

Chapter 1 : Little Women (film) - Wikipedia

The place of Wilkinson's "Modern Athletics" in the history of Athletics literature: For students of this era of track and field athletics this is an invaluable text. Wilkinson compiles a history of the sport, a brave undertaking for a sport so young, and his chapter on the management of an athletics meeting is the earliest of its kind.

Even though there is very little history written about Japanese women during this time period, there have recently been growing emphases on the topic in correlation to the growth feminism in Japan the late 20th century until the present. Through much suffering and struggle in a patriarchic society during the most turbulent times of rapid modernization, the modern Japanese women contributed foundations for progressive social change in contemporary Japan after There are many things surrounding the lives of Japanese women from this era Japanologists do not know. Even to this day there are still arguments in academic circles against oral history in Japan. The main reason against oral history is that it does not provide concrete evidence compared to written records. There are discrepancies and skepticisms among the memories of the subjects interviewed, e. Although it is a valid argument against oral history, the majority of our historical knowledge of Japanese women since the Meiji Transformation until predominately comes from a vast collection of oral history. Women working in lucrative businesses were uncomfortable if interviewed by scholarly academicians because Japanese society shuns these types of people. Oral historians would live among subjects and secretly record conversations. Oral history was the only way these Japanese women were able to share their lived-experiences, and it was also a way for women to talk about intimate subjects like sex, abortion, and other feminine topics. The pre-Meiji Era Japanese language had vast degree of particles like -wa and honorifics, or ways of addressing people such as "tenno for the Emperor. It was also very classist and sexist; meaning that women in nobles or samurai class and commoner women would have their own spoken style of the Japanese language. Women had to use much more honorifics than men, and educators encouraged samurai class women not to use commoner class particles and honorifics. The rise of industry and international affairs evoked the need for a much more simplified Japanese language in order to ease communication within the various institutions across the nation and translations with foreign international languages. The Japanese literary realist novels, in colloquial language, depicted life of ordinary citizens conveying realistic actions and emotions in a fictional but believable plot and settings. These novels quickly became popular for the general public, but especially for women and children. By , the majority of all types of Medias adopted the colloquial Japanese language. In a sense, Japanese women had a small part of the common language to themselves where they could appeal to the female audience instead of using a complete patriarchic standard language. In , primary level education rose to six years. By , approximately 3. Women easily communicated across the country and Japanese colonies through written letters. Prior to a modernized standard Japanese language, some areas used slightly different written dialects such as the variations between Kansai Kyoto and Kanto Tokyo dialects, making it communication difficult at times. Although it was far removed from an egalitarian status among men, life for the average middle and upper Japanese women was relatively enjoyable. Women purchased advertised household products like a vacuum to efficiently clean the house. Fashion and cosmetic businesses boomed when women demanded the newest Westernized fashion trends advertised on these magazines. Japanese women eagerly demanded entry into the literary world; a world predominated by men since pre-modern times. Women often wrote fictional short stories exploring these same issues. Her daughter was from a first marriage and did not like the new stepfamily, so the protagonist faced criticisms as a poor wife and mother. As popularity in literature and publications grew, Japanese female authorship desired independency to have their own female-run literary journals, mainly from facing strict censorship while publishing under male-run journals. For that reason, the Japanese government carefully viewed and at times censored some of these female literary journals. Mary Wollstonecraft in the 18th and John Stuart Mill in 19th centuries were notable figures in the West for the emancipation of women in Europe. European Christian missionaries such as Dutch missionaries brought these works into Japan, and taught it through private educational institutions. Then women would be eligible for equal rights. Political changes included the membership into political

parties and attendance at political parties and rallies. Women were originally barred from any public political events. Social changes included the protection of women from STD infected husbands due to extramarital relations and to assist STD infected women through such occurrences. Legal inequality victimized women in this era. Women across the nation organized relief efforts for victims in Tokyo by supplying food, water, clothes and shelter. Many of these women were housewives with very little or no experience working in massive relief groups. After the earthquake, the general public was more aware of the women suffrage organizations, and the Japanese government became more conciliatory towards them. Two hundred women attended the Diet that day. The three petitions passed but the amendment did not. In the development of oral history in Japan, women contributed their lived-experiences throughout the late 19th and early 20th centuries. Oral history was the only means for non-educated Japanese women explicitly told their lived-experiences. From until present day, contemporary Japan continually conformed to a new egalitarian social structure of Japanese women in the late 19th and 20th century strived for. Henry, Miki and Alice Henry. Japanese Immigrant Women in the United States, A view Across Four Generations. The New Japanese Woman: Modernity, Media, and Women in Interwar Japan. Cyberpunk in the Japanese Context. Tomida, Hiroko and K.

Chapter 2 : Little Women: Synopsis | Pinnacle Peak

Little Women is a American drama film directed by Clare Niederpruem, from a screenplay by Niederpruem and Kristi Shimek. The seventh film adaptation of Louisa May Alcott 's novel of the same name, it is a modern retelling of the original story and marks the year anniversary of the book's release.

