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Old Feminism Case study: Mary Wollstonecraft's

A Vindication of The Rights of Women

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DEDICATION

I dedicate this dissertation to:

My dearest parents who provided me with whatever I need and surrounded me with great affection to reach my objectives in this life, and for their endless love, support and encouragement.

My dearest brother Anoir Imad Edden and my best friends.

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Abstract

This dissertation looks at women's desires, goals, and potential to improve their status in society, not simply as daughters, wives, or mothers in second position after men, but as ordinary citizens who have the same rights and obligations as men. Mary Wollstonecraft's book named, *A Vindication of the Rights of Women*, is one of the most famous feminists works that defends women's rights. In challenging the notion that women exist only to please men, she proposed that men and women should have equal opportunities in education, work, and politics. This study resulted in several significant findings: the current significant position of women in several domains, such as education, economic growth, cultural upheavals, and political and social structures. The fundamental conclusion reached from this study is that feminist initiatives were effective in many respects, and Wollstonecraft's philosophical treatise was successful in achieving her goals, resulting in significant changes in women's status and roles, so that they were able to deal with women's problems. Furthermore, to ensure the trustworthiness of any research topic a suitable method is a crucial step that has to be taken into consideration. The enclosed case one can rely on the literary analysis, which consists of an evaluation to identify and evaluate the different aspects that make up a work. It works by examining the plot, theme, exposition, style, and other issues of a literary work.

Key words: Feminism, Theory, Equal rights, Women writers, Feminist Writings.

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General Introduction

General Introduction

Feminism is a social movement that advocates for women's rights in the sense of the belief that women should be allowed the same rights, power, and opportunities as men and be treated in the same way.

In the late eighteenth century, married women in Western Europe lost their legal identities, while lone women had limited legal protection. Women were not allowed to vote, make contracts, inherit property, hire attorneys, or enjoy parental rights.

In his influential remarks on *the Laws of England* (1758), William Blackstone, an Oxford law professor, made observation on:

The husband and wife are one person in law; that is, the very being or legal existence of the woman is suspended during the marriage or at least is incorporated and consolidated into that of the husband, under whose wing, protection, and cover, she performs everything. (Blackstone, 1765)

Then came the passionately, brave author Mary Wollstonecraft, who authored *A Vindication of the Rights of Woman* (1792). She proclaimed that the rights to life, liberty, and the pursuit of happiness are inalienable rights for all citizens, both women and men. She urged women to pursue education. She argued that women should have the freedom to start businesses, pursue professional professions, and exercise their right to vote. "I speak of the improvement and emancipation of the whole sex," she declared. "Let woman share the rights, and she will emulate the virtues of man; for she must grow more perfect when emancipated. ..." (Wollstonecraft, 1792)

She ventured to pursue a career as a full-time professional writer on important issues without an aristocratic patron, something that no other woman had done. "I am then going to be the first of a new genus," she reflected. It was a harsh struggle because women were traditionally cherished for their domestic service, not their minds. Her work intitled, *A Vindication of the Rights of Women*, is a philosophical treatise and the earliest and most important book advocating equality for women, on overcoming the ways that women in her period were repressed and denied their potential in society, with corresponding consequences for their households and society as a whole. The introduction lays out her perspective that adult women's conditions are primarily the result of girls' education being neglected. They accept this

tyranny and are viewed as inferior creatures who only care about looking good, being graceful, and being submissive. They lack the means to defend their basic rights and are ignorant that they are in this situation. She finds that the fundamental cause of women's sexism and neglect throughout history is still a lack of knowledge. She targets and criticizes other authors, focusing on Rousseau's view on the education of women, which has raised fierce feminist criticism from her, especially Jean-Jacques Rousseau's *Émile* (1762), a treatise on education in the form of a novel that has been called the charter of childhood.

The research problem is related to the issue of unequal rights between men and women in society and the idea that women are fundamentally inferior, submissive, or less clever than men. In addition to their feminist struggle for freedom and equality against a patriarchal community, the researcher attempts to show how feminism represented women in society in the 18th century through the analysis of Mary Wollstonecraft's book, *A Vindication of the Rights of Women*.

This research attempts to ask the following questions:

1 - What benefits does Mary Wollstonecraft's book provide for the sake of women issues?

2 - Are such benefits successful in altering philosophical thoughts?

3 - What impact of Rational views may it have on the 18th century society?

The questions raised in this study are intended to determine if feminism has successfully changed women's stereotyped images and provided them with more significant opportunities to participate in society, as well as the impact of Rationalism and Wollstonecraft's book. The enclosed study came up with the following hypotheses:

- To a certain extent, the research can be an improvement of women's position.
- It provides opportunities for women to participate in many fields.
- Feminism at its beginning could be successful in eradicating the stereotyped female image and respond one of the most applied theories i.e, Rousseau's theory.

The primary resources:

- *Emile, Or Treatise on Education* (Rousseau,1762)
- *The Beautiful and Sublime in the Interrelations of the two Sexes* (Immanuel Kant,1763)

- A Vindication of the Rights of Women (Mary Wollstonecraft, 1792)

From the literature review, a multitude of authors and writers from classic feminism era and most treatise advocating equality for women attempted to uncover many notions that contributed in destroying women's status as free citizens. In this lights, writers nameable, Jean Jacques Rousseau (*Emile, or Treatise on Education*) and Immanuel Kant (*The Beautiful and Sublime in the Interrelations of the two Sexes*) and May Dela rivièrè Manly brought evidence and aspiring thoughts advocating women's position in society.

This study sheds light on how the selected philosopher, Mary Wollstonecraft, wrote her philosophical treatise, by relying totally on basic logic instead of her own opinions. In other words, Wollstonecraft is advocating for the rights of women based on their ability to reason, in which she explains how men and women are totally equal beings, and she argued primarily for the right of women to be educated. She felt that independence would come via education. The extension of rationality to public and to social life, the potential for all to share in rational judgment, and perfection in the science of government are all reflections of God's purpose.

This dissertation is divided into two chapters. The first one is theoretical and the second one is practical. The first chapter introduces feminism by giving its definition and origin. It also deals with the different waves of feminism focusing on the main objectives of each wave, and the motherhood of feminism Mary Wollstonecraft and her book *A Vindication of the Rights of Women*, it also deals with the feminism theory and Wollstonecraft's theory.

The second chapter, gives an overview of the book *A Vindication of the Rights of Women*, in which Mary Wollstonecraft gave the three critical premises on which she would base all of her arguments. The literary analysis is a close examination of various writings. For example, the researcher analyzes any work of literature, along these lines, this type of paper focuses on how various aspects affect the work as a whole. For instance, this analysis may focus on the theories, arguments used by the author, among other elements in literature. Hence, the paper focuses on literary devices used by an author to give meaning to his or her work. Thus, literary analysis is a careful evaluation of the components used by an author and follows specific rules.

