

<<为男人的权利辩护和为女人的权利>>

图书基本信息

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内容概要

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

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章节摘录

This is , must be , the course of nature. - friendship or indifference inevitably succeeds love. - And this constitution seems perfectly to harmonize with the system of government which prevails in the moral world. Passions are spurs to action , and open the mind; but they sink into mere appetites , become a personal and momentary gratification , when the object is gained , and the satisfied mind rests in enjoyment. The man who had some virtue whilst he was struggling for a crown , often becomes a voluptuous tyrant when it graces his brow; and , when the lover is not lost in the husband , the dotard , a prey to childish caprices , and fond jealousies , neglects the serious duties of life , and the caresses which should excite confidence in his children are lavished on the overgrown child , his wife. In order to fulfil the duties of life , and to be able to pursue with vigour the various employments which form the moral character , a master and mistress of a family ought not to continue to love each other with passion. I mean to say , that they ought not to indulge those emotions which disturb the order of society , and engross the thoughts that should be otherwise employed. The mind that has never been engrossed by one object wants vigour - if it can long be so , it is weak. A mistaken education , a narrow , uncultivated mind , and many sexual prejudices , tend to make women more constant than men; but , for the present , I shall not touch on this branch of the subject. I will go still further , and advance , without dreaming of a paradox , that an unhappy marriage is often very advantageous to a family , and that the neglected wife is , in general , the best mother. And this would almost always be the consequence if the female mind were more enlarged: for , it seems to be the common dispensation of Providence , that what we gain in present enjoyment should be deducted from the treasure of life , experience , and that when we are gathering the flowers of the day and revelling in pleasure , the solid fruit of toil and wisdom should not be caught at the same time. The way lies before us , we must turn to the right or left; and he who will pass life away in bounding from one pleasure to another , must not complain if he acquire neither wisdom nor respectability of character.

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