

The College Board
Advanced Placement Examination

United States History
SECTION II
(Suggested writing time—45 minutes)

Directions: The following question requires you to construct a coherent essay that integrates your interpretation of Documents A-H and your knowledge of the period referred to in the question. High scores will be earned only by essays that both cite key pieces of evidence from the documents and draw on outside knowledge of the period.

1. Analyze the effects of economic changes and social reform movements between 1820 and 1860 on the status of women in American society.

Use the documents and your knowledge of American history from 1820 to 1860 to construct your answer.

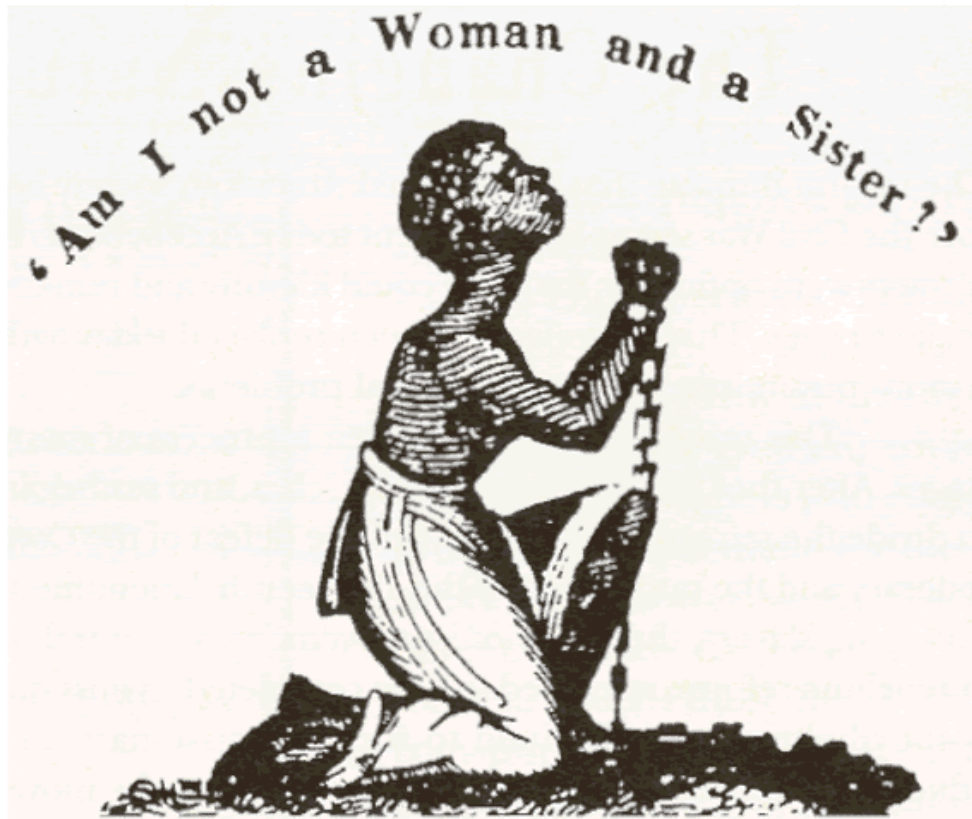
Document A

Source: A painting of a middle-class New England family at home, 1837.



Document B

Source: Engraving by artist Patrick Reason, 1837.



Document C

Source: Sarah M. Grimké, "Letter XI: Dress of Women," Letter to Mary S. Parker, President of the Boston Female Anti-Slavery Society, 1838

Many a woman will ply her needle with ceaseless industry, to obtain money to forward a favorite benevolent scheme, while at the same time she will expend on useless articles of dress, more than treble the sum of which she procures by the employment of her needle, and leave herself leisure to cultivate her mind, and to mingle among the poor and the afflicted more than she can possibly do now...I feel exceedingly solicitous to draw the attention of my sisters to this subject. I know that it is called trifling, and much is said about dressing fashionably and elegantly, and becomingly, without thinking about it. This I do not believe can be done. If we indulge our fancy in the chameleon caprices of fashion, or in wearing ornamental and extravagant apparel, in the mind must be in no small degree engaged in the gratification of personal vanity.

