

## Dimity Convictions The American Woman In The Nineteenth Century

The rise and fall of a feminist counterculture is traced through the feminist attempts to liberate popular media such as music, cinema, and television. The book also provides portraits of personalities such as Janis Joplin, Joan Baez, and Gloria Steinem as countercultural models. In addition, the decline of feminism after 1980 is explored.

This contextual narrative of the 70-year-long history of the woman suffrage movement in the United States demonstrates how an important mass political and social movement coalesced into a political force despite class, racial, ethnic, religious, and regional barriers. *Votes for Women!* provides an updated consideration of the questions raised by the mass movement to gain equality and access to power in our democracy. It interprets the campaigns for woman suffrage from the 1830s until 1920, analyzes the impact of the 19th amendment, and presents primary documents to allow a glimpse into the minds of those who campaigned for and against woman suffrage. The book's examination of the 70-year woman suffrage campaign movement shows how the movement faced enormous barriers, was perceived as threatening the very core of accepted beliefs, and was a struggle that showcased the efforts of strong protagonists and brilliant organizers who were intellectually innovative and yet were reflective of the great divides of race, ethnicity, religion, economics, and region existing across the nation. Included within the narrative section are biographies of significant personalities in the movement, such as militant Alice Paul and anti-suffragist Ida Tarbell as well as more commonly known leaders Elizabeth Cady Stanton and Susan B. Anthony. • Documents how suffragists managed to create large, politically sophisticated organizations that conducted massive campaigns without the benefit of modern technology, eventually triumphing over deeply held social conventions, religious beliefs, and strong anti-suffrage opposition • Includes primary documents that enable readers to hear the voices of the men and women fighting for and against woman suffrage • Puts the woman suffrage movement in the context of a wider struggle for universal suffrage and democracy, which was fought from the time of the American Revolution through the 20th century • Provides a readable analysis of the suffrage movement that extends far beyond the traditional focus on a handful of familiar figures, widening the scope to include the Western campaigns; addressing internal conflict over race, class, ethnic, and religious differences; and presents a more balanced interpretation of the militant suffragists • Supplies a chronology of major events, bibliography, and listing of online resources that add to understanding of the long battle and guide further exploration of the subject

More than a generation after the rise of women's history alongside the feminist movement, it is still difficult, observes Catherine Brekus, to locate women in histories of American religion. Mary Dyer, a Quaker who was hanged for heresy; Lizzie Robinson, a former slave and laundress who sold Bibles door to door; Sally Priesand, a Reform rabbi; Estela Ruiz, who saw a vision of the Virgin Mary--how do these women's stories change our understanding of American religious history and American women's history? In this provocative collection of twelve essays, contributors explore how considering the religious history of American women can transform our dominant historical narratives. Covering a variety of topics--including Mormonism, the women's rights movement, Judaism, witchcraft trials, the civil rights movement, Catholicism, everyday religious life, Puritanism, African American women's activism, and the Enlightenment--the volume enhances our understanding of both religious history and women's history. Taken together, these essays sound the call for a new, more inclusive history. Contributors: Ann Braude, Harvard Divinity School Catherine A. Brekus, University of Chicago Divinity School Anthea D.

Butler, University of Rochester Emily Clark, Tulane University Kathleen Sprows Cummings, University of Notre Dame Amy Koehlinger, Florida State University Janet Moore Lindman, Rowan University Susanna Morrill, Lewis and Clark College Kristy Nabhan-Warren, Augustana College Pamela S. Nadell, American University Elizabeth Reis, University of Oregon Marilyn J. Westerkamp, University of California, Santa Cruz

Many farsighted women writers in nineteenth-century America made thoughtful and sustained use of newspapers and magazines to effect social and political change. "The Only Efficient Instrument": American Women Writers and the Periodical, 1837-1916 examines these pioneering efforts and demonstrates that American women had a vital presence in the political and intellectual communities of their day. Women writers and editors of diverse social backgrounds and ethnicities realized very early that the periodical was a powerful tool for education and social reform—it was the only efficient instrument to make themselves and their ideas better known. This collection of critical essays explores American women's engagement with the periodical press and shows their threefold use of the periodical: for social and political advocacy; for the critique of gender roles and social expectations; and for refashioning the periodical as a more inclusive genre that both articulated and obscured such distinctions as class, race, and gender. Including essays on familiar figures such as Margaret Fuller, Harriet Beecher Stowe, Kate Chopin, and Charlotte Perkins Gilman, "The Only Efficient Instrument" also focuses on writings from lesser-known authors, including Native American Zitkala-Sä, Mexican American María Cristina Mena, African American Frances Ellen Watkins Harper, and the Lowell factory workers. Covering nearly eighty years of publishing history, from the press censure of the outspoken Angelina Grimké in 1837 to the last issue of Gilman's Forerunner in 1916, this fascinating collection breaks new ground in the study of the women's rights movement in America.

