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The role, Rights, and Representation of women in France during the French Revolution

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Abstract:

During the French Revolution (1789–1799), women played an essential yet often overlooked role in shaping revolutionary events and discourse. From leading pivotal protests like the Women's March on Versailles to forming political clubs and contributing to revolutionary literature, women actively participated in the pursuit of liberty and equality. Despite this engagement, they were systematically denied formal political rights, including voting and holding office. Key figures like Olympe de Gouges challenged these exclusions, notably through her *Declaration of the Rights of Woman and of the Female Citizen*, which called for gender equality. Symbolically, women were used in revolutionary propaganda—figures like Marianne represented liberty—but real women remained politically marginalized. The Revolution ultimately failed to secure legal and political equality for women, yet it sparked enduring debates and laid foundational ideas for future feminist movements in France and beyond.

INTRODUCTION:

The feminist movement emerged in Paris in 1789 as part of a broader demand for social and political reform. Women demanded equality with men and then moved on to demand the end of male dominance. Women did not gain full political rights during the French Revolution, and none of the national assembly's considered legislation granting women political rights, as they could not vote or hold office. However, this did not prevent women from continuing to participate in the events of the revolution. Their participation took various forms. Some of them demonstrated or even rioted over food prices. The primary means of agitation included pamphlets and women's clubs, especially the Society of Republican Women.

First: The role of women in the French Revolution:

The 1789 Revolution is one of the most important and controversial revolutions in French history considered one of the major turning points in history, because it ended the tyranny of the oldest and most powerful monarchy in the world and championed the values of liberty, equality, fraternity, and justice, which are fundamental legal principles in European democracies. One of the fundamental documents of the Revolution was that "men are born and remain free and equal in rights; that the exercise of the natural rights of every man has no other limits; that the law has the right only to prohibit those acts which are harmful to society." Despite the Revolution's proclamation of such ideals and the abolition of the privileges of the old regime, the revolutionary leaders failed to create a fully egalitarian society even during the most extreme stages of the Revolution. This was partly because they applied the Revolution's basic principles to men, not women. Despite the efforts of many women's rights advocates, and despite the significant role women played in the Revolution, women's denial of citizenship rights continued, and women were thus seen as claiming rights of their own. And with their jobs, and with the places they wanted to occupy in the new emerging society, women quickly became pretexts after being accused of abusing freedom, and they became the real victims of the revolutionary tragedy, because they had obtained all the rights and then lost them once they were freed from the slavery of the previous regime, under which they had achieved some gains and then after that they were placed in a position of complete dependence on their husbands after the overthrow of the king.[1] .

The women prepared about 30 files of grievances and complaints in which they expressed their demands in various ways, often anonymously. They demanded the right to vote, divorce, and to have representatives on their behalf, but they mainly emphasized their living conditions and the suffering they had to endure. At that time, Paris was home to more than 70,000 people without work, and the price of a loaf of bread reached 14 cents in February 1789 and remained at that price until the fall of the Bastille. A worker earned between 18 and 20 cents. The women's demand was to lower the price of bread, which cost between 40 and 80% of a woman's wage. The women could no longer bear this deprivation. What exacerbated their problem was the lack of fuel remaining that year. The winter of 1789 was very bitter. Every time there was a demonstration demanding more bread or lower prices, women were at the forefront, participating in more than 300 demonstrations preceded the revolution. In Grenoble, women participated in an uprising on January 7, 1788, which was called the Day of the Court because angry women threw the court at the garrisoned troops, due to the deterioration of economic conditions. Women also participated in the uprising of April 28, 1789, known as Réveillon, which preceded the Bastille. The number of dead ranged between 25 and 900, as a crowd attacked a wallpaper factory in Réveillon.[2] .

The driving force of the 1789 revolution was the French people, who were primarily women. It was the people who stormed the Bastille, and the majority of this people, whom historians have likened to a "beast stretched out on a crimson carpet," were made up of desperate women. Although men fired the first shots in those days, women played a vital role in protests and demonstrations. One of the most important roles of women's activism during the French Revolution was the Women's March on Versailles, also known as the October March, the Society of Revolutionary Republican Women, and women's contributions to revolutionary ideology.

