hermeneutics: interpretation (understanding)
Common heritage was not understood; leading to wars in Europe // lead profs to create the Core(?)
⇒ God is to promote Understanding.
// community of interpreters

John Locke:
~ father of liberalism; invoke paternalistic approach
Chap. 5, parag 49: "in the beginning all the world was America"
// primitivism. But why America?
⇒ reference to the Bible, something that God intended ("in the beginning")
Bringing back City of God. Is America the physical place of City of God
1st sin was in Eden (not America) so America was to Augustine what Eden is to everyone
notion of land. America is uncultivated, unpropertied, a land of unvalue
* One problem: if in the beginning, everything was like America. What knowledge is required to make that claim? To know a concept: Terra Nullius (tied to Res Nullius)
land / estate that is empty. (started 16th century, John Dunn)
This clause encapsulates a key concept to royal state pwr. It operated on the idea of emptiness: No (people)
↳ Human (some ppl cannot be counted as human beings)

Terra Nullius is the legal justification to enfore europeean laws upon other lands.
The question is: How to legally write-out the labor, constitution (etc) to begin his thought empty of political control, allowing a 3rd party to kill people.
Requires a notion of political emptiness. Emptiness has never been a matter of who inhabits the space
Chap. 2, parag 14: physically speaking, it's not empty (he knows this because he's reading A History of Peru)

Before the argument can start, we need to understand the relationship of power to space to people.
⇒ There is a system of thinking about space and people, which as in place before Locke. This notion of empty space.
context: Glorious Revolution (anti-monarchial pro church vs anti-anti vs anti-anti)
Locke flees to Amsterdam ~1688, which is the printing capital of the world. Circulation of ideas depend on technology (press can distribute ideas faster). In Locke's lifetime, he was known for the fundamental constitutions of carolina
was in the company of rich collonial owners (Ashbury and Shaftsbury) trough whom he made money

how did the economy regulated at the time? similar to the IPO's today. People buy shares in a trading company (also settler colonialism) [only for certain bloodlines & males] and shares would mature or you could get Land. Locke was an investor & employee in that company. He knew the colonized world perfectly

=== constitution of carolina

(95) (97) Belief in God as a moral system. Call for religious toleration, idea of spreading christianity trough gentle manners: idea of descentors (jews, heathens) and people who practice a corrupted christianity

+ feeling that he is writing for his business practices

⇒ the natives are cathegorically not free (because they're ignorant of christianity)

(110) We have 3 cathegories: ~~[illegible]~~ slaves, ~~and~~ negro slaves and natives (extractive slavery)

constitution is a law. They're legal terms. (their religion doesn't matter) (insertive slavery)

Legal overlap, but the cathegories are well deliniated.

// many slaves being muslims, they were kept under the cathegory of hothen. This declaration of public practice also served to exclude them.

// slaves, as property, are under absolute power. Slaves were legally not allowed to convert

(114). in contrast to property in the second treatise (execute work on an object ⇒ you own the property)

. here valuable objects, who are ~~done~~ by natives, are not in possession of said valuable goods

the native expertise were extracted found from the natives (both physical results, and their techniques)

we see here an awareness that these are industries.

Jean-Jacques Rousseau

State of nature : compassionate, not a-moral but incapable of morals (la morale, soit distinction entre bien et mal)

(p.38) "imaginary conjectures" (hypothetical man endowed with certain criteria)

Savage ⇒ physically strong, robust, can't use tools vs civil (observational) // je veux aider mon prochain

self-reliance, (p.49) shifts back to the New World

Starts with the hypothetical and then shifts to the real. Why? ⇔ Where are we in time?

(p.44) The savage man has extraordinary physical abilities

// We're talking about hypothetical (because the things they're talking about don't exist yet)

(p.46) Savage can't be educated into a civilized man: (ex) the Caribbean man had no foresight

⇒ the ideal is the ethnographic [the hypothetical is not a thought experiment illustrated by ethnographic examples. instead the ethnographic is the construction of the idea of the savage]

There were citations of the savages available to Rousseau, but he did not use them. Speech is important for Rousseau (the savages within Europe). Why did he not use these examples? Is ethnographic simply of the colonized body? He is talking about the universal Man (a universal social contract). The note of universality asserts atemporality & no spacial delimitations

Question of language: What makes the civilized?

The first sentence of Part Two "he said this is mine"

↳ The state of nature is precisely atemporal: the incapacity to learn / communicate / progress is a constant state, true to both the ideal and the colonized. The idea of distinction "this is mine" is what signals the birth of the civilized man.

Inequality comes in because talents are unequal (within a social cohesion) (violence among neighbors) then need for liberty to emerge, leading to 3 forms of government.

It all ends when they come to tyranny, putting everyone on an equal level (because you're persecuted)

(p.80) so the cycle is closed: what a spectacle for a Caribb are the difficult and envied labors of the Europeans!

What gender does this savage have?

Male. Females are seemingly not constitutive of the savage, they are concerned with raising the children young women (in Emile) are groomed, and they immediately cheat: considers female sexuality like an acid burning through normative structures.

