anthony. They desired to associate with Black males. Others, such as Lucy Stone, were in favor of the amendment as it was. Stone predicted that women will have the right to vote in the near future. Anthony votes in the United States presidential election in Rochester, New York, in 1870. She is apprehended by the police. She was found guilty and fined by a court, but she refused to pay the fine. "There will never be another season of silence until women have the same rights as men on our green world," she declared. Senator Aaron A. Sergeant of California brought Susan B. Anthony's Women's Suffrage Amendment to Congress for the first time in 1878. The House of Representatives responded by organizing committees to research and discuss the matter. When the idea eventually made it to the Senate floor in 1886, however, it was rejected. The National Women's Suffrage Association and the American Women's Suffrage Association combined in 1890 to establish the National American Women's Suffrage Association (NAWSA), whose aim was to advocate for women's voting rights on a state-by-state basis. Colorado, Utah, and Idaho all passed amendments to their state constitutions providing women the right to vote within six years.

During the battle for the 15th Amendment, white suffragists pushed vehemently against black males having the vote before white women, ignoring black women's unique perspectives and interests. As the campaign for voting rights progressed, white suffragists who desired to separate their fight for voting rights from the issue of race continued to discriminate against black women in the suffrage movement. After being pushed out of the

national suffrage organization, black suffragists formed their own organizations, such as the National Association of Colored Women Clubs (NACWC), which was created in 1896 by Harper, Mary Church Terrell, and Ida B. Wells-Barnett. They consider the ability to vote for women as a critical weapon in securing legal rights for Black women against repression and abuse. Suffragette organizations were rarely used by black women. They did, however, constantly endeavor to win the vote. The fight for black women's right to vote spanned 200 years. It began before the 1848 Women's Convention at Seneca Falls, New York, and persisted long after the 19th Amendment was ratified. Maria Stewart, for example, became the first African-American woman, a Black woman, to talk publicly on politics before a mixed audience of men and women in 1832. The next generation of Black women activists agreed with her that women's political power should not be restricted by racism or gender. The right to vote, according to black women, is a safeguard against sexual abuse (Jones, 1926). For the first time in over 20 years, certain Western states began to grant women the right to vote in 1910. Southern and Eastern states, however, refused. The Congressional Union for Women's Suffrage was founded in 1913 by Alice Paul and Lucy Burns. They concentrated on more extreme, militant tactics, such as hunger strikes, to advocate for a constitutional change to protect women's right to vote. The National Women's Party was later called the group. Meanwhile, NAWSA president Carrie Champen Catt announced her "Winning Plan" for finally getting the vote. In 1916, Alice Paul and her colleagues founded the National Women's Party (NWP) and began using some of the suffrage movement's tactics in the United Kingdom. Over President Woodrow Wilson's and other incumbent Democrats' unwillingness to aggressively support the Suffrage Amendment, tactics included rallies, parades, mass assemblies, and picketing the White House. Jeannette Rankin of Montana became the first woman elected to the House of Representatives in the same year. The Democratic Party program, according to President Woodrow Wilson, will favor suffrage. Picketers, including Paul, were arrested in July 1917 on allegations of "obstructing traffic." She and others were convicted and imprisoned at Virginia's Occoquan Workhouse. Alice Paul went on a hunger strike while incarcerated. President Woodrow Wilson said that women's suffrage was urgently needed as a "war measure" after considerable negative news about the treatment of Alice Paul and other imprisoned women, as well as the activities of suffragists during World War I. Wilson wasn't very gender-aware. Women who pushed for suffrage he called "absolutely repulsive," but World War I changed his mind. The House of Representatives enacted the 19th Amendment on May 21, 1919, and the Senate followed suit the following month. As a result, in August 1920, the United States Constitution was amended by adding the Nineteenth Amendment.

