1. Evaluate the extent to which the spread of industrialization provided women with new opportunities and/or challenges during the period circa 1850 to 1950.

In your response you should do the following:

- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Support an argument in response to the prompt using at least four documents.
- Use at least one additional piece of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.
- For at least two documents, explain how or why the document's point of view, purpose, historical situation, and/or audience is relevant to an argument.
- Demonstrate a complex understanding of a historical development related to the prompt through sophisticated argumentation and/or effective use of evidence.

Document 1

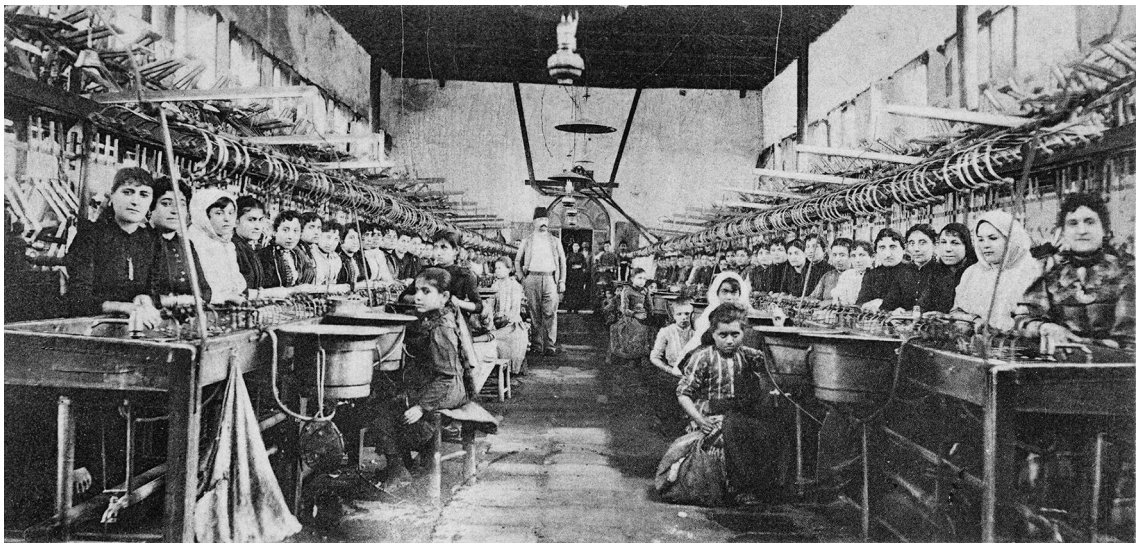
Source: Vera Karelina, Russian woman labor activist and revolutionary, describing her work as a political organizer among factory workers in St. Petersburg in the 1890s, memoir published in the Soviet Union in 1926

"I began the mass organization of women in the Factory Workers' Society. Each branch of the Society elected its own chairwoman and secretary. The chairwoman of one of the branches was Maria Soldatova, who worked at a cigarette factory.

Maria was forty years old and illiterate. But she possessed inexhaustible energy and natural organizational ability and could understand and think quickly. Despite her illiteracy, Maria was unanimously elected chairwoman of her branch. She often complained about her illiteracy, and would always say, 'If only I could read and write, I could do so much more for the factory and the Society.' When someone offered to teach her to read and write, she began to study diligently."

Document 2

Source: Ottoman postcard showing women and girls supervised by a male manager (the standing figure in the background) at a silk factory in the Ottoman city of Bursa, 1902



Chronicle / Alamy Stock Photo

Document 3

Source: He-Yin Zhen, Chinese woman political activist, "What Women Should Know About Communism," essay published in a Chinese language journal in 1907, while she was living as a political exile in Japan

"Everywhere in Shanghai there are silk factories, cotton mills, weaving factories, and laundries, employing thousands of women. These women work all day into the evening.

Women suffer just to get hold of our meager bowl of rice. My fellow women: why don't you have any money to buy food? It is because the rich have stolen our property. They have forced the majority of the people into poverty and starvation. Look at the wives and daughters of the elite. They live luxuriously with plenty of food.

Society has accepted this state of affairs because, people say, as long as a woman has a job she would not fear starvation.... So the families that are very poor are sending their daughters and daughters-in-law to work in factories. But factories are built by investors to make a profit and, if you work in a factory, you remain at the mercy of its capitalist owners."