Working woman, Japan, c National Museum of Denmark. Both male and female roles influence each other. The roles are also shaped by history. I will only touch on a few key points before looking at how these roles are changing. Confucian society focuses on the family. Men are the heads of the household; women are dependent on the men. Women are expected to marry, produce heirs, and oversee the household. Marriage was often arranged. It is a contract between families. Wives could be returned to her family if she failed to produce an heir. Family lineage is more important than marriage. Ideally, three generations would live under a single roof. Women could not own property and were subordinate to men in every way Friedman, Gradually, Confucian family ideals shifted. The largest shift happened after World War II. In , the Japanese Constitution revised a set of laws that defined Japanese family relations. The Civil Code of granted woman every possible legal right: Women could own property. Women could inherit a family estate. Women could marry and divorce freely. Women gained parental rights. Women were granted additional rights. The revised Civil Code sought to create equality between the sexes. Despite legal equality, in practice women were not equal. The Civil Code was a marked shift in thinking. Before, a woman was expected to be dependent on her father, her husband, and finally on her eldest son. All were heads of the household. Now, should could be the head of the household Sato, Women were still expected to protect the household. Men were expected to be the breadwinners Cooper, ; Sato, ; Saito, Chores and Marriage In , Japanese men average only 30 minutes of housework, child care, and elder care each day North, This is regardless of how much the wife works. Wives are expected to shoulder these tasks. Although this is changing. Part of the slow pace of change simply has to do with time. In Japan, men are often overworked and underpaid. They live their jobs. Children are entitled to having a full-time parent. Women are expected to be this full-time parent. The man simply cannot be a full-time parent with the demands of his company mandatory over time, for example. Women are entitled to not much beyond motherhood; men are not entitled to much beyond work Bae, Women marry between years old. It was not uncommon for women to be socially outcast if she failed to marry by However, this is changing. It is becoming more acceptable for both men and women to marry later in life. The traditional family system is called the ie. Married women were expected to produce an heir. This structure is reflected in how a husband and wife refer to each other in public Kawamura, Marriage and children are synonymous Kawamura, ; Saito, While the traditional structure and societal expectations seem to work against women, they work equally against men. Men who do not want to work long hours or want to be stay at home dads face criticism. The Three Submissions Traditionally, women are expected to submit to male authority in three ways Cooper, When young, she submits to her father. When married, she submits to her husband. When old, she submits to her sons. These submission are reflected in the ie and in various folktales. Motherhood is considered the defining characteristic of a woman. Motherhood is adulthood in many regards. This is why many young Japanese women struggle to form their own sense of identity apart from this cultural expectation. The idea of shojo caused a stir when it first appeared because it was between girlhood and motherhood. Kawaii bunka, culture of cute, is another effort to form an identity between girlhood and motherhood that is apart from the expected three submissions. It is becoming more common for single women in their late twenties to early thirties to be recognized as shakaijin â€” members of society, but there is still social pressure to marry Pike and Borovoy, One of the female warriors of the upper social classes in feudal Japan. Phew, with all of that behind us, some of you might be a little upset. Women are making strides toward equality in Japan. Equality benefits men as much as it does women. First, it is becoming more acceptable to want a career. Women are better able to balance work and home life; men are able to be at home more often as well. Many men want to be present fathers rather than distant father figures. Some women crave gender-defined tasks despite the progress of equality. Filling these roles such as shopping and taking a dinner menu request from

the husband is seen as intimacy and validation North, A Teahouse Girl Moving away from traditional roles opens both men and women up to problems. Many follow the traditional method to avoid rocking the boat with family members. The roles kept vary. Advertising is slowly catching up with this role negotiation. Fathers are more fashionable and there are even magazines dedicated to fatherhood North, Both men and women express strong intentions to marry. In Japan, like in the United States, marriage is a marker of adulthood Kawamura, Dual income households report less stress on the husband compared to traditional households Bae, Both men and women feel more satisfied in dual income households that share family roles Bae, The sharing of family roles is slowly increasing. Japan faces a shortage of children because of the shifting roles of women, economic realities, and the reluctance of many men to share what was once considered female tasks Kawamura, Despite the changes, Japanese TV still portrays traditional gender roles: This is thought to slow role changes across most demographics Shinichi, Women are increasingly educated. Like in the United States, Japanese women with college level education are overtaking men. Preference for Daughters Young Japanese girl and her doll. Late s to s Increasingly, families want to have daughters rather than sons. Remember, Japan shares Confucian views with China and Korea. Sons are supposed to carry on the family name. Traditional-minded men tend to favor sons. Traditional-minded women favor daughters. The preference for daughters points to a continuation of tradition in regards to women and a more liberal view with men. Women may favor daughters because they want the daughter to help in traditional roles: Conclusion Like in the United States, Japanese women have a distance to go to achieve full equality. Part of the equality is the option to continue traditional ways if she chooses. Family life involves a negotiation with the husband about childcare, household chores, care for parents, and other aspects of life. Japanese game shows are famous for their zany antics and nudity.

Chapter 3 : Becoming Modern: | TEA Online Curriculum Projects | University of Colorado Boulder

Wash Day c. During the Tokugawa Shogunate (), women did not legally exist. Women could not own property and were subordinate to men in every way (Friedman,).