Adam Smith:

→ Moral philosophy (discipline) that focuses on social aspects; emerging from translating Aristotle to latin.

(p13) Inequality (Aristotle): Gender, father-son seniority (master & slave) ⇒ Race

For Smith, division of labor requires:

- nation, regulated

- (p.14) // labor is productive: the savage can't have productive labor (because no collective right)

For contrast, barbarous nations have no market, no exchange rate. This is not a sourced argument, this is a constructed "barbarous nation" idea. Even when he cites real events, it's wrong

So does that mean that the wealth of nation's ideas are only applicable to these countries he approves of as nations.

(Chap 7, Part 2, Book 2) ⇒ Re-iterates the Terra Nullius concept (see 1st sentence)

⇒ The easiest route to wealth is colonization (at least in the beginning)

Myth of the Banker said that the assumption of Smith carries weight, and this is excessive theory

Why does he need that concept in the text? He needs it to define the rest.

Immanuel Kant:

Of the different human races

→ Kant is doing science (not pseudo-science). He differentiates 4 races (p.11), for instance Hindustani race he describes using evidence: see footnote 4, he reports that an asian indian visited Königsberg had certain traits. Buffon did experiment; and Leipzig as well, testing on human beings. This is not pseudo-science, this is the episteme

→ These are the inventions of literary thought: this is the invent° of analytical philosophy. It can't be dismissed as ramblings of an irrelevant person: his lectures are the main reason he's known. Think of how his data influenced the British to take indian population to Guyana & the carribeans (as "imprisonment"), not just because that populat° was available back then; there is a racial theory behind that thought which causes them to take some people to put them to labor in another place.

→ Wouldn't you be surprised that there's a cathegorization of races? All these consequences are huge.

Preface

	~~Analytic~~	~~Synthetic~~
→ A Priori	stg that lies in our reason from which LOGIC comes	It's not based in circumstance. If he says "do not lie" he doesn't need to justify it in every instance: it becomes metaphysical

Metaphysics of Morals

⇒ The practical principles are indispensable

(p.6-7) // Cambridge edition:

Principles that are taken before observation: recognize the maxim (principle) that it's applicable universally ⇒ He calls this desire Pure Will

Metaphysics of morals should result in one & only reason, which must differ merely in its application. It should be a unique moral system ⇒ a cathegorical imperative

He defines cathegorical imperative (on p.34 // Cambridge edition)

The only thing that he should be seeking is that maxim ("don't lie") is because he wants it the become a universal law

// If a maxim can be a cathgorical imperative, then it can be followed

Reason should exist outside of episteme (framework for thought)

The concept of Universality is essential to Kantian thought

The only maxim you should follow is the ones that can be applied universally.

	Analytic	Synthetic
A Priori	Logical	Transcendental
A Posteriori	Hypothetical	Empirical

// Anthropology (Kant, Part II)

Modern concepts should not make us see sthg that's not in the text

ex No stereotype, characteristic and character is a technical term he uses in the text. character depends on racial purity (that's why the British & the French are the most civilized)

3 concepts: Geography, Race, Language (p155) [Stout-hearted is ..... despair]

// to make the silence on Jewish Europeans (Hep Hep progroms 1819) - What does this "mise en silence" mean? [another silence is the silence on negro spades]

THIS program is happening in his town

Gender (no mention, uses the word sex instead): the power differential allows to exclude gender. But his anthropological method would force you to look into his own life. Gender differential in his classes in Koenigsberg. That assumption should have weight: most of his class was male, so that allows him to talk about or to omit specific group.

⇒ He doesn't need to talk about them. This is the context we have to look at for Kant's Anthropology. He uses the analogy of the watch twice:

(195) on the outside, Physiognomy is uncertain, but gender physiognomy is conclusive

(209) Women carry books just for looks, like having a watch

// intellectual ability of women are physiognomically inferior

Museums start with ethnological purposes: 1805 in Russia. Why would you collect skulls? You can make inferences on the brain trough skulls. People would have been able to see the others, and ultimately see why they are "superior".

What is the categorical imperative? Any decision you make for it to be moral, you have to show that it is universal. If you justify your decision as unique, you lose. There is a question to how you understand will. The metaphysics is not rendered through anthropology (theoretical not anthropological knowledge). The notion of will is tied to its (being) in itself

ex

is the table a tree, the use of it as table, the process that created the table?

Kant: The will is not in the tree, it is in the making (building of it).

The process of converting tree to table, as an analogy, it means that the process itself could contain loopholes

Haitian Constitution of 1801:

Baselines: St Domingue taken over by Spain, purchased by France, and becomes the richest colony. Hosts 1 million slaves total; this uprising begins in 1791; this declaration comes in 1804. British & Spanish participate with the French vs the slaves. 20 yrs later France recognizes Haiti, and requests 150 million in 5 years. 30 mil. paid 1st year, forced Haiti to take a loan from French banks: economic enslavement (paid off in 2007!) US recognizes it in 1982, after invading it once.

