

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

Nearly two hundred years ago, Mary Wollstonecraft wrote what is considered to be the first major work of feminist political theory: *A Vindication of the Rights of Women*. Much has been written about this work, and about Wollstonecraft as the intellectual pioneer of feminism, but the actual substance and coherence of her political thought have been virtually ignored. Virginia Sapiro here provides the first full-length treatment of Wollstonecraft's political theory. Drawing on all of Wollstonecraft's works and treating them thematically rather than sequentially, Sapiro shows that Wollstonecraft's ideas about women's rights, feminism, and gender are elements of a broad and fully developed philosophy, one with significant implications for contemporary democratic and liberal theory. The issues raised speak to many current debates in theory, including those surrounding interpretation of the history of feminism, the relationship between liberalism and republicanism in the development of political philosophy, and the debate over the canon. For political scientists, most of whom know little about Wollstonecraft's thought, Sapiro's book is an excellent, nuanced introduction which will cause a reconsideration of her work and her significance both for her time and for today's concerns. For feminist scholars, Sapiro's book offers a rounded and unconventional analysis of Wollstonecraft's thought. Written with considerable charm and verve, this book will be the starting point for understanding this important writer for years to come.

Mary Wollstonecraft's 1792 *Vindication of the Rights of Women* is an incendiary attack on the place of women in 18th-century society. Often considered to be the earliest widely-circulated work of feminism, the book is a powerful example of what can be achieved by creative thinkers – people who refuse to be bound by the standard ways of thinking, or to see things through the same lenses that everyone else uses. In the case of the *Vindication*, Wollstonecraft's independent thinking went directly against the standard assumptions of the age regarding women. During the seventeenth century and earlier, it was an entirely standard point of view to consider women as, largely speaking, uneducable. They were widely considered to be men's inferiors, incapable of rational thought. They not only did not need a rational education – it was assumed that they could not benefit from one.

Wollstonecraft, in contrast, argued that women's apparent triviality was a direct consequence of society failing to educate them. If they were not men's equals, it was the fault of a society that refused to treat them as such. So radical was her message that it would take until the 20th century for her views to become truly accepted.

A collected volume which addresses all aspects of Wollstonecraft's momentous and tragically brief career.

A Vindication of the Rights of Woman Jazzybee Verlag

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.

Reproduction of the original: *Memoirs of Emma Courtney* by Mary Hays

An unprecedented collection of feminist voices from four millennia of global history Throughout written history and across the world, women have protested the restrictions of gender and the limitations placed on women's bodies and women's lives.

People—of any and no gender—have protested and theorized, penned manifestos and written poetry and songs, testified and lobbied, gone on strike and fomented revolution, quietly demanded that there is an "I" and loudly proclaimed that there is a "we."

The *Book of Feminism* chronicles this history of defiance and tracks it around the world as it develops into a multivocal and unabashed force. Global in scope, *The Book of Feminism* shows the breadth of feminist protest and of feminist thinking, moving through the female poets of China's Tang Dynasty and accounts of indigenous women in the Caribbean resisting Columbus's expedition, British suffragists militating for the vote and the revolutionary petroleuses of the 1848 Paris Commune, the first century Trung sisters who fought for the independence of Nam Viet to women in 1980s Botswana fighting for equal protection under the law, from the erotica of the 6th century and the 19th century to radical queer politics in the 20th and 21st. *The Book of Feminism* is a weapon, a force, a lyrical cry, and an ongoing threat to misogyny everywhere.

