

Womens Rights And The French Revolution A Biography Of Olympe De Gouges

This book looks at the representation of female characters in French comics from their first appearance in 1905. Organised into three sections, the book looks at the representation of women as main characters created by men, as secondary characters created by men, and as characters created by women. It focuses on female characters, both primary and secondary, in the francophone comic or bande dessinée, as well as the work of female bande dessinée creators more generally. Until now these characters and creators have received relatively little scholarly attention; this new book is set to change this status quo. Using feminist scholarship, especially from well-known film and literary theorists, the book asks what it means to draw women from within a phallogocentric, male-dominated paradigm, as well as how the particular medium of bande dessinée, its form as well as its history, has shaped dominant representations of women. This is the first book to study the representation of women in the French-language drawn strip. There are no other works with this specific focus, either on women in Franco-Belgian comics, or on the drawn representation of women by men. This is a very useful addition to both general discussions of French-language comics, and to discussions of women's comics, which are focused on comics by women only. As it is written in English, and due to the popularity of comic art in Britain and the United States, this book will primarily appeal to an Anglo-American market. However, the cultural and gender studies approach this text employs (theoretical frameworks still not widely seen in non-Anglophone studies of the bande dessinée) will ensure that the text is also of interest to a Franco-Belgian audience. This book will appeal both to an academic and to a more general readership with an interest in popular comic art. It will be useful to academics, researchers and students (undergraduates and postgraduates) in comic art, art history, contemporary art, French studies, gender studies, feminist studies and media studies. Excellent potential for inclusion on reading lists. With a focus on an art-form which also inspires a lot of public (non-academic) enthusiasm, it will also appeal to fans of the bande dessinée (or wider comic art medium) who are interested in the representation of women in comic art, and to comics scholars on a broad scale.

A novel and important argument that the articulation of women's rights was a necessary prerequisite to the development of a coherent and universal theory of human rights. This title was made Open Access by libraries from around the world through Knowledge Unlatched.

In 2003, Fadela Amara founded Ni Putes Ni Soumises (NPNS), a French feminist social movement that arose in the banlieues, or impoverished suburbs of Paris. This book provides a penetrating analysis of the social, political, and economic conditions in France. It explores the how Amara founded NPNS and much more.

Feminism has dramatically influenced the way literary texts are read, taught and evaluated. Feminist literary theory has deliberately transgressed traditional boundaries between literature, philosophy and the social sciences in order to understand how gender has been constructed and represented through language. This lively and thought-provoking Companion presents a range of approaches to the field. Some of the essays demonstrate feminist critical principles at work in analysing texts, while others take a step back to trace the development of a particular feminist literary method. The essays draw on a range of primary material from the medieval period to postmodernism and from several countries, disciplines and genres. Each essay suggests further reading to explore this field further. This is the most accessible guide available both for students of literature new to this developing field, and for students of gender studies and readers interested in the interactions of feminism, literary criticism and literature.

This is a revolutionary reinterpretation of the French past from the early fifteenth century to the establishment of the Third Republic, focused on public challenges and defenses of masculine hierarchy in relations between women and men. Karen Offen surveys heated exchanges around women's 'influence'; their exclusion from 'authority'; the increasing prominence of biomedical thinking and population issues; concerns about education, intellect, and the sexual politics of knowledge; and the politics of women's work. Initially, the majority of commentators were literate and influential men. However, as more and more women attained literacy, they too began to analyze their situation in print and to contest men's claims about who women were and should be, and what they should be restrained from doing, and why. As urban print culture exploded and revolutionary ideas of 'equality' fuelled women's claims for emancipation, this question resonated throughout francophone Europe and, ultimately, across the seas. Women played a major part in the French Revolution of 1789, but have received very little recognition for their contributions. The many claims and protests put forth by women at that time were suppressed, women's clubs were banned, and Olympe de Gouges, a leading contemporary advocate for women's rights, was silenced and has since remained an obscure figure. This book is the first biography of this astonishing woman. After boldly publishing her Declaration of the Rights of Woman and of the Female Citizen in 1791, de Gouges was sent to the guillotine for having had the courage to mount the rostrum on behalf of women. Unlike many who have captured posterity's attention, de Gouges had great sympathy but no indulgence for her sex. Instead of considering her female colleagues as eternal victims, she understood that they were to some extent responsible for their misfortunes, and that if they united and devoted themselves to changing their image, they could become great. De Gouges called for the advent of a new woman, one who would relinquish the nocturnal administering of men. Olympe de Gouges rightly deserves the title of pioneer, prophet, and heroine. This long-overdue biography pays her due homage. It will be of interest to students of the French Revolution, women's studies, and biography.