1. **Women's March on Versailles:**

In 1789, the old order in France began to collapse. With astonishing speed, the Third Estate the Commoners wrested power from King Louis XVI and formed a National Assembly of the Estates General with the aim of giving France a new constitution. The Assembly continued to dismantle the building blocks of the French monarchy in the royal city of Versailles. However, Louis XVI was determined to preserve the institution, which became a point of contention between him and the Assembly. At the same time, Louis wanted to retain absolute veto power, which would allow him to have the final say on any policy the Assembly wished to pass. This was supported by the royalist faction within the Assembly, which believed that France needed a strong king with centralized authority. However, some anti-monarchist deputies, such as Robespierre, opposed this, arguing that the king should be subject to the will of the people and therefore should not be allowed to use the veto power. However, many deputies began to express their support for a third option: the suspensive veto, which would allow the king to delay the work of the Assembly for a maximum of one or two years. The President indicated that Louis Jacques Necker's ministers indicated that this would be acceptable to the king and even hinted that the king would ratify the August decrees. The Assembly voted by a majority of 673 votes to 325 in favor of a veto on September 11, 1789.[3] .

13 miles from Versailles was also the city of Paris.The news was disturbed. The rising price of bread led to conspiracy theories that the nobles were deliberately starving the people, which brought tensions to a boiling point. The National Assembly asked the king to consider increasing food supplies to Paris. When he received this request, Louis XVI remained silent for a few days. Instead of responding to their request, he summoned the Royal Flanders Regiment a regular infantry regiment of the royal army to Versailles. The king, concerned about another Bastille-like riot, had sent the regiment to reinforce Versailles' defenses. However, the regiment's arrival on October 1, 1789, did more harm than good. News of the banquet given by the royal bodyguards to welcome the Flanders regiment spread throughout Paris like wildfire. Irritated journalists like Marat described what was happening at Versailles as a "gluttonous orgy." Consuming such lavish quantities of food was an insult to the starving Parisians. Even more egregious than gluttony was the lack of In their respect for the Revolution, the royal courtiers began distributing a black and white ribbon black for the Queen, white for the King . At that moment, one of them took out the tricolore, the symbol of the Revolution, and threw it on the ground, shouting: "Down with the tricolore!" Then the dinner guests began to trample the Revolutionary badge underfoot. The news of the corrupt royal banquet was unbearable. On the night of October 4, 1789, a woman was

heard giving a speech in a market, urging her fellow fishmongers to march on Versailles. The next day, this intention was fulfilled. The march began on the morning of October 5, 1789. Thousands of women, many of them from the working class, marched to the Palace of Versailles to demand bread and other basic necessities. Between five and six thousand women marched on Versailles, especially women from the market area of La Halle, who were in the front lines of the Revolution. Most of these women were covered in mud, drenched in rain, exhausted and screaming. A threat to Marie Antoinette[4] Their presence was a powerful symbol of the popular anger that fueled the revolution and helped spur the political changes that followed. Because they had suffered more than men under the old regime, women's revolutionary activity merged with the activities of revolutionaries seeking liberal political reforms and a constitutional monarchy in France. Encouraged by revolutionary agitators, they looted the city's armory, using pickaxes, axes, hooks, and iron bars. They were joined by men armed with some 700 rifles stolen from the city hall's armories. As the procession made its way to the Paris City Hall, they took control of the Church of Sainte-Marguerite and rang the bells to call their fellow Parisians to action. When they arrived at the Paris City Hall, numbering up to 7,000 people, the crowd was confronted by units of the National Guard, but this did not prevent the crowd from looting the hall. They took hundreds of weapons and two cannons and marched towards the Palace of Versailles.[5] .

The crowd was not dissuaded from burning the hall and executing its officials. Except through Stanislas Maillardto lead the crowd to the gates of Versailles itself to demand bread Who promised [6] from the king. The crowd of workers in the markets agreed to follow him, and the crowd began to march to Versailles in the midst of heavy rain, They pulled their cannons behind them, shouting that they were coming for King Louis. The local judges warmly welcomed the exhausted crowd after their six-hour march in the rain. However, they were prevented from entering the palace grounds, which were guarded by the Flanders Regiment, supported by Swiss guards. However, they were allowed to enter the hall where the council was meeting, and hundreds of people collapsed. The exhausted, rain-soaked men sat on the benches in the hall, and Millard was called by the deputies as the leading figure of the crowd to explain the reason for the march. “The aristocrats want us to die of hunger,” he replied, alleging that a miller had been bribed with 200 pounds not to make bread. The angry deputies’ calls to name the miller were rejected by the women, who declared that they had come to exercise their right to summon deputies. Some of the women, becoming agitated, began shouting anti-clerical slogans at the Archbishop of Paris, while one woman slapped a priest who had extended his hand to her in greeting, saying, “I am not obliged to kiss a dog’s paw.” The crowd only calmed down after Robespierre addressed them, claiming solidarity with their plight. Once the crowd had calmed down, he promised to take a delegation to see King Louis XVI. At about 6:00 a.m., the king received a delegation of five or six representatives of the “fishmongers,” elected by the crowd. The spokeswoman for the delegation was Louise Chabri, a 17-year-old girl chosen for her polite manner. With her virtuous appearance and speech, it seems that tension and fatigue had overcome Chabri, as she fainted in the presence of the king. Louis acted quickly to help her and helped Chabri to get up. This paternal act of charity lightened the mood of the crowd. After helping Chabri, she asked the king what all the women of the kingdom were asking for: bread and food for the people. Louis promised the delegation that he would order food to be delivered to Paris from the royal stores. This appeased some of the protesters, such as Maillard, who returned to Paris.[7] .