The "Woman Question" will not be put to silence. It demands an answer of Western legislators. It besets college faculties. It pursues veteran politicians to the fastnesses of so-called National Conventions. Under the sacred sounding-boards of New England pulpits has its voice been heard, and its unexpected ally, the London Saturday Review, introduces it to the good society of English drawing-rooms. That this introduction comes in the form of diatribe and denunciation is a matter of the least moment. Judgment will finally rest, not on the conclusions of the special pleader, but on the strength of the case of the accused. Something, clearly, is wrong with fashionable women. They accept the thinnest gilt, the poorest pinchbeck, for gold. They care more for a dreary social pre-eminence than for home and children. They find in extravagance of living and a vulgar costliness of dress their only expression of a vague desire for the beauty and elegance of life. Is it, therefore, to be inferred that the race of noble women is dying out? Paul was hardly less severe than the London Saturday, if less explicit, in his condemnation of the fashionable women of his day, yet we look upon that day as heroic. John Knox thought that things were as bad as they could possibly be when he thundered at vice in high places; and if there had been a John Knox in the court of Charles the Second, he would have sighed for a return of the innocent days of his great-grandfather. On the whole, that hope which springs eternal suggests that the fashionable women of the reign of Victoria, and of our seventeenth President, are not essentially more discouraging than all the generations of the thoughtless fair who danced idly down forgotten pasts. Nay, we may even hope that they are better. If they will not actually think, yet the fatal contagion of the newspaper and the modern novel communicates to them an intellectual irritation which might almost stand for a mental process. If they have not ideas, they have notions of things, and however inexact and absurd these may be, they are better than emptiness. Their previous range of study had been very narrow. It is not strange that the least attainments should seem to them very profound and satisfactory, and the most manifest deductions pass for original conclusions. It is natural that their undisciplined faculties should grapple feebly with difficulties, and be quite unequal to argument. This is no reason for flinging the baffling volumes at their heads; better so educate their heads that the volumes shall no longer baffle. Scolded because they have not an idea beyond dress, laughed at when they try to think of something better, a word may certainly be said for the good temper and the patience even of the fashionable women, who would be wiser if they could. The fault is, we are assured, that these women take up books only to enhance their matrimonial value, and with no thought of the worth of study. Let us be just. What business or the professions are to most men, marriage is to most women. Men qualify themselves, if they can, for that competitive examination which is always going on, and which insures clients to the best lawyers, and business to the best merchant, and parishes to the best preacher. Women, compelled to wait at home for the wooing which changes their destiny, qualify themselves with attractions for that competitive examination which all marriageable young women feel that they undergo from every marriageable young man.

Chapter 4 : Gender Roles of Women in Modern Japan - Japan Powered

Little Women () has a curiously modern portrayal of the young characters.

The "Woman Question" will not be put to silence. It demands an answer of Western legislators. It besets college faculties. It pursues veteran politicians to the fastnesses of so-called National Conventions. Under the sacred sounding-boards of New England pulpits has its voice been heard, and its unexpected ally, the London Saturday Review, introduces it to the good society of English drawing-rooms. That this introduction comes in the form of diatribe and denunciation is a matter of the least moment. Judgment will finally rest, not on the conclusions of the special pleader, but on the strength of the case of the accused. Something, clearly, is wrong with fashionable women. They accept the thinnest gilt, the poorest pinchbeck, for gold. They care more for a dreary social pre-eminence than for home and children. They find in extravagance of living and a vulgar costliness of dress their only expression of a vague desire for the beauty and elegance of life. Is it, therefore, to be inferred that the race of noble women is dying out? Paul was hardly less severe than the London Saturday, if less explicit, in his condemnation of the fashionable women of his day, yet we look upon that day as heroic. John Knox thought that things were as bad as they could possibly be when he thundered at vice in high places; and if there had been a John Knox in the court of Charles the Second, he would have sighed for a return of the innocent days of his great-grandfather. On the whole, that hope which springs eternal suggests that the fashionable women of the reign of Victoria, and of our seventeenth President, are not essentially more discouraging than all the generations of the thoughtless fair who danced idly down forgotten pasts. Nay, we may even hope that they are better. If they will not actually think, yet the fatal contagion of the newspaper and the modern novel communicates to them an intellectual irritation which might almost stand for a mental process. If they have not ideas, they have notions of things, and however inexact and absurd these may be, they are better than emptiness. Their previous range of study had been very narrow. It is not strange that the least attainments should seem to them very profound and satisfactory, and the most manifest deductions pass for original conclusions

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Women in World History: Follett, Mary Parker – American visionary of modern management theory and a proponent of democratic governance in organizations who worked as a social worker, political thinker, researcher, consultant, and author. Born Mary Parker Follett in Quincy, Massachusetts, on September 3, ; died in Boston on December 18, ; daughter of Charles Allen Follett a skilled tradesman and Elizabeth Curtis Baxter Follett; had one younger brother; graduated from Thayer Academy in at age 15; attended the Society for the Collegiate Instruction of Women in Cambridge, then an unaffiliated annex to Harvard University which became Radcliffe College; spent a year abroad in at Newnham College in Cambridge, England; attended intermittently and graduated summa cum laude from Radcliffe College in in economics, government, law and philosophy; also did postgraduate work in Paris; involved in long-term relationship for 30 years with Isobel Briggs died Unknowningly, modern management leaders have expressed the ideas of Mary Parker Follett – who never managed a business – decades after she pioneered the effective practice of management. After her death in , her ideas, harbingers of contemporary management concepts, disappeared into the annals of management literature. She has since been acknowledged as a "prophet of management. When Follett introduced them in the s, they did not reflect management trends of her day. Her innovative approach to social work was a point of departure for her philosophical and practical ideas about organizational management. After her adored father, a skilled tradesman, died, responsibility for the household, its financial affairs, and her younger brother fell to Mary since her mother was an invalid. After graduating from the Thayer Academy in , she studied English, political economy, and history for two years at the Society for the Collegiate Instruction of Women, which would become Radcliffe College. During a year of classes abroad at Cambridge University in England, where she studied history, law, and political science , she wrote a paper that would be the core of her first book, *The Speaker of the House of Representatives* , which described in practical terms how the U. Congress worked and how effective representatives exert their power and influence. She spent the next 25 years as a volunteer doing social work in Boston, initially with clubs for boys and men in Roxbury, a poor section of Boston. In , she chaired a committee that sponsored clubs in local schools, which she thought a better location than the patronizing environment of a settlement house. A series of community centers resulted. Her innovative approach to management problems was apparent even in her social work activities. To get young people off the streets at night, her committee pioneered evening programs in the public schools. By , the Boston School Centers had spread to six high schools with an attendance of around 7, young people. To address the need of school dropouts who attended the evening programs, she developed a vocational Boston Placement Bureau, working with a coalition of local community agencies, which expanded to serve all of Boston. Eventually this became part of the school system. Follett served as vice president of the National Community Center Association from to Her pioneering work has been acknowledged as a major influence on the emerging field of social work. Her second book, *The New State* , began as a report on her work but became a critique of American institutions and political theory. She proposed the gradual replacement of various governmental institutions by a network of occupational, local, regional, state, national, and international groups. Follett introduced a theme that would inform her life work – group dynamics, which she had observed at the school centers. In light of corrupt practices of government officials, her ideas were new and welcome, and the book built her reputation. The potentialities of the individual remain potentialities until they are released by group life. Thus, the essence of democracy is creating. The technique of democracy is group organization. She recognized that social life is constantly changing and is built on interrelationships and interwoven experiences; her recognition of the social life of organizations anticipated by decades similar observations of many in the industrial management field. Insights about business that she published in *Creative Experience* popularized her ideas among business leaders and brought her invitations to lecture and consult. Her work at the Rountree Cocoa Works led to lecture conferences for managers and supervisors that