Artificial Life After Frankenstein brings the insights born of Mary Shelley's legacy to bear upon the ethics and politics of making artificial life and intelligence in the twenty-first century. What are the obligations of humanity to the artificial creatures we make? And what are the corresponding rights of those creatures, whether they are learning machines or genetically modified organisms? In seeking ways to respond to these questions, so vital for our age of genetic engineering and artificial intelligence, we would do well to turn to the capacious mind and imaginative genius of Mary Wollstonecraft Shelley (1797-1851). Shelley's novels *Frankenstein; or, The Modern Prometheus* (1818) and *The Last Man* (1826) precipitated a modern political strain of science fiction concerned with the ethical dilemmas that arise when we make artificial life—and make life artificial—through science, technology, and other forms of cultural change. In *Artificial Life After Frankenstein*, Eileen Hunt Botting puts Shelley and several classics of modern political science fiction into dialogue with contemporary political science and philosophy, in order to challenge some of the apocalyptic fears at the fore of twenty-first-century political thought on AI and genetic engineering. Focusing on the prevailing myths that artificial forms of life will end the world, destroy nature, and extinguish love, Botting shows how Shelley modeled ways to break down and transform the meanings of apocalypse, nature, and love in the face of widespread and deep-seated fear about the power of technology and artifice to undermine the possibility of humanity, community, and life itself. Through their explorations of these themes, Mary Shelley and authors of modern political science fiction from H. G. Wells to Nnedi Okorafor have paved the way for a techno-political philosophy of living with the artifice of humanity in all of its complexity. In *Artificial Life After Frankenstein*, Botting brings the insights born of Shelley's legacy to bear upon the ethics and politics of making artificial life and intelligence in the twenty-first century.

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 (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).

In *Belabored*, Lyz Lenz will "make you cry in one paragraph and snort-laugh in the next" (Chloe Angyal, contributing editor at *MarieClaire.com*). Written with a blend of wit, snark, and raw intimacy, *Belabored* is an impassioned and irreverent defense of the autonomy, rights, and dignity of pregnant people. Lenz shows how religious, historical, and cultural myths about pregnancy have warped the way we treat pregnant people: when our representatives enact laws criminalizing abortion and miscarriage, when doctors prioritize the health of the fetus over the life of the pregnant patient in front of them, when baristas refuse to serve visibly pregnant women caffeine. She also reflects on her own experiences of carrying her two children and seeing how the sacrifices demanded during pregnancy carry over seamlessly into the cult of motherhood, where women are expected to play the narrowly defined roles of "wife" and "mother" rather than be themselves. *Belabored* is an urgent call for us to trust women and let them choose what happens to their own bodies, from a writer who "is on a roll" (*Bitch Magazine*).

Part of the Gibbs Smith Women's Voices series: A collection of literary voices written by, and for, extraordinary women—to encourage, challenge, and inspire. By the matriarch of feminism, Mary Wollstonecraft, *A Vindication of the Rights of Women* tackles women's-rights-as-human-rights decades before the women's suffrage movement began. In what is widely considered the very first feminist manifesto, Wollstonecraft argues on behalf of women's natural intellect and character—considered radical at the time, her writing has paved the way of progress for generations to come. Continue your journey in the Women's Voices series with *Jane Eyre*, by Charlotte Bronte and *Hope Is the Thing with Feathers*, the complete poems of Emily Dickinson.

A compelling portrait of Mary Wollstonecraft that shows the intimate connections between her life and work *Mary Wollstonecraft's A Vindication of the Rights of Woman*, first published in 1792, is a work of enduring relevance in women's rights advocacy. However, as *Sylvana Tomaselli* shows, a full understanding of Wollstonecraft's thought is possible only through a more comprehensive appreciation of Wollstonecraft herself, as a philosopher and moralist who deftly tackled major social and political issues and the arguments of such figures as Edmund Burke, Jean-Jacques Rousseau, and Adam Smith. Reading Wollstonecraft through the lens of the politics and culture of her own time, this book restores her to her rightful place as a major eighteenth-century thinker, reminding us why her work still resonates today. The book's format echoes one that Wollstonecraft favored in *Thoughts on the Education of Daughters*: short essays paired with concise headings. Under titles such as "Painting," "Music," "Memory," "Property and Appearance," and "Rank and Luxury," Tomaselli explores not only what Wollstonecraft enjoyed and valued, but also her views on society, knowledge and the mind, human nature, and the problem of evil—and how a society based on mutual respect could fight it. The resulting picture of Wollstonecraft reveals her as a particularly engaging author and an eloquent participant in enduring social and political concerns. Drawing us into Wollstonecraft's approach to the human condition and the debates of her day, Wollstonecraft ultimately invites us to consider timeless issues with her, so that we can become better attuned to the world as she saw it then, and as we might wish to see it now.