This method was employed to do this research because it is appropriate; otherwise, it is possible to learn what resources the author utilized in her work and what factors she considered when creating her thoughts by approaching the study of *A Vindication of the Rights of Women*. It also assists in determining the answers to my inquiries as well as understanding what

feminism delivers to women and the success of *A Vindication of the Rights of Women*. The work is from philosophical perspectives that she tackled on women's rights in education, economics, and politics.

Chapter One:

Literature Review of Feminism

Chapter One: Literature Review of Feminism

1.1. Introduction

Throughout much of Western history, the majority of women were confined to the home, whilst men were free to participate in public life. In medieval Europe, women were not allowed to own property, pursue education, or engage in public life. At the turn of the nineteenth century, a husband could still sell his wife in some parts of Germany, and women in France were still compelled to cover their heads in public. Even in the early twentieth century, women were unable to vote or hold elective office in Europe and the great majority of the USA (although numerous territories and states granted women's suffrage decades before the federal government). Without a male representation present—a parent, brother, spouse, legal representative, or even a son—women were not permitted to do business. Married women were unable to govern their kids without their husbands' consent. Women also had little or no access to education and were prohibited from working in the majority of professions. Some regions of the world still impose such restrictions on women. (Burkett & Elinor , 2021)

Feminism is frequently classified as "waves," or periods aimed at raising women's standing in society and ensuring that they have equal rights. This metaphor symbolizes the burst of activity that occurs at the start of a period and then peaks, generally in the shape of a tangible victory and the outcome of hard work. The "wave" then fades away till another "wave" appears. This classification helps distinguish movements with distinct goals and characteristics and produces a comprehensive history of feminism's evolution. (Anand, 2018)

1.2. Definitions of Feminism

The feminist movement is a collection of social and political movements that have influenced and continue to influence women's position in society and living conditions. The movement has addressed reproductive rights, voting rights, domestic violence, the wage gap, maternity leave, necessities, security, and other issues (which continue to be addressed). Equal chances and expanded freedoms for women are among the key aims of the feminist movement. The feminist movement's goal has altered throughout time. Feminists have worked to eradicate prejudice and violence in all feminist waves by promoting social and legal transformation. As more women have entered public positions of authority in government, media, and business, the feminist movement has become more assertive. (Kim-Ling Sun, 2022)

1.3. Feminism's Origins

Hunburtine Auclert used the word "feminism" in the late 1880s, she published "La Feminitè" in her newspaper, La Citoyenne, to criticize male dominance and advocate for women's rights in addition to the freedom guaranteed by the French Revolution. By the twentieth century's first decade, the phrase had first appeared in English in Britain, then in America in the 1910s, and in the Arab World in the 1920s as Niswia. The term feminism is derived from "Femina", which means women. Feminism is concerned with females as a social and biological category, and feminists believe that oppression of women is linked to their sexuality. This occurred because biological differences between men and women were reflected in society's structure, and women were viewed as inferior to males based on these disparities. Feminism, whether as a philosophy, a social movement, or a political movement, focuses on women's experiences and exposes the different types of oppression to which the female gender has been subjected in society. Whether considered a social or political movement, feminism explicitly and primarily focuses on women's experiences in their everyday lives, which she is exposed to in society. Feminists are completely persuaded of what being a "woman" entails in patriarchal countries because they can sense and experience the agony and suffering of women. Feminists seek to eliminate barriers to equal social, political, and economic possibilities for women. They reject the belief that a woman's value is decided primarily by her gender and that women are fundamentally inferior, submissive, or less clever than men. (GHORFATI & MEDINI, 2015)

1.4. The Founder of Feminism: Mary Wollstonecraft

The main focus of Mary Wollstonecraft's literary career was her attempt to create a social and political system in which women were respected as intelligent, independent individuals capable of virtue. Mary Wollstonecraft is revered by many feminists as a significant contributor to the development of feminist theory. (Meany, 2019)

Mary Wollstonecraft is called the "Mother of Feminism" since her principal objective in the 18th century was to see women gain access to areas of society that were previously closed to them (Lewis, 2021). She was also known as Mary Wollstonecraft Godwin, was an English feminist classic philosopher. She expressed her thoughts as a travel writer, human rights activist, and an impassioned champion for women's educational and social equality. She was born on April 27, 1759, in London, England, and died on September 10, 1797, in London

(Burkett, E. and Brunell, . Laura , 2021). She was born into a middle-class family in England. Even though her father, Edward, had been financially secure at one point, he eventually wasted a substantial percentage of his money on several endeavors that failed to bring in any money. Edward became an angry alcoholic who brutally assaulted his wife, Elizabeth, because he was dissatisfied with his chances. The dictatorial attitude of Wollstonecraft's violent father, who fully enslaved and emotionally ruined his wife, had a profound impact on her. (Paul, 2019)

While her elder brother, Ned, obtained a comprehensive education, Mary only attended a day school for a few years. Why should she be denied the same possibilities as her brother just because she is female? With customary tenacity, she vowed to educate herself. Then she chose to start working because she was fed up with the chaos in her house. She started off as a widower's attendant before becoming a governess for a wealthy Anglo-Irish family. After growing weary of her role as a governess, Wollstonecraft made the decision to follow her ambition of becoming an author. She expressed her desire to become "a new sort of genius" in a letter to her sister. Her writing career took off right away, and she was recognized as an intellectual. Two works by Wollstonecraft that are particularly well-known today are *A Vindication of the Rights of Men* in 1790 and *A Vindication of the Rights of Women* in 1792 (PaulMeany, 2019)

1.4.1. Early Career

At the age of 25, Wollstonecraft founded a ladies' boarding school in the non-conformist suburb of Newington Green, London, with her sister Eliza. Through her involvement with the Unitarian church, she began associating with radicals, whose teachings would drive her into a political awakening (Lily, 2020)

When she returned to London, she became a member of publisher Joseph Johnson's intellectual group, having weekly dinners with William Wordsworth, Thomas Paine, and William Blake. Through her work as a critic and translator of radical works for Johnson's publication, her intellectual horizons broadened, and she became more knowledgeable (Johnson, 2020).