Document 4

Source: Report by the provincial governorate of the Vladimir District of the Russian Empire on the occupations of the rural population of the district, published as part of a comprehensive government survey of the occupational patterns of the Russian population, 1912

"According to a local census taken in 1897, 52.2% of the male population of the Vladimir District were involved in some type of manufacturing occupation rather than in farming. The fact that such a significant portion of men in the villages are working in non-farming jobs means that often it is the women in these households that must do the majority of farm field work, which has traditionally been a male task.

In these circumstances, in many areas of the district, women take the leading roles in the households. Not only do women plow, plant, rake, and gather the hay and grain, but they often execute the social obligations of men. Many women now serve as village council leaders or members, and even as village tax collectors, positions that were all previously reserved for men."

Document 5

Source: Toshio Takai, Japanese woman labor activist, memoir describing events in the 1910s and 1920s, first published in 1980

"I was around twelve years old in 1913 when a recruiter for female textile workers came to our village. He stopped by our house and said, 'How about it? Wouldn't you like to send your daughter to work for the Ogaki Company? We have dormitories, the work is easy and pleasant. There's silk spinning and you get paid thirteen sen [0.13 yen] per day. We feed you and clothe you, so it's really a help to your parents.' Once I heard all this, I made up my mind. I reckoned that with that kind of money I could buy my mother and sister something, so I said, 'I will do it. I'll work.'

What we had heard was paradise; the reality turned out to be hell. The thirteen sen we were supposed to earn per day was before deductions were made for the food we ate and the soap, toilet paper, and straw sandals we used, so in the end we were left with less than one sen per day.

My job was to clean up waste pieces of silk thread from the factory floor. For twelve hours a day I was standing or walking among the machines. My legs became stiff and my feet were always swollen."

Document 6

Source: Johanna Cornelius, White South African labor activist, autobiographical statement prepared for press release when she was elected as a National Organizing Officer for a major labor union of South African garment industry workers, circa 1940

"I was born and raised on a farm, but my parents struggled to earn enough to support their family. So, by the time I turned 18 [in 1930], I had to abandon ideas of further studies and instead travelled to Johannesburg, to earn my own living in the clothing factories. How proud I was on receiving my first week's wages! I wrote home, telling my father that he now had one mouth less to feed. I thought I would be able to save a sufficiently large sum to enable me to continue my studies. But to my sorrow and disappointment, after only a few months, the depression began to be felt in the clothing industry. Like many other workers, I was laid off. What could I do now? I had no money to take me home and could expect no financial help from my parents. So I stayed in the city, working a few hours here and there as I could, eating less food, and living on practically nothing....

Nonetheless, I could not then, and cannot now agree with the arguments of those that say that rural life is the basis of family life. I and thousands of my fellow working women in the factories are moved by everyday financial problems and cannot become sentimental about the beauties of the countryside. I am not afraid of the towns nor of the march of progress. I refuse to remain a servant in the kitchen."

Document 7

Source: Ellen Kuzwayo, Black South African educator and women's rights activist, describing the history of Johannesburg, from her autobiography published in 1985

"After the discovery of gold in 1886, Black men from different communities streamed into Johannesburg which, at that time, was more or less a temporary mining camp. Men flowed to the mines from the rural areas leaving their families behind to be cared for by the senior woman in every home. Still, in those early decades most Black women lived on land which their communities owned and which they cultivated.

But things changed for the worse in the [early decades of the twentieth century], when communal land was removed from the control of Black people and communities were forced to move from one area to another.[1] So Black women were suddenly plunged into a situation of accepting numerous roles of responsibility. Without warning or training, they became not only mothers, but also family administrators, community counselors, and overall overseers of both home and neighborhood.

For many women, the burden proved too much. Their response came in the form of moving to cities themselves, often in search of their husbands or sons and despite stringent 'influx' regulations.[2] As they were usually not allowed to live with their husbands in company dormitories, they found a solution in domestic work, where they were provided with a room, usually somewhere at the back of their White employers' houses."

1: In the early twentieth century, the government of South Africa imposed limits on the total amount of agricultural land in the country that could be owned by Black farmers, effectively forcing most Black South Africans who lived in rural areas to become tenant farmers on lands owned by Whites.

2: government-imposed restrictions that were designed to prevent the permanent settlement of Black families into "Whites-only" urban areas of the country