took place at Balliol College, Oxford, on weekends. Follett developed her ideas against a backdrop of the popular early 19th-century scientific management theory of Frederick Taylor, who focused on time-and-motion studies to determine how workers could do their jobs better; the worker, at the low end of a stratified organization that operated in a command style, was seen by Taylor as a tool of industry. By , she was lecturing on business organization and management. A year later, at a lecture for a British audiences at Oxford, she explained the rationale for her involvement: The most profound philosophers have always given us unifying as the fundamental principle of life. And now business men are finding it is the way to run a successful business. Here the ideal and the practical have joined hands. That is why I am working at business management, because, while I care for the ideal, it is only because I want to help bring it into our everyday affairs. Her lectures featured at annual conferences of the Bureau of Personnel Administration in New York between and were part of a series presented by leaders from a range of fields. They were designed to bridge the gap between the academic education of managers and administrators and their need for pragmatic information related to their changing industrial environments. According to Elliot Fox and L. Urwick, the editors of her collected papers, Follett had two fundamental concepts that were "at once simple, profound, and far-reaching. She did not believe that a simple stimulus-response existed between parties to an interaction in real life; rather, the parties influence each other and together produce a situation. Situations were always multifaceted, influenced by all the relationships that have bearing on the thoughts of the parties involved. Each situation was a dynamic process. The second basic concept was the universal goal of integration, a harmonious synthesis of differences to produce a new result she also referred to this as unifying, synthesis or coordination. Each solution has seeds of new differences, but they, in turn, contain the seeds of new solutions; thus the continuous environment of change is a fact of life. Follett believed that accurate information and expertise could only inform difference: This creative adjustment to different interests leads to "plus-values," new values that represent creative responses to social conflict. This is different from compromise, where each side gives something away. However, Follett did acknowledge that all disputes can be settled by integration and that irreconcilable differences can exist. There are three types of leadership, suggests Follett: Follett saw organizations evolving so leadership would assume "horizontal rather than a vertical authority," spurring easier exchange of information within organizations, which echoes modern management theory. In *Creative Experience*, she associated exercising leadership with cultivation: Follett also was a proponent of worker participation, which encourages integration of the differences she promoted for resolving conflicts. She saw employee participation in management as a way of increasing collective responsibility but with limitations. Labor would assist management not by sharing existing power, but by developing joint power, therefore creating new power. Follett saw "power over" or domination as an obstacle to integration. She defined power as "the ability to make things happen. Some have criticized Follett for too much idealism in management. Her work suggests that everything is possible at the same time, e. However, Follett saw her idealism as reflecting a possible world, not an ideal world. She expressed in her work a belief in the potential for change in human nature and that education can change attitudes. Critics also note that her belief in the potential to integrate interests depends on a particular configuration of interests, and objectives and means to achieve integrative solutions may differ. Supporters, like Fox and Urwick, say she was in the vanguard of applying social science findings to the practice of management. By the time of her death in during the Depression era, sheer survival characteristics of management thinking had supplanted the interest of the s in creative use of human potential. Peter Drucker has noted that her ideas were against the management trends of the s and s. Prophet of Management that she was less of an immediate threat given the greater geographic distance. The Japanese started a Follett association in the s to study her work. Her perspective of individuals as interdependent and interconnected reflects Japanese sensibilities about group membership, according to Tokihiko Enomoto. In , the Society of Professionals in Dispute Resolution, whose members are involved in mediation and arbitration in the public and private sectors in the United States , established a Mary Parker Follett Award. Follett has been described as a plain woman with an engaging manner who had little taste for power and prestige. She read Latin, Greek, French and German, and her interests included music, painting, nature and travel. Her circle of friends and acquaintances encompassed intellectual and social leaders of Boston, and leading

industrialists—all of whom provided her with numerous connections. For three decades, Follett had a long-term relationship with Isobel L. Briggs, an Englishwoman 20 years her senior. In 1868, Follett moved to London and lived with Furse in her Chelsea home. Follett continued to study British industry and lecture in England, including a series at the London School of Economics, and in America. In 1871, she returned to Boston on financial business. Her ashes were taken to Putney, Vermont, where she had enjoyed enlightening conversation with friends in the summer home she had shared with Isobel Briggs. Management Publications Trust, Harvard Business School Press, January 15, 2010, pp. Laurie Norris, intercultural relations consultant who works with immigrants and refugees encountering U.S. Retrieved November 09, 2010, from Encyclopedia. Then, copy and paste the text into your bibliography or works cited list. Because each style has its own formatting nuances that evolve over time and not all information is available for every reference entry or article, Encyclopedia.