This volume brings together the major political writings of Mary Wollstonecraft in the order in which they appeared in the revolutionary 1790s. It traces her passionate and indignant response to the excitement of the early days of the French Revolution and then her uneasiness at its later bloody phase. It reveals her developing understanding of women's involvement in the political and social life of the nation and her growing awareness of the relationship between politics and economics and between political institutions and the individual. In personal terms, the works show her struggling with a belief in the perfectibility of human nature through rational education, a doctrine that became weaker under the onslaught of her own miserable experience and the revolutionary massacres. Janet Todd's introduction illuminates the progress of Wollstonecraft's thought, showing that a reading of all three works allows her to emerge as a more substantial political writer than a study of The Rights of Woman alone can reveal.

A magisterial reconstruction and analysis of the heated debates around the 'woman question' during the French Third Republic.

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In 1790 came that "extraordinary outburst of passionate intelligence," Mary Wollstonecraft's reply to Edmund Burke's attack on the principles of the French Revolution entitled a "Vindication of the Rights of Men." In this pamphlet she held up to scorn Burke's defence of monarch and nobility, his merciless sentimentality. "It is one of the most dashing political polemics in the language," Mr. Taylor writes enthusiastically, "and has not had the attention it deserves. . . . For sheer virility and grip of her verbal instruments it is probably the finest of her works. Some of her sentences have the quality of a sword-edge, and they flash with the rapidity of a practised duellist. It was written at a white heat of indignation; yet it is altogether typical of the writer that, in the midst of the work, quite suddenly, she had one of her fits of callousness and morbid temper, and declared she would not go on. With great skill Johnson persuaded her to take it up again; and with equal suddenness her eagerness returned, and the book was finished and published before any one else could answer Burke."

Sent to the guillotine for publishing her "Declaration of the Rights of Woman and of the Female Citizen" in 1791, Olympe de Gouges advocated rights for women that foreshadowed western societal concerns by 150 years. Sophie Mousset's is the first biography of this astonishing, little-known woman visionary.

Black women living in the French empire played a key role in the decolonial movements of the mid-twentieth century. Thinkers and activists, these women lived lives of commitment and risk that landed them in war zones and concentration camps and saw them declared enemies of the state. Annette K. Joseph-Gabriel mines published writings and untapped archives to reveal the anticolonialist endeavors of seven women. Though often overlooked today, Suzanne Césaire, Paulette Nardal, Eugénie Éboué-Tell, Jane Vialle, Andrée Blouin, Aoua Kéita, and Eslanda Robeson took part in a forceful transnational movement. Their activism and thought challenged France's imperial system by shaping forms of citizenship that encouraged multiple cultural and racial identities. Expanding the possibilities of belonging beyond national and even Francophone borders, these women imagined new pan-African and pan-Caribbean identities informed by black feminist intellectual frameworks and practices. The visions they articulated also shifted the idea of citizenship itself, replacing a single form of collective identity and political participation with an expansive plurality of forms of belonging.