This is a physically enslaved people fighting off the literal slaver: there's no ambiguity that catholicism doesn't have.

Notion of liberty: - freedom to do what they want with the fruits of their labor (given agency)
- ability to stop bloodshed, build their own laws / identity / culture
- the grown child analogy is a good example of their opinion
- take away any hope of reenslaving (it's the capacity to not be reenslaved)

[Let us walk down [...] Let us ensure [...]]

→ Allow the neighbors to breathe as they want; but they were actually colonies. So they define their geographic delimitation - as in as soon as you step foot on Haiti - you're free

After having read many universalisms (only for certain human beings): What we have here is a radical difference, and the limit on that universal equality to a space (it's their task to be inspired by us if they want)

The Black Jacobins, story of Toussaint's godfathers proposal scene.

This hard limit itself is also new: It's not forgetting difference (it's not going away), so we build an idea of liberty that encompasses this difference!

The root of slavery is built on universalism; so anti-colonial thought must know how to maneuver around that. Locke said that the slave had to agree to become a slave (either conquered, or agree that the property universal protects you).

This forces us to re-think how we view the rights of man (how do we deal with that?)

Hegel

→ U. of Berlin, founded by Von Humbold (royalist); interested in creating disciplinary bases for these new emerging disciplines. Lectures are a new organization [(amphitheâtres), and they're paid if they like it], they begin a seminar format and the format is exported to the US. // different architecture & pedagogy

→ Context of the Haïtian Rev., his job is to edit a Newspaper for Berlin, he reads the reports. (Since the product of Haïti is important to German economy).

→ Philosophy of - aesthetics
- rights
- history (what we're focusing on)

// All history books are participating in a Hegelian framework; "looking inwards from the outside"
True production of history by looking at primary source, judging its bias, then considering the multiple sources, and try to construct an objective argument
When historians talk about a thesis, it's Hegelian

(it's there but we don't know it's theory)

Geist (spirit/will) how does the spirit move?	0	0	-1	1	2	3	
	America	Africa	India	China	West Asia	Europe → Germany → Berlin	World

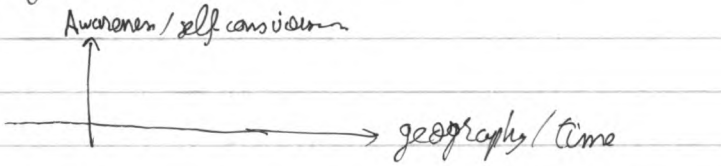
Geist trough georaphy. What's the point of going trough the world world?
⇒ World history represents the idea of the world spirit. It's not abstract, it's material.
He's looking for absence / presence of said form.
It's represented in: language, text, institutions → Freedom
× understanding, self-conscious knowledge
It's not abstract, it's material. A historian can study text that come out of India, because they've produced texts. And since they (Germans) have institutions, they can study this history

In this case, Hegel went from Jenna to Berlin. There is a theoretical model (like Kant's) This is not a "lack of data" problem, and this is not the question of Hegel. There's an entile episteme around these authors: the colonial episteme. The logical system to enslave people. You don't need 1 individual contact to "give" geist. Rousseau, Kant, Smith, are all a part of this historic, an episteme. It has never lacked data (the 1st piece of data being captured slaves Colombus sends back to the queen). We have data on how to enslave ppl, catalogue them, create a market for them, taxation, theories of liberty based on merchantile markets. Burke said that the east india company officier is required to write a journal every day →

which is to be depicted with the east india company. Why? What use? They create data, which is synthesized & reproduced, and comes before theory.
So the theoretical model isn't based on lacking data. Definitely not for Hegel.

He's also arguing for: Geography & Human history (remember Kant: specific copper in our blood, reacting to the sun in right amounts: that's why we have a Terra Geology)
The theater for History is the temperate zones, and human beings within a particular biology response to territory, have a particular response to geist.
So how do we get to enlightenment for other people? We bring them to where we are
"All of these native states are in a process of development, which comes from contact". Those who manage to adapt them gain freedom.

His idea of freedom: (p.436) Men are destined to be free; Geist is the result of people realizing that they're free.
Geist, spirit is mobile. The engine of mobility (an argument for change over time) needs
Happening in 2d:



(Understand Geist among these 2 axes { Art (Aesthetics) / Language / Text / State (law, rule, regulation) / Institutions

Europe's encounter propells these geographies on the Awareness axis. Ancient Egyptians had a lot of Art, Lgg, State but not the Awareness. And freedom is developped on the Awareness axis

~~Consequences of this model?~~ East is Africa, Asia does not have the structures. The model is the movt of Geist from east to west, making Europe the end of history
Basis of Secularism is in Hegel too, it's not absence of religion, it's reconciling christian religion with the state
(Fukuyama says that the end of history is reconciling communism with the government)
How do they play with evolution? They do try to reconcile both

Consequences for this model ?

- Question of developmentalism coming from Hegel (and its fours : the Nation-State)

This is all a story that grants Europe a hegemony of the Right understanding

[Johnathan Israel's work on Enlightenment.]