Get this from a library! Modern women and what is said of them. Reprint of a series of articles in the Saturday review,. [E Lynn Linton].

Clothing styles were dictated by propriety, and stylish garments were a sign of respectability. The copious amounts of fabric used in the creation of Victorian skirts usually meant that most women owned few outfits. Detachable collars and cuffs enabled a woman to change the look of a garment for a bit of variety. Of course, wealthier women owned more garments made of finer fabrics using more material and embellishments. In those days, women lived at the largess of men - first their fathers or guardians, then their husbands. Employment opportunities were limited to teaching young girls, being a governess, domestic servitude, and later to factory or mill work. Of course, rural women had plenty of work if they lived on a farm. Some women earned money from cottage industries but the the Industrial Revolution put an end to enterprises such as weaving cloth and making lace at home. The Industrial Revolution created new wealth for investors, industrialists, and merchants and introduced a new middle class who, proud of their status, displayed their wealth with great ostentation. Women wore their status in fabric and lots of it from the mid century hoop skirts to the later bustle in the beautiful dresses and styles of the Victorian period. The Industrial Revolution created a new urbanization as towns and cities filled with workers for the new mills and factories where women worked long hours in grim, dirty, and often dangerous conditions. Large Gignot sleeves suddenly slimmed and a seam line dropped the shoulder of dresses. A tight fitting bodice was boned and slanted to emphasize the waist. Cartridge pleats at the waist created volume in the skirt without adding bulk to the waist. Women of a higher social class were expected to be demure and indolent as reflected by the restrictive dropped shoulder lines and corsets. Dresses in soft colors could be refreshed with detachable white collars and cuffs. In the s, extra flounces were added to skirts and women wore a short over-skirt in day dressing. Skirts widened as the hourglass silhouette became the popular look, and women took to wearing layers of petticoats. Bodices took on a V shape and the shoulder dropped more. Evening wear exposed the shoulders and neckline and corsets lost their shoulder straps. Sleeves of ball gowns were usually short. Although women wore what we call dresses, many of these costumes were actually a separate bodice and skirt. Three quarter length sleeves lasted through most of the Victorian period and some sleeves began to sprout bell shaped ruffles. For most of the 19th century, bonnets were the headgear of choice, in styles that varied from plain to heavily ornamented. In the s, ringlets of curls hung on either side of the head. In the s, women drew up the side hair but let it hang in long, loose curls in back. Crimping became popular in the early s. Throughout the Victorian period, women wore false hair pieces and extensions as well as artificial flowers such as velvet pansies and roses, false leaves, and beaded butterflies often combined into intricate and beautiful headpieces. Make up was mostly worn by theater people. The look for women in Victorian days was very pale skin occasionally highlighted with a smidge of rouge on the cheeks. The Victorian Corset A corset is an undergarment set with strips of whalebone actually whale baleen , later replaced by steel. Though criticized as unhealthy, and certainly uncomfortable, corsets were a fashion staple throughout the 19th century granting women social status, respectability, and the idealized figure of youth. Critics, including some health professionals, believed that corsets caused cancer, anemia, birth defects, miscarriages, and damage to internal organs. The tight restriction of the body did deplete lung capacity and caused fainting. The popular concept of an obsession with a tiny waist is probably exaggerated. Late Victorian corset Source Ruffled skirts in Source Mid-Victorian Crinolines and Hoop Skirts In the s, the dome shaped skirt switched to tapered skirts that flared at the waist. The new hour glass figure grew to exaggerated proportions. Layers of petticoats were suddenly not enough and the crinoline was introduced to add volume to skirts. Crinoline was a heavy, stiff fabric made of woven horsehair that was expensive, and impossible to clean. In the s, a cage like affair replaced the multi-layered petticoats. Called hoop-skirts, cage crinolines, or cages, they were light weight, economical and more comfortable than the heavy crinolines. Cage crinolines which produced the huge, voluminous skirts so often associated with mid-century Victorian fashion, were made of flexible sprung steel rings suspended from fabric tape. The look

was so popular and economical that lower middle class women, maids, and factory girls sported the style. Cheaper hoop skirts included a dozen hoops while the high priced variety featured 20 - 40 hoops for a smoother line. The hoop industry grew large and two New York factories produced 3, to 4, hoop cages a day, employing thousands of workers. Early versions of hoop skirts reached the floor, but hemlines rose in the s. Sleeves were often tight at the top, opening at the bottom in a bell-like shape. Previously, clothing was hand sewn using natural dyes. Other new developments included the introduction of the sized paper pattern as well as machines that could slice several pattern pieces at once. Clothing could now be produced quickly and cheaply. Worth became so influential that he is known as the Father of Haute Couture high fashion. In , Worth introduced an over-skirt that was lifted and held back by buttons and tabs. By , the over-skirt was drawn back and looped, creating fullness and drapery at the rear. Meanwhile, certain fashion mavens felt that the over ornamentation had gone too far. The New Princess Line was a simple form of dress, cut in one piece of joined panels, fitted from shoulder to hem. The Gabriel Princess dress produced a slim silhouette in plain or muted colors with a small white collar and a full, though greatly diminished skirt. The Bloomer Costume, named after feminist Amelia Bloomer, featured a full, short skirt worn over wide trousers for ease of movement. The style did not go over and was often ridiculed in the press. Followers of the Aesthetic movement despised the Industrial Revolution, exaggerated fashions, and the use of the new synthetic dyes that produced sometimes lurid colors, and weird color combinations. These intellectuals, artists, and literary folk longed for a simpler life and the costumes that reflected the life-style. Garments were loose and unstructured, used soft colors created with natural dyes, embellished by hand embroidery featuring motifs drawn from nature. Used in the late s when swagged up skirts emphasized the rear of a costume, they eventually became the prime focus of fashion. By the later s, rear pads were called bustles. The ideal female form featured narrow, slope shoulders, wide hips, and a tiny waist. Held on with a buckled waistband, the bustle was a rectangular or crescent shaped pad made of horse hair or down filled woven wire mesh. In , ball gowns featured trains and by , trains showed up in day dresses. Trains were a short lived style, however, as they quickly became soiled dragging along city streets. The bustle came back in a big way in the s creating a huge, shelf like protrusion at the rear. But the ludicrous style fell out of favor and by , was greatly reduced in size. The s saw some fullness at the rear, but the bustle was on its way out. The stiff, corset like garment dipped down in front and back and eventually reached the upper thighs. Queen Victoria died in , but changes come gradually and the eras over-laped. Were hoops worn under skirts in ? Hoops and crinolines are worn to create an hourglass figure. The style has come and gone over the centuries from the Wheel Farthingale to the New Look of the late s to the early s. Edwardian dresses did not feature hoops.

