

## **A Vindication Of The Rights Of Men A Vindication Of The Rights Of Woman An Historical And Moral View Of The French Revolution With A Vindication Of The Rights Of Woman Oxford Worlds Classics**

Mary Wollstonecraft was one of the greatest philosophers and writers of the Eighteenth century. During her brief career, she wrote novels, treatises, a travel narrative, a history of the French Revolution, a conduct book, and a children's book. Her most celebrated and widely-read work is *A Vindication of the Rights of Woman*. This Guidebook introduces: Wollstonecraft's life and the background to *A Vindication of the Rights of Woman* The ideas and text of *A Vindication of the Rights of Woman* Wollstonecraft's enduring influence in philosophy and our contemporary intellectual life It is ideal for anyone coming to Wollstonecraft's classic text for the first time and anyone interested in the origins of feminist thought. *A Vindication of the Rights of Woman: with Strictures on Political and Moral Subjects* (1792), written by the 18th-century British proto-feminist Mary Wollstonecraft, is one of the earliest works of feminist philosophy. In it, Wollstonecraft responds to those educational and political theorists of the 18th century who did not believe women should receive a rational education.

William Godwin's memoir of his wife, Mary Wollstonecraft, marks a transition in Godwin's philosophical development from extreme rationalism to the recognition of the moral importance of feeling and sympathy which was to energize his later writings. *Memoirs* also belongs to a tradition of biographical writing that sought to transform the consciousness of readers by using individual history as an agent of historical change. Written during the weeks following Wollstonecraft's early death, *Memoirs* provides an interpretation of the relations between Wollstonecraft's writings and her personal history, a candid account of her various relationships, and a vindication of her egalitarian intimacy with Godwin. This modern, scholarly edition, geared for student use, includes a wide range of primary sources, together with excerpts from Godwin's other writings and from biographical models.

*A Vindication of the Rights of Woman* Random House

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*A Vindication of the Rights of Woman: with Strictures on Political and Moral Subjects* was written by Mary Wollstonecraft in 1792. During an era of revolutions where there was a greater demand for liberties for all mankind, Mary Wollstonecraft was a British Feminist who was articulate on the rights of women. Maintaining that women are human beings and are

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deserving of the same rights of men. Mary Wollstonecraft argued that women should be educated creating one of the first great manifesto of women's rights. "Strengthen the female mind by enlarging it, and there will be an end to blind obedience; but, as blind obedience is ever sought for by power, tyrants and sensualists are in the right when they endeavor to keep women in the dark, because the former only want slaves, and the latter a play-thing. The sensualist, indeed, has been the most dangerous of tyrants, and women have been duped by their lovers, as princes by their ministers, whilst dreaming that they reigned over them."

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In the present state of society, it appears necessary to go back to first principles in search of the most simple truths, and to dispute with some prevailing prejudice every inch of ground. To clear my way, I must be allowed to ask some plain questions, and the answers will probably appear as unequivocal as the axioms on which reasoning is bui

Mary Wollstonecraft, often described as the first major feminist, is remembered principally as the author of A Vindication of the Rights of Woman (1792), and there has been a tendency to view her most famous work in isolation. Yet Wollstonecraft's pronouncements about women grew out of her reflections about men, and her views on the female sex constituted an integral part of a wider moral and political critique of her times which she first fully formulated in A Vindication of the Rights of Men (1790). Written as a reply to Edmund Burke's Reflections on the Revolution in France (1790), this is an important text in its own right as well as a necessary tool for understanding Wollstonecraft's later work. This edition brings the two texts together and also includes Hints, the notes which Wollstonecraft made towards a second, never completed, volume of A Vindication of the Rights of Woman.

This is Wollstonecraft's classic treatise on women's oppression and women's rights which served as a model for many feminist arguments later in the 19th century.