2. SOCIETY OF REVOLUTIONARY REPUBLICAN WOMEN IN 1793:

The feminist movement in the French Revolution reached its peak with the formation of a unique club, the Society of Republican Revolutionary Women, which was called for short “Revolutionary Women.” On August 10, 1792, Claire Lacombe [8], the actress who arrived in Paris from the French provinces in 1792, and Pauline Lyon [9], a former chocolatier, founded the Association of Revolutionary Republican Women, the most famous women's revolutionary club of the time, and one of the few city-wide political clubs other than the sub-clubs and associations. It was the first all-female revolutionary vanguard society, and Pauline Lyon became its president. The club installed itself in the library of the Jacobin Club.[10] Saint-Honoré Street. The association adopted strict procedural rules. They tried to recruit members who were truly patriotic and politically inclined. They organized themselves to educate themselves, to become well acquainted with the Constitution and laws of the Republic, to be

concerned with public affairs, and to defend all human beings who had become victims of any arbitrary acts. Article 1 stipulated that the purpose of the association was to be armed and ready to defend the homeland, although this would be on a voluntary basis. The association also emphasized that it would only receive into its midst those citizens of good reputation. This point was emphasized because many members of the association had falsely accused them of being street women and prostitutes, when in fact they were respectable women. The new members, who numbered sixty-seven, were summoned to appear before the acting president of the association. They had to take the following oath: "I swear to live for the Republic or die for it, and I promise to be faithful to the rule of the association as long as it exists." This was the basic mission they adopted. The association was to frustrate the aims of the enemies of the Republic, and to hoard grain and other basic foodstuffs. The association also demanded a law that would force all women to wear the tricolore to show their loyalty to the Republic. They also reiterated their demand for strict price controls to prevent bread—the staple food of the poor—from becoming too expensive.[11] .

The years 1792-1793 witnessed a marked increase in women's activism. Women were making progress on the political front due to the democratization of political institutions in Paris. Revolutionary women were at the forefront of these radical movements. Fraternal societies encouraged women to participate and play active roles in Parisian politics. Women began to enjoy the privileges of attending councils and popular assemblies with the blessing of male membership. But more importantly, they were learning how to pressure the government and how to make economic demands and succeed in achieving them. While the provisional government was struggling to overthrow the monarchy and economic decline, women had shifted their politics from one of moderation to one of open hostility, which enabled the Society to later exist as a political organization.[12] .

In January and February 1792, riots over rising prices led men and women alike to seize shops and stalls selling essential goods. They took the law into their own hands and began distributing goods at a fair price. The Girondist-led government attributed most of the violence to royalists or enemies of the revolution. Women not only resorted to direct confrontation with the authorities, but also demanded that the government listen to their demands. Women found that they were more effective when using violent methods. Their role in society had changed radically since the outbreak of the revolution. They had become bolder and more assertive. On March 6, 1792, Pauline Lyon presented a petition signed by 319 women to the National Assembly requesting permission to form a National Guard to defend Paris in the event of a military invasion. Lyon also requested permission for women to arm themselves with lances, pistols, swords, and rifles in order to protect the revolution. As part of her advocacy, she claimed that the right to bear arms would transform women into citizens, except Her request was rejected, and on May 20, 1792, many armed women participated in a procession that passed through the halls of the Legislative Assembly to the Tuileries Gardens and then through the king's residence. The women fighters also played a special role in Marat's funeral.[13] After his murder on June 13, 1793, as part of the funeral procession, they carried the bathtub in which Marat had been killed, as well as a shirt stained with Marat's blood. Up to 180 women attended the Assembly meetings. Women were at the forefront of the crowd demanding bread and the Constitution of 1793. When their cries went unnoticed, the women went on a rampage, looting shops, seizing grain, and kidnapping officials. Claire Lecombe also called for women's right to bear arms. This angered the members of the Jacobin Club in the National Assembly, who said that this woman was interfering in everything. They considered these women dangerous because they spoke out openly after the Revolution had given women the right to express themselves.[14] .