Women in the United States did not receive national suffrage until 1920. At that time, 13 of the 15 states that had already granted suffrage were west of the Mississippi River. Women not only received voting rights first in the western United States, but they had meaningful property rights as well. This may seem odd if we consider the Hollywood enhanced images we may have of the wild west where men roamed wild with guns and whisky. So why were women able to achieve such success in equal rights? Why was the first woman governor from Wyoming—now known as the equality state? "Evolution Toward Equality" explores the many factors that led to these phenomena. Certainly the environment had a facilitating effect. Women were often required to do many of the same outdoor tasks that their fathers, husbands, and brothers performed. They worked side by side and expected to be treated equally. Daughters often spent the day working with their fathers and brothers earning their respect and learning self assurance and independence. When they later left home and married, they expected to be treated in the same manner. Follow this interesting revolution as Neal guides us through the stories and history of women's rights in the western United States during the 19th and early 20th Centuries.

Margaret Fuller Anna Katherine Green.

Includes life histories of four women preachers, transcriptions of sermons, and analysis by Lawless of both life stories and sermons. Noting that the variation between the playwrights can be as great as between men and women, and acknowledging that her subjects are limited to a narrow class and race population, Detsi-Diamanti the cultural and historical specificity of women playwrights of the period and the interrelationship between their dramatic efforts and the formation of an American national and literary identity. Her major themes are metaphors of freedom, industrial capitalism, and gender perspective and ideology.

This collection is the first to focus on the transgressive and transformative power of American female humorists. It explores the work of authors and comediennes such as Carolyn Wells, Lucille Clifton, Mary McCarthy, Lynne Tillman, Constance Rourke, Roz Chast, Amy Schumer and Samantha Bee, and the ways in which their humor challenges gendered norms and assumptions through the use of irony, satire, parody, and wit. The chapters draw from the experiences of women from a variety of racial, class, and gender identities and encompass a variety of genres and comedic forms including poetry, fiction, prose, autobiography, graphic memoir, comedic performance, and new media. *Transgressive Humor of American Women Writers* will appeal to a general educated readership as well as to those interested in women's and gender studies, humor studies, urban studies, American literature and cultural studies, and media studies.

Traces the roots of Dickinson's unusual, compressed, ungrammatical, and richly ambiguous style of poetry.

The field of American women's writing is one characterized by innovation: scholars are discovering new authors and works, as well as new ways of historicizing this literature, rethinking contexts, categories and juxtapositions. Now, after three decades of scholarly investigation and innovation, the rich complexity and diversity of American literature written by women can be seen with a new coherence and subtlety. Dedicated to this expanding heterogeneity, *The Cambridge History of American Women's Literature* develops and challenges historical, cultural, theoretical, even polemical methods, all of which will advance the future study of American women writers – from Native Americans to postmodern communities, from individual careers to communities of writers and readers. This volume immerses readers in a new dialogue about the range and depth of women's literature in the United States and allows them to trace the ever-evolving shape of the field.

With this book, Nancy Isenberg illuminates the origins of the women's rights movement. Rather than herald the singular achievements of the 1848 Seneca Falls convention, she examines the confluence of events and ideas--before and after 1848--that, in her view, marked the real birth of feminism. Drawing on a wide range of sources, she demonstrates that women's rights activists of the antebellum era crafted a coherent feminist critique of church, state, and family. In addition, Isenberg shows, they developed a rich theoretical tradition that influenced not only subsequent strains of feminist thought but also ideas about the nature of citizenship and rights more generally. By focusing on rights discourse and political theory, Isenberg moves beyond a narrow focus on suffrage. Democracy was in the process of being redefined in antebellum America by controversies over such volatile topics as fugitive slave laws, temperance, Sabbath laws, capital punishment, prostitution, the Mexican War, married women's property rights, and labor reform--all of which raised significant legal and constitutional questions. These pressing concerns, debated in women's rights conventions and the

popular press, were inseparable from the gendered meaning of nineteenth-century citizenship.