The campaign for Women's Suffrage in the United States lasted over a century, with the most active era starting in 1848 with the Seneca Fall and ending in 1920 with the passage of the 19th Amendment, which gave American women the right to vote. Three wars were fought in the United States during this time, eighteen presidents were elected, and the country saw numerous changes, including growth, industrialization, and urbanization. Following the enactment of the 19th Amendment in 1920, the demographics of the

American voter shifted substantially. More women than ever before were able to pursue a wide range of political interests as voters. Women's leaders' drafted legislative agendas that they felt would be supported by newly empowered women. Some women began running for political office and won. Others battled for the advancement of women's equality. In these endeavors, American women were not unified; race, class, and political opinions frequently separated women, just as they had before the 19th Amendment.

In the 1920s, women's political campaigns paved the way for future efforts for greater equality and political participation. National groups that had fought to enfranchise women moved to educating women voters and advocating for laws to safeguard women and their families after the 19th Amendment was passed. The National Association of Colored Women and the League of Women Voters publish legislative bulletins that outline a number of bills in order to keep their members informed about political issues affecting women. As members of mixed-sex organizations and women's groups, women participated in a variety of social justice movements. The International Uplift League petition, signed by female and male delegates in 1922, requested the federal government to take action against lynching. The approval of the Dyer Anti-Lynching measure, which was especially important to African American women, appeared hopeful but was finally stymied by a filibuster in Congress. Congress approved the Sheppard Towner Maternity and Infancy Act in response to lobbying from several national women's organizations to battle excessive infant and maternal mortality, particularly in rural regions. The act provided Federal monies for health education and nutrition assistance to mothers and newborns. Mary T. Norton of New Jersey was the first Democratic woman elected to Congress without her husband's support in 1924. Norton fought for working people and full political engagement for women at all levels of government. The National Women's Party (NWP) focused on achieving full legal equality for women after 1920. It pushed for women to be included on juries and for married women to have authority over their property and child custody. Since 1923, an Equal Rights Amendment has been offered in every session of Congress until 1972, when it was finally passed. Women across the ideological spectrum were inspired to participate in a number of groups after winning the vote. The 19th Amendment was a huge step forward in terms of voting rights and growth. Women are still fighting for their rights a century after the 19th Amendment was ratified. The enactment of the 19th Amendment, on the other hand, was a watershed moment in women's history. The Amendment granted women the right to vote and a say in how the country was managed.

After all, the Women's Suffrage campaign was the biggest political mobilization of women in history. It drew on three generations of women's time, skill, and passion. Elaine Weiss takes us back several decades to the foundations of the Women's Suffrage Movement and the efforts of Susan B. Anthony, Elizabeth Cady Stanton, and others in "The Women's Hour": The Great Fight to Win the Vote. Weiss praised them for their perseverance and bravery. The history of the suffrage campaign has a reputation for being dull, tedious, and inconsequential, yet this is not the case. Creative, unusual, and daring people abound throughout the Women's Suffrage Movement. The suffragists left an

indelible mark on history that continues to this day. Women founded national political groups, developed new protest techniques, and drew women into the public sphere in new and more prominent ways in the battle for the right to vote. The advancements were not confined to their work for enfranchisement; they also created the foundation for civic engagement that has been imitated by people fighting on other civil rights issues.

In his book "Suffrage": Women's Long Battle for the Vote, Ellen Carol Du Bois explains how suffragists formed a determined combination of moderate lobbyists and radical protestors to gain voting rights in key states, setting the way for achieving suffrage for all American women in the Constitution(Du Bois, p. 14) . The book follows the progression of the suffrage movement against the backdrop of shifting attitudes on politics, citizenship, and gender, as well as the resulting tensions over themes like slavery and abolitionism, sexuality and religion, and class and politics. Du Bios argued that political and reform movements will continue to be important historical objects and forces in defining gender. The 19th Amendment, dubbed "the longest revolution," appears to be a miracle. According to Du Bois, the women's suffrage movement is viewed in one of two ways: as a complete synonym for nineteenth-century feminism, or as a perversion or dilution of it. Du Bois demonstrates how these political approaches merged to form a social movement that had at least as much impact on American history as the black liberation and labor revolutions. For women gained the vote, not because they were given it or anything else, but because they earned it as much as any political campaign, and they did it again by the tiniest of margins, highlighting the hardship and importance of their achievements. When women first gathered to attain political power in the mid-1800s, they were impoverished, defenseless, and disenfranchised.