It seemsClaire Lacombe's demand for women's right to bear arms angered the members of the Jacobin Club, because such a demand before 1792 was unthinkable, as women were usually seen as weak, slaves, and incapable of action. However, with this demand, they were able to express their opinions freely. By 1793, the women of Paris, encouraged by the Society, enjoyed the greatest degree of political freedom in the country's history. The role played by the Society was of great importance in determining the rise and fall of the feminist movement during the Revolution, as we will see later.

Robespierre supporters [15] The Society was viewed as troublesome due to its constant criticism of government policies. The government expressed growing concerns about women like Lacombe and was

wary of the potential threat the feminist movement could pose to the female population, and thus their authority. They began to bring down the Society by attacking Claire Lacombe, the acting president of the Society. These attacks were made in an attempt to discredit the Society as a whole. One member of the National Convention declared, "The woman being denounced before you is extremely dangerous in that she is very eloquent; she speaks well at first and then attacks the authorities in charge." Two motions were put to a vote that day to influence the alleged repression of the Society and its members. The Jacobins urged the Society to rid itself of any suspected women controlling their group, clearly referring to Lacombe. They also sent a letter to the Committee of Public Security to arrest the suspected women. With these two motions unanimously approved, Lacombe was brought before the Committee, where charges were brought against her by two members of the Convention, Chaput and Bazire. Chaput, a member of the Jacobins, accused Lacombe of counter-revolutionary activities. Lacombe cleared herself of the charges brought by Chaput. However, her problems did not end with Chaput's insinuations. She was similarly slandered by another deputy, Bazire, who said that the women of the Society had asked permission to enter the prisons, so that they could know the reasons for the prisoners' arrest, and that they had received bribes from the prisoners. They were also involved in a stock-rigging scandal. Her house was sealed and searched, but nothing was found.[16] .

It seems thatThe personal attacks on Claire Lacombe were only the beginning of a repressive plan to close down all women's associations. The real issue behind these events appears to have revolved around two questions: Should women exercise their political rights and be active in government, and should they be allowed to meet in political associations? The male-dominated Convention clearly didn't believe this, as they had made every effort to justify women's role within the domestic sphere, and the government was determined to curb the activities of any opposition group, especially the feminist group.

On September 21, 1793, the Badge Law was passed by the Assembly, which made wearing the badge compulsory. Under pressure from various groups including the Assembly , the government issued a decree stating: Women who do not wear the tricolore will be punished with eight days' imprisonment for the first offense, and in case of repetition they will be considered suspects. Those who tear or desecrate the national badge will be punished with six years' imprisonment.[17] .

The revolutionary republican women demanded its vigorous enforcement, which the Society sought to impose on the tough market women, whose reputation was widely known and feared. Many market women had a deep-rooted hatred for the ardent revolutionaries, often referring to them in the most humiliating terms. Many women chose not to wear the badge simply because they considered it male and unattractive. They said that "only whores and Jacobins wear badges." Riots broke out in Les Halles, the largest market in Paris, over the badge. Pandemonium erupted when one of the women present swore that she had seen large quantities of bread in the sewers of Montmartre and the Temple. Several other women confirmed this statement. Things began to get out of hand, and women began hurling insults at Society members, and they were beaten and assaulted. The government quickly blamed the incident on the Society. Although the market women had instigated the brawl, a delegation of market women filed a formal complaint with the government. Their demands were simple and to the point. First, they wanted the freedom to wear any head covering they wanted; second, they demanded the dissolution of the Society of Revolutionary Republican Women.[18] .

Seize the opportunityThe National Assembly took this opportunity to respond to the revolutionary women and issued a decree prohibiting women's clubs and popular associations, whatever their name. In 1793, the Jacobin members voted to ban women's clubs, considering them dangerous to the Republic, and they asked the deputies three questions:[19] :

Should women's gatherings be allowed in Paris?

- Should women be allowed to exercise their political rights and participate effectively in state affairs?
- Is it permissible for them to participate in political or popular associations?