1.4.2. The philosophical treatise

Mary Wollstonecraft's *A Vindication of the Rights of Woman* was a groundbreaking piece of literature that has reverberated in today's feminism and human rights movements. In this text, Wollstonecraft asserts that education has no place in a woman's life. Women were supposed to

be unable to create rational cognition in the 18th century, as they were too emotional to reason. According to Wollstonecraft, women only look incapable of education because men do not allow them to attempt it and instead encourage superficial or frivolous hobbies like elaborate beautifying. She wrote:

‘Taught from their infancy that beauty is woman’s scepter, the mind shapes itself to the body, and, roaming round its gilt cage, only seeks to adorn its prison’ (Mary, 1792)

We must comprehend how severely oppressed women were in the past in order to comprehend the radical character of Wollstonecraft's work. Gender equality is a relatively recent political objective. For most of history, women were viewed as irrational, intellectually empty entities who only lived for beauty and childbearing by many influential ideas. Women's seeming lack of reason and physical and mental fragility were used as justifications for their servitude. Immanuel Kant believed that in order for women to find the look of the skies on a lovely evening stimulating, they "need to know nothing more about the universe than is essential." Despite the prevalent patriarchal attitudes toward women, some philosophers argue for more equality between the sexes (Meany P. , 2021)

She thought that if women gained education, they would be able to contribute to society, have careers, better educate their children, and enter into equal partnership with their husbands. Additionally, she talks about a few authors whose work she criticizes for portraying women as powerless and pathetic. Rousseau is her starting point since Sophia, a character in his work *Émile*, represents the worst qualities a woman may have. According to Wollstonecraft's interpretation of Rousseau's views on women, they should be entirely inferior cognitively, be physically weaker and more submissive than men, and sacrifice every bodily comfort to be pleasing to a man. According to Wollstonecraft, who quotes Rousseau, women's education should be comparable to men's, and women should be taught from an early age how to "please, to be useful to us, to teach us when we are young and take care of us when we are adults, to make us love and respect them, to give us advice, to comfort us, and to make our lives more comfortable and straightforward." Most girls are unable to understand concepts and are only concerned with doing them correctly. Early on, their roles must be explained to them. They must constantly and severely control both their personalities and their ideas in order to be considered attractive. According to Rousseau, they should have the least amount of freedom possible. According to Rousseau, they will follow orders. Daughters should be completely obedient. Wollstonecraft completely disagreed with Rousseau, stating that women would be

able to earn their subsistence, which is the true definition of independence, as well as endure the physical discomforts and efforts necessary to develop mental fortitude if it weren't for men's "superior strength of body." (Osborne, Kristen. Kissel, Adam, 2012).

1.5. The history of Feminism

The history of feminism, in the opinion of Maggie Humm and Rebecca Walker, may be divided into three waves:

1.5.1. The First Feminist Wave: Votes for Women

The phrase "first-wave feminism" describes the feminist movement that emerged in the US during the women's suffrage campaign in the late nineteenth and early twentieth centuries. During this time, women organized and fought for social and legal equality with respect to white males, including the right to vote, the right to an education, the right to own property, and the right to be treated as independent subjects rather than property by their spouses. (staff, 2022)

The first wave of feminism in the United States was marked by a variety of initiatives that have influenced subsequent feminist groups. Despite Alice Paul's activist abilities, NAWSA president Carrie Chapman Catt's (1859–1947) organizational capabilities, and Anna Howard Shaw's (1847–1919) magnificent speech, also a former president of NAWSA, it was a long struggle before ladies won the select 1920 (Campbell, 1989). The struggle went as far back as the Seneca Falls Convention in New York in 1848, where more than three hundred men and women assembled for the nation's first women's rights convention. The Seneca Falls Declaration was printed by Elizabeth Cady Stanton (1815–1902), claiming the natural equity of girls and outlining the political strategy of equal access and chance. As a result of this announcement, the suffrage movement was established (see Stanton, 1948) (Tara, 2018).

1.5.1.1. The Ancient World

For most recorded history, just a few voices spoke out against women's lower status, foreshadowing future debates with a forceful demand for female education, Christine de Pisan, the first feminist philosopher, challenged traditional beliefs about women in late fourteenth and early fifteenth century France. Laura Cereta, a Venetian woman who published. Later in the century, the *Collected Letters of a Renaissance Feminist*, a collection of letters dealing with many women's problems, from denial of education and marital oppression to the frivolity of women's clothes, took up her mantle. Another Venetian poet, Moderata Fonte, developed a literary subgenre with his feminist broadside, *Il merito delle donne* (The Worth of Women,

1600), when pamphleteers and polemicists debated the actual character of femininity. Following the publication of a series of satirical pieces mocking women, the first feminist pamphleteer in England, writing under the pen name Jane Anger, replied with *Jane Anger, Her Protection for Women* (1589). This debate raged on for over a century until another English author, Mary Astell, made a more reasoned retort in *A Serious Proposal to the Ladies* (1694–1697). The two-volume work proposed that women who did not wish to marry or pursue religious vocations establish secular convents in which they could live, study, and teach. (Laura, 2021)

1.5.1.2. Influence of the Enlightenment

The feminist voices of the Renaissance never coalesced into a unified doctrine or movement. Until the Enlightenment, women did not begin to demand that the new reformist vocabulary about liberty, equality, and natural rights be applied to both sexes until the Enlightenment. Initially, Enlightenment thinkers concentrated on social class and caste imbalances, ignoring gender. Women, for example, were characterized by the Swiss-born French philosopher Jean-Jacques Rousseau as stupid and frivolous animals, created to be submissive to males. Furthermore, following the revolution of 1789, the Declaration of the Rights of Man and Citizen, which defined French citizenship, omitted to address the legal position of women. Female Enlightenment philosophers quickly pointed out the lack of inclusion and the narrow scope of reformist discourse. Olympe de Gouges, a noted playwright, published (*Mary Wollstonecraft*, 1792), declaring women to be not only a man's equal but his partner. The following year, *Mary Wollstonecraft's A Vindication of the Rights of Woman* (1792), the seminal English-language feminist work, was published in England. She suggested equal chances for women and men in school, business, and politics, challenging the concept that women exist solely to please men. She said that women are just as sensible as men in their natural state. They are only dumb because society has taught them to be unimportant. (Burkett E. a., 2021)

The Enlightenment era was marked by political turmoil, with revolutions in France, Germany, and Italy and the emergence of abolitionism. When female abolitionists tried to apply the principles of freedom and equality to their own social and political conditions in the United States, feminist action arose. Their work brought them into contact with English female abolitionists who came to the same conclusions. Feminism and other social concerns had contributed to the turbulence of change by the mid-nineteenth century, with ideas being disseminated throughout Europe and North America. (Laura-Brunell, 2021)

Who ventured to sign her own name in the first feminist piece, citing the ideas of French social thinker Charles Fourier, referring to his statement that: "you can discern if the air of a state is heavy with nasty fog or free and clean by the position women have in a territory". After Parisian feminists launched *La Voix des Femmes* (The Voice of Women) as a daily newspaper in 1848, German writer Luise Dittmar followed suit a year later with her journal, *Soziale Reform* (LauraBrunell, 2021).