The fight for the ballot took more than 70 years of relentless, resolute lobbying, yet it cost no one a life, and the victory has endured. Without firing a shot, hurling a rock, or making a personal threat, women were able to gain rights that males had to fight for with violence. This struggle was taken as seriously as any other fight for equality, and we should think about how women were able to achieve something that males have seldom attempted: change society in a constructive and lasting way without resorting to violence and murder. The Women's Suffrage Movement documented the current and valuable experiences of ordinary individuals who were obliged to struggle for their rights in the face of societal inequity. The women's suffrage movement has created a new cultural legacy that includes not just historical leaders and events, but also exceptional people, strong relationships, and vivid experiences. "Perhaps someday men will raise a tablet reading in gold letters;" "All honors to women, the first disenfranchised class in history who won enfranchisement by its own efforts alone, and secured the triumph without losing a drop of human blood," wrote Harriot Stanton Blatch. All glory to the world's ladies." Clearly, the larger aim of full equality and freedom for women has not yet been attained, but the winning woman suffrage campaign provided a firm foundation on which a new generation of activists might create the future (Cooney, 2010).

The Woman's Suffrage campaign was significant because it led to the passing of the United States Constitution's Nineteenth Amendment, which gave women the right to vote for the first time. However, as Lucinda Desha Robb suggests, "one of the most important lessons of the women suffrage movement may be the relative unimportance of suffrage all by itself" (Robb, 1996, p. 40), the early suffragists did not see suffrage as a means to more fully participate in society's public affairs through political engagement and civic action; rather, they saw suffrage as a means to more fully participate in society's public affairs through political engagement and civic action (Kraditor, 1965). Stanton presented twelve recommendations in the Declaration of Sentiments, one of which was the enfranchisement of women. While many of her colleagues thought women's suffrage was unthinkable, Stanton and Anthony eventually realized that suffrage, together with the political achievements and friends they would gain along the road, was the only way to achieve their goals for women's rights (Carter, 1996; Weatherford, 1998). Robb reminds out that despite the challenges and adversity they experienced, they persevered.

"The years of hard work women put into making suffrage a reality taught them the full potential of democracy and how to employ that potential. They learned grassroots skills and gained the political credentials that made them more effective and laid the groundwork for their increasing participation in government." (Robb, 1996, p. 41)

The ripple effect of the woman's suffrage movement on subsequent generations was an evident in a range of educational, civil rights, and health care reforms, as well as in the growing number of women elected to governmental positions (Hossell, 2003).

3.4. The Consequences of Women's Suffrage Movement:

In a variety of ways, the Women's Suffrage Movement has aided human wellbeing. Through individual and collective civic action, it has sparked social and political revolution. Local community groups sprang up, and people joined them. The movement also resulted in the formation of non-partisan groups such as the League of Women Voters, which assists women in becoming informed voters and encourages them to use their right to vote. On the other hand, there was opposition to independent women who were seen as threat to religious, ethnic, or national communities, and because many men and women believed that men had a greater capacity for reasons.

3.4.1. Opposition to Women's Suffrage Movement:

Women's suffrage meant a shift in privilege that many people did not want to accept. The oldest and most ludicrous arguments against women's suffrage date back to 1879, when Gustave Le Bon, a famous French scientist, published his conclusions that many women's brains are more akin in size to gorilla brains than to highly advance male brains (Le Bon, 1897). This argument has also been used to discourage women from attending college. Another argument why women should not vote is because of their gender's role in society. President Theodore Roosevelt famously declared, "The principal function of the

husband is to be the homemaker; the breadwinner for his wife and children, and the primary responsibility of the woman is to be the helpmeet, the housewife, and mother" (Roosevelt, 1912).

