

**AP World History**  
*DBQ Essay*

**Directions:** The following question is based on the accompanying Documents 1-7. (The documents have been edited for the purpose of this exercise.) Write your answer on the lined pages provided.

This question is designed to test your ability to work with and understand historical documents.

Write an essay that:

- Has a relevant thesis and supports that thesis with evidence from the documents.
- Uses all of the documents.
- Analyzes the documents by grouping them in as many appropriate ways as possible. Does not simply summarize the documents individually.
- Takes into account the sources of the documents and analyzes the authors' points of view.
- Identifies and explains the need for at least one additional type of document.

You may refer to relevant historical information not mentioned in the documents.

*Throughout history women have fought for different rights and various causes. Using the following documents, describe the barriers that women have had to overcome to win more equal treatment in society. What kind of additional document(s) would you need to assess the impact of these attitudes on the daily life of women at various times?*

Document 1

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

*Home Burdens of Uncle Sam*

"Take up the white man's burden" –

The Negro, once our slave!

Boast lightly of his freedom,

This problem still is grave:

We scoff and shoot and lynch him,

And yet, because he's black,

We shove him out of office

And crowd him off the track.

"Take up the white man's burden" –

Yes, one of them is sex.

Enslaved are your brave women,

No ballot, while you tax!

Your labors and your conflicts,

Columbia's daughters share,

Yet still denied the franchise,

Quick give! be just! deal fair!

GO ON TO THE NEXT PAGE 

## Document 2

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

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

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

## Document 3

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

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

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

**GO ON TO THE NEXT PAGE** 

#### Document 4

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

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

#### Document 5

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

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

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

#### Document 6

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

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

**GO ON TO THE NEXT PAGE** 

## Document 7

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

Advocate:

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