Before the concept of equality between the sexes was even conceived, Wollstonecraft wrote this book, a treatise of proto-feminism that was as powerful and original then as it is now. In it she argues with clarity and originality for the rational education of women and for an increased female contribution to society. It was a cry for justice from a woman with no power other than her pen and it put in motion a drive towards greater equality between men and women, a movement which continues to this day.

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has been a tendency to view her most famous work in isolation. Yet Wollstonecraft's pronouncements about women grew out of her reflections on men, and her views on the female sex constituted an integral part of a wider moral and political critique of her times that she first fully formulated in *A Vindication of the Rights of Men* (1790). This fully annotated edition brings these two works together.

*A Vindication of the Rights of Woman* written by the 18th-century British proto-feminist Mary Wollstonecraft, is one of the earliest works of feminist philosophy. In it, Wollstonecraft responds to those educational and political theorists of the 18th century who did not believe women should have an education. She argues that women ought to have an education commensurate with their position in society, claiming that women are essential to the nation because they educate its children and because they could be "companions" to their husbands, rather than mere wives. Instead of viewing women as ornaments to society or property to be traded in marriage, Wollstonecraft maintains that they are human beings deserving of the same fundamental rights as men. Wollstonecraft was prompted to write the *Rights of Woman* after reading Charles Maurice de Talleyrand-Périgord's 1791 report to the French National Assembly, which stated that women should only receive a domestic education; she used her commentary on this specific event to launch a broad attack against sexual double standards and to indict men for encouraging women to indulge in excessive emotion. Wollstonecraft wrote the *Rights of Woman* hurriedly to respond directly to ongoing events; she intended to write a more thoughtful second volume but died before completing it. While Wollstonecraft does call for equality between the sexes in particular areas of life, such as morality, she does not explicitly state that men and women are equal. Her ambiguous statements regarding the equality of the sexes have since made it difficult to classify Wollstonecraft as a modern feminist, particularly since the word and the concept were unavailable to her. Although it is commonly assumed now that the *Rights of Woman* was unfavourably received, this is a modern misconception based on the belief that Wollstonecraft was as reviled during her lifetime as she became after the publication of William Godwin's *Memoirs of the Author of A Vindication of the Rights of Woman* (1798). The *Rights of Woman* was actually well received when it was first published in 1792. One biographer has called it "perhaps the most original book of [Wollstonecraft's] century".

From Longman's Cultural Editions series, *Wollstonecraft*, edited by Anne K. Mellor and Noelle Chao, for the first time pairs Wollstonecraft's feminist tract, the first in English letters, *A Vindication of the Rights of Woman*, with her unfinished novel, *The Wrongs of Woman, or Maria*. By putting tract and novel together, this text presents a far richer and more complex discussion of Wollstonecraft's political and literary opinions. A wealth of cultural contexts bearing on the "wrongs" of woman (their social and political oppression) in the 18th century and on the development of the Gothic and realist novel further clarify these two texts. Handsomely produced and affordably priced, the Longman Cultural Editions

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series presents classic works in provocative and illuminating contexts-cultural, critical, and literary. Each Cultural Edition consists of the complete text of an important literary work, reliably edited, headed by an inviting introduction, and supplemented by helpful annotations; a table of dates to track its composition, publication, and public reception in relation to biographical, cultural and historical events; and a guide for further inquiry and study.

Why is this version of A Vindication of the Rights of Woman: with Strictures on Political and Moral Subjects special?

Contains: The original book A biography of the author A detailed historical review of feminism A Vindication of the Rights of Woman: with Strictures on Political and Moral Subjects (1792), written by British proto-feminist Mary Wollstonecraft, is one of the earliest works of feminist philosophy. Wollstonecraft refers to those 18th-century social and political thinkers who did not believe women should provide fair schooling. She argues that women should have education commensurate with their position in society, claiming that women are essential to the nation because they educate their children and could be "companions" to their husbands rather than mere wives. Instead of viewing women as ornaments of culture or goods to be sold in marriage, Wollstonecraft insists that they demand the same human rights as men.

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.