This statement backs up one of the most prominent female anti-suffragists, Lyman Abbot, who contended that giving women the vote was ludicrous. Due to their sex and familial duties, Abbot asserted that women are not supposed to vote, and that it is the husband or father's responsibility to care for them and their rights.

Women were urged to stay to their natural predetermination of familial leaders rather than attempting to enter the man's sphere, as this was unlikely to succeed. Anti-suffragists stated that women were placed at the top of society, and that by voting, their function would be diminished, and they would no longer be viewed as delicate beings. Enfranchisement, in short, would degrade women and destroy families. There were numerous reasons why women were not allowed to vote. Many people believed that men and women were essentially different, and that women should avoid getting involved in politics. Others claimed that the majority of women did not want the vote and that only a small number of women, usually radicals, would use it. Others who worked against women's suffrage did so out of self-interest. Many industrialists, distillers, and brewers, in particular, saw the reforming potential of women voters as a threat, believing that women were different from men and would act on their "natural" maternal instincts to prohibit alcohol consumption, interfere in business practices, and regulate working conditions and hours.

According to historians such as Joy Ronald, Karlyn Kohrs Campbell, Gail Collins, and Kathryn Cullen-DuPont, women's rhetoric has largely been overlook, a " systematic effort to silence women's voices"(Richie, & Ronald). Women's voices have collectively been absent throughout Western rhetorical tradition, where in "men have an ancient and honorable rhetorical history…and women have no rhetorical parallel history" (Campbell, p. 1). In the early part of the nineteenth century, "two distinct subcultures emerged," one for men and one for women (Campbell, p. 10). Man's place was a world outside of the home, in the public realm of politics and ambition. Women's place was in the private domain of domesticity and servitude, in the world of the home. In the end, pro-suffrage speech sought to safeguard women's lives by expanding their subculture, while anti-suffrage rhetoric sought to protect women's lives by honoring their subculture. However, they presented their intentions and eventual outcomes in two ways: suffrage literature felt that women could achieve something meaningful outside the home, while feminist writing claimed that women could not. They adored the "new lady," who was not scared to break out from her traditional role as a submissive housewife.

The ideology of this era defined "true womanhood exclusively domestic" (Dubois, p. 188). During this time, it was common to believe that most women were completely devoted to the home, a "women were either pregnant or nursing and caring for infants" in

the nineteenth century (Dubois, p. 255). While there was a growing presence of women in political and economical matters, their roles as mothers, wives, and housekeepers trumped all. Housewifery and childbearing was not considered work but instead "as an effortless expression of women's feminine nature" (Dubois, p. 188). Women rhetoric was a catalyst that sparked a change in history. It was not until the mid- nineteenth century that "women's voices were no longer disregarded" (Cullen-DuPont XXV). The history of America women "is about the fight for freedom," and this fight, and thus the rhetoric by and for women, skyrocketed between the year 1848 and 1919(Collens XIV). Before the Seneca Falls Convention, which is known by scholars as the birth of the women's rights movement where "women's rights activism took an organized form," women rhetors were virtually nonexistent. This exclusion of women from both society and rhetoric suddenly shifted when the idea of women's suffrage festered and grew as the nineteenth century saw" femininity and rhetorical action" as "mutually exclusive" (Campbell, p. 9). Suffrage rhetoric emerged that fought for the extension of voting rights to be granted toward women. Others, such as William T. Sedgwick, argued that allowing women to vote would be harmful. In 1914, Sedgwick stated, "it would mean degeneration and disintegration of human fabric, which would roll back the hands of time a thousand years" (Sedgwick, 1914). As a result, it is unlikely to happen, because mankind will not just surrender the hard-won achievements of the past at the whim of a few extremists. They believed him when he claimed, along with other academics, doctors, and scientists, that woman should not vote because they were not physically capable of doing so.