Chapter 7 : Women's Fashions of the Victorian Era: From Hoop Skirts to Bustles - - | Bellatory

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One Hundred Years toward Suffrage: An Overview Compiled by E. Susan Barber Abigail Adams writes to her husband, John, who is attending the Continental Congress in Philadelphia, asking that he and the other men--who were at work on the Declaration of Independence--"Remember the Ladies. Historians would later term this phenomenon "The Cult of Domesticity. In , Oberlin awards the first academic degrees to three women. Early graduates include Lucy Stone and Antoinette Brown. She is eventually silenced by male abolitionists who consider her public speaking a liability. Eighty-one delegates from twelve states attend. Holyoke was followed by Vassar in , and Wellesley and Smith Colleges, both in This was one of the first permanent labor associations for working women in the United States. Over the next ten years she leads many slaves to freedom by the Underground Railroad. The birth rate in the United States continues its downward, century-long spiral. By the late s, women will raise an average of only two to three children, in contrast to the five or six children they raised at the beginning of the century. During this same period, newly emancipated Southern black women form thousands of organizations aimed at "uplifting the race. Anthony form the American Equal Rights Association, an organization for white and black women and men dedicated to the goal of universal suffrage. This Amendment was the first to define "citizens" and "voters" as "male. Elizabeth Cady Stanton and Susan B. In this same year, the Wyoming territory is organized with a woman suffrage provision. In , Wyoming was admitted to the Union with its suffrage provision intact. NWSA refuses to work for its ratification, arguing, instead, that it be "scrapped" in favor of a Sixteenth Amendment providing universal suffrage. They all are unsuccessful. Anthony is arrested and brought to trial in Rochester, New York, for attempting to vote for Ulysses S. Grant in the presidential election. At the same time, Sojourner Truth appears at a polling booth in Battle Creek, Michigan, demanding a ballot; she is turned away. The wording is unchanged in , when the amendment finally passes both houses. Within one year, there are more than a hundred settlement houses--largely operated by women--throughout the United States. The settlement house movement and the Progressive campaign of which it was a part propelled thousands of college-educated white women and a number of women of color into lifetime careers in social work. It also made women an important voice to be reckoned with in American politics. Wells launches her nation-wide anti-lynching campaign after the murder of three black businessmen in Memphis, Tennessee. In that same year, Colorado becomes the first state to adopt a state amendment enfranchising women. After its publication, NAWSA moves to distance itself from this venerable suffrage pioneer because many conservative suffragists considered her to be too radical and, thus, potentially damaging to the suffrage campaign. In addition to the distillers and brewers, who worked largely behind the scenes, the "antis" also drew support from urban political machines, Southern congressmen, and corporate capitalists--like railroad magnates and meatpackers--who supported the "antis" by contributing to their "war chests. August 26, The Nineteenth Amendment is ratified. It has never been ratified. Chafe, *The American Woman: Evans, Born for Liberty: We Are Your Sisters: Black Women in the Nineteenth Century*. Zophy, Angela Howard and Frances M.

Chapter 8 : Charles Rennie Mackintosh | MoMA

(MDCCCLXVIII) was a leap year starting on Wednesday of the Gregorian calendar and a leap year starting on Monday of the Julian calendar, the 68th year of the Common Era (CE) and Anno Domini (AD) designations, the 68th year of the 2nd millennium, the 68th year of the 19th century, and the 8th year of the 1860s decade.