The members of the National Assembly responded with a resounding "No," thus condemning women to political death. Women refused to deny their political role in France after the sacrifices they had made in the French Revolution. A delegation led by Claire Lecombe and Pauline Lyon, wearing their famous red bonnets, went to the Paris City Hall in a last-ditch attempt to defend themselves before the authorities. They were immediately barred from the session and subjected to a vulgar verbal attack by the President of the Assembly, Pierre Chaumette, who denounced them, saying: "Since when was it

decent to see women abandon the care of their families and children, to come to public places, to speak in galleries, and in the Senate? Has nature entrusted domestic care to men?" He ended his prejudiced speech by reminding the women in red bonnets: "Remember the shameless Olympe de Gouges, who was the first to create women's associations, who abandoned the cares of her home to mingle in the Republic, and whose head fell under the knife of the vindictive law."[20] Claire Lecombe and Pauline Lyon had no choice but to give up their struggle, as they did not want to follow in her footsteps, and this is what they did for a time, as the women of the regional clubs continued to care for the poor and needy.[21] .

This incident may have been orchestrated by the authorities to discredit the Society and its members. It was no coincidence that hundreds of women gathered to incite violence in the streets and then accuse the Society of being behind these events. The major confrontation with the market women on October 28, 1793, determined the fate of the Society. It was this kind of riot that gave the government the initiative to put an end to the feminist organization once and for all.

3. WOMEN'S CONTRIBUTIONS TO REVOLUTIONARY IDEOLOGY:

While some women chose a pathWhile often combative and violent, others chose to influence events through writing, publications, and meetings. Women contributed to the development of the revolutionary ideology itself, choosing to express their grievances in the form of pamphlets and petitions. These petitions took a stronger political stance, emphasizing the desire for political equality. Women believed that their aspirations, like the goals of the revolution, were both fighting for political freedoms. They relied on three main arguments that feminists used to justify their cause. First, women were human beings who shared the natural rights of men. Second, they recognized their biological role, because as mothers, they felt they had a special right over the state because they ensured its survival. Thirdly, women's political contribution to the struggle for freedom and their declared patriotism granted them the rights of citizens. However, these claims were vehemently ignored or outright rejected by the revolutionary government. Their argument was that women would best serve their country and fulfill their patriotic duties by staying at home and teaching their husbands and children the virtue of sacrifice. Three women worthy of mention were Ita Palme-Delders, Olympe de Goujaux, and Théroine de Mirecourt. Each of these women, in her own way, proposed serious reforms for the advancement of their sex. They were pioneers in the French feminist movement, bombarding the revolutionary clubs and the National Assembly with petitions, grievances, and delegations demanding the right to be heard. Each of these women acted alone in her quest for freedom and equality. Their main contribution to the movement, if we may call it that, was to raise the awareness of both males and females alike to the urgent need for social, economic, and political change for women.[22] .

Ita Palme Delders, a Dutch woman, became a favorite orator at the Social Circle Club. There, she delivered a famous speech, later printed at the club's expense, entitled "An Appeal to French Women on the Regeneration of Morals and the Need of the Influence of Women in Free Government." A moderate feminist, she was admired for her refined manners, and her reputation as an eloquent speaker attracted many listeners to the Social Circle Club. Her speeches touched on many of her favorite issues, including equal rights, better education, and the right to divorce. Madame Delders reached her political peak by April 1792, when she headed a delegation of women to appear before the Legislative Assembly, where she demanded:[23] :

- Declaring the age of maturity at twenty-one.
- That political freedom and equality of rights be shared by both sexes.
- Admission of women to civil and military positions.
- Issue a divorce decree.

As usual, the response was evasive. With the exception of political equality, the Assembly took specific measures on some of Madame Delders's proposals. By September 20, 1792, the first decree of divorce was promulgated. One could now divorce on the basis of marital incompatibility, mutual consent, or other specific reasons such as dementia or desertion. The second issue raised by Madame Delders, the declaration of a woman's twenty-one years of age, was also passed into law. The decree also granted women the right to appear as witnesses in civil actions. It is not known whether the Assembly would have taken these steps had women like Ita Palm Delders not come forward and pressured the

governing body to implement these reforms. It can be considered one of the few liberal-minded women who began to advocate and publicly publicize the women's cause in those early years of the Revolution. She wanted her voice to be heard, but she did not want to antagonize the revolutionary leaders. This passivity made her ineffective precisely because women were still seen as domestic beings. Non-political women rely on their male counterparts for guidance and support.[24] .

