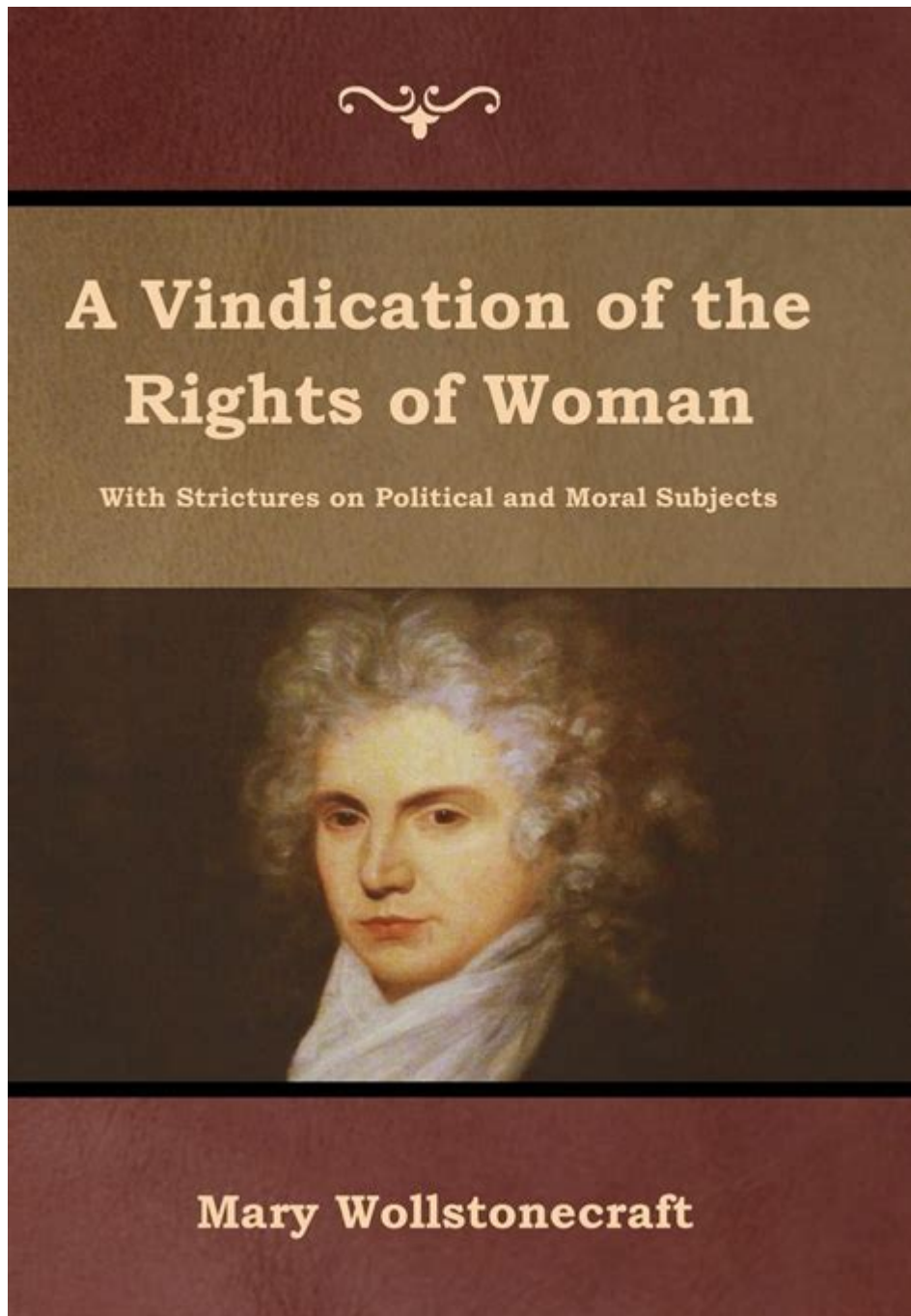


# [A Vindication Of The Rights Of Woman](#)



## **A Vindication of the Rights of Woman: A Timeless Plea for Equality**

Introduction:

Mary Wollstonecraft's *A Vindication of the Rights of Woman*, published in 1792, remains a startlingly relevant text today. More than just a historical artifact, it's a powerful manifesto that challenges

societal norms and advocates for the full emancipation of women. This post delves into the core arguments of Wollstonecraft's seminal work, exploring its enduring legacy and its continued impact on feminist thought and activism. We'll unpack its key themes, analyze its rhetorical strategies, and consider its significance in the ongoing fight for gender equality. Prepare to be challenged, inspired, and perhaps, a little surprised by the prescience of this revolutionary text.