Aside from that, women's suffrage created a significant threat to all males who enjoyed going to saloons and gladly spending their earnings rather than bringing it home to support their families. Alcohol posed a significant danger to the family's relationships as well as its finances. As a result, saloonkeepers began to be concerned about their businesses, as it was clear that once women obtained the right to vote, they would prohibit the manufacturing and consumption of alcohol. Many opponents of women's suffrage came from the textile and manufacturing industries. Again, money played a major influence, as their factories relied heavily on the low-cost labor of women or even children, and women would change as quickly as they could. Anti-suffragists said that because women were already preoccupied with their families, political activism would divert them from their duties, putting the American family at risk. Religious leaders joined the anti-suffrage movement, believing that women's suffrage was against God's will. Many of those who opposed suffrage did so because women were expected to follow traditional gender roles. Women were expected to be quiet and traditional, and the behavior of suffragists defied expectations.

3.4.2. The Victory of Women's Suffrage Movement:

Suffragists like Alice Paul understood their work wasn't done once the 19th Amendment was passed. Despite the fact that the government acknowledged women's right to vote, many women were nevertheless discriminated against. Alice Paul declared in

1923, on the 75th anniversary of the Seneca Falls Convention that she would be working on a new constitutional amendment. In the same year as the Equal Rights Amendment, this amendment was submitted in Congress (ERA). The National Woman's Party's view on labor regulation was that all industrial legislation should apply equally to men and women, and that it should be based on the nature of the work rather than the worker's gender. In 1924, A legislation was established in New York a few years ago forbidding women in various industries from working after 10 p.m. and before 6 or 7 a.m., and the women who were concerned with these regulations, who were impacted by them, were not asked if they wanted them. As a result of the laws, tens of thousands of women have lost their jobs. Those women were furious, and the first thing they did was unite to reclaim the rights that had been taken away from them. At the end of eight long years they secured it. In 1925, the Snyder Act admitted Native Americans born in the U.S. to full U.S. Citizenship. Though the fifteenth Amendment, passed in 1870, granted all U.S. the right to vote regardless of race, it wasn't until the Snyder Act that Native Americans could enjoy the rights granted by this amendment. After the passage of the 1924 citizenship bill, it still took over forty years for all fifty states to allow Native Americans to vote, in 1948, the Arizona Supreme Court Struck down a provision of its state constitution that kept Indians from voting. Many other voting rights were renewed and enhanced with the passing of the Voting Rights Act and later laws in 1970, 1975, and 1982. Washington passed a statute named "Minimum Wages for Women" in 1932. As a way of combating poverty, it advocated for minimum wages for women and children. Elsie Parrish, a West Coast Hotel chambermaid, later sued the hotel in state court, alleging that she was not paid the minimum wage required by law. The law was declared unlawful, which West Coast Hotel contested. Parrish took his case to the Washington Supreme Court, which overturned the lower court's decision and ordered that Parrish be compensated for his losses. The West Coast Hotel filed an appeal with the United States Supreme Court, which heard the matter in 1936 and delivered a decision.

"No state", according to the Fourteenth Amendment, "may deprive any person of life, liberty, or property without due process of law." Finally, the Court decided that the minimum wage statute was constitutional because it regulated contracts in a reasonable way to safeguard employees' health and welfare. The judgment, handed down in 1937, overruled a landmark ruling that held that legislation regulating employment contract terms violated the Due Process Constitution because the clause guarantees a fundamental right to freely contract labor. Title VII of the Civil Rights Act of 1964 outlawed discrimination on the basis of race, color, religion, gender, pregnancy, or national origin in practically all employment situations. Employers with 15 or more employees are generally covered. The goal of Title VII protection is to "level the playing field" by requiring employers to make employment decisions based only on objective, job-related factors. Pregnant women are handled in the same way as other handicapped employees under Title VII. Pregnant women and other workers are both subject to the employer's regulations for taking leave, receiving health benefits while on leave, and returning to work following a leave. Executive Order 11246, signed by President Lyndon B. Johnson in 1968, continued to enforce anti-discrimination and affirmative action standards on government contractors.