Olympe de Gouges is known as one of the major figures who preceded the feminist revolution. She was the first to call for political rights for women and sought to make the most of the women's cause. As early as 1789, Olympe was seen at the head of the women's delegation to the National Assembly, which called for complete equality between the sexes, the admission of women to all professions, and improved education for girls. She astonished her contemporaries with the richness of her ideas and the power of her words. Even the National Assembly itself, which was not inclined to care about women, listened to her and often listened to her practical advice. She was against violence and never called for murder or plunder. She worked to solve the problem of famine, and by public appeal and her courageous example, she persuaded a number of women to donate their clothes to the state. She was also a humanitarian who gave a moving account of the misery in the Saint-Denis hospice. Aware of the humiliation involved in begging, she called for the organization of public welfare funds and government workshops for the poor. Some of her ideas had already been formed, and she expressed her opinions on issues. Sensitive as the monarchy was, and her hatred of Robespierre was expressed in pamphlets, letters, and plays she wrote, Olympe's writings were directed mainly at middle-class audiences and were generally in harmony with bourgeois values. She never pitied or consoled women in the lower classes of society, many of whom resorted to prostitution for a living.[25] .

The most important achievement of her literary career lay not in the plays she produced, but in a skillfully crafted feminist message written in parallel with the famous Declaration of the Rights of Man, which she rightly called the Rights of Women, asThis pamphlet focused on women's struggle for equality and was published in 1791. The piece was dedicated to Marie Antoinette in the hope of converting her to join the struggle for women's liberation. From Article 1, which states that "woman is born free and equal to man in rights," to Article 10, which quotes the famous phrase, "If woman has the right to mount the guillotine, she must also have the right to mount the scaffold." Olympe de Gouges was seriously committed to the task of educating her generation about sexism. Olympe was arrested on June 20, 1793, for what the Revolutionary government called seditious plays. She appeared before the Revolutionary Tribunal on October 2, 1793, and was guillotined on November 4, 1793.[26] .

Thérouin de Méricourt was active in revolutionary politics.During the period 1790-1791, just as was the case with Ita Palme and Olympe de Gouges, her political sympathies, like those of the other women, were closer to the Girondinian philosophy and her revolutionary speeches were an inspiration to those who heard them, [27] Thérouin's political career reached its peak by February 1790. She gave a brilliant speech to the all-male Cordeliers Club, in which she spoke in biblical imagery and what the Revolution would become. She was severely criticized for suggesting that women should also be given the right to bear arms and fight for their country. Despite this, she was well received by her male audience. Thérouin received thunderous applause after her speech, but she again dared to go further when she and the club members demanded that women be given a consultative voice in their assembly. The council rejected her request, and she was severely attacked by a group of fishmongers who despised Thérouin's criticisms of the revolutionary leaders. She never recovered from this attack, suffering mentally and physically, and Thérouin ended her days in a mental hospital.[28] .

It seems that The role of women in the French Revolution was crucial and often overlooked during this period of history. Women's contributions to the Revolution were diverse and influential. Their activism helped shape the course of the movement itself through their participation in protests, their contributions to revolutionary thought, and their advocacy for policy change. Women helped lay the foundations for a more inclusive and just society in France. Women's contributions to the Revolution were significant and influential, but they were also shaped by gender roles and restrictions. By studying women's experiences during this era, we can gain a deeper understanding of the ways in which feminist movements in France and the ongoing struggle for gender equality were shaped. Women played a vital role in spreading revolutionary ideas, organizing protests, and participating in popular

uprisings. Despite their contributions, the revolutionary government largely ignored women's rights, highlighting the ongoing struggle for gender equality in the years following the Revolution. Finally, women's contributions during the French Revolution can be seen in the policies and reforms implemented in the aftermath of the Revolution. Women played a key role in abolishing the monarchy. French and the establishment of the Republic, and they also called for policies such as equal inheritance rights and girls' access to education. These policies helped create a more just and equitable society in France, and their impact is still felt today.

Conclusion:

1- The French Revolution in 1789 created fertile ground for the emergence of feminism in European countries, especially France, because it led to a change in women's lifestyle due to the principles on which it was founded, namely liberty, equality, and fraternity.

2- Women in the French Revolution played a vital role in protests, demonstrations, and other forms of political activism used to bring about change. Women formed their own clubs and associations to discuss political issues and defend their rights.

3- One of the most important stages of women's activity during the French Revolution was the Women's March on Versailles on October 5, 1789, the Society of Revolutionary Republican Women on August 10, 1793, and women's contributions to revolutionary ideology through writing, publications, and meetings.

4- The Declaration of the Rights of Women, written by Olympe de Gouges in 1791, is the first document that addressed legal and legislative equality between women and men in France.