## **H2: The Societal Constraints Faced by Women in Wollstonecraft's Time**

Wollstonecraft's work was a direct response to the prevailing societal attitudes of her era. Women were largely confined to the domestic sphere, their education and opportunities severely limited. They were expected to be docile, obedient, and primarily concerned with pleasing men. Wollstonecraft argues that this limited view of womanhood not only stifled individual potential but also harmed society as a whole. She powerfully illustrates how the superficial education and frivolous pursuits encouraged in women created a generation ill-equipped for meaningful contribution. This lack of intellectual stimulation, she argued, led to vanity, emotional instability, and a dependence on male approval.

### **#### H3: The Education of Women: A Foundation for Equality**

Central to Wollstonecraft's argument is the need for radical reform in the education of women. She criticizes the superficial education that emphasized accomplishments like embroidery and music over intellectual development. Instead, she advocates for a robust education that emphasizes reason, critical thinking, and moral development. This, she believed, was essential for women to become independent, rational beings capable of contributing to society on an equal footing with men. This wasn't merely about intellectual pursuits; it was about empowering women to make informed choices about their lives and to participate fully in public life.

### **#### H3: Challenging the Cult of Sentimentality**

Wollstonecraft directly challenges the romanticized and often artificial portrayal of women as overly emotional and sentimental creatures. She argues that this portrayal was a deliberate construct designed to maintain female subordination. She advocates for a more rational and virtuous approach to life, arguing that both men and women should strive for self-improvement and moral development through reason and education. Her challenge to the "cult of sentimentality" remains a potent critique of gender stereotypes that persist even today.

## **H2: Wollstonecraft's Vision of Female Virtue and Reason**

Wollstonecraft's concept of female virtue is drastically different from the prevailing norms. She argues that true virtue stems not from passive obedience but from the development of one's intellectual and moral capacities. This requires a fundamental shift away from societal expectations that prioritize beauty and charm over intelligence and moral strength. Her emphasis on reason as the foundation of virtue is revolutionary for its time and a crucial cornerstone of her argument for

gender equality. She argues that women, equipped with reason, can become active and responsible citizens, capable of making significant contributions to society.

### ### H3: The Political Participation of Women

Wollstonecraft's vision extends beyond personal fulfillment to the political realm. She argues that women should have a voice in the political process and be granted equal rights and opportunities. While not explicitly advocating for suffrage in the same way later feminists would, her call for equal education and the development of rational thought lays the groundwork for women's political participation. She understood that true equality necessitates active participation in all aspects of society.

## H2: The Enduring Legacy of A Vindication of the Rights of Woman

A Vindication of the Rights of Woman continues to resonate with readers today because it addresses fundamental issues of gender inequality that remain relevant. Its clear, concise prose and powerful arguments have had a profound and lasting impact on feminist thought and activism. The book's enduring influence can be seen in the ongoing struggle for gender equality across the globe - in movements advocating for equal pay, reproductive rights, and political representation.

Wollstonecraft's work remains a foundational text for anyone seeking to understand the history and ongoing fight for gender equality.

### Conclusion:

Mary Wollstonecraft's A Vindication of the Rights of Woman is not just a historical document; it's a powerful call to action. Its enduring relevance lies in its unwavering commitment to reason, equality, and the empowerment of women. Wollstonecraft's sharp intellect and unwavering advocacy continue to inspire and challenge readers to confront ingrained biases and actively work towards a more just and equitable world for all. Her work serves as a reminder that the fight for gender equality is a continuous process, requiring constant vigilance and commitment to the principles of justice and human rights.

### FAQs:

1. What was the main purpose of A Vindication of the Rights of Woman? The primary purpose was to challenge the prevailing societal norms that limited women's education and opportunities, arguing for their equal rights and participation in society.
2. How does Wollstonecraft define female virtue? Wollstonecraft defines virtue not as passive obedience but as the development of one's intellectual and moral capacities through education and reason.
3. What is the significance of Wollstonecraft's critique of sentimentality? Her critique exposes the artificial construction of feminine stereotypes and argues that genuine virtue arises from reason, not emotional displays.

4. How does *A Vindication of the Rights of Woman* relate to modern feminist movements? It serves as a foundational text, anticipating many of the core concerns of modern feminism, including education, economic independence, and political representation for women.

