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The place of women in the workplace has changed drastically since the 1890s. While women are said to be equal in today's society, this was not the case in previous centuries. At that time, women could not even vote in political elections. Reform movements in the 19th century, led by strong activists such as Elizabeth Cady Stanton, sought to increase opportunities and opportunities for women. Expanded career roles ultimately improved the status and influence of women in society. 1 Domestic work and child rearing women's roles in the Western world during the 19th century were very limited and centered around man and family. A woman was expected to find a man to marry and then have a family. Single women were labeled, old maids. Running a household was a particularly challenging job for modern appliances. Chores such as cooking, cleaning and housekeeping were more physically demanding and time-consuming without the help of vacuum cleaners, washing machines, dishwashers and food processors. Farm women had to keep houses, take care of their children and even tend to gardens and livestock, which left them exhausted. 2 Temporary work Women and girls had few ways to support themselves financially if they were not married or their husband died or ran away. Without education or job skills, some relied on a handful of charities, such as the Chicago Relief and Aid Society, for bare-bones necessities. When this was not enough and no one employed temporary domestic help, some prostitution resorted to support themselves, as there were no other vacancies. Their best hope for a better life was to find a decent man to support them or receive a family inheritance. 3 Home care Many women were members of the working class. They had no inheritance in most cases, and some started working as early as 8 years old. These women's jobs included maid, farm worker, tailor and washing machine. Working-class women not only had to work in their low-paid jobs, but they were also expected to be mothers and housekeepers. Private labor jobs did not include benefits like vacation or health insurance. If a woman became ill or injured at work, she could not work, and her family struggled to make ends meet. 4 Companions of the 19th century's most prestigious female class were fortunate enough to be born into a wealthy family. These women usually had a legacy on, and rich men often courted them. They generally did not work, and while women were usually not allowed to receive a formal education, they were schooled in reading, writing, arithmetic and etiquette. A young woman with education could take a stand as a governor or lady's companion, if she chose to do so. In the early 19th century in America, women had different experiences of life depending on which groups they were part of. A dominant ideology in the early 19th century called Republican Motherhood: Middle- and upper-class white women were expected to educate the young to be good citizens of the new country. The other dominant ideology of gender roles at the time were separate spheres: Women would rule the domestic sphere (home and raise children) while men operated in public spaces (business, trade, government). This ideology, if followed consistently, would have meant that women were not part of the public sphere. However, there were a variety of ways women participated in public life. Biblical injunctions against women who speak publicly discouraged many from that role, but some women became public speakers anyway. The end of the first half of the 19th century was marked by several women's rights: 1848, then again in 1850. The Sentiment Declaration of 1848 clearly describes the limits placed on women in public life before that time. Women of African descent who were enslaved usually had no public life. They were considered property and could be sold and raped with impunity by those who owned them under the law. Few participated in public life, although some came to the public. Many were not even recorded with a name in enslaver's records. Some participated in the public domain as preachers, teachers and writers. Sally Hemings, enslaved by Thomas Jefferson, was almost certainly his wife's half-sister. She was also the mother of children most scholars accept Jefferson's father. Hemings came to the public as part of an attempt by a political foe of Jefferson to create a public scandal. Jefferson and Hemings themselves never publicly acknowledged the connection, and Hemings did not participate in public life other than to have their identity used by others. Sojourner Truth, emancipated by new york law in 1827, was an itinerant preacher. At the end of the first half of the 19th century, she became known as a circuit speaker and even spoke of women's suffrage shortly after the first half of the century. Harriet Tubman took her first journey to free herself and others in 1849. Not only were schools segregated by gender, but also by race. In these schools, some African-American women became teachers. For example, Frances Ellen Watkins Harper was a teacher in the 1840s, and also published a book of poetry in 1845. In free black communities in northern states, African-American women could be teachers, writers and active in their churches. Maria Stewart, part of Boston's free black community, became active as a lecturer in the 1830s, but she gave only two public lectures before retiring from the public role. In Philadelphia, Sarah Mapps Douglass not only taught students but also founded a female literary society for African American women aiming for self-improvement. Native American women had big roles in making decisions for their own since this did