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(4Marie Antoinette: She was the Queen of France, the wife of King Louis XVI, and the mother of the young Prince Louis XVII and Princess Maria Theresa. She was born on November 2, 1755, in the Hofburg Palace in Vienna. After the Seven Years' War and the Diplomatic Revolution in 1756, Empress Maria Theresa, Marie's mother, decided to...AAntoinette's desire to end hostilities with her old enemy, King Louis XV of France, and their shared desire to destroy the ambitions of Prussia and Great Britain, and to secure final peace between their two countries, led to their alliance being sealed by marriage on February 7, 1770. Louis XV formally asked.Marie Antoin's handANewTTo his sonAAs Marie Antoinette grew older, her grandson and surviving heir, Louis Auguste, became increasingly unpopular with the people and was accused of being extravagant and sympathizing with France's enemies, including her native Austria. These accusations further damaged her reputation during the French Revolution, and she became known as Madame Deivisette becauseóThe country's financial crisis has been blamed on its overspending.AShe opposed the social and financial reforms proposed by Anne-Robert-Jacques Turgot and Jacques Necker, and is credited with the famous saying, "If there is no bread for the poor, let them eat cake." For more, see:
Encyclopedia Britannica, Vol. 17.18, eleventh edition, University of Cambridge, 1911, P.710.

(5) Simon Schama,Op. Cite, p. 63.

(6Millard: A member of the National Guard, born on December 11AIn 1763, he participated in the attack on the Bastille, being the first revolutionary to enter the fortress, and was appointed commander..To the National Guard in 1790, and on July 17, 1791, he signed the Champs de Mars petition, which proclaimed the establishment of the Republic, and charged him withMunicipal Council Government inParis in September 1792 to put an end to the recent mass massacres of prisoners, and was arrested twice during the reign ofTerrorism because ofHis relations with the Huberites, and diedinApril 11, 1794, due to tuberculosis. For more information, see:
Sorel Alexandre, Stanislas Maillard, L'homme du 2 September 1792, Paris: A. Aubry, 1862, p. 5-8.

(7) Carlyle, French Revolution A History, Vol. Thomas Boston, 2008, pp. 251-253.

(8Claire Lacombe: She is a French revolutionary born on the 4thAIn 1765, she participated in the Paris Rebellion.AIn 1792, Lacombe fought with the rebels during the storming of the Tuileries, and was shot in the arm but continued to fight, earning the title of "Heroine of the Tenth ofAAwarded a lifetime medal for her bravery, and awarded the civil crown by the victorious Federalists, Lacombe became a frequent attendee at meetings of the Cordeliers' Club andDThrough it, she became involved with the most extreme elements of the revolution, and during the Reign of Terror, the dissidents, including the Society of Revolutionary Republican Women, were suppressed. On 16September1793 He publicly condemned the Jacobins..Lacombe, the then president of the association, was brought before the Committee of Public Security, and was accused of "making counter-revolutionary statements" and of being associated with a "notorious counter-revolutionary organization." Lacombe was banned from any political activity and died on 2AYar 1826. For more see:
Galina Serebri<!--akova, Nine Women Drawn from the Epoch of the French Revolution, Books for Libraries Press, 1969, pp. 145-146.
(9Pauline Lyon: Born LyonAThe daughter of chocolatiers Pierre-Paul Léon and Mathurintelluhan, Léon was born in Paris on September 28, 1768. When her father died in 1784, Léon began helping her mother in the chocolate business in exchange for housing and food. Her political leanings were no secret..As Lyon protested publicly.Against Lafayette and his wartime royalist views, King Louis XVI and the French monarchy, and anyone who was hostile.To revolt openly, althoughŏLeon was very active..In the public domain, LŏA thatŏShe was a proficient writer and one of her writings was her "Petition to the National Assembly on the Rights of Women to Bear Arms," which she presented on 6AMarch 1791, the petition asserted that the new French constitution was intended for both women and men, meaning they required the right to bear arms, and promised thatŏFrench women still cling to their role as wives.AndAnd mother, andŏHer right to bear arms will not detract from that. She died on October 5.the first1838. For more information, see:
Claude Guillon, Pauline Léon, Une Républicaine Revolutionnaire:
https://journals.openedition.org, 2006,p.2-5.
(10Jacobin Club: The club was founded in June 1789 by anti-royalist deputies.on behalf ofFriends of the Constitution, then grew into a nationwide republican movement.The country,After 1792 it was renamed the Society of Jacobins, Friends of Liberty and Equality and is often known as.In the name of the Jacobin Club, it was the most influential political club.DuringFrench Revolution, and appreciate my membershipteAbout half a million or more, and the first president of the club was Antoine Barnave, andAThe last president is Maximilian Robespierre..The club was dissolved on November 11, 1794. For more information, see:
Crane Brinton, The Jacobins: An Essay in the New History, Transaction Publishers, 2011, p.19.
(11) Yves Bessieres and Patricia Ni~dzwiecki, WOMEN IN THE FRENCH REVOLUTION 1789, 1991, pp.14-15.
(12) Ibid, p. 20.
(13)Marat: He was born in Switzerland on May 24, 1743 AD to a middle-class family. He completed his studies in Paris in 1765 AD. At the age of twenty-two, he traveled to Britain, where he began writing articles and books on medicine and politics.,Among Mara's most famous works are:THis book (Chains of Slavery), and after his return to France, he began writing more radical pamphlets, and became a member of the French National Assembly, which declared the establishment of the French Republic on September 22, 1792 AD. Mara sufferedTFrom a severe skin disease that progressed to affect the lungs, and he was no longer able to walk.TFeel comfortableŏA If he stayed in a tub of warm water, and the tub was made of copper especially for him, and on it was a platform for writing, and from that tub he was passingTHe runs his business and business affairs away from theANazirs, and after the fall of the Girondins, one of the more moderate factions.In July 1793, a young woman, Charlotte Corday, a supporter of theirs, was given the opportunity to be with him in the bath, and Corday tookAOh, knife.She stabbed him to death in 1793, and at her trial she declared:"I killed one man.To saveA100,000 people"For more information, see:
Conner Clifford, Jean-Paul Marat: Tribune of the French Revolution, Pluto Press, 2012, pp. 9-11.