Early 20th-Century Japan through Primary Sources offers secondary teachers seven lessons that examine a critical period in Japanese and world history: The lessons draw upon a range of historical source materials—including art, literature, memoir, interviews, and government documents—to teach Japanese history using pedagogical approaches that address national content standards and Common Core skills. An Introductory Essay Historian Ethan Segal notes that Japan underwent far-reaching transformations from the late 19th to early 20th century, creating critical questions for its government and people. How could the Japanese create a shared sense of national identity? Could Japan modernize and industrialize without losing its sense of self? Voices from the Past: The benefits and costs of this rapid modernization are an important story, paralleling the story of the costs and benefits of modernization in the West. In recent decades, historians have researched the modernization experiences of previously unrecorded voices, contributing to a rich social history that draws on memoirs, diaries, newspapers, and other accounts. Students thereby add another dimension to their understanding of the complex process of modernization and some of its costs in Japan. The Nature of Sovereignty in Japan, ss In the Meiji period, Japanese leaders looked to European models of constitutional monarchy, adopting a system of imperial government modeled most closely on the Prussian model. Tensions arose between the growing interest in liberal political thinking and the established political context, established through the Meiji Constitution of 1889. This lesson looks at those tensions through close reading of historical texts. Among the questions students explore in this lesson is the guiding question: How did prominent thinkers craft notions of sovereignty in this time period, when the relationship between the voice of the individual and the authority of an imperial state was in flux? A Window into Modern Japan: Starting in the Meiji period, sugoroku games were mass produced and distributed free in magazines and newspapers. In this lesson, students examine a sampling of sugoroku games used to convey national goals, societal ideals and informal education in early 20th-century Japan. Working in small groups, students analyze games, gather data, and share information learned from the games to further develop their understanding of roles and goals for Japanese subjects in Modern Japan, s. Moga, Factory Girls, Mothers, and Wives: Throughout, the process involved the search for and evolution of new models of organization and function. Inventing Modern Japanese Man What did it mean to be modern, for nations and people, in the early 20th century? One salient aspect of modernity is the dynamic, shifting roles and identity of men and women within society, the economy, and the family. We often look at the shifting roles of women as a lens into the modernization process and experience. This literary movement extended around the world, including Japan. The Modern period in Japanese literature overlaps the reigns of three Emperors: Similar to American writers, Japanese writers of the Modern period broke from traditions with new styles, subjects, and themes. Rapid industrialization, social and economic changes and their costs, suffrage movements, education reforms, and nationalism provided rich topics for Japanese writers of the modernist movement. In this lesson, students examine a small collection of diplomatic documents from the United States, Japan, and the international community, issued between 1898 and 1905, to consider multiple perspectives on the U.S.-Japan relationship. They also consider how these two nations negotiated an increasingly complex relationship and how nations generally communicate with one another in an attempt to manage relationships. Students apply their analyses by writing their own communication from Japan to the United States or the United States to Japan, trying to maintain peace without making war. Conducted through the NCTA National Coordinating Site at the Program for Teaching East Asia, University of Colorado Boulder, the project was designed as a collaboration of NCTA staff members and experienced NCTA alumni, with project scholars, to explore one period of Japanese history in depth and engage in developing curriculum that would focus on the use of both print and visual informational texts to engage students in historical inquiry. Throughout, the project addressed national content standards and Common Core skills. Fifteen NCTA alumni teachers

representing history, literature, art history, and geography were invited to participate in the project, which required a one-year commitment to online and summer coursework, a day writing workshop, and lesson development, critique, and revision. For the project, we chose to focus on a critical period in Japanese and world history: Within this historical context, project participants considered several guiding questions, which are explored in the lessons of this curriculum package: For Japan, what did it mean to be a modern nation? How was modernity reflected domestically and projected internationally? Through this period, how was a shared sense of national identity created within Japan? How did Japan modernize and industrialize without losing its sense of cultural identity? How, then, were these experiences expressed through public record, art, literature, memoir? Design of the Lessons A goal of this project was to develop lessons that would draw upon a range of historical source materials including art, literature, memoir, and government records to teach Japanese history using pedagogical approaches that address national content standards and Common Core skills. The lessons challenge students to work with a range of informational texts to hone essential skills including interrogating documents, developing and applying analytical skills, identifying voice and perspective, constructing arguments, synthesizing information, creating and defending a thesis, and developing speaking and writing skills. The seven lessons in this collection are introduced by a historical background essay by Ethan Segal, Professor of Japanese History, Michigan State University. The lessons complement textbook coverage by providing case studies or focused examinations of a specific issue or question in the broader history of the period. The lessons are designed to stand alone, although they may also be used in tandem with other lessons in this series and other classroom materials. Each lesson contains teacher background, step-by-step lesson procedure, handouts, answer keys, and links to online resources and national standards. With the exception of three short stories, all informational texts and images needed for student work are included or are provided via URLs for Internet access. Project Contributors This project was made possible through the generous support of the Freeman Foundation. The final product—this curriculum package—was also possible due to the excellent work of a group of National Consortium for Teaching about Asia alumni teachers, who committed to this year-long project, engaging in study, research, and application of their knowledge and skills to lesson development.

Chapter 9 : Modern Women by Saturday Review - Hardcover - - from Pepper's Old Books and calendrierde

Borrowing the tactics of the radical, militant Women's Social and Political Union (WSPU) in England, members of the Woman's Party participate in hunger strikes, picket the White House, and engage in other forms of civil disobedience to publicize the suffrage cause.