While critical studies of the American political novel date from the 1920s, such considerations of the genre have failed, whether wittingly or unwittingly, to recognize works by women. The exclusion is usually based on a distinction between "social" novels and "political" novels, and the result is an understanding of the "political" as a largely male province. In this thought-provoking collection of essays, the contributors seek not simply to add works by women to the canon of political novels but, rather, to demand a conceptual revolution - one that questions the very precepts on which the canon is based. This redefinition of the political novel takes many factors into account, including gender, race, and class and their relation to our most basic conceptions of literary and aesthetic value.

A History of Religion in America: From the First Settlements through the Civil War provides comprehensive coverage of the history of religion in America from the pre-colonial era through the aftermath of the Civil War. It explores major religious groups in the United States and the following topics: • Native American religion before and after the Columbian encounter • Religion and the Founding Fathers • Was America founded as a Christian nation? • Religion and reform in the 19th century • The first religious outsiders • A nation and its churches divided Chronologically arranged and integrating various religious developments into a coherent historical narrative, this book also contains useful chapter summaries and review questions. Designed for undergraduate religious studies and history students A History of Religion in America provides a substantive and comprehensive introduction to the complexity of religion in American history.

Like Huck's raft, the experience of American childhood has been both adventurous and terrifying. For more than three centuries, adults have agonized over raising children while children have followed their own paths to development and expression. Now, Steven Mintz gives us the first comprehensive history of American childhood encompassing both the child's and the adult's tumultuous early years of life. Underscoring diversity through time and across regions, Mintz traces the transformation of children from the sinful creatures perceived by Puritans to the productive workers of nineteenth-century farms and factories, from the cosseted cherubs of the Victorian era to the confident consumers of our own. He explores their role in revolutionary upheaval, westward expansion, industrial growth, wartime mobilization, and the modern welfare state. Revealing the harsh realities of children's lives through history—the rigors of physical labor, the fear of chronic ailments, the heartbreak of premature death—he also acknowledges the freedom children once possessed to discover their world as well as themselves. Whether at work or play, at home or school, the transition from childhood to adulthood has required generations of Americans to tackle tremendously difficult challenges. Today, adults impose ever-increasing demands on the young for self-discipline, cognitive development, and academic achievement, even as the influence of the mass media and consumer culture has grown. With a nod to the past, Mintz revisits an alternative to the

goal-driven realities of contemporary childhood. An odyssey of psychological self-discovery and growth, this book suggests a vision of childhood that embraces risk and freedom—like the daring adventure on Huck's raft.

Visual texts uniquely demonstrate the contested terms of American identity. In *American Archives* Shawn Michelle Smith offers a bold and disturbing account of how photography and the sciences of biological racialism joined forces in the nineteenth century to offer an idea of what Americans look like--or "should" look like. Her varied sources, which include the middle-class portrait, baby picture, criminal mugshot, and eugenicist record, as well as literary, scientific, and popular texts, enable her to demonstrate how new visual paradigms posed bodily appearance as an index to interior "essence." Ultimately we see how competing preoccupations over gender, class, race, and American identity were played out in the making of a wide range of popular and institutional photographs. Smith demonstrates that as the body was variously mapped and defined as the key to essentialized identities, the image of the white middle-class woman was often held up as the most complete American ideal. She begins by studying gendered images of middle-class domesticity to expose a transformation of feminine architectures of interiority into the "essences" of "blood," "character," and "race." She reads visual documents, as well as literary texts by Nathaniel Hawthorne, Pauline Hopkins, and Theodore Dreiser, as both indices of and forms of resistance to dominant images of gender, class, race, and national identity. Through this analysis Smith shows how the white male gaze that sought to define and constrain white women and people of color was contested and transformed over the course of the nineteenth century. Smith identifies nineteenth-century visual paradigms that continue to shape debates about the terms of American belonging today. *American Archives* contributes significantly to the growing field of American visual cultural studies, and it is unprecedented in explaining how practices of racialized looking and the parameters of "American looks" were established in the first place.

. . . enthusiastic, well-written . . . read it if you want to be inspired by a truly heroic woman. --*New Directions for Women* . . . the fullest account to date of Stewart's life and an excellent basis for understanding Stewart's work. --*History* This is informative and inspiring source material for today's scholars, lay readers, and 'professionals' . . . --*Journal of American History* In gathering and introducing Stewart's works, Richardson provides an opportunity for readers to study the thoughts and words of this influential early black female activist, a forerunner to Frederick Douglass and Sojourner Truth and the first black American to lecture in defense of women's rights, placing her in the context of the swirling abolitionist movement.