(14)Gane Abray,Feminism in the French Revolution, Vol.80, No.1,Published by Oxford University Press, 1975, p.50.

(15Robespierre:andRobespierre was born on May 6, 1758, in the French province of Artois. He graduated from the University of Louis-le-Grand and studied law at the Sorbonne for three years. He was one of the most famous and influential figures..In the French Revolution as a member.In the National Assembly and the Jacobin Club, he led a campaign for universal male suffrage and the right to bear arms in defense of.About himself, and played a prominent role in stirring up public opinion that caused the fall of the French monarchy inAIn 1792, the French National Convention was held andAWe elect Robespierre as delegate..At the French Convention in early September 1792, and in the spring of 1793, he urged the establishment of the Army of Saint-Quillot to crush any conspirator against the revolution, and Robespierre became famous for his role.duringThe reign of terror, which oversawDuring itOn the arrest and execution of a large number of political opponents,soHe exercised his influence to suppress the Girondins on the right, the Hébertists on the left, and the Dantonists in the center, and it is estimated thatŏNearly 17,000 people were sentenced to death by guillotine.duringThe Reign of Terror was a conspiracy against Robespierre and his followers, and Parasodtalian, the leaders of the conspiracy, who were men of the revolution, agreed to...toThey were afraid of what Robespierre and his followers were doing, so they decided to get rid of him. They prepared a military force and stormed the town hall where Robespierre had barricaded himself. One of the bullets fired at him succeeded in hitting his jaw. They then tied him up and took him to the guillotine with a hundred of his followers. They executed them all on July 28, 1794, thus ending the Reign of Terror. For more, see:

Raymond Clauzel, Maximilien Robespierre, Paris, Oudin, 1912, pp. 3-8.

(16) Elizabeth Racz, the Women's Rights Movement in the French Revolution, Vol.16,No.2, Published by Guilford Press, 1952, p.163.

(17) Alicias Towers, the Society of Revolutionary Republican Women, A Thesis Submitted to the Faculty of the College of Humanities in Partial Fulfillment of the Requirements for the Degree of Master of Arts, Florida Atlantic University, 1985, p. 53.

(18) Ibid.p.54.

(19) Darline Gay Levy and Harriel Branson, Women in Revolutionary Paris 1789-1795, University of Illinois Press, 1979, p. 199.

(20) Darline Gay Levy and Harriel Branson, Ibid., p.200.

(21) Alicias Towers, Op. Cit. p.62.

(22) Dominique Godineau, The Woman of Paris and Their French Revolution, University of California Press, 1998, pp. 101-102.

(23) Elizabeth Racz, Op. Cit, p.155

(24) Ibid, p. 157.

(25) Yves Bessieres and Patricia Ni~dzwiecki, Op.Cit, 1991, p. 14-15.

(26) Ibid, pp. 16-18.

(27) Dreyfous Maurice, Les Femmes de la Révolution Française (1789–1795), Paris: Société Française d'Éditionsd'Art, 1903, pp. 348-349.

(28) Ibid.