The first wave of feminism prepared the ground for the second, which had a wider scope and broadened the fight for equality to include all facets of society. Feminists frequently took the accomplishments of the first wave for granted as feminism evolved and as a concept. Feminists of the first wave were stigmatized as being stodgy and representing an outdated generation. Despite its flaws, the first wave was crucial in establishing the fundamental legal rights for women and laid the foundation for later feminists. (Anand T. , 2018)

1.5.2. The Second Wave of Feminism

The term "second-wave feminism" referred largely to radical feminism and, in the main, to the women's liberation movement of the late Sixties and early Seventies. This activity is considered a continuation of the previous one. The so-called "second wave" of feminism in the 1960s and 1970s signified a seemingly sudden departure from the idyllic suburban life shown in American popular culture. However, the origins of the new revolt were buried in the disappointments of college-educated moms whose dissatisfaction drove their daughters down a new pathway. The civil rights movement, the associated debate of values such as equality and justice, and the extreme excitement created by rallies against the Vietnam War carried their great-granddaughters into feminism. (Laura, 2021)

Simone de Beauvoir was a feminist, existential philosopher, and novelist from France. She is best celebrated for her groundbreaking ideas encompassing feminism; her book, *The Second Sex*, is alleged to mark the start of the second wave of feminism across the World. In her book, Simone de Beauvoir argues that throughout history, women have become classified as the alternative, which has allowed girls to stay oppressed. She advocates for his or her liberation (The Decisionlab, ndnp).

Simone de Beauvoir's "*The Second Sex*," which inspired the second-wave feminism movement in the 1960s, captures the truth that ladies have been burdened throughout history due to being classified as different. To elucidate how this categorization has occurred, de Beauvoir elucidates a visible duality in society: a man represents the "self," the essential, or the

transcendent, and a woman embodies the opposite, the inessential, or other sex. What will be the source of this philosophical system of thought? Simone de Beauvoir digs back into the dark crevices of humankind's genesis to buttress her theory that "otherness might constitute a basic class of human cognition" (*The Second Sex*, 1949). myths to understand this basic plan and convey it into the sunshine for her readers. (Nichol, ndnp)

This activity is considered a continuation of the previous one. Furthermore, during this time, there was a contest known as the Miss America Pageants in 1968 and 1969 in which a lady was bestowed as kine to stress and highlight that the way a lady appears, wears, and speaks a lot more important than the way she thinks, believes, and acts. (Grady, 2018)

Contrary to popular opinion, second-wave feminists did not practice bra burning in large numbers. In 1968, however, women came together to protest the Miss America pageant and its degrading, patriarchal treatment of girls. Participants ceremoniously threw away artifacts that they regarded to be emblems of women's objectification, such as bras and copies of *Playboy*, as part of the protest. That Miss America protest has long lingered in the popular imagination as a bra-burning, where bra-burning has become a word for postwar American feminism, which says a lot concerning the backlash to the second wave that may soon turn out. (Grady C. , 2018)

Furthermore, women could not realize their full potential because their husbands and employers discouraged them from working outside the home and created barriers for them at work (Goldin , 1995).

Such were French women's political and economic realities in the early twentieth century. *The Second Sex's* premise is based on Simone de Beauvoir's patriarchal criticism, which questions the political, social, and economic realities used to defend women's inferiority (Bergoffen 2018).

1.5.3. The Third Wave of Feminism

The third wave of feminism arose in the 1990s, with an emphasizing women's reproductive rights. Feminists claimed that a woman's freedom to make her own decisions about her body was vital, as was her right to obtain birth control and abortion. Generation Xers grew up in a media-saturated, culturally and economically varied environment, having been born in the 1960s and 1970s in industrialized nations. They benefited greatly from the legal rights and protections won by first- and second-wave feminists. However, they also criticized second-wave feminist perspectives and what they saw as insufficient efforts. (Brunell, 2021)

Second wavers passed along women's studies departments at universities, long-standing feminist organizations, and well-established publishing outlets like Ms. magazine and numerous academic publications to third wavers. These channels were less significant in the third wave's culture than in the second wave. (Burket, 2021)

Each wave of feminism has its cracks and conflicts, just like any other social or political movement. The third wave was numerous and complex, with people of all different gender, racial, and class identities, experiences, and interests, to a level nearly inconceivable to the previous members of the first and second waves. As a result, its greatest strength, multivocality, was criticized as its worst flaw by others. Third-wavers responded to this criticism by claiming that establishing a unified agenda or philosophy—at least one that went beyond the vague statements offered by organizations like the Third Wave Foundation—"groups and individuals working toward gender, racial, economic, and social justice"—was not only out of reach, but also unacceptable. (Burket E. , 2021)

Nevertheless, the third wave was booming by the second wave's increased economic and professional power and position, the late twentieth century's information revolution's vast expansion of options for the diffusion of ideas, and the coming of age of Generation X scholars and activists.

1.5.4. The Fourth Wave of Feminism

According to many academics and historians, there were three waves in the feminist movement. These feminist "waves" or "surges" are historical examples that feature extensive women's action. Due to the intricacy of this movement, it is hard to precisely identify particular dates that marked the beginning or conclusion of each wave. When attempting to address the third and fourth waves, these dates become more and more challenging. Despite the fact that the third wave never really had an official "end," activists acknowledge that a new era of activism has begun in the twenty-first century. (Museum, 2021)

Although some disagree, many believe that a fourth wave of feminism began around 2012, emphasizing themes such as sexual harassment, body shaming, and rape culture, among others. The use of social media to raise and resolve these problems was an important component. A handful of high-profile cases sparked the current wave. A young lady was brutally gang-raped and killed in India in December 2012, provoking local demonstrations and international outrage. The Gamergate controversy emerged two years later, due to the so-called " Men's Rights Movement" that originated on the 4chan message board. GamerGate was a harassment

campaign targeting "social justice warriors" that professed to improve video-game journalism standards. (Burkett E. , 2021)

Against this backdrop, Donald Trump defeated Hillary Clinton in the 2016 presidential election in the United States. On the day after the election, Trump had made a lot of offensive statements against women, and a grandma proposed a march on Washington, D.C. the day after the election. The idea immediately gained traction and became a rallying cry for social reform, particularly in gender equality. The Women's March, sometimes known as the Women's March, developed to encompass protests across the United States and around the World. The Women's March took place on January 21, 2017, following Trump's inauguration. Up to 4.6 million people attended rallies throughout the United States, making it the country's largest single-day demonstration. (Elinor, 2021)