5. What are some of the criticisms leveled against *A Vindication of the Rights of Woman*? Some critics have argued that Wollstonecraft's emphasis on reason neglects other aspects of human experience, and that her views on some social issues haven't aged perfectly. However, these criticisms do not diminish the historical significance and enduring impact of her work.

**a vindication of the rights of woman:** *A Vindication of the Rights of Woman* Mary Wollstonecraft, 1992-06-02 (Book Jacket Status: Not Jacketed) The first great manifesto of women's rights, published in 1792 and an immediate best seller, made its author the toast of radical circles and the target of reactionary ones. Writing just after the French and American revolutions, Mary Wollstonecraft firmly established the demand for women's emancipation in the context of the ever-widening urge for human rights and individual freedom that surrounded those two great upheavals. She thereby opened the richest, most productive vein in feminist thought, and her success can be judged by the fact that her once radical polemic, through the efforts of the innumerable writers and activities she influenced, has become the accepted wisdom of the modern era. Challenging the prevailing culture that trained women to be nothing more than docile, decorative wives and mothers, Wollstonecraft was an ardent advocate of equal education and the full development of women's rational capacities. Having supported herself independently as a governess and teacher before finding success as a writer, and having conducted unconventional relationships with men, Wollstonecraft faced severe criticism both for her life choices and for her ideas. In *A Vindication of the Rights of Woman* she dared to ask a question whose urgency is undiminished in our time: how can women be both female and free?

**a vindication of the rights of woman:** *A Vindication of the Rights of Woman* Barnes & Noble, Mary Wollstonecraft, 2004 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 the call 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.

**a vindication of the rights of woman:** *A Vindication of the Rights of Woman* Mary Wollstonecraft, 1792

**a vindication of the rights of woman:** *A Vindication of the Rights of Woman* Mary Wollstonecraft, 2018-01-24 Thank you for checking out this book by Theophania Publishing. We appreciate your business and look forward to serving you soon. We have thousands of titles available, and we invite you to search for us by name, contact us via our website, or download our most recent catalogues. M. Wollstonecraft was born in 1759. Her father was so great a wanderer, that the place of her birth is uncertain; she supposed, however, it was London, or Epping Forest: at the latter place she spent the first five years of her life. In early youth she exhibited traces of exquisite sensibility, soundness of understanding, and decision of character; but her father being a despot in his family, and her mother one of his subjects, Mary, derived little benefit from their parental training. She received no literary instructions but such as were to be had in ordinary day schools. Before her sixteenth year she became acquainted with Mr. Clare a clergyman, and Miss Frances Blood; the latter, two years older than herself; who possessing good taste and some knowledge of the fine arts, seems to have given the first impulse to the formation of her character. At the age of nineteen, she left her parents, and resided with a Mrs. Dawson for two years; when she

returned to the parental roof to give attention to her mother, whose ill health made her presence necessary. On the death of her mother, Mary bade a final adieu to her father's house, and became the inmate of F. Blood; thus situated, their intimacy increased, and a strong attachment was reciprocated. In 1783 she commenced a day school at Newington green, in conjunction with her friend, F. Blood. At this place she became acquainted with Dr. Price, to whom she became strongly attached; the regard was mutual.

**a vindication of the rights of woman:** *A Vindication of the Rights of Woman; With Strictures on Political and Moral Subjects* Mary Wollstonecraft, 2023-09-03

**a vindication of the rights of woman: A Vindication of the Rights of Men; A Vindication of the Rights of Woman; An Historical and Moral View of the French Revolution** Mary Wollstonecraft, 1999-08-19 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 vindication of the rights of woman: A Vindication of the Rights of Men** Mary Wollstonecraft, 2017 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.

**a vindication of the rights of woman:** *The Routledge Guidebook to Wollstonecraft's A Vindication of the Rights of Woman* Sandrine Berges, 2013-02-11 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: A Vindication of the Rights of Woman (Collins Classics)** Mary Wollstonecraft, 2025-01-16 HarperCollins is proud to present its range of best-loved, essential classics.

**a vindication of the rights of woman:** *Vindication of the Rights of Woman* Mary Wollstonecraft, 1982 The First Edition of this Norton Critical Edition was both an acclaimed classroom text and ahead of its time. This Second Edition offers the best in Wollstonecraft scholarship and criticism since 1976, providing the ideal means for studying the first feminist

document written in English.

**a vindication of the rights of woman: *A Vindication of the Rights of Woman*** Mary Wollstonecraft, 2009 Arguably the most original book of the eighteenth century, *A Vindication of the Rights of Woman* is a pioneering feminist work.