The award-winning, #1 internationally bestselling new novel by the author of *The Perfect Nanny*, about a woman in an interracial marriage whose fierce desire for autonomy parallels her adopted country's fight for independence. The world of men is just like the world of botany. In the end, one species dominates another. One day, the orange will win out over the lemon, or vice versa, and the tree will once again produce fruit that people can eat. In her first new novel since *The Perfect Nanny* launched her onto the world stage and won her acclaim for her "devastatingly perceptive character studies" (*The New York Times Book Review*), Leila Slimani draws on her own family's inspiring story for the first volume in a planned trilogy about race, resilience, and women's empowerment. Mathilde, a spirited young Frenchwoman, falls in love with Amine, a handsome Moroccan soldier in the French army during World War II. After the war, the couple settles in Morocco. While Amine tries to cultivate his family farm's rocky terrain, Mathilde feels her vitality sapped by the isolation, the harsh climate, the lack of money, and the mistrust she inspires as a foreigner. Left increasingly alone to raise her two children in a world whose rules she does not understand, and with her daughter taunted at school by rich French girls for her secondhand clothes and unruly hair, Mathilde goes from being reduced to a farmer's wife to defying the country's chauvinism and repressive social codes by offering medical services to the rural population. As tensions mount between the Moroccans and the French colonists, Amine finds himself caught in the crossfire: in solidarity with his Moroccan workers yet also a landowner, despised by the French yet married to a Frenchwoman, and proud of his wife's resolve but ashamed by her refusal to be subjugated. All of them live in the country of others--especially the women, forced to live in the land of men--and with this novel, Leila Slimani issues the first salvo in their emancipation.

Black French Women and the Struggle for Equality, 1848-2016 explores how black women in France itself, the French Caribbean, Gorée, Dakar, Rufisque, and Saint-Louis experienced and reacted to French colonialism and how gendered readings of colonization, decolonization, and social movements cast new light on the history of French colonization and of black France. In addition to delineating the powerful contributions of black French women in the struggle for equality, contributors also look at the experiences of African American women in Paris and in so doing integrate into colonial and postcolonial conversations the strategies black women have engaged in negotiating gender and race relations à la française. Drawing on research by scholars from different disciplinary backgrounds and countries, this collection offers a fresh, multidimensional perspective on race, class, and gender relations in France and its former colonies, exploring how black women have negotiated the boundaries of patriarchy and racism from their emancipation from slavery to the second decade of the twenty-first century.

Women and Power at the French Court, 1483-1563 explores the ways in which a range of women - as consorts, regents, mistresses, factional power players, attendants at court, or as objects of courtly patronage - wielded power in order to advance individual, familial, and factional agendas at the early sixteenth-century French court. Spring-boarding from the burgeoning scholarship of gender, the political, and power in early modern Europe, the collection provides a perspective from the French court, from the reigns of Charles VIII to Henri II, a time when the French court was a renowned center of culture and at which women played important roles. Crossdisciplinary in its perspectives, these essays by historians, art and literary scholars investigate the dynamic operations of gendered power in political acts, recognized status as queens and regents, ritualized behaviors such as gift-giving, educational coteries, and through social networking, literary and artistic patronage, female authorship, and epistolary strategies. Bron: Flaptekst, uitgeversinformatie.

No feminism or feminist philosophy without "A Vindication of the Rights of Woman". Wollstonecraft argues not only that women ought to have the education of a woman should fit her position and role in society, but also that they are human beings and thus deserve the same fundamental rights as men.

Though women enter France's culinary professions at higher rates than ever, men still receive the lion's share of the major awards and Michelin stars. Rachel E. Black looks at the experiences of women in Lyon to examine issues of gender inequality in France's culinary industry. Known for its female-led kitchens, Lyon provides a unique setting for understanding the gender divide, as Lyonnais women have played a major role in maintaining the city's culinary heritage and its status as a center for innovation. Voices from history combine with present-day interviews and participant observation to reveal the strategies women use to navigate male-dominated workplaces or, in many cases, avoid men in kitchens altogether. Black also charts how constraints imposed by French culture minimize the impact of #MeToo and other reform-minded movements. Evocative and original, *Cheffes de Cuisine* celebrates the successes of women inside the professional French kitchen and reveals the obstacles women face in the culinary industry and other male-dominated professions.