1.6. Feminism's Theory

Feminist critique has a long history that predates our own. Although contemporary feminist criticism was prompted by women's movements in the 1960s and 1970s, writings published far earlier demand a feminist analysis. The feminist movements of the 1960s and 1970s drew attention to the harmful effects of male authority on women. By the 1980s, there had been a feminist critique and theory movement, which Sandra Gilbert and Susan Gubar worked to put into effect. Before the 1980s, the feminist theory was more concerned with the reorganization forms perceived as "feminine," such as diaries. After the 1980s, it was more concerned with men's prejudices against females. Feminists were divided into two groups: liberal and radical. (CAITLIN ANDREASEN; RYAN FRENCH; AND KATHERINE WHITCOMB, 2018)

Liberal feminists argued that, in the end, gender was a construct and that feminism should operate outside of that construct. Radical feminists believed that there was a unique female nature that all women should be embraced. These two types of feminists would give rise to two essential concepts in contemporary feminist theory: essentialist and constructivist. (CAITLIN ANDREASEN; RYAN FRENCH; AND KATHERINE WHITCOMB, 2018)

Essentialist feminism is concerned with men's and women's underlying distinctions. Based on psychoanalytic theory, essentialist feminists believed that gender is an inherent difference between men and women. This distinction, they contended, is as much psychological and linguistic in nature as it is biological. to essentialist feminists, women's physical differences make them more attached to the physical World. They believed that because of this bond, they were more concerned about protecting nature than humankind. On the other hand, men begin

to think in abstractions after they are separated from their mothers, allowing them to assign identities and social roles to themselves and others. When faced with ethical dilemmas, males consider their rights, whilst females consider their responsibility to others. (CAITLIN ANDREASEN; RYAN FRENCH; AND KATHERINE WHITCOMB, 2018)

Constructivist feminism, on the other hand, is at the heart of Marxism. Constructivist feminists argue that culture has shaped gender throughout history. They believe patriarchal culture created gender identities for males to appear superior to women. Essentialist feminists believe that women's identity and psychology are intrinsically different from men's, whereas constructivist feminists believe that these distinctions result of conditioning. (CAITLIN ANDREASEN; RYAN FRENCH; AND KATHERINE WHITCOMB, 2018)

The interplay between "angel" and "monster" in female characters is another fundamental duality in feminist theory. A female figure known as the "angel" is depicted as the ideal Victorian wife, and she is unselfish and devotes herself to her husband or lover. The "angel" is portrayed as virginal and pure, meek and commonplace, obedient and powerless, with no real backstory and no way to distinguish herself. In feminist theory, the "monster" is defined as a woman who can express her wishes and hold her viewpoint. She exudes sexual energy and demonstrates autonomy, authority, and aggression. Because she is the angel's "mirror image" or "sister," the "monster" threatens to usurp the angel's place. Rivkin and Ryan argue that the monster may occasionally be found within the angel, and that no woman is born with the ability to be angelic. For years, this dynamic has been employed in literature, and more recently, in cinema and television. (CAITLIN ANDREASEN; RYAN FRENCH; AND KATHERINE WHITCOMB, 2018)

The distinctions between constructivist and essentialist feminism and the dynamic between female "angel" and "monster" figures in literary contexts, are the four key aspects of feminist theory. One of the key conclusions is that a constructivist feminist would argue that gender is a historical construct generated by society. In contrast, essentialist feminism would argue that gender is an inherent difference between men and women. Another important takeaway is to remember that the "monster" can occasionally be found within the "angel," and that no woman is an "angel." (CAITLIN ANDREASEN; RYAN FRENCH; AND KATHERINE WHITCOMB, 2018)

Feminism's theory is founded on three main principles. (Ropers-Huilman,2002).

1. In every field, women have something important to give the world.

2. Due to their oppression, women have been unable to reach their full potential, win accolades, or take part in society fully.

3. Rather than focusing just on criticism, feminist research should attempt to reform society.

1.7. Mary Wollstonecraft's Theory

The concepts and beliefs of Mary Wollstonecraft: (WARBLETONCOUNCIL, 2022)

Here you can see the theoretical foundations on which the philosophy of Mary Wollstonecraft was based and that she made one of the first references to feminism. (Sainte Anastasie, NdnP)

1.7.1. The Significance of Education

Mary Wollstonecraft was completely influenced entirely by the Enlightenment, and as a result, she believed in rationality and study as a means of progress. This idea, so standard in our opinion in that epoch, was radical if it was applied to the difference between men and women. They assumed that all differences in interests and behavior were biological and that the traditional roles truthfully reflected the "nature" of both sexes. (Sainte Anastasie, NdnP)

1.7.2. The Principle of Equality

As a result, Mary Wollstonecraft underlined that equality between the sexes was the default choice and that, in any event, they were defenders of the intrinsic difference between men and women who had to give powerful arguments in support of their logical stance. This reason, as well as precedent, caused Mary Wollstonecraft to reject Rousseau's educational approach, which, based on Romanticism, advocated segregation of boys and girls in schools to provide characteristics tailored to "of course distinct" qualities. (Sainte Anastasie, NdnP)

1.7.3. Breaking down with Tradition

This philosopher explained that the substantial difference between roles expected from men and women was, in most cases, owed to the physical domain of the man on the woman, in the course of generations. So, the woman is educated so as to accept without taking a new look at a passive and obliging attitude, which moves away from the full intellectual development enjoyed by numerous men within the academy. This point led Mary Wollstonecraft to take a new look at the excellent party of traditions because it consisted of the fact that these could constitute a form of oppression and that they must be reviewed and adapted accordingly to human ease. Simone de Beauvoir and other strictly feminist theoreticians of the epoch developed this position several centuries later. However, Mary Wollstonecraft does not have

access to large quantities of information extracted from anthropology, for whatever reason, indeed, of the period when she lived. (Sainte Anastasie, NdnP).

The ideas of Mary Wollstonecraft fit very well with the liberal understanding of egalitarianism. It does not go much further than condemning clear man-made taxes on women, such as the impossibility of economic independence and the lack of political rights. served to throw doubt on the idea that women have to remain subjected to their own biology and by underlining that traditions and traditional role can be very harmful if one does not take a new look at them. (Sainte Anastasie, NdnP)

1.8. Conclusion

Women during the eighteenth century went through a set of repressive impulses in education and other areas of society, presenting themselves then as very weak individuals with lost identity. Many feminists' successive works could evolve British women's thoughts via remarkable works caused by arbitrary ideologies at the time.