not fit the dominant white ideology that was indicative of those who make history, most of these women have been overlooked. Sacagawea is known because she was a guide for a great exploration project. Her language skills were necessary for the expedition to succeed. One area of public life that women assumed was the role of an author. Sometimes (as with the Bronte sisters in England), they would write under male pseudonyms and other times under ambiguous pseudonyms. However, Margaret Fuller not only wrote under her own name, but she also published a book entitled Woman in the Nineteenth Century before she died in 1850. She also hosted famous conversations among women to promote their self-culture. Elizabeth Palmer Peabody ran a bookstore that was a favorite gathering place for the Transcendentalist circle. To meet the goals of Republican Motherhood, some women gained access to higher education so in the beginning, they could be better teachers of their sons, as future public citizens, and their daughters, as future educators of another generation. These women were not only teachers but founders of schools. Catherine Beecher and Mary Lyon are among famous female teachers. In 1850, the first African-American woman graduated from college. Elizabeth Blackwell's graduation in 1849 as the first female physician in the United States shows the change that ended the first half and began the second half of the century, with new opportunities gradually opening up to women. Lucretia Mott, Sarah Grimké, Angelina Grimké, Lydia Maria Child, Mary Livermore, Elizabeth Cady Stanton and others participated in the 19th-century North American Black activist movement. Their experience of being put in second place and sometimes being denied the right to speak publicly or limited to speaking to other women also helped lead this group to work for women's emancipation from separate spheres of ideological role. Betsy Ross may not have made the first American flag, as legend credits her, but she was a professional flagmaker in the late 18th century. Through three marriages, she continued her work as a seamstress and businesswoman. Many other women worked in different jobs, either with men or fathers, or especially on widows, on their own. The sewing machine was introduced in factories in the 1830s. Before that, most sewing was done by hand at home or in small businesses. With the introduction of machines for weaving and sewing fabric, young women, especially in farm families, began to spend a few years before marriage working in the new industrial factories, including Lowell Mills in Massachusetts. Lowell Mills also channeled some young women into literary pursuits and saw what was probably the first women's union in the United States. Sarah Josepha Hale had to go to work to support herself her child after her husband died. In 1828, she became editor of a magazine that later evolved into Godey's Lady's Magazine. It was billed as the first magazine edited by a woman for women... either in the Old World or the New. Ironically, it was Godey's Lady's Magazine that promoted the ideal of women in the domestic sphere and helped establish a middle- and upper-class standard for how women should perform their home lives. The most important role for a woman in the early 19th century was to stay at home and take on all household chores, as well as take care of the husband and children. The industrial revolution created many opportunities, and women began to take up factory jobs at the end of the 19th century. Women contributed to the economy by doing household chores and factory jobs. Households tried independently to provide food for families instead of relying solely on purchases from merchants. Most families had family gardens. It was the women's sole responsibility to take care of the family gardens after men helped dig the grounds. Women tended to plant crops, weed the garden, add fertilizer and harvest the crops. Many families bred livestock including goats, chicken, sheep, pigs and horses. Women fed, watered, milked and took care of the cattle. Women processed wool from sheep to make clothes, sheets, pillows and duvets. They also picked a variety of berries to make wines, jams and jellies as they barter to acquire provisions for the family. Industrialisation accelerated growth in the emerging textile industry in the 19th century. It was easier for women to work in textile factories because they were used to making clothes for their families. These textile industries employed women despite being paid low wages, working in cramped environments and restricting their movements. Most of the women who worked in the textile factories were young and left when they were married to take care of their families. Wage work The type of work that women did depended on the class they belonged to. The underclass and lower working class women were employed as domestic workers and performed tasks such as caring for the children, nurturing cattle and family gardens and washing clothes for the rich. These women also sewed and sold cooked food to create a living. Upper class women were educated and able to work as teachers, inns, clerks and accountants. Fishing was a major economic activity for people living near seas, lakes, rivers and seas. Actual fishing, building boats and manufacturing nets and traps to catch the fish were done by men. Women played an important role in the trade because they helped to process the fish. Women prepared fish by peeling, behaving, and curing it by salting, as well as drying it for conservation. All these the quality and price of the fish taken to the merchants. Merchants. Merchants.

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