"This is a collection of biographies and composite essays of Texas women, contextualized over the course of history to include subjects that reflect the enormous racial, class, and religious diversity of the state. Offering insights into the complex ways that Texas' position on the margins of the United States has shaped a particular kind of gendered experience there, the volume also demonstrates how the larger questions in United States women's history are answered or reconceived in the state. Beginning with Juliana Barr's essay, which asserts that 'women marked the lines of dominion among Spanish and Indian nations in Texas' and explodes the myth of Spanish domination in colonial



Texas, the essays examine the ways that women were able to use their borderland status to stretch the boundaries of their own lives. Eric Walther demonstrates that the constant changing of governments in Texas (Spanish, Mexican, Texan, and U.S.) gave slaves the opportunities to resist their oppression because of the differences in the laws of slavery under Spanish or English or American law. Gabriela Gonzalez examines the activism of Jovita Idar on behalf of civil rights for Mexicans and Mexican Americans on both sides of the border. Renee Laegreid argues that female rodeo contestants employed a "unique regional interplay of masculine and feminine behaviors" to shape their identities as cowgirls"--Site web de l'éditeur.

This book investigates how popular American literature and film transformed the poisonous woman from a misogynist figure used to exclude women and minorities from political power into a feminist hero used to justify the expansion of their public roles. Sara Crosby locates the origins of this metamorphosis in Uncle Tom's Cabin where Harriet Beecher Stowe applied an alternative medical discourse to revise the poisonous Cassy into a doctor. The newly "medicalized" poisoner then served as a focal point for two competing narratives that envisioned the American nation as a multi-racial, egalitarian democracy or as a white and male supremacist ethno-state. Crosby tracks this battle from the heroic healers created by Stowe, Mary Webb, Oscar Micheaux, and Louisa May Alcott to the even more monstrous poisoners or "vampires" imagined by E. D. E. N. Southworth, Oliver Wendell Holmes, Theda Bara, Thomas Dixon, Jr., and D. W. Griffith. This study documents the more than fifty women who found unique opportunities in theatre management in the nineteenth century and demonstrates that many held positions of responsibility and influence.

One of the most influential women's colleges in the country, Wellesley has educated many illustrious women, from Katharine Lee Bates--author of America the Beautiful--to Hillary Rodham Clinton. Since its origins in the late nineteenth century, Wellesley has had an impact on American history and women's history. The college was unique in its commitment to an exclusively female faculty and much of its intellectual fervor can be traced back to them. This book is an engrossing narrative history of that first generation of Wellesley professors. Drawing on unpublished diaries, journals, family letters, and autobiographies, on newspapers and magazines, and on official Wellesley College records, Patricia Palmieri re-creates and reinterprets the lives and careers of many of the fifty-three senior women professors of the college. By exploring the family culture, education, and ideology of the "select few," she accounts for the rise of the first generation of academic women in post-Civil War America. Examining Wellesley's social and intellectual milieu, she radically revises standard accounts of the college as a citadel of enlightened domesticity between 1890 and 1920. She shows instead that its separatist women's community encouraged women students to renounce marriage and enter careers of public service, and she links Wellesley's educational climate to the social reform activism of the Progressive Era. In addition, she argues that these academic women formed a collective fellowship, which included many "Wellesley marriages." Ultimately society condemned Wellesley for its "spinster faculty," and by the 1930s the administration began to hire "happily married men." Nevertheless, the contemporary college owes much to the dedication and achievement of its pioneering women scholars.

"A well written book of interest to both Confederate Civil War buffs and students of women's history in America. Rable has done an excellent job of weaving quotes from the private writings of Southern women into his narrative." -- Civil War News "It is an absorbing work, clearly written and filled with striking material gathered from an .....

A collection of essays that examine how foods express American cultural values.

A convenient handbook of dates, names, terms, and resources as well as a highly readable overview of the pivotal role of women in a century

of profound political and social change. The authors emphasize areas in which scholars have identified important changes (such as suffrage and reform), topics in which researchers are now making great strides (such as racial, ethnic, religious, and regional diversity), and innovative and relatively recent explorations (for example, work on female sexuality).