Chapter two:

**Analysis of the first chapter from
A Vindication of the Rights of Women**

2.1. Introduction

Mary Wollstonecraft planted her main idea, which is: that, indeed, men (by taking a general sense of the term) exceed women (in general) in physical force. However, it is not a reason that women are seen as weak-willed women at any point. If physical force can be used to men's advantage, why accept that mind and virtuousness are not equal at the male and female levels, and thus ensure that they are developed equally for both sexes?

Its resolution, therefore meets in education. It is necessary to know that in this epoch, primary education is free but non-obligatory, and secondary education is profitable. They favor education for the boys of the family (as is still the case in numerous countries). Furthermore, for many, women's education must focus on superficial subjects and appearance rather than the development of mind and virtuousness. It notably returns the doctor Grégory's expression in its book *A Father's Legacy to His Daughters*, in which he advises his daughters "to cultivate a taste for the finery because, as he says, the taste of the finery is natural to the women."

Wollstonecraft regrets that the education given to women in its epoch is ultimately concerned only with making people ready for marriage, weak and subjected beings who are there only to meet the needs of their husband where the women are there only to serve the men in either way). The author wonders if « these well-reared women in passive obedience, clean in the care of a family, in the education of the children? Have they got enough education to fill these duties?»

" If the women are reasonable living beings, do not treat them as slaves. Do not treat them as if they are dependent on man by linking them to him. Cultivate their understanding, teach them principles; that they acquire the conscience of their respectability by feeling that they rely solely on the supreme Being; that, rather than giving them a specific lecture to make them nicer, teach them to submit to necessity, as men do " (Mary W. , 1792)

Mary Wollstonecraft extends her argument in the second chapter, which is reprinted here (but may not be the original text), by stating that by not providing the woman with tools to develop her mind and virtuousness, she remains dependent on the man. Put man enters it and reasons, it will be necessary for him to bring everything else to be able to judge it by itself. Many of the author's contemporaries believe that women cannot think and can only react with their senses and feelings. Throughout his book, Mary Wollstonecraft argues that women are endowed with Reason and that it is best to nurture it by educating them to her use it to the best of their ability.

" I want passionately that, except for the accepted instants of love, there is no differentiation of sex in society because I am firmly persuaded that it is this differentiation which is the principle of the weakness of character allocated to women. It is for this reason that they neglect their intellectual faculties and that they prefer qualities to heroic virtues " (Mary Wollstonecraft, 1792)

Finally, in the last chapter, Mary Wollstonecraft attacks the criticism of Emile rather than the education of Rousseau, published in 1762. This book was, in its epoch, a significant advance in education and remained a reference in the field for a long time. However, it concerns only the education of men, since Rousseau adopts a sexist position there. It is opposed to it in girls' education, and Mary Wollstonecraft does not hesitate to express her disagreement with this position. It is interesting to contrast with another book of reference, which is only thirty years old, and to have a speech of another extreme finally.

2.2 - Context:

Wollstonecraft wrote *The Vindication of the Rights of Woman* in response to Talleyrand's proposal in the Constituent Assembly in 1791, which recommended, in effect, limiting girls' education to a domestic character. Wollstonecraft rises: men and women are of equal moral respectability and equal intellectual capacity; both sexes are therefore worth benefiting from the same quality of education. If women appear to be inferior in the eyes of the majority, it is precise because patriarchal society denies them a sufficient education and places them out of state to profit from their talents. (Philosophie Magazine, 2020)

Their mind, indoctrinated from childhood to believe that beauty is the scepter of the woman, takes the form of their body and, imprisoned in this gold animal box, tries only to decorate its prison. Deprived of appropriate reasoning training, the women can only succumb to the excess of sentimentality that they attribute to themselves. The single resolution to break this schema is to educate boys and girls « on the same model », in coeducational schools, so that the women are no more potiches 'spouses' but faithful 'companions'. (Philosophie Magazine, 2020)

2.3. Mary Wollstonecraft's Criticism of Jean-Jacques Rousseau

One of the major thinkers of the Enlightenment, Jean-Jacques Rousseau, expressed concern for "equality among men" in his writings but did not specifically focus on the equality of women. Rousseau, who lived from 1712 to 1778, had a significant impact on 18th-century intellectual thought. He impacted Kant's theory of ethics, which grounded them in human nature, and the political action that sparked the French Revolution. (Lewis, Thought Co, 2014)

The philosophies of politics and education were affected by his books "The Social Contract" and "Emile, or on Education," both published in 1762. The central thesis of Rousseau is that "man is good but has been perverted by social institutions." He said that although "nature has designed man to be joyful and nice, society has depraved him and made him wretched." But Rousseau, who generally saw women as the weaker sex, satisfied to be reliant on men, did not engage in this level of reflection on women's experiences. (Lewis, Thought Co, 2014)

The treatise Emile was authored by Jean-Jacques Rousseau, a French intellectual. In this well-known essay, Rousseau aims to make the case that education should be based on promoting and examining a person's innate skills (Rousseau & Allan, 1979). He bases his case on the idea that caring for others is a woman's function and natural obligation, and that she should therefore receive an education that will help her become a better caregiver. Mary Wollstonecraft, a progressive novelist and philosopher, agrees with Rousseau in part that women are innate caregivers. Her solution is based on the idea that by giving girls the same educational possibilities as boys, this inherent obligation is strengthened even more. In her book, *A Vindication of the Rights of Women*, Wollstonecraft argues in favor of giving women more legal protection and educational opportunities. In order to make her point, she draws on the writings of other authors. The reader is introduced to the different incidents that portray the prejudice and discrimination that have been aimed at women for years as she travels through time in her writings. The tale of the child raised in a natural environment highlights the educational philosophies that Rousseau held. In order to develop a nondiscriminatory educational concept for the next generation, this essay will demonstrate why Wollstonecraft's proposal is one that merits consideration. It indicates the way past and out of a world of prejudice. (Owusu-Gyamfi, 2016)

In "Vindication of the Rights of Woman" and other publications, Mary Wollstonecraft answers some of the criticisms Rousseau leveled at women. She contends that women are logical and can gain from education. She queries whether a woman's primary goal in life is to fulfill the desires of males. She also tackles Rousseau directly when she describes, with great sarcasm, his love for a dumb and uneducated servant girl. (Lewis, Thought Co, 2014)