Over fifty years ago sociologist T. H. Marshall first opened the modern debate about the evolution of full citizenship in modern nation-states, arguing that it proceeded in three stages: from civil rights, to political rights, and finally to social rights. The shortcomings of this model were clear to feminist scholars. As political theorist Carol Pateman argued, the modern social contract undergirding nation-states was from the start premised on an implicit "sexual contract." According to Pateman, the birth of modern democracy necessarily resulted in the political erasure of women. Since the 1990s feminist historians have realized that Marshall's typology failed to describe adequately developments that affected women in France. An examination of the role of women and gender in welfare-state development suggested that social rights rooted in republican notions of womanhood came early and fast for women in France even while political and economic rights would continue to lag behind. While their considerable access to social citizenship privileges shaped their prospects, the absence of women's formal rights still dominates the conversation. *Practiced Citizenship* offers a significant rereading of that narrative. Through an analysis of how citizenship was lived, practiced, and deployed by women in France in the modern period, *Practiced Citizenship* demonstrates how gender normativity and the resulting constraints placed on women nevertheless created opportunities for a renegotiation of the social and sexual contract.

Print format not distributed to depository libraries.

"On the Admission of Women to the Rights of Citizenship" is a 1789 essay by French philosopher Nicolas de Condorcet. Marie Jean Antoine Nicolas de Caritat, Marquis of Condorcet (1743–1794), more commonly known as Nicolas de Condorcet, was a French mathematician and philosopher who espoused equal rights people of all genders and races, a liberal economy, free public instruction, and the importance of a constitutional government. Said to have been the very embodiment of the ideals of the Age of Enlightenment, Condorcet died in prison as a result of his attempting to escape French Revolutionary authorities. Within this essay, he argues that, according to the Declaration of the Rights of Man and Citizen, rights are universal; and if that is indeed true, then they should apply to all adults—women included. A fascinating example of early feminist literature, "On the Admission of Women to the Rights of Citizenship" will greatly appeal to those with an interest in the history of feminism and its most notable proponents. Read & Co. Great Essays is proudly republishing this classic essay now in a new edition complete with a specially-commissioned new biography of the author.

First, a colonial welfare state emerged by World War II that recognized social rights of citizens to health, education, and labor protection.

In the eighteenth century, French women were active in a wide range of employments—from printmaking to running whole-sale businesses—although social and legal structures frequently limited their capacity to work independently. The contributors to *Women and Work in Eighteenth-Century France* reveal how women at all levels of society negotiated these structures with determination and ingenuity in order to provide for themselves and their families. Recent historiography on women and work in eighteenth-century France has focused on the model of the "family economy," in which women's work existed as part of the communal effort to keep the family afloat, usually in support of the patriarch's occupation. The ten essays in this volume offer case studies that complicate the conventional model: wives of ship captains managed family businesses in their husbands' extended absences; high-end prostitutes managed their own households; female weavers, tailors, and merchants increasingly appeared on eighteenth-century tax rolls and guild membership lists; and female members of the nobility possessed and wielded the same legal power as their male counterparts. Examining female workers within and outside of the context of family, *Women and Work in Eighteenth-Century France* challenges current scholarly assumptions about gender and labor. This stimulating and important collection of essays broadens our understanding of the diversity, vitality, and crucial importance of women's work in the eighteenth-century economy.