The presidential order was issued barely a year after Congress passed the Civil Rights Act of 1964, which included the first national employment discrimination protections based on race, sex, color, national origin, and religion under section VII. This was the objective of American suffragists and black landowners, and it entails the right to vote without regard to gender, color, social standing, educational attainment, or income.

The women's suffrage campaign, and the legal ability to vote for women voting in national or local elections was the first step for suffragists to gain legal rights, and they organized more movements to further their cause, such as feminism, which seeks to eliminate negative and traditional stereotypes of women, equal rights for various canons of study, resolution of the question of whether "difference" is an essentialist distinction or not, and eventual acceptance of the thesis that social identities are "constructed" subject (Rapa port, 2011). Feminism has resulted in the redressing of social ender imbalances, the critique of patriarchy, and the change of curriculum to allow for the admission of more female intellectuals. Feminism has undergone a transformation in several sections of the Western world. First wave feminism was oriented around the station of middle or upper lass white women and involved suffrage and political equality. Second wave feminism attempted to further combat social and cultural inequalities. Third wave feminism is continuing to address the financial, social and cultural inequalities and includes renewed campaigning for greater influence of women in politics and media. In reaction to political activism, feminist have also had to maintain focus on women's reproductive rights, such as the right to abortion. The first wave was a period of feminist activity and thought that occurred within the time period of the 19th and early 20th century throughout the world. We focused on legal issues, primarily on gaining women's suffrage (the right to vote).

Feminism as we know the term today, the phrase did not become popular until the 1910s as efforts began long before 1910. During the First Wave, there was a notable connection between the slavery abolition movement and the women's rights movement. Frederick Douglass was heavily involved in both movement and believed that it was essential for both to work together in order to attain true equality in regards to race and sex. Thanks to the efforts made by the movement, it gave many women the courage to demand more of their right. The second wave was a period of feminist activity and thought that first began in the early 1960s in the United States, and eventually spread throughout the Western World and beyond. In the United States the movement lasted through the early 1980s. Second wave feminism broadened the debate to a wide range of issues: sexuality, family, the workplace, reproductive rights, and official legal inequalities, also draw attention to domestic violence and marital rapes issues, establishment of rape crisis and battered women's shelters, and changes in custody and divorce law. Its major effort was the attempted passage of the Equal Rights Amendment (ERA) to the United States constitution, in which they were defeated by anti-feminists. In 1960, the Food and Drug Administration approved the combined oral contraceptive pill, which was made available in 1961. This allowed women to continue working without having to leave because they were pregnant unexpectedly. President John F. Kennedy's administration made women's

rights a priority in the New Frontier, appointing women (such as Esther Peterson) to several high-ranking positions in his government.

Betty Friedan wrote the bestselling book "The Feminine Mystique" in 1963, influenced by Simone De Beauvoir's book "The Second Sex," in which she explicitly objected to the mainstream media's image of women, claiming that keeping women at home limited their opportunities and wasted talent and potential. This book is often recognized for kicking off the second wave of feminist movements. The third wave has arrived, makes reference to a number of different types of feminist activism and research that began in the early 1990s and are still going strong today. The movement arose in part as a reaction to second wave feminism's perceived failures and backlash against initiatives and movements launched during the 1960s, 1970s, and 1980s, as well as the perception that women come in a variety of colors, ethnicities, nationalities, religions, and cultural backgrounds. This wave of feminism broadens the definition of feminism to embrace a wide range of women with various identities. These were the most important aims and goals that many courageous women risked their lives to attain, and to send a message to the world that women deserve a better place in the world and that they are the foundation of civilization and wealth.