2.3.1. The "order in nature" philosophy of Rousseau

Naturalism was another idea that Rousseau had for education. It was created as an educational concept in the 18th century and was predicated on the idea that nature depicts reality as a whole. It was a theory that firmly believed that the nature of things was where ultimate

reality lay. In his idea of education, Rousseau placed a strong emphasis on the value of expression in raising well-rounded, independent thinkers. He had the opinion that children would develop to their maximum potential, both academically and ethically, if given the freedom to grow organically, free from the restraints placed on them by society. (Owusu, 2016). In his theories on education, Rousseau supports the idea of "negative education," which puts the kid first (Rousseau & Allan, 1979). "Thus, the first instruction turned out to be wholly negative," writes Rousseau. It entails guarding the heart against sin and the mind against error rather than imparting virtue or truth (Rousseau & Allan, 1979). His claim is that rather than following societal norms, a child's education should be tailored to their innate abilities (Rousseau & Allan, 1979). In Emile's fifth chapter, Rousseau explains and presents his beliefs and notions about the ideal education for women. He made extensive use of earlier philosophers and intellectuals. While many of his ideas are derived from John Locke, he also manages to present a thorough and cogent framework for the education of women. Rousseau believed that the method in which nature had made and gifted both men and women should be taken into account while educating and instructing others. He says that a woman's only responsibility is to take care of others, and therefore "her education must, in this sense, be distinct from a man's education." (Jean-Jacques, 2013). He expressed his viewpoint on how reliant men are on women when he remarked, "A woman's education must be organized in reference to a man's... and she will never be free to raise her own opinion above his." In (Jean-Jacques, 2013).

2.3.2. Women education as non-relative to men

Emile's inspirations and arguments are primarily responsible for *A Vindication of the Rights of Woman*. The foundation of Wollstonecraft's thesis is the idea that intellectual equality heralds the arrival of economic and political equality. In her book, Wollstonecraft discusses several important topics pertaining to women's education. For instance, she claims that school-going youngsters need the companionship of their peers at their own age. Her repeated insistence that national establishments must let education concerns be withdrawn from exclusive family decisions is a key step in ensuring excellence in education. Nationalization of education allows states and governments to create laws and allocate funds to promote educational equality (Wollstonecraft, 1792). Her ideas and critiques raise significant challenges in the quest for gender-neutral educational possibilities. The most radical theory put out by Wollstonecraft in the context of her advocacy is that education for girls should not be considered in relation to education for boys, but rather should be provided concurrently. She paraphrases Rousseau in saying that "women's education should always be related to males."

(Wollstonecraft, 1792). Wollstonecraft goes farther to address the notion and concept of male apprehension of women's empowerment. She provides a forum for males to reconsider their views on the education of girls by arguing that the cause of male discrimination against women stems from a fear of feminine skills. (Owusu-Gyamfi, 2016)

According to Wollstonecraft and Rousseau, a woman's function is defined by leisure and objectification. However, she goes on to say that, given the circumstances, both men and women should have access to education in order to enable them to correctly perform responsibilities and tasks. (Owusu-Gyamfi, 2016)

2.3.3. Reason and the passions

There are good grounds to claim that Rousseau was Wollstonecraft's primary intellectual interlocutor. From the study above, it is clear that Rousseau and Wollstonecraft both advocate for a certain kind of child education. Both recognize the value of education and the child's right to develop in an environment that is conducive to their well-being. While Wollstonecraft denounced such a form of discriminatory education and advanced a case in favor of girls' education, Rousseau elevated the male sex as the subject of educational experience and insisted that the education of women must incorporate their natural abilities to serve men and care for children. In the opinion of Wollstonecraft, Rousseau's prescription is harmful since it denigrates and artificializes the child as a sexual object for men. The contemporary situation of education in light of the writers' time and place, as explained in this essay, foretells the realization of their theories and notions. With the passage of time, emphasis has been placed on the education of girls. The Wollstonecraft-Rousseau controversy is largely responsible for the ideas and modifications. Realizing that Wollstonecraft had a greater influence on women's education in modern society than the other author in the context of the two writers is also crucial. Future studies will continue to highlight women's educational achievements, particularly as the demographic and academic achievement gaps between girls and boys narrow. Wollstonecraft will continue to hold a significant position in academic study because of her support for women's education. (Jean Jacques Rousseau and Mary Wollstonecraft on the imagination, Ndnj).

In conclusion, we have seen how Rousseau and Wollstonecraft have similar views on the proper teaching of children. Both recognize the value of education and the child's inherent right to develop in environments that are healthy for their development. While Rousseau elevated the male sex as the subject of educational experience and insisted that women's education must

take into account their innate propensity to serve men and raise children, Wollstonecraft denounced this kind of discriminatory education and made a case for the importance of educating girls. Since Rousseau's advice artificializes and denigrates the child as a sexual object for men, Wollstonecraft thought it was harmful. The contemporary situation of education in light of the writers' time and place, as explained in this essay, foretells the realization of their theories and notions. With the passage of time, emphasis has been placed on the education of girls. The Wollstonecraft-Rousseau controversy is largely responsible for the ideas and modifications. Realizing that Wollstonecraft had a greater influence on women's education in modern society than the other author in the context of the two writers is also crucial. Future studies will continue to highlight women's educational achievements, particularly as the demographic and academic achievement gaps between girls and boys narrow. Wollstonecraft will continue to hold a significant position in academic study because of her support for women's education. (Owusu G. , 2016)

2.4. Framework

The first part of Wollstonecraft's *Vindication* discusses humanity's fundamental rights. Human rights, she believes, should be granted to anybody who can reason. We all can reason, and this skill distinguishes us, humans, from animals.

We all have eternal souls, too, according to Wollstonecraft. Because our souls exist outside our bodies, they are unrelated to our gender, and our ability to reason (linked to our mind/soul rather than our body) is unrelated to our gender.

Wollstonecraft uses these arguments to demonstrate that women deserve the same education as men.

2.5. Analysis

Only three years after the commencement of the French Revolution of 1789, which was inspired by the American Revolution of 1776, Wollstonecraft published her straight-up philosophical treatise which titled *A Vindication of The Rights of Woman*, while America was experimenting with establishing a Bill of Rights, a new constitution, and a democratic republic. Wollstonecraft begins by emphasizing the importance of Reason, virtue, and knowledge, and then relates her ideas to the philosophies and politics of the day. Few thinkers of her time would argue with her. In fact, rather than focusing on women's rights, her whole first chapter is devoted to broader concerns about society and the monarchy. This is an important first step in persuading her audience, which would primarily be male academics. Wollstonecraft, too,

wishes to distinguish herself as a thinker. If the reader agrees with Wollstonecraft on these broad notions, she may be able to retain the reader on her side as she enters the considerably more contentious subject of women's education.