In this provocative interdisciplinary essay, Joan B. Landes examines the impact on women of the emergence of a new, bourgeois organization of public life in the eighteenth century. She focuses on France, contrasting the role and representation of women under the Old Regime with their status during and after the Revolution. Basing her work on a wide reading of current historical scholarship, Landes draws on the work of Habermas and his followers, as well as on recent theories of representation, to re-create public-sphere theory from a feminist point of view. Within the extremely personal and patriarchal political culture of Old Regime France, elite women wielded surprising influence and power, both in the court and in salons. Urban women of the artisanal class often worked side by side with men and participated in many public functions. But the Revolution, Landes asserts, relegated women to the home, and created a rigidly gendered, essentially male, bourgeois public sphere. The formal adoption of universal rights actually silenced public women by emphasizing bourgeois conceptions of domestic virtue. In the first part of this book, Landes links the change in women's roles to a shift in systems of cultural representation. Under the absolute monarchy of the Old Regime, political culture was represented by the personalized iconic imagery of the father/king. This imagery gave way in bourgeois thought to a more symbolic system of representation based on speech, writing, and the law. Landes traces this change through the art and writing of the period. Using the works of Rousseau and Montesquieu as examples of the passage to the bourgeois theory of the public sphere, she shows how such concepts as universal reason, law, and nature were rooted in an ideologically sanctioned order of gender difference and separate public and private spheres. In the second part of the book, Landes discusses the discourses on women's rights and on women in society authored by Condorcet, Wollstonecraft, Gouges, Tristan, and Comte within the context of these new definitions of the public sphere. Focusing on the period after the execution of the king, she asks who got to be included as the People when men and women demanded that liberal and republican principles be carried to their logical conclusion. She examines women's roles in the revolutionary process and relates the birth of modern feminism to the silencing of the politically influential women of the Old Regime court and salon and to women's expulsion from public participation during and after the Revolution.

Annotation A sophisticated and groundbreaking book on what women actually did and what actually happened to them during the French Revolution.

Emile is a treatise on the nature of education and on the nature of man written by Jean-Jacques Rousseau, who considered it to be the "best and most important of all my writings". Due to a section of the book entitled "Profession of Faith of the Savoyard Vicar," *Emile* was banned in Paris and Geneva and was publicly burned in 1762, the year of its first publication. During the French Revolution, *Emile* served as the inspiration for what became a new national system of education. The work tackles fundamental political and philosophical questions about the relationship between the individual and society—how, in particular, the individual might retain what Rousseau saw as innate human goodness while remaining part of a corrupting collectivity. Its opening sentence: "Everything is good as it leaves the hands of the

Author of things; everything degenerates in the hands of man." Rousseau seeks to describe a system of education that would enable the natural man he identifies in *The Social Contract* to survive corrupt society. He employs the novelistic device of Emile and his tutor to illustrate how such an ideal citizen might be educated. Emile is scarcely a detailed parenting guide but it does contain some specific advice on raising children.[5] It is regarded by some as the first philosophy of education in Western culture to have a serious claim to completeness.

In the 1960s thousands of poor women of color on the (post)colonial French island of Reunion had their pregnancies forcefully terminated by white doctors; the doctors operated under the pretext of performing benign surgeries, for which they sought government compensation. When the scandal broke in 1970, the doctors claimed to have been encouraged to perform these abortions by French politicians who sought to curtail reproduction on the island, even though abortion was illegal in France. In *The Wombs of Women*—first published in French and appearing here in English for the first time—Françoise Vergès traces the long history of colonial state intervention in black women's wombs during the slave trade and postslavery imperialism as well as in current birth control politics. She examines the women's liberation movement in France in the 1960s and 1970s, showing that by choosing to ignore the history of the racialization of women's wombs, French feminists inevitably ended up defending the rights of white women at the expense of women of color. Ultimately, Vergès demonstrates how the forced abortions on Reunion were manifestations of the legacies of the racialized violence of slavery and colonialism. Sara R. Farris examines the demands for women's rights from an unlikely collection of right-wing nationalist political parties, neoliberals, and some feminist theorists and policy makers. Focusing on contemporary France, Italy, and the Netherlands, Farris labels this exploitation and co-optation of feminist themes by anti-Islam and xenophobic campaigns as "femonationalism." She shows that by characterizing Muslim males as dangerous to western societies and as oppressors of women, and by emphasizing the need to rescue Muslim and migrant women, these groups use gender equality to justify their racist rhetoric and policies. This practice also serves an economic function. Farris analyzes how neoliberal civic integration policies and feminist groups funnel Muslim and non-western migrant women into the segregating domestic and caregiving industries, all the while claiming to promote their emancipation. In *In the Name of Women's Rights* documents the links between racism, feminism, and the ways in which non-western women are instrumentalized for a variety of political and economic purposes.