3.4.3. African-American Women's Suffrage:

In order to win suffrage, black women also became highly engaged, "Aren't I a woman?" Isabella Baum Garten, later known as Sojourner Truth, one of the most influential activists for human rights in the nineteenth century, once quipped, implying that women have as much strength as men and can perform as much labor. She said that she is as powerful as any guy and capable of performing manly tasks. The essence of her speech was that women can change the world, and that her race did not prevent her from being a woman. During the nineteenth and twentieth century, black women were engaged in the fight for universal suffrage, but many people ignored them. Civil rights were spearheaded by black men and white women, who determined the agenda. Black women were frequently excluded from their groups and activities. In the suffrage movement, black and white women were divided.

In the 1880s, Elizabeth and Susan B. Anthony created a history of Women's Suffrage those only highlighted white suffragists, completely disregarding black and African American women. Women of color were less well-remembered. They not only had to deal with racial discrimination from white women in the mainstream Suffrage Movement, but they also had to deal with the stigma attached to blacks during the debate over the 14th and 15th Amendments, which gave black men the vote while still excluding women from the franchise. Many universal suffragists and black men chose to endorse the 14th and 15th Amendments, which gave black men the vote while still excluding women from the franchise. White women formed organizations to fight the regulations and seek the right to vote, while black women were excluded and labeled anti-suffragists. White women wanted black women to help transform the inferior status of women in American culture, while

black males wanted them to enjoy themselves in the fight against slavery. Both groups were unconcerned about the difficulties that black and African American women faced. Black reformers like Mary Church Terrell, Frances Ellen Watkins Harper, and Harriet Tubman recognized that their race and gender had an impact on their legal rights. African American women argued that the topic of suffrage was too difficult for any one group to solve alone because of their unique status.

Black reformers like Josephine St. Pierre Ruffin and Charlotte Forten Grimke created the National Association of Colored Women (NACW) in Boston in 1896, and they continue to work to secure and safeguard the rights of all women and men. Other black women were members of the newly created American Equal Rights Association (AERA), which was founded by abolitionists and women's rights activists. Earnestine Jenkins explained that "black suffragists came to the suffrage movement from a different viewpoint" (Jenkins, 2001), and that their movement arose out of a larger battle for basic human and civil rights. Black women refused to be excluded from white women, so they formed their own groups to fight for equality, the right to vote, and the abolition of slavery and prejudice. They formed women's clubs as a tool for achieving their goals of change and reform. They maintained a suffrage section and approved a resolution in support of the women's suffrage campaign, which had a significant political influence. African American women thought that voting would help them improve their lives, fight injustices like lynching, and achieve equality not only with males but with the rest of society. Women's suffrage was sponsored by the National Association of Colored Women's Clubs and one of its divisions. In 1920, both African American and white women were granted the right to vote. Black women's organizations such as (AERA) and (NACW) made significant contributions to the women's suffrage movement and white women's organizations in achieving the 19th Amendment in 1920, and we must not overlook their support and roles in the investigation of women's demands and enfranchisement from the traditional sphere. That year, however, was not the end of their battle, since state legislation disenfranchised many of them in the south. Until 1965, when the Voting Rights Act was established, undertake the right to vote to all persons born in the United States.

3.5. Conclusion:

In earlier papers, we discussed women's duties, when numerous generations of women opted to give birth to new American women, abandoning their traditional responsibilities as spouses and mothers. Beginning a first wave of women's rights and equality for men at Seneca Falls, New York, that story includes numerous action measures to further the movement, sacrifices, bold supporters, and confidence. The struggle finished by the 19th Amendment which helped millions of women move closer to the equality, and stepped out of the traditional sphere, from the kitchen to the wars, jobs, sex education, and birth control. The movement gave women greater political and social equality. This review examined and evaluated the reasons for opposition to that movement. Many believed that women should hold her marriage, family life, to be preserved for all the time. The anti-