**a vindication of the rights of woman: *The Cambridge Companion to Mary Wollstonecraft*** Claudia L. Johnson, 2002-05-30 A collected volume which addresses all aspects of Wollstonecraft's momentous and tragically brief career.

**a vindication of the rights of woman: *A Vindication of the Rights of Woman*** Mary Wollstonecraft, 2021-05-09 This book was converted from its physical edition to the digital format by a community of volunteers. You may find it for free on the web. Purchase of the Kindle edition includes wireless delivery.

**a vindication of the rights of woman: *The Verso Book of Feminism*** Jessie Kindig, 2020-10-20 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.

**a vindication of the rights of woman: *A Vindication of the Rights of Woman (Annotated)*** Mary Wollstonecraft, 2020-01-25 Differentiated book- It has a historical context with research of the time Mary Wollstonecraft, *Vindication of women's rights*, with strictures of Politics and Moral Subjects is considered by many as the manifesto of feminism and one of the first written expressions of feminist ideas. Although others before Wollstonecraft had written about the need for women's rights, *A vindication of women's rights* (as the work is best known) is the first comprehensive statement about the need to educate women and treatises Philosophical about the nature of gender differences. Like many essays of the late eighteenth century, this text may seem to later readers to wander and repeat ideas when the point has already been made. Wollstonecraft is expressing new and radical concepts that shocked many and were related to the ideas that fueled the French Revolution, an event that frightened the English government so much that it suspended most political and civil liberties during this time. Wollstonecraft repetitions and careful logic, sometimes exaggerated, can be explained as the natural reflection of anyone who introduces revolutionary notions into a culture. Wollstonecraft's main concern is the education of women. *A vindication of women's rights* is, in large part, a refutation of the ideas of Jean-Jacques Rousseau, expressed mainly in his book *Émile: Ou, De l'éducation* (1762; *Emilius and Sophia: Or, A New System of Education*, 1762-1763).

**a vindication of the rights of woman: *Mary Wollstonecraft's A Vindication of the Rights of Woman*** Mary Wollstonecraft, 2007 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 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.

**a vindication of the rights of woman: A Vindication Of The Rights Of Women** Mary Wollstonecraft, 2014-01-07 In her seminal text, *A Vindication of the Rights of Woman*, Mary Wollstonecraft crafts a masterful response to the inherently sexist public education system in eighteenth century England. Taking an uncommon position for her time, Wollstonecraft argued the importance of allowing young women equal access to the education system, and asserted that females, like their male counterparts, should be defined by their vocations and not their marital partners. Comparing the treatment of married women to that of property, Wollstonecraft keenly argued that men and women should be treated as humans equal in the eyes of God. Originally met with both criticism and respect, *A Vindication of the Rights of Woman* is regarded as one of the earliest examples of feminist literature and it continues to be studied to this day, over 200 years after its first publication. HarperTorch brings great works of non-fiction and the dramatic arts to life in digital format, upholding the highest standards in ebook production and celebrating reading in all its forms. Look for more titles in the HarperTorch collection to build your digital library.

**a vindication of the rights of woman: A Room of One's Own** Virginia Woolf, 2024-05-30 Virginia Woolf's playful exploration of a satirical »Oxbridge« became one of the world's most groundbreaking writings on women, writing, fiction, and gender. *A Room of One's Own* [1929] can be read as one or as six different essays, narrated from an intimate first-person perspective. Actual history blends with narrative and memoir. But perhaps most revolutionary was its address: the book is written by a woman for women. Male readers are compelled to read through women's eyes in a total inversion of the traditional male gaze. VIRGINIA WOOLF [1882-1941] was an English author. With novels like *Jacob's Room* [1922], *Mrs Dalloway* [1925], *To the Lighthouse* [1927], and *Orlando* [1928], she became a leading figure of modernism and is considered one of the most important English-language authors of the 20th century. As a thinker, with essays like *A Room of One's Own* [1929], Woolf has influenced the women's movement in many countries.

**a vindication of the rights of woman: A Vindication of the Rights of Woman (Illustrated)** Mary Wollstonecraft, 2020-09-28 *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.

**a vindication of the rights of woman:** Wollstonecraft Sylvana Tomaselli, 2022-08-30 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.

**a vindication of the rights of woman:** *Thoughts on the Education of Daughters; With Reflections on Female Conduct, in the More Important Duties of Life* Mary Wollstonecraft, 2023-10-24 Reproduction of the original. The publishing house Megali specialises in reproducing historical works in large print to make reading easier for people with impaired vision.