Women's Rights and the French Revolution A Biography of Olympe De Gouges Routledge

Women's Rights in France describes the changes in politics and policies affecting women that occurred in France between 1965 and 1985. Dorothy McBride Stetson examines the policy changes underlying the new rights of women in France and analyzes the influence of feminists in bringing them about. She establishes a historical perspective for the recent changes and uses a simple organizational scheme to explicate the legal and statutory provisions of the French government concerning women's rights and issues of politics, reproduction, family issues, education, work, and sexuality.

Writing the Revolution challenges the thesis that exclusion defined women's experiences of the French Revolution by exploring the life of a middle-class wife and mother of revolutionary elites, Rosalie Jullien. In France, women did not get the vote until 1945. In this study the author assesses why French women were repeatedly refused the rights of citizenship and examines the political relationships established by French feminists in order to achieve their goal of one woman, one vote.

During the French Revolution, hundreds of domestic and working-class women of Paris were interrogated, examined, accused, denounced, arrested, and imprisoned for their rebellious and often hostile behavior. Here, for the first time in English translation, Dominique Godineau offers an illuminating account of these female revolutionaries. As nurturing and tender as they are belligerent and contentious, these are not singular female heroines but the collective common women who struggled for bare subsistence by working in factories, in shops, on the streets, and on the home front while still finding time to participate in national assemblies, activist gatherings, and public demonstrations in their fight for the recognition of women as citizens within a burgeoning democracy. Relying on exhaustive research in historical archives, police accounts, and demographic resources at specific moments of the Revolutionary period, Godineau describes the private and public lives of these women within their precise political, social, historical, and gender-specific contexts. Her insightful and engaging observations shed new light on the importance of women as instigators, activists, militants, and decisive revolutionary individuals in the crafting and rechartering of their political and social roles as female citizens within the New Republic.

This is the essential guide to the role of women in the political life of France under the Fifth Republic. It is the first English language study to examine this increasingly popular topic.

The classic manifesto of the liberated woman, this book explores every facet of a woman's life.

When feminists argued for political rights in the context of liberal democracy they faced an impossible choice. On the one hand, they insisted that the differences between men and women were irrelevant for citizenship. On the other hand, by the fact that they acted on behalf of women, they introduced the very idea of difference they sought to eliminate. This paradox--the need both to accept and to refuse sexual difference in politics--was the constitutive condition of the long struggle by women to gain the right of citizenship. In this new book, remarkable in both its findings and its methodology, award-winning historian Joan Wallach Scott reads feminist history in terms of this paradox of sexual difference. Focusing on four French feminist activists--Olympe de Gouges, who wrote the Declaration of the Rights of Woman and Citizen during the French Revolution; Jeanne Deroin, a utopian socialist and candidate for legislative office in 1848; Hubertine Auclert, the suffragist of the Third Republic; and Madeleine Pelletier, a psychiatrist in the early twentieth century who argued that women must virilize themselves in order to gain equality--Scott charts the repetitions and variations in feminist history. Again and again, feminists tried to prove they were individuals, according to the standards of individuality of their day. Again and again, they confronted the assumption that individuals were men. But when sexual difference was taken to be a fundamental difference, when only men were regarded as individuals and thus as citizens, how could women also be citizens? The imaginative and courageous answers feminists offered to these questions are the subject of this engaging book.

Women's Rights and Women's Lives In France explores the everyday experiences of women between the liberation, and May 1968. In 1945, French women believed that a new era was beginning for them, in which they had finally won equality (the right to vote in 1944, equal pay and access to education and employment). But the new Republic considered that women's main role was that of motherhood.

Competing visions of women's place had concrete implications for women's lives, influencing work, politics and ideals of femininity. Working from a wide range of sources, including women's magazines, prescriptive literature, political pamphlets, fiction and memoirs, and government reports, Claire Duchon follows the debates concerning women through twenty years, and grounds them in the changing social reality of postwar France.

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