~~Plan~~

Macaulay

How would you define the relationship between Macaulay and Burke? (this happens 45 years after Burke, so a full generation between the two.

This speech set the groundwork for establishing an Indian Penal code; how a justice penal code can be applied to colonies (to this present day: LGBTQ rights in India & Pakistan, the laws they implement are still Macaulay's). This indian penal code is truly revolutionary at an international scale (it even influenced how Nazi's persecuted Romas & Jews).

This is a literal blueprint

How does this work in a Kantian framework? [The à priori logic vs The logic of exception, setting India as a body that is different]

Part 9 Education as a means of differentiating peoples (important to liberal thought) - the idea of standardization as an exam (coming from Macaulay's text on education)

125 This notion of England in the 5th century (lag), this seems like a delay in history. Macaulay can be physically in India, and can imagine himself being 1300 years at the back. Mid-18th century British mobilized roman iconography for their empire; and seeing how Rome dealt with their colonies was central to the argument.

Bentham : Birth of Modernization Theory . liberalism requires ppl that can be trained into becoming members of society

Morals are executed when people are watched. This architecture allows for self regulation: making the prisoner believe he is always watched.

Liberalism in this context: Burke → Bentham → Mill (on liberty)

~~Alexis de Tocqueville~~ Charles Darwin

The diaries isn't a "private journal", it's to accomodate for the fact that Darwin was paid to be a part of it - the tone & language was itself one for scientific expedit's
(p.592) People didn't let him into their living room (not that hospitable) ...

Since we're drawing a parallel between both texts :
→ Natural Selection is a measure of a species' reaction to a set of natural "pressures" or "constraints"
→ Here in the diaries, he talks about the effets on one race of humans (the multiple deaths) from one race of humans (the british / white / colonizer). Race within one species / others is defined as "can be reproduced with each other, and their descendance itself is fertile".

The presence of numbers & figures in the diaries ; what do we make of that?
Reporting these locations for future use / cartographers / scientific inquiry
(p.607) The map of the world ceases to be a blank

Mill

// 1857 : 2 ways of looking @ the Indian Colony : Burke (use & misuse)
Macaulay (" ,

→ Petition to extend the EIC ; due to an uprising which began in Bengal & spread to Deli. This resulted in a loss of control in some regions (EIC managed to reconquer some regions in a very brutal fashion ex: Hanging them to the ends of cannons and lighting them up). This was framed as a "browns oppressing whites" ; encouraged the crown to take control of the situation (known as the Raj) which ended at the end of the second world war.

Colonial Epistemes :- Count (census/statistics)
- Map (geology/topology)
- Read (philology/language)

On liberty is not a social contract theory

(p.14) notion of spontaneous progress : even if you have the right idea, you have to constantly debate ; liberty being generative in that sense.
(that's a very Hegelian thought)

When he mentions Charlemagne (stopping Islam at the gates) and Akhbar (mogul)

(p.66) Our forefathers were in forests, and the ancestors in China built temples ; yet UK conquered that's because they have custom (it's what's dragging them back) ; they've remained stationary
[the non-european is not in the same time as you are, they're underdeveloped]
→ temporal disjuncture (even if you're physically occupying the same space)

Utilitarian : the end to all is only justified if it has use to the greater good

Spencer

"Survival of the fittest"; Key fig. in utilitarianism & libertarianism

(9.23) Analogy between Power societies & the Hydra

(9.52) Mass communication in the complex bodies, to the complex societies

Critique of Plato and Hobbes: materialistic comparaisons are more useful. (see 9.8 & 9.9)

// Society as an artificial structure doesn't hold up

(9.11) These various parts commence as small, structures, and then grow; unlike Hobbes & Plato's static structures (cohesive)

Survival of the fitter: idea that there is an English race. In 1892, prime min. of Japan writes to Spencer, as he's writing the constitution. He wants his feedback on mixed blood marriage. Spencer responds that it's the biologically bad to have intermarriage.

Use of scientific / lab language. Here, the discursive ground is the darwinian language

Galton Comte → statistics of Society

in conversation with Comte; positivism (science of society based on statistics)

Aftereffect of spencer & Galton: Eugenics.

Galton gives us "nature vs nurture", he wanted to have a sense of the intellect of different races to prove that nature is the one that gives intelligence (excellence runs in the family)

he also invents fingerprinting (Chinese in st, criminals in India)

[An appeal to Friends of Scandinavian Immigration] 1920 & trump in 2017...

// How to react to Galton:

There is no backlash when they make these statements.

⚠ Mr Ozo-Poschi. Reference to positivism? "Arretez de vous reproduire"
"Vous etes des animaux"

(*) Question of oriental despotism: how these primitive societies still had despots. Similar to Mill.
Marx says that colonialism is good in India because she was the unconscious tool of bringing an end to the worship of "the cow and the monkey"
How Marx used Hegelian spirit & stationess, in how it determines the different parts of the world.
So here brith & colonialism introduced changed; and the social revolution is the capacity of the laborer to defeat surplus value.