One of the earliest works of protofeminist thought, this startling prescient 1792 book is the first published argument advocating for the societal elevation of women as the intellectual and emotional equals of men. Written against the background of the French Revolution--the debate over which caused an uproar in both England and France--and the 1791 statement by French diplomat Charles Maurice de Talleyrand-Périgord to the French National Assembly that women should be educated only in domestic matters, this is a furious reprimand of the prevailing attitudes of late-18th-century Europe that women should be docile, virtuous, and untroubled by any matters beyond the home. Well received in its day and still an important resource for anyone wishing to understand the history of feminism, this extended essay demolishes the sexual double standard of the day, offers a rational defense for the education of girls, and demands

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merely that women be treated as people. British writer and educator MARY WOLLSTONECRAFT (1759-1797), the mother of Frankenstein author Mary Wollstonecraft Shelley, espoused her then-radical feminist and liberal philosophies in other such works as *Thoughts on the Education of Daughters* (1787) and *History and Moral View of the Origins and Progress of the French Revolution* (1793).

Terwijl de Franse Revolutie nog volop in beweging was, schreef de oermoeder van het feminisme, Mary Wollstonecraft, in 1792 haar Pleidooi voor de rechten van de vrouw. Daarin trok zij ten strijde tegen de achterstelling die vrouwen al sinds mensengeenis moesten ondergaan en tegen de vooroordelen die vooraanstaande denkers uit die tijd over vrouwen koesterden. Vrouwen moesten wat haar betreft in alle opzichten dezelfde kansen krijgen als mannen. Ze moesten beroepen kunnen uitoefenen en bijvoorbeeld medicus of vroedvrouw kunnen worden. En vrouwen hoorden vertegenwoordigd te zijn in de politiek, zodat ze zich de wet niet langer hoefden te laten voorschrijven door mannelijke politici.

The 18th century was a wealth of knowledge, exploration and rapidly growing technology and expanding record-keeping made possible by advances in the printing press. In its determination to preserve the century of revolution, Gale initiated a revolution of its own: digitization of epic proportions to preserve these invaluable works in the largest archive of its kind. Now for the first time these high-quality digital copies of original 18th century manuscripts are available in print, making them highly accessible to libraries, undergraduate students, and independent scholars. Delve into what it was like to live during the eighteenth century by reading the first-hand accounts of everyday people, including city dwellers and farmers, businessmen and bankers, artisans and merchants, artists and their patrons, politicians and their constituents. Original texts make the American, French, and Industrial revolutions vividly contemporary. ++++ The below data was compiled from various identification fields in the bibliographic record of this title. This data is provided as an additional tool in helping to insure edition identification: ++++ British Library T007170 At foot of p.256, 'End of the first volume'. - No more published. Dublin: printed by J. Stockdale, for James Moore, 1793. xvi,256p; 8°

Revolutionary in all senses of the word, this classic treatise on republicanism, individual merit, and inherent human worth was published in England to great acclaim in 1790, a response to Edmund Burke's *Reflections on the Revolution in France*, which denounced the upheaval on the Continent and voiced support for the aristocracy. Formulated as a letter written to him, this pamphlet--the blog posting of its day--is a passionate and beautifully witty rebuke of crumbling and ineffectual tradition and a stirring call to replace hidebound monarchy with a society in which all citizens--men and women, moneyed and working class--are granted equal opportunity to access wealth both material and spiritual. Originally published anonymously--and selling out its first edition in weeks--a second edition revealed its author as female... which led to its inevitable dismissal as the "irrational," "emotional" work of a "mere" woman. Today, however, we recognize this as a foundational work of feminist theory--one both remarkably intellectual and highly entertaining. British writer and educator MARY WOLLSTONECRAFT

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The essays included here show that Wollstonecraft's legacy is still with us today as the balancing act between a society where sexual distinction translates into gender prejudice and a utopian order where sexual difference ceases to be a structuring element of social, economic and political bias.

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