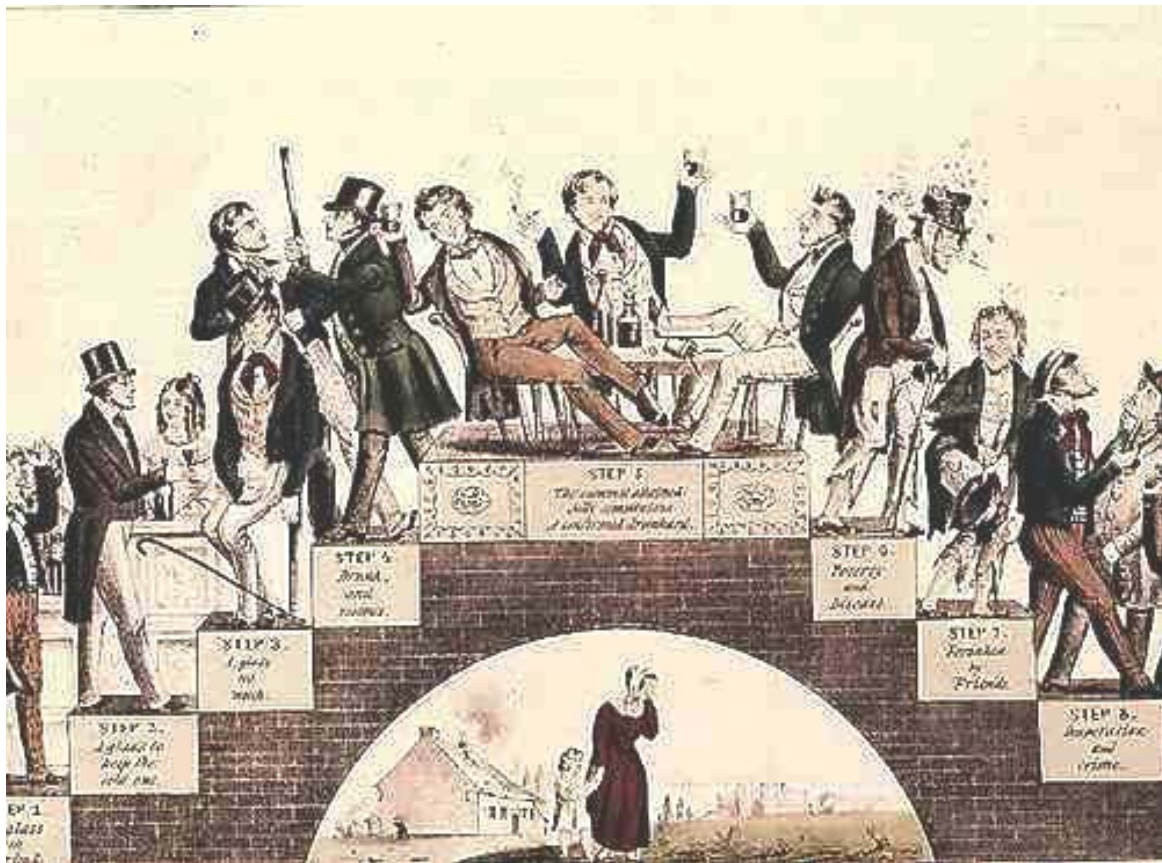
Document D

Source: Letter from a Lowell Factory worker, 1845.

I am here, among strangers—a factory girl—yes, a factory girl; that name which is thought so degrading by many, though, in truth, I neither see nor feel its degradation. But here I am. I toil day after day in the noisy mill. When the bell calls I must go: and must I always stay here, and spend my days within these pent-up walls, with this ceaseless din my only music?

Document E

Source: Lithograph, “Drunkard’s Progress,” 1846



Document F

Source: Horace Mann, Report to the Massachusetts legislature (1848).

The spread of education, by enlarging the cultivated class or caste, will open a wider area over which the social feelings will expand; and, if this education should be universal and complete, it would do more than all things else to obliterate factitious distinctions in society.

Document G

Source: *Declaration of Sentiments*, Seneca Falls Convention, 1848.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world ... He has withheld from her rights, which are given to the most ignorant and degraded men—both natives and foreigners. Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides ... He has taken from her all right in property, even to the wages she earns ... After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government, which recognizes her only when her property can be made profitable to it. He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction, which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known. He has denied her the facilities for obtaining a thorough education, all colleges being closed against her ...

Document H

Source: Sojourner Truth, "*Ain't I A Woman?*," speech at Ohio women's convention, 1851.

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man - when I could get it - and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full?

Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

....Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.

Document I

Source: Homer Winslow, engraving of textile workers of Lawrence, Massachusetts, 1850s.



END OF DOCUMENTS FOR QUESTION 1