Marx:

Surplus value, use value, exchange value →
(Δ gained or lost value) (to the consumer: how he uses its function) (what you have to pay to remplace it - how you can abstract it)
(the utility of object to its consumer)

Commodity has value (labor, "fetish" [desire], reproducible, can be abstracted trough an exchange value)

Relationship of labor to commodity: example of linen and coat. Both have diff types of labor & skill
the more labor goes into a commodity, the higher the exchange value grows.
Labor has to be abstracted, otherwise the CMC is pre-capital; labor is an entity that is uniform (if not you become capitalist)
The capitalist embodies labor in the object; that's why for him the "faster the better" (market will always attract more labor for the same time; and the surplus value lie in that extra production in the same time). The only way to get to abstraction is to abstract labor.

⚠ M = capital*, more so than money.

The only way capitalism comes into being is Commodity Money Commodity
H& wants to do Money Commodity Money (circular movement)
and the only way for that system to work is to have an M' at the end, adding surplus value; and for him it depends on a free labor contract

* can also be prestige capital, social capital, etc...

Capitalism is a movement, that must be constantly in motion. If static, it becomes worthless.
The capitalist is actually capitalism personnified (the will is not in the person, it's in the system)
The oligarch isn't capitalist, it's the fact that he's a part of that system.

When does he see capitalism start? From the creat° of a world-embracing commerce & market
[Modern history] (16th century) The system (MCM') can only happen when the capitalist who is in the market, and the labourer, enter into a contract.
What are the problems with that?]
⇒ When Marx talks about slavery & colonization, he qualifies it as the Pre-accumulation phase.
That mvt can only enter when there is free labor in play. When Columbus returns, he has brought with him people, ears, teeth, skin: he shows that he can bring back enslaved abstract labor. All of that abstract labor is put in the pre-accumulation stage. But what happens to accumulated wealth? It's always going to be a part of the M in After abolition, there is immediately an endenture system that exploit the same system. [MCM']
The surplus value has to build on [labor] labor.

(*) // In India, he talks about how they were jewelry even if they were not clothes: an "economical" time that was broken with the arrival of the British.

Where we are

Key words on colonial epistemologies: spontaneous progress (Bentham, Mill, Darwin, Spencer)
geist/spirit (Hegel, Marx)
hierarchy / evidence/science (Macaulay, Kant, Galton, Burke) Machaulay)
NATURE: civilized & barbarian (Rousseau, Locke)
exploitation commerce (smith, marx)
other/savage (Rousseau, de Gobineau, Tocqueville)

All of this requires a "pre-", colonialism is the engine that drives all these discoveries. Discovered land that had to be empty, to impart a social contract by labor which converts it into productive land. On said land, you're given rights; but they're still absent for ppl who get shut off.

These def. only appear as half-hearted & contradictory if you take them out - OTW they're just imperfect ideals. We have a particular moment in time where epistemology comes ("applied" with the idea of exploitation (the Colon)

Du Bois is the interstice of all of this: His literal birth of (the literal child) of a slave and a slave-owner.

⇒ The logic of the episteme depends on his presence. It's not anti-epistemology, it's anti-colonial. And that doesn't make them hypocrites, they're not anti-knowledge but at the same time they don't want colonialism.

He's trained as historian, sociologists. His phd: on Philadelphia negros, their living conditions, he goes house to house and conducts oral histories: same model of spencer (collecting data) Nothing that differentiates him from them; and you place them in U of Berlin; he's dressed in white clothes. What's anti-colonial about it: the research is no longer producing evidence for the sub-human. If you collapse poor famille together is
He uses the same methods to different goals. The logic that says they're below human, that logic is wrong.

He ends up for a free Ghana as anticolonial stakes;

⇒ Cezaire vs Fanon vs DuBois vs Ghandi

↳ doesn't conduct sociological studies. What's his methodology: he writes & translates operas & poems. He comes from the Encyclopedia Francaise. Are you gna say Diderot Diderot? No, he writes poetry.

W.E.B. Du Bois

→ Relationship between Colonialism and WWI; a war that brought techniques that were only used on black people were now used by white ppl on white ppl. He begins with a metaphor of the black community as "high in the tower": idea that white Europe takes a break from slaughtering black people to slaughter each other. (p.437 of the culture of white folks): "this is Europe"

→ Complicated: he quotes the decl. of indep. (life, liberty & pursuit of happiness is quoting John Locke) so he's still drawing from colonial epistemology.

Du Bois is very well read in Hegel & Nietzsche; so for him none of these citations are arbitrary.

On the songs @ the beginning of the chapters: how he's reproducing negro spirituals. Only the last chapter sorrow song is a negro say (unnamed). (NOT)

Du Bois is not interested in rejecting western thought, but is interested in elevating black thought to the space of white cannon.

On the sorrow song: what is the ivory tower? the academy? or somewhere else.

"These songs are the articulate msg of the slave to the world"

African → Afro-American → Blend of [...] negro culture with the American land.