Nonetheless, Wollstonecraft does not play it safe in this chapter, launching a frontal attack on the controversial and influential philosopher Jean-Jacques Rousseau. Wollstonecraft mentions Jean-Jacques Rousseau, her intellectual contemporary (more or less; he died in 1778, when she was 19), and one of the critical philosophical voices of the Age of Reason. Wollstonecraft expressed various ideas about women that she found repulsive, lambastes him several times throughout the *Vindication*. "Her objectives are, first, Rousseau's assertion that women are by nature inferior to men in those abilities that root equality—namely, reason, independence, and virtue," and second, his allegation that women's equality will corrupt the social order, "says academic Catriona MacKenzie" She may agree with Rousseau to some extent, she agrees with Rousseau that women are crazier and more rational than men, but she says that this is because society has formed them in this way and denied them the opportunity to reason like men.

According to Wollstonecraft, Rousseau wants women to grow up understanding that their looks are all that matters because they are devoid of Reason and equal education is improper for them. She will go into further detail about the problematic writers in Chapter 5, but the fact that Rousseau is cited in this first chapter and practically every other one illustrates his critical significance in her social and philosophical critique. He is a figure to question, disrupt, and even dismiss. Wollstonecraft is entering the argument at the highest level and establishing herself as a person to be reckoned with by challenging the premises of one of the most prominent thinkers of her day.

Wollstonecraft also discusses how a man's worldview is shaped by his occupation. This is, by definition, criticism of men because women were not and could not be professionals. John Locke, an Enlightenment philosopher whose thoughts influenced the American Revolution, concurred with Wollstonecraft. According to Locke, the concept of a "social compact," asserts that governments get their authority from the agreement of the governed. Similarly, Wollstonecraft opposes occupations that demand slavish obedience over the ability to think for oneself. Throughout the book, she continually refuses blind obedience.

Finally, kingship, authority, and freedom are discussed in this first chapter. Wollstonecraft is writing almost a century after political thinkers John Locke and Thomas Hobbes, whose conceptions of the social contract had just risen to the fore in the American and French

revolutions, respectively. The Vindication uses of democratic and social contract principles, both implicitly and explicitly at times. Wollstonecraft decries absolute authority from an arbitrary source; for Locke and others, that source was royal lineage; for Wollstonecraft, it is gender. She claims that men have no right to oppress women based on gender, regardless of any inherent physical advantages men may have. Because the soul is not gendered and virtue is relative rather than truly distinct by gender, their argument that they are reasonable and logical while women are incapable of being rational is false. Men's tyrannical exercise of power over women bears a social equivalent to the governmental risk of tyranny via aristocracy or monarchy.

2.5. Conclusion:

Many advocated all that is realistic with women's issues during the eighteenth century. She attacked and posited all those who were against their position in society, mainly male thinkers like Jean Jacque Rousseau, who argued against women's education. Wollstonecraft emphasized the social and communal benefits of educating women. She laid the foundation of feminism for further social education, which indeed was the springboard.

General Conclusion

General Conclusion

For a long time in history, women were not treated as equal citizens and were subjected to mistreatment, discrimination, and violence due to men's dominance and regulations. Despite these difficulties, they confronted them and demonstrated their dominance over society.

Women used to have an unequal and unjust life. She was barred from participating in any political, social, or economic activity, and her only occupation is that of a housewife who looks after her home and children. The woman was under man's dominion during this time, who dominated all domains in which he represented the emblem of power.

Following all of these issues, pain, and sorrow, women worldwide began to look for methods to better themselves and transform their lives. They also attempted to unite their efforts, goals, and aspirations to build a global concept that encompassed all women in all parts of the globe, resulting in the birth of Feminism.

Thanks to the arrival of Feminism, women could reclaim their rights and change their negative image. Feminism demonstrates that women, like men, are capable of playing vital roles. Furthermore, one of Feminism's most essential aims was to provide women with complete freedom and equal representation in political and social activities.

This modest dissertation aims to provide an overview of feminist theory, from its origins as an idea or a belief through its development as a philosophy with well-defined goals and ideas. The first chapter of this thesis was theoretical, in which I presented the definition of feminism in addition to its origin and its different waves. It also presents the famous philosopher in the first wave of the motherhood of feminism, Mary Wollstonecraft, and her theory.

The second chapter, was devoted to the form and techniques that Mary Wollstonecraft used in her book *A Vindication of the Rights of Women*. Besides, the different themes of the philosophical treatise which is a part of Wollstonecraft, I had shown how Wollstonecraft portrays women in her book through such techniques. Whereas passions were placed in humans so that humanity might wrestle with them and gain experience and knowledge, Reason is what gives man the upper hand over brute beasts. She adds that the degree of Reason, morality, and wisdom that distinguishes the individual and directs the rules that bind society must be judged by the degree of perfection of our nature and the possibility of enjoyment.

Wollstonecraft claims that to create a strong case for anything, we must start at the beginning and examine our most fundamental beliefs. Her first (and most significant) premise is that humans are elevated above the rest of nature due to the power of Reason (and Reason alone). Her second most crucial premise is that morality and moral excellence distinguish one person from another. Her third and last premise is that God created desires and temptations in order for us to gain wisdom by resisting them. As a result, we begin with the characteristics of Reason, virtue, and knowledge. The Reason is intended to help us overcome our preconceptions by allowing us to see things from a different perspective.

In this work, Wollstonecraft denounces that education has no place in woman's life. Women were regarded as primarily incapable of rational cognition in the 18th century, since they were too emotionally charged to Reason. Wollstonecraft maintained that women only appear incapable of education because men do not allow them to attempt it, instead encouraging superficial or frivolous pastimes like elaborate beautification.

The findings gathered from the analysis of the first chapter of the book *A Vindication of the Rights of Women* are that passions were placed in humans so that humanity might wrestle with them and gain experience and knowledge, and Reason is what gives man the advantage over brute beasts. She wrote that: "The perfection of our nature and capability of happiness must be estimated by the degree of reason, virtue, and knowledge that distinguish the individual and direct the laws which bind society." (Wollstonecraft, 1792). Furthermore, the more there equality in society, the more virtue and happiness will reign.

In the end, the researcher could say that the feminist canon begins with *A Vindication of Women's Rights*. Written in the late 18th century, Wollstonecraft's opinions and beliefs on how to improve and cultivate women's brains so that they might become better citizens are presented in this work. Even if the timing was not right and society was not ready for such ideas to come from a woman's head, they included valuable and worthwhile concepts. As Wollstonecraft argues for proper female education by claiming that women's current state results of acquired habits and learned associations rather than a flaw in their innate nature. Also Rousseau's condescension of women in *Émile*. On several occasions she uses the principles promulgated by the male elite of the late eighteenth century to underline the significance of educating women. She relies on religiously based arguments as well as logical arguments (e.g., if women do indeed possess immortal souls, should they not then cultivate these souls with equal vigor

as the opposite sex, instead of concentrating on more trivial and delicate employments as well as those based on the most noble attribute of Reason.

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