An annotated bibliography on women who wrote fiction in the US during the period 1790-1870. The first part is an annotated list of sources that discuss women's fiction in the period and women authors born before 1840 who published before 1870. The second part is an alphabetical list of the approximately 325 19th century writers who meet those criteria. There are indexes by pseudonym, editor, and subject. The sources provide information not only about the individual authors but also about the history of criticism and literary politics, especially women's place in the American literary canon.

Horace Bushnell on Women in Nineteenth-Century America scrutinizes Bushnell's vision of a Christian America based on the organic unity of family, church, and nation. His complex views about women ranged from patriarchal and hierarchical to egalitarian and nurturing.

For more than a decade Nina Baym has pioneered in the reexamination of American literature. She has led the way in questioning assumptions about American literary history, in critiquing the standard canon of works we read and teach, and in rediscovering lost texts by American women writers. *Feminism and American Literary History* collects fourteen of her most important essays published since 1980, which, combining feminist perspectives with original archival research, significantly revise standard American literary history. In Part I, "Rewriting Old American Literary History," the focus is on male writers. Essays range from close readings of individual works to ambitious critiques of the main paradigms by which scholars have conventionally linked disparate texts and authors in a narrative of nationalist literary history: the self-in-the-wilderness myth, the romance-novel distinction, the myth of New England origins. Part II, "Writing New American Literary History," studies examples of women's writing from the Revolution through the Civil War. Stressing much overtly public and political writing that has been overlooked even by feminist scholars, noting public and political themes in supposedly domestic works, the essays substantially modify and historicize the paradigm by which premodern American women's writing is currently understood. The contentious and influential essays in Part III, "Two Feminist Polemics," address feminist literary theory and pedagogy, advocating a pluralist practice as the basis for scholarship, criticism, and humane feminism. No one interested in American literature or in women's writing can afford to ignore Baym's revisionist work. Humorous and gracefully written, this book is enjoyable and indispensable.

*Transfiguring America* is the product of more than ten years of research and numerous published articles on Margaret Fuller, arguably America's first feminist theorist and one of the most important woman writers in the nineteenth century. Focusing on Fuller's development of a powerful language that paired cultural critique with mythmaking, Steele shows why her writing had such a vital impact on the woman's rights movement and modern conceptions of gender. This groundbreaking study pays special attention to the ways in which Fuller's feminist consciousness and social theory emerged out of her mourning for herself and others, her dialogue with Emersonian Transcendentalism, and her eclectic reading in occult and mythical sources. *Transfiguring America* is the first book to provide detailed analyses of all of Fuller's major texts, including her mystical Dial essays, correspondence with Emerson, *Summer on the Lakes, 1844* poetry, *Woman in the Nineteenth Century*, and *New York Tribune* essays written both in New York and Europe. Starting from her own profound sense of loss as a marginalized woman, Fuller eventually recognized the ways in which the foundational myths of American society, buttressed by conservative religious ideologies, replicated dysfunctional images of manhood and womanhood. With *Woman in the Nineteenth Century*, after exploring the roots of oppression in her essays and poetry, Fuller advanced the cause of woman's rights by conceptualizing a more fluid and equitable model of

gender founded upon the mythical reconfiguration of human potential. But as her horizons expanded, Fuller demanded not only political equality for women, but also emotional, intellectual, and spiritual freedom for all victims of social oppression. By the end of her career, Steele shows, Fuller had blended personal experience and cultural critique into the imaginative reconstruction of American society. Beginning with a fervent belief in personal reform, she ended her career with the apocalyptic conviction that the dominant myths both of selfhood and national identity must be transfigured. Out of the ashes of personal turmoil and political revolution, she looked for the phoenix of a revitalized society founded upon the ideal of political justice.

Why Does Marriage Today Seem To Be Such a Far Cry From Paradise? Let's face it. Our culture's version of marriage is not as God designed it to be. With a lot more emphasis on individualism and consumerism, today's married couples tend to lose sight of God's original purpose for marriage--a call for his people to take Jesus' message to the heart of everyday life. Marriage Made in Eden provides a radical alternative to today's view of marriage, giving a glimpse into the historical and cultural aspects that have shaped marriage in America. With this insightful analysis you'll learn how marriage has come to be in the state we now find it and about God's model and purpose for a sacred Christian union.