(p.162) "Your country we brought" - sweat; - tenderness; - prophetic spirit

He says the same things as Locke: except that it's slave labor. The logic of it has been peeled back. Not a critique of the myth of an empty land, but he's saying that the fullness of this logic is that the labor is theirs.

(passive geist in Africa for Hegel, vs active spirit. Hegel's Berlin includes the slaves)

Would America have been America without the slaves?

⇒ He's extending the fullness of their logic. This is the beginning of anticolonial epistemes.

(You can't erase us because we're present)

==

Bad news: WWI's is not a result of what Du Bois is saying

==

(white folks): - define folk*: colloquially "people", but people with their reality (ethimologically it comes from the bible) but connoted diminutively ["this is how you see us", you downgrade us to lesser people]

*in Germany jews were excluded from the folk.

- define white: He's only giving the definit's of white that white people would describe themselves

civil war's promise; on the dawn of freedom, the logic of enslavement is formally taken away but in reality it's still there.

- vs: early hiphop as a practice, not a product. You create a diff. language.

Why does he go to Harvard & all that? To "contrack" into that world our system the systems.

Rosa Luxemburg

// Presentat°1: You mentions that she was based in Zurich after 1890. Did she have anything to do with the Dadaists / dada movt?

→ No, she moved to Berlin ~~early~~ soon after & got involved in party politics soon after.

* the Mass Strike

→ Is it just history? (p.173) The Mass Strike

* so far, the subject of history has been Men. Luxemburg describes (instead of) an abstract collective action. Tocqueville gives us a history of the prison, he talks about founding the individual prison. This is the 1st time we see collective action as the engine for the history of a process.
* What does she argue that this process entails? Makes the current events less "unique" History produces itself.

Russia | Germany
Oriental Despots → Asiatic Mode fine. Absolutism → Bourgeois regency → Proletariat

It begins with the German worker. So why Russia? It's behind Germany politically (it's Absolutist for now) Russia is behind. Marx describes the stages in Manchester (1848), so by 1900 they're ahead in terms of the consciousness of the proletariat ⇒ You actually subvert Russia. How the workers went on strike to get the 8-hr workweek (1914 in USA). It's not contiguous, people had to die in their respective cities to get to 1933 canonizing 8-hr work in a law. In giving this German example, se shows how we think that Germany is ahead, and that's false.

* The letters [difference between praxis and theory]

(p.383) So what are they supposed to take away from her writings? How Lenin read one page and no more. She's a woman telling us what we should do (so they say the work wasn't hers). There was no takeaway, she's not apart of pantheon of social thought until 5 years back. Complete silence very much like her death was very ~~[illegible]~~ rarely covered

* This class didn't question a theorist vigorously so far
* It's found natural that her voice in her theoretical work isn't her } previously gendered reading. It tells us that theory is gender: the males didn't even respond to her

Structure of how you think about theoretical interventions, and the bodies attached to them. The letters are just as theoretical as the theory that she's giving: it's the same type of work with the idea of love, humor, etc. We should see that as theory rather than affect. We are conditioned to see this outside of the episteme, our reaction is the Hegelian dialectic

⇒ There are bodies which produce theory, and others on which theories are produced. Women are apart of that second group; and we're now reading the marginals (push & pull)

Mohandas Gandhi

Civilization defined on page 67 : "that mode of conduct which points out to man the path of duty.

p.35 "let us first consider civilization ..." describes capitalism, material culture & assessing the speed of modernization.

Where does he stand when he defines civilization ?

[But he's not criticizing for the sake of criticizing : he's putting his own arguments : so we can't say that he's completely out of the system]

He says that civilizat° is :

mode of conduct → man → path of duty → observed morality

Good conduct : Gujarati (see p.67, footnotes 123 & 124)

[on medicine : he points out that the cures happened in India on indian bodies ; but then weren't given cures ; none in which they were given vaccination]

Quest° of language is crucial to the transmission of knowledge ;

in Swaraj ; Swa (self, own, one's mind or body) } (Buddha is a big figure in that)

Raj (rule

Nirvana (annihilation of what's burning inside us)

Intellectual responding to having been excluded ; here

+ Europe at the time, Breton & Levi-Strauss escape via boat to NY only to be diverted to Martinique.

Le mot Négritude est attribué à trois personnes ; créateurs de la revue Légitime Défense (1932)
→ Léon-Gontrand D'Amas
→ Léopold Sedar Sangor
→ Aimé Césaire
} amis, surtout Ces et Sangor. Ces arrive au Senegal en 1961-8

Puis, en 1934, L'Etudiant Noir avec Suzanne Roussy (future femme de A)
1939 : Retour au pays Natal. Cesaire est lié au 1er congrès des artistes noirs à Paris.
1956 : Premier festival des arts nègres à Dakar ; parallèlement écrivains et à sa demission du parti communiste. Il fonde le parti progressiste martiniquais, sera maire de Fort-de-France en paralelle à une oeuvre profondement poétique.

préface de La Revue Tropique

They will be cencorshipped by the Vichy Gvt. Suzanne & the others says in 1941 (april); 3 days after her 3rd child.
[" Nous sommes de ceux qui disent non à l'ombre. Le monde à besoin de nous aussi." (
Their poetry is avant garde : "ce n'est pas dans les vers anciens qu'on va décrire le monde nouveau"
André Breton, stumbles upon it randomly in Martinique, and goes on to meet Cesaire later.
(the great Surrealist poet) || copie du #1 à la boutique d'une connaissance à Césaire Breton vu comme un revolutionaire.