**a vindication of the rights of woman:** *The Rights of Women* Erika Bachiochi, 2021-07-15 Erika Bachiochi offers an original look at the development of feminism in the United States, advancing a vision of rights that rests upon our responsibilities to others. In *The Rights of Women*, Erika Bachiochi explores the development of feminist thought in the United States. Inspired by the writings of Mary Wollstonecraft, Bachiochi presents the intellectual history of a lost vision of women's rights, seamlessly weaving philosophical insight, biographical portraits, and constitutional law to showcase the once predominant view that our rights properly rest upon our concrete responsibilities to God, self, family, and community. Bachiochi proposes a philosophical and legal framework for rights that builds on the communitarian tradition of feminist thought as seen in the work of Elizabeth Fox-Genovese and Jean Bethke Elshtain. Drawing on the insight of prominent figures such as Sarah Grimké, Frances Willard, Florence Kelley, Betty Friedan, Pauli Murray, Ruth Bader Ginsburg, and Mary Ann Glendon, this book is unique in its treatment of the moral roots of women's rights in America and its critique of the movement's current trajectory. *The Rights of Women* provides a synthesis of ancient wisdom and modern political insight that locates the family's vital work at the very center of personal and political self-government. Bachiochi demonstrates that when rights are properly understood as a civil and political apparatus born of the natural duties we owe to one another, they make more visible our personal responsibilities and more viable our common life together. This smart and sophisticated application of Wollstonecraft's thought will serve as a guide for how we might better value the culturally essential work of the home and thereby promote authentic personal and political freedom. *The Rights of Women* will interest students and scholars of political theory, gender and women's studies, constitutional law, and all readers interested in women's rights.

**a vindication of the rights of woman:** *Mary Wollstonecraft's A Vindication of the Rights of Woman* Adriana Craciun, 2013-10-23 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.

**a vindication of the rights of woman: Memoirs of the Author of a vindication of the Rights of Woman (Mary Wollstonecraft).** William Godwin, 1798

**a vindication of the rights of woman: Sermons to Young Women** James Fordyce, 2018-10-08 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

**a vindication of the rights of woman: A Vindication of the Rights of Woman: With Strictures on Political and Moral Subjects** Mary Wollstonecraft, 2018-02-08 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

**a vindication of the rights of woman: Called to Civil Existence** Enit Karafili Steiner, 2014-01-05 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.

**a vindication of the rights of woman: An Historical and Moral View of the Origin and Progress of the French Revolution** Mary Wollstonecraft, 1794

**a vindication of the rights of woman: *The Social and Political Philosophy of Mary Wollstonecraft*** Sandrine Berges, Alan Coffee, 2016 *The Social and Political Philosophy of Mary Wollstonecraft* brings together new essays from leading scholars, which explore Wollstonecraft's range as a moral and political philosopher of note, taking both a historical perspective and applying her thinking to current academic debates.

**a vindication of the rights of woman: *A Vindication of the Rights of Woman*,** Mary Wollstonecraft, 2015-02-19 This work has been selected by scholars as being culturally important,

and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

**a vindication of the rights of woman: *Mary Wollstonecraft and the Feminist Imagination***  
Barbara Taylor, 2003-03-13 In the two centuries since Mary Wollstonecraft published *A Vindication of the Rights of Woman* (1792), she has become an icon of modern feminism: a stature that has paradoxically obscured her real historic significance. In the most in-depth study to date of Wollstonecraft's thought, Barbara Taylor develops an alternative reading of her as a writer steeped in the utopianism of Britain's radical Enlightenment. Wollstonecraft's feminist aspirations, Taylor shows, were part of a revolutionary programme for universal equality and moral perfection that reached its zenith during the political upheavals of the 1790s but had its roots in the radical-Protestant Enlightenment. Drawing on all of Wollstonecraft's works, and locating them in a vividly detailed account of her intellectual world and troubled personal history, Taylor provides a compelling portrait of this fascinating and profoundly influential thinker.

**a vindication of the rights of woman: *A Vindication of the Rights of Woman*** Mary Wollstonecraft, 2014-04-04 *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 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.

**a vindication of the rights of woman: *A Vindication of the Rights of Woman Illustrated***  
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**a vindication of the rights of woman: *A Vindication of the Rights of Woman: Mary Wollstonecraft***, 2010

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women and let them choose what happens to their own bodies, from a writer who is on a roll (Bitch Magazine).

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