'It was with awe That I beheld Fresh leaves, green leaves, Bright in the sun' When the Japanese haiku master Basho composed *The Narrow Road to the Deep North*, he was an ardent student of Zen Buddhism, setting off on a series of travels designed to strip away the trappings of the material world and bring spiritual enlightenment. He writes of the seasons changing, the smell of the rain, the brightness of the moon and the beauty of the waterfall, through which he sensed the mysteries of the universe. These writings not only chronicle Basho's travels, but they also capture his vision of eternity in the transient world around him. Translated with an Introduction by Nobuyuki Yuasa

Mary Wollstonecraft was born on 27th April 1759 in Spitalfields, London. Although her family had a comfortable income much was squandered by her father leading the family to become financially diminished. Wollstonecraft struck out on her own in 1778 and accepted a job as a lady's companion. Frustrated by the limited career options open to respectable yet poor women, she nonetheless decided to embark upon a career as an author. At the time, few women could support themselves by writing. She learned French and German and translated texts. She also wrote reviews, primarily of novels, for Johnson's periodical, the *Analytical Review*. Wollstonecraft also pursued a relationship with the artist Henry Fuseli. Boldly she proposed a platonic living arrangement with Fuseli and his wife. Fuseli's wife was shocked and the relationship was severed. In December 1792 she left for France to view first hand the revolutionary events that she had just celebrated in her recent '*Vindication of the Rights of Men*' (1790) and that had brought her immediate fame. France declared war on Britain in February 1793 and Wollstonecraft tried to leave for Switzerland but was denied permission. Despite her sympathy for the revolution, life for Wollstonecraft was very uncomfortable. Having just written the '*Rights of Woman*', Wollstonecraft determined to put her ideas to the test. She alighted on and fell passionately in love with Gilbert Imlay, an American diplomat and adventurer. By now she was disillusioned by the Revolution's path. She thought the republic behaved slavishly to those in power while the government was 'venal' and 'brutal'. To protect Wollstonecraft from the prospect of arrest, Imlay made a false statement to the U.S. embassy in Paris that he had married her, automatically making her an American citizen. Wollstonecraft, now pregnant by Imlay, gave birth to her first child, Fanny, on 14th May 1794. She was overjoyed. The winter of 1794-95 was the coldest winter in over a century. Wollstonecraft and Fanny were reduced to desperate circumstances. Wollstonecraft now had to risk leaving France and did so on 7th April 1795. She sought Imlay out but he was impassive to her pleas. In May 1795 she attempted to commit suicide, but it is thought Imlay saved her life. But it was now certain that her relationship with Imlay was over. She attempted suicide for a second time but a passing stranger witnessed her jump into the Thames and rescued her. Gradually, Wollstonecraft returned to literary life, and to a relationship with William Godwin. Once Wollstonecraft became pregnant by him, they decided to marry so that the child would be legitimate. On 30th August 1797, Wollstonecraft gave birth to her second daughter, Mary. During the delivery the placenta broke apart and became infected. After several days of agony, Mary Wollstonecraft died of septicemia on 10th September 1797.

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.

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.

The Double, Dostoevsky's second published work of fiction, which foreshadows in its themes many of his mature novels, is the surreal and hallucinatory tale of an unfortunate anti-hero, at once chilling in its depiction of the dark sides of human nature and exuberantly comical. *Alma Classics* is committed to making available a wide range of literature from around the globe. Most of the titles are enriched by an extensive critical apparatus, notes and extra reading material, as well as a selection of photographs. The texts are based on the most authoritative

edition and edited using a fresh, accessible editorial approach. With an emphasis on production, editorial and typographical values, Alma Classics aspires to revitalize the whole experience of reading classics.

Mary Wollstonecraft's visionary treatise, originally published in 1792, was the first book to present women's rights as an issue of universal human rights. Ideal for coursework and classroom study, this comprehensive edition of Wollstonecraft's heartfelt feminist argument includes illuminating essays by leading scholars that highlight the author's significant contributions to modern political philosophy, making a powerful case for her as one of the most substantive political thinkers of the Enlightenment era. No other scholarly work to date has examined as closely both the ideological moorings and the enduring legacy of Wollstonecraft's groundbreaking and courageous discourse.

A manifesto for women's rights stresses the need for the education of women, defines the female character, and applies the egalitarian principles of the era to women.