⚠

Cahier d'un retour au pays natal.

@ 18:00 min

This meeting with Breton will have a deep impact on both parties. On B, at the time where occidental poetry is losing its breath - becoming more and more a mere speculatory language, all of a sudden words come back, only this time they have the weight of flesh and blood. So in this sense this meeting had an extremely important meeting in the story of poetry itself : and Breton sees all of this immediately. What Cesaire learns from Breton is the freedom, the exploratory mission that gives to words via the poetry genre, it allows him to break the shell & go beyond the surface to reach the deepest truths [he uses the word "gisement", loosely translated to "deposit"] and the deepest deposit is the African deposit, for him. Breton wrote the preface of Cis's 1947 : Cahier d'un Retour au pays natal.
No. 10 de la Revue tropique : dans ce passage, Cesaire présente dès 1941 la magnificence du nègre. That comes way before the "black is beautiful" : this prophetic vision of Cesaire which will place the black human on the scene of history. He says :
"L'esclavage pèse sur nous c'est entendu. Mais lui attribuer à lui seul notre pauvreté actuelle, c'est oublier que sous le régime de l'esclavage le nègre fut magnifique. On lui brisait le corps, on lui torturait l'âme, et le nègre résista : aux fouets, aux docteurs en bonnet carrés, aux théologiens, aux sadiques. Au mépris il opposa l'humour cette force que ne connaissait pas le grave indien. Aux ténèbres de la fausse science il opposa tantôt l'attente tantôt la révolte ; jamais la résignat°. N'en seront étonnés que ceux qui ne savaient pas ce qu'était alors l'Afrique".

@ 23:50
L'oubli dans l'histoire.

Discours Sur le Colonialisme (1950 & 1955) Published aux éditions Eclat (du PCF)

He analyzes colonialism and its brutality in light of the World War. He says that what happened

to you, you also did yourselves somewhere else: we don't colonize impunitively (impunément). So there's a moment where Europe needs to look at how it was colonized by its own colonialist thought: it penetrated its philosophy, its right, its arts, its culture, its thought, the way it organizes the political life. For Europe to exit this state, it must decolonize: the peoples will gain their freedom, but what will you do? This is called a stigma reversal: how the stigmatized appropriates a term very much like the words Negar and Queer nowadays (You've lost your own dignity)

All this comes in a context of the declaration universelle des droits de l'Homme (in 1948) racism is now universally condemned (response to fascism); right of auto-determination des peuples, decolonization so France can't be a colonial empire like it did (self) before the war.

On Primitivisme

Picasso did a portrait of aimé cesaire's son. Bring primitivism into that sphere. (Picasso, Africa and the Schemata difference) because he mentions it.

Wilfredo Lam

Say: I chose the NY times because it's objective, removed from Europe

(?) Article or review on Lautréamont's Chants de Maldoror

→ 1945: Mayor of Martinique; constit assembly 1957 & broke w/ the PCF

Lettre à Maurice Thorez, class over race.

// Algerian War, he plays an important role in l'assemblée nationale

Meeting, congrès des noirs etc...

(10) That's for Yousopha

Themes:

(1) → Early writing, in L'Etudiant Noir, showing his relation & friendship with Sangor and Damas

(2) → Cesaire and Surrealism: * Pétain et la France abdique } mutual influence on C. and A. Breton

(3) * Cesaire écrit la Revue Tropique }

(4) → Context of the Discourse on colonialism:

// * Declaration Universelle des Droits de l'Homme // [9] (1957) Lettre à Maurice Thorez, demiss° du PCF

(9) (5) → Le premier congrès international des ecrivains et artistes noirs (Paris 1956)

(6) → (p.56, 6th line) We see a mention of Primitivism (in the psychological sense, so also in art.) [Picasso, along with Matisse, started Primitivism, or at least made it Mainstream]. The same Picasso said when meeting Aubrey Williams "you have a very african face ... take that with a grain of Salt.

(7) → Aimé Césaire, il faut le mentionner, arrête la poésie en faveur du Théâtre (1973)

* Sur une tempête, revue

// + On the dual-function of his change of the FORM of the writing } it becomes a giant stigma reversal

(8) → Oxford Press 2013 article [Note he started theater in 1956 with Et les chiens se taisaient so it's indeed a conscious shift!)

What is negritude ?