An Outline of the Period Modern Japanese history can be divided into four periods: This period saw growing urbanization, the spread of popular education and the rise of the merchant class. The early Meiji period; rapid modernization and dramatic change of political, social, and economic institutions; meeting the challenge of the West by following its model. Imperial Japan; constitutional policy with the emperor as reigning monarch; industrialization, urbanization, and an increasingly mobile society; drive for international status and world power, including imperialism in Asia and finally war with the United States. Contemporary Japan; democratic reform under Allied occupation; stable political democracy, high economic growth in the sixties and seventies followed by political instability and recession in the early nineties. This threat materialized in with the arrival of Commodore Matthew Perry and a squadron of the U. Navy demanding that Japan open commerce with the West. The result was a series of "unequal" treaties in which Japan was forced to concede special economic and legal privileges to the Western powers. Beside Japan lay China "weak and humiliated, an example of what could befall a great Asian nation unable to defend itself against Western imperialism. Carried out in the name of restoring rule to the emperor, who then took the reign name "Meiji" meaning "enlightened rule," the Meiji Restoration was in many ways a profound revolution. The Meiji Restoration and Modernization The new leaders studied the political, economic, and social institutions of the Western powers and selectively adopted those suited to their purpose. In a constitution was promulgated which established a parliamentary government but left it accountable to the emperor rather than to the people. Administrative power was centralized in a national bureaucracy which also ruled in the name of the emperor. The classes were declared equal, so that samurai and their lords lost their feudal privileges, while the role of merchants "formerly despised as profit hungry" began to be respected. The enthusiastic adoption of new Western technologies caused an explosion of industrial productivity and diversification. A national military and universal conscription were established. Compulsory public education was introduced both to teach the skills needed for the new nation and to inculcate values of citizenship in all Japanese. Industrialization and Expansion This period was a time of social and economic change within the constitutional monarchy established in As the original architects of the Restoration died, the various branches of the government began competing for power. Japanese industry expanded, both in light export industries like textiles, which were necessary to pay for the raw materials needed from abroad, and also in heavy industries like steel and shipbuilding. Cities grew, as more Japanese moved from farming into jobs in factories and offices. In the countryside larger landlords came to own more and more land, and the number of poor tenants increased. Always dependent on foreign trade, Japan was hard hit by the world depression that began in The farmers who had grown the silk that was exported to the United States found no market for their product once the roaring twenties and the craze for silk stockings collapsed with the stock market crash. In , more than forty years after Commodore Perry pried Japan open to the outside world, Japan finally succeeded in revising the unequal treaties so that it regained its legal parity with the Western powers. In , Japan signed an alliance with Great Britain, which signified a dramatic increase in international status, and in , Japan won a war against Russia, one of the major Western powers. In the process Japan expanded its empire, annexing Korea in Japan was allied with the United States and Britain in World War I, and expected territorial gains at the Versailles peace conference in Instead Japan met with strong opposition from the United States, and again learned the lesson that the West regarded imperialism very differently if it was the imperialism of an Asian rather than a European power. The failure of the Japanese to get a clause on racial equality inserted into the covenant of the League of Nations was an insult that was compounded in when the United States barred all Japanese from immigration. The setbacks and insults from abroad, against a background of economic depression, sowed public frustration with the political leadership at home. The military-industrial machine went into high gear, pulling Japan out of its depression as it continued

to expand Japanese hegemony across the Far East. Japanese troops invaded China in 1894, and French Indochina in 1895, setting up puppet governments to administer areas too vast to be controlled by the Japanese armies. In the context of rapidly worsening relations, Japan decided to make a daring surprise attack on Pearl Harbor in December 1941, where 90 percent of the U.S. Navy's fleet was based. The preemptive strike bought Japan time — it took the United States, many times its superior in industrial strength, a full year to gain the offensive on Japan. When the United States recovered its forces lost in Pearl Harbor, its navy and army were able to conduct an "island-hopping strategy" of cutting off the Japanese commands one by one from their supply routes. By 1945, the U.S. cities devastated by fire bombing, its economy barely functioning and its people on the brink of starvation, the Japanese government still held out hope that with the assistance of the Russians, Swiss, or Swedes they would be able to negotiate an end to the war. Unaware of the secret agreement among Allies at Yalta, Japan was shocked when Russia too entered the war against Japan. Two days earlier, the United States had dropped the first atomic bomb on Hiroshima, a medium-size industrial city. The day after the Russian declaration of war, the second atomic bomb was dropped on Nagasaki, the port city where Japan had first opened itself to Westerners. Japan agreed to unconditional surrender and the emperor himself went on the radio to make the announcement of surrender to the Japanese people. Postwar Japan For the next seven years, Allied powers occupied Japan. To that end, in a new constitution was adopted with two key provisions: Under land reform, tenant farmers were given the land they worked and industrial workers were allowed to form trade unions. Democracy was popularized in the media and schools, and the "moral training" that had fostered extreme nationalism was abolished. Most of the reforms made under the Occupation have been retained by Japan. The United States changed some of the more liberal provisions it had encouraged early in the Occupation as it grew more fearful of Communism in the Cold War. With American support, Japan rebuilt many of its wartime industries to supply U.S. In 1952, the U.S. Occupation of Japan ended and by the Japanese economy had regained its highest prewar production levels. From the sixties through the mid-eighties domestic politics were stable; the Liberal Democratic Party maintained a solid majority in the Diet parliament and emphasized close relations with the United States. Japan also achieved record economic growth — averaging 10 percent a year until the seventies. Its economy grew from one less productive than Italy to the third largest in the world, behind only the United States and the Soviet Union. Growth was especially strong in heavy industry, such as steel, chemicals and machinery, and in advanced technology. Almost totally dependent on imports for food and energy, Japan began to face increasing protectionism abroad and serious pollution problems at home. Although Japan has brought pollution under control, trade frictions continued. As one of the most advanced post industrial societies in the world, the Japanese people enjoyed prosperity and the benefits of a thriving middle-class society. The death of the emperor, who had come to the throne in 1926, meant the end in Japan of the long era that had included the war, the transwar, and the postwar as well. And the close of the Cold War in the West meant the end of the global geopolitical system that had provided Japan international shelter within the American imperium. Two years later the economic "bubble" burst, and Japan went into a lengthy recession. Another two years passed, and the Liberal Democratic Party "fell," much the way the Shogunate had collapsed so many years ago, without a revolution. Six prime ministers held office between 1996 and 2000, an orderly turnover that was nonetheless routinely described as political "chaos. Even more shocking to some was the increasing number of younger urban women who were refusing to marry or choosing not to bear children. The years following will one day be viewed, no doubt, as another historical conjuncture of global import, not simply because the Cold War ended, but because so many other things were happening at the same time. A Guide for Teaching, eds. Embree and Carol Gluck, Armonk: After completing the chart, discuss with another student what is important about each of these events.