Writing in an age when the call for the rights of man had brought revolution to America and France, Mary Wollstonecraft produced her own declaration of female independence in 1792. Passionate and forthright, *A Vindication of the Rights of Woman* attacked the prevailing view of docile, decorative femininity, and instead laid out the principles of emancipation: an equal education for girls and boys, an end to prejudice, and for women to become defined by their profession, not their partner. Mary Wollstonecraft's work was received with a mixture of admiration and outrage - Walpole called her 'a hyena in petticoats' - yet it established her as the mother of modern feminism.

Arguably the most original book of the eighteenth century, *A Vindication of the Rights of Woman* is a pioneering feminist work.

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.

This book is available as open access through the Bloomsbury Open Access programme and is available on www.bloomsburycollections.com. The challenges presented by feminism to traditional understandings of representation, normative values, power relations and the political are not simply the product of late-20th century thinking. *Feminist Moments*, in examining some of the pivotal texts in the history of feminist thought, demonstrates that these challenges emerge from a long and varied history of feminist writing. The volume brings together texts from literary and analytical works written by women and men, and from inside and outside the Western tradition, including Mary Wortley Montagu, Anna Wheeler and William Thompson, Nazira Zeineddine, Betty Friedan, Andrea Dworkin and Luisa Valenzuela. The volume is unique in offering close readings of key passages from the selected texts, making it ideal for classroom use; its original essays, all authored by specialists, will also be of interest to more advanced scholars. In juxtaposing and analysing a wide range of texts which despite their significance are rarely discussed together, *Feminist Moments* provides a fascinating historical narrative of feminist thought which will be highly valuable to students and scholars of the history of political thought, political philosophy and gender and literary studies.

The essays in this collection represent the explosion of scholarly interest since the 1960s in the pioneering feminist, philosopher, novelist, and political theorist, Mary Wollstonecraft. This interdisciplinary selection, which is organized by theme and genre, demonstrates Wollstonecraft's importance in contemporary social, political and sexual theory and in Romantic studies. The book examines the reception of Wollstonecraft's *Vindication of the Rights of Woman* but it also deals with the full range of her work from travel writing, education, religion and conduct literature to her novels, letters and literary reviews. As well as reproducing the most important modern Wollstonecraft scholarship the collection tracks the development of the author's reputation from the nineteenth century. The essays reprinted here (from early appreciations by George Eliot, Emma Goldman and Virginia Woolf to the work of twenty-first century scholars) include many of the most influential accounts of Wollstonecraft's remarkable contribution to the development of modern political and social thought. The book is essential reading for students of Wollstonecraft and late eighteenth-century women's writing, history, and politics.

Mary Wollstonecraft's *A Vindication of the Rights of Woman* (1792) is the founding text of modern feminism. In this sourcebook, Adriana Craciun provides the ideal starting point for students new to Wollstonecraft's revolutionary work, providing carefully focused introductory materials combined with reprinted and newly annotated source documents. Key materials in this sourcebook include: *letters by Wollstonecraft and important contemporary documents *nineteenth-century responses to the text *twentieth-century critical readings *annotated key passages, cross-referenced to critical texts *suggestions for further reading. This is the essential guide to a key literary and political text.

Brings together the complaints, opinions, and experiences of prostitutes throughout the world in an effort to speak out for the rights of prostitutes.

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.

Mary Wollstonecraft's *A Vindication of the Rights of Woman* (1792), a continuation of her earlier *Vindication of the Rights of Men* (1790), was the first feminist treatise to emerge within a broader context of liberationist human rights theory. *Rights of Woman* remains, however, relevant and instructive. 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. Engaging Wollstonecraft's famous argument from a variety of critical perspectives, a range of contemporary scholars offer new trajectories in this volume for the study of Wollstonecraft's historic work and its relevance to our time.

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."

100 Best Non Fiction Books has its origins in the recent 2 year-long Observer serial which every week featured a work of non fiction). It is also a companion volume to McCrum's very successful 100 Best Novels published by Galileo in 2015. The list of books starts in 1611 with the King James Bible and ends in 2014 with Elizabeth Kolbert's *The Sixth Extinction*.

And in between, on this extraordinary voyage through the written treasures of our culture we meet Pepys' Diaries, Charles Darwin's *The Origin of Species*, Stephen Hawking's *A Brief History of Time* and a whole host of additional works. *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.

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