suffrage movement added that the woman was responsible for the cleanliness of her house, for the wholesomeness of the food, for the children's health and above all for their morals. The suffragists opposed all that ridiculous arguments and fought for their goals in achieve one point which was the vote and their equal rights in life. The Women's Suffrage Movement was an important part that gave and opened doors to women for a second step for more demands in equality and highest status in society and public sphere. Apart from that, we discussed how black women worked hard to win the right to vote, as well as how they dealt with discrimination, enslavement, racism, and isolation from white women in the previous chapter. Black women, on the other hand, banded together, formed their own associations and organizations, and attended national gatherings simply because they were willing to vote and assert their rights in the world. Black women hold a distinct position in the history of the Women's Suffrage Movement; they contributed everything they had to attain what women are today.

General conclusion

General conclusion:

Social movements, whether in the first world or not, are widely seen as manifestations of the modern period and industrialized civilization. People were able to push for change collectively from the periphery of the polity, outside of less-than-open institutions, thanks to industrialization and urbanization, technological breakthroughs, and continuous democratic processes. The most significant components of a movement are its aims, philosophy, programs, leadership, and structure, which are all designed by each movement. By their very nature, the objectives are malleable. Social movement shifts from specific local concerns to broader social transformation concerns. Scientists stated that if the people' history is not written, the elite's and advanced classes' reliance on them for structure and leadership will grow. Social workers were among the progressive movement's pioneers, and they have played significant roles in the labor, feminist, civil rights, welfare rights, and peace movements for more than a century. Social workers have been involved in new social movements, which have focused on issues of identity, self-esteem, human rights, and the development of oppositional critical consciousness. This will take a lot of ingenuity, flexibility, and agility in defining and tackling new and persistent societal challenges in an increasingly diverse and multicultural world.

Women were either slaves or considered as property rather than human beings, or had their rights commandeered by covertures if they were not enslaved but married, from the creation of the country of America until the half-century of the nineteenth century. Because Women's rights were uneven and African-Americans were still enslaved, nineteenth-century American feminists made suffrage and the abolition of slavery their twin aims, with the goal of rebuilding a government that granted equality and freedom to all women. However, the two civil rights groups that sprang from abolitionism as siblings, one committed to complete equality for black people and the other to full equality for women, had a contentious and ambiguous relationship. Suffragettes believed that universal suffrage for African Americans and all women was imminent in the years leading up to the ratification of the Thirteenth Amendment, which abolished slavery, and the Fifteenth Amendment, which granted African American men the right to vote, in 1865 and 1870, respectively.

Women's suffrage was advocated by abolitionist leaders. When the right to vote for African American males became a reality after the Civil War, abolitionist leaders realized that "the nation could not swallow two enormous changes at the same time, and the black man's very survival depends on his power to protect himself with the vote." This schism between these two key civil rights groups, as well as the decision to dismiss or marginalize one, has left a dreadful legacy. Following this schism, leaders of the women's suffrage movement sought out to mend fences with abolitionists. By 1873, women's suffrage activists and Frederick Douglass, who remained a staunch advocate of women's rights, were once again fighting together to secure suffrage for women. However, during the crucial years leading up to the enactment of the Nineteenth Amendment, the conflict between racial and gender rights revived.

The suffrage struggle taught us that when it comes to rights, groups would fight each other and strive to subjugate one group in order to advance another. For example, white women gained and were able to exercise their right to vote with the enactment of the Nineteenth Amendment. The Voting Rights Act of 1965 was created by Congress to protect African American men and women, as well as other ethnic minorities, from discriminatory voting practices. While all women have been given the right to vote, voting

rights are not the same as complete rights to dignity or citizenship. Equal rights are not guaranteed under the 19th Amendment. Despite the fact that women were granted the right to vote, it took more than half a century for them to be allowed to fully express their citizenship by serving on juries. The Nineteenth Amendment celebrates women's progress toward greater equality. Greater gender equality will be achieved in the future through electing leaders who will propose and enact policies and regulations that promote gender equality.

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