This book is the first to develop a history of the analogy between woman and slave, charting its changing meanings and enduring implications across the social movements of the long nineteenth century. Looking beyond its foundations in the antislavery and women's rights movements, this book examines the influence of the woman-slave analogy in popular culture along with its use across the dress reform, labor, suffrage, free love, racial uplift, and anti-vice movements. At once provocative and commonplace, the woman-slave analogy was used to exceptionally varied ends in the era of chattel slavery and slave emancipation. Yet, as this book reveals, a more diverse assembly of reformers both accepted and embraced a woman-as-slave worldview than has previously been appreciated. One of the most significant yet controversial rhetorical strategies in the history of feminism, the legacy of the woman-slave analogy continues to underpin the debates that shape feminist theory today.

Dr. Ailie Gale was one of many twentieth-century women missionaries in China whose letters to supporters played an important role in American conceptions of a special Sino-American friendship. This book shows how these letters from China reveal as much about the strivings of readers at home as they do about China during the tumultuous period from 1911 to 1949.

"This book will be useful to those who want to know what reading materials are available on particular topics. Selections have been carefully made and the essays painstakingly summarize the contents of books and articles." Reference Books Bulletin

This collection of twenty-four original essays by leading scholars in American women's history highlights the most recent important scholarship on the key debates and future directions of this popular and contemporary field. Covers the breadth of American Women's history, including the colonial family, marriage, health, sexuality, education, immigration, work, consumer culture, and feminism. Surveys and evaluates the best scholarship on every important era and topic. Includes expanded bibliography of titles to guide further research.

The Bible has been written, translated, and interpreted for centuries by men in cultures that were patriarchal. In patriarchy, women are subordinated within the gradations of a hierarchical society. Material on women, therefore has often been misinterpreted or overlooked. In some instances, generic nouns and pronouns in the original languages have been translated into English as masculine words. A careful textual study must be made using all the available tools of biblical scholarship. An accurate understanding of the meaning of words must be sought. Also, readers must try to discern the intentions of the author and try to gain a knowledge of the historical and social background of the



biblical material. The demands of God must be distinguished from the demands of a particular culture. The bible as a whole makes it clear that God's people are to bring justice and wholeness to all human beings. The injunctions that degrade women do not provide principles valid for every age of Christianity but instead reflect cultural situations in which men related to women through dominance. The standard for the Christian community today should be the glimmers of female dignity and leadership that shine through the pages of the Bible.

Maria Stewart is believed by many to have been the first American woman of any race to give public political speeches. In *Word, Like Fire*, Valerie C. Cooper argues that the religious, political, and social threads of Maria Stewart's thought are tightly interwoven, such that focusing narrowly on any one aspect would be to misunderstand her rhetoric. Cooper demonstrates how a certain kind of biblical interpretation can be a Rosetta Stone for understanding various areas of African American life and thought that still resonate today.

Lisa Joy Pruitt offers a new look at women's involvement in the mission movement, with a welcome focus on the often overlooked antebellum era. Most scholars have argued that the emergence of women as a dominant force in American Protestant missions in the late nineteenth-century was an outgrowth of nascent feminist activism in the various denominations. This new contribution suggests that the feminization of the later mission movement actually stemmed in large part from images of the "degraded Oriental woman" that popular evangelical literature had been circulating since the 1790s, and that the increasing focus on and involvement of women was supported by male denominational leaders as an important strategy for reaching the world with the Christian gospel. In the late eighteenth through the early nineteenth-centuries, popular evangelical literature began circulating descriptions of women of the "Orient" designed to illustrate the need of those women for the Christian gospel. Such powerful and widely disseminated images demonstrated to young American women their relatively privileged position in society and, throughout the nineteenth-century, led many to support the cause of missions with their money and sometimes their lives. A belief in the desperate need of "Oriental" women for salvation and social uplift was largely responsible for feminizing the American Protestant foreign mission movement. *"A Looking-Glass for Ladies": American Protestant Women and the Orient in the Nineteenth Century* traces the creation and dissemination of images of women who lived in that part of the world known to nineteenth-century Westerners as the "Orient." It examines the emotional power of those images to create sympathy in American women for their "sisters" in Asia. That sympathy catalyzed many evangelical women and men to argue for vocational roles for women, both married and single, in the mission movement. The book demonstrates the ways in which assumptions about the condition and needs of "Oriental" women shaped American evangelical women's self perceptions, as well as the evangelizing strategies of the missionaries and their sending agencies. First Published in 1992. Routledge is an imprint of Taylor & Francis, an informa company.

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