It was 1st mentioned in L'Etudiant Noir, by Césaire

Senghor : La négritude, c'est en d'autres termes la personalité Africaine ! L'ensemble des valeurs de civilization du monde noir. Naturellement, quel peut-être le but d'un écrivain noir, d'un poète noir ou même d'un politique noir ? C'est de défendre et illustrer sa personalité collective, sa négritude. Et tout l'effort de ma génération a été de défendre et de manifester ces valeurs de civilization dont l'ensemble encore une fois constitue la négritude, sur le plan culturel (indépendance culturelle est préalable à toute indépendance véritable et authentique) mais encore sur le plan politique (en travaillant à la décolonization).

Negritude isn't enclosing on oneself, it isn't racism. Negritude is on the opposite opening to all the peoples of the world, to everything that the other civilizations can bring, because we believe that all civilization in its own right is Métissage

Therefore Negritude is the act of taking roots in your own heritage and opening towards the other civilizations

// This is from 1963 on the TV channel Office National de Radiodiffusion Television Francaise (short: ORTF)

Aimé Césaire:

Use Marxist critique to use / think anticolonial movement. Marx says that 17th cent. is the age of capital: predicated on the colony. Where Marx takes the company out of that.

Why were they associated? Colonialism + Capitalism, that's because capitalism's premises lies in colonies, in exploiting plantations before exploiting factories...

Critique of Civilization: denying the ideas propagated by Hitler, while saying that Hitler isn't an anomaly.

[I've never seen a political paper that's that charged with references to thinkers, litterature, philosophy, etc.]
Yet at the same time he's advancing his own reactionary ideas. Is this only argument by authority?

Why? (p42&43) Because he's throwing back the same argumentative logic they're throwing at him.

"Thingification" is the basis of colonization; on the basis of how the native bodies were measured the mensurnification of ppl [like primitivism]; and this quotation serves to counter that.

(p54) All these intellectuals that are like Nietzsche that we revere, he's mocking, using their words against them

(p65) The Dacier is indeed overwhelming. He's making a civilization critique (of dehumanization, of violence). He's demonstrating the logic of indifference.

The question of nation-state: Europe did take that lesson. That wasn't the lesson that the colonies got out of that.

The reason Brexit shocked that much because it was now the humane logic, and all of these pan-state, were intervened as bad and were stopped. We're not shocked by this because it's in [movements] our logic

→ Always in favor of the partitioner, always losing is the partitioned.

IMF & World Bank have been continuing that tradition; U of Chg, Harvard & Columbia kept this in academia.

Read the History of Modern Mexico: "independance creates equality among countries" that's not true

Pakistan has contracts with the IMF, where it produces electricity and pays the IMF for it.

(p71) We wouldn't need museums if the nation itself is living. But you can go to the MET and see the "thingification" we see.

Frantz Fanon:

Relation between Fanon and the colonial episteme:
The latter half of the book is constituted of his patients' notes. The French response to FMN is to pay militia, arm them and kill algerians. Fanon's a psychiatrist, treating both sides of the war.
In the last part:
Violence is embodied violence. (P.81) in his edition
+Read Totem & Taboo
Fanon doesn't think only about material violence, he incorporates psychic trauma (which is not divided in black and white).
His thesis for phd was rejected, that's part of the reason he leaves France, that's why he publishes Black face White masks (w/ the help of Duras, De Beauvoir and Sartre)
[fracture is mental, geographic and physical]
* Distinction between Settler and Colonizer? He also uses Native and Colonized
It's all contingent on his analysis of what you want to do: If you want to become a settler, you undoubtedly become the colonizer (p.53-54): you're a part of that system (there's no difference in agency)

Colony can act as a waiting room where the colonized can be taught (utility: greatergd)
We need it (for Marx) to recognize its status as proletariat.
⇒ Europe has asserted colonialism as a utility. Algeria becomes the result of the native unable to govern themselves, they only have selfish good. And so theoreticians make the arg. that the colonized simply can't govern itself (there's a primordial conflict), and if they withdraw they'd be sealing their fate.
But colonialism always created internal conflict. The tribal conflict becomes another way that the colonial episteme continues (even w/ the Shia-Sunni conflict). So now instead of solving Iraq, you're trying to solve Medina years back.
⇒ Fanon is making that violence contemporary, and this unsettles everyone. There's an idea of disparity (which requires futurism); the violence is the now and the response is the now: Future is when decolonization is complete?
(p.44) "to silence the settler's violence"
Fanon would say that decolonization is an illusion; idea of a decolonization is still there

read You're always modern

(Part 2):

// on women being the subjects of decision, not the decision takers.

The formal element of this text: "we" and "our"

We: revolution, or at least the FLN

our: possessive, when referring to women? // The colonized land being female

What is the gender of the colonized space, empty land → colonized space?

Female, the "virgin land". It's feminizing a landscape: mother nature, language of sexual violence being put to a geography. 1560 Thomas Debry

Body of [see syllabus picture] the native (1588). What's going on here?

These indications are marks on his skin as seen by the colonizer. There were 3 sketches (2 of woman, 1 of man). The early encounter produced a topology: it was marked on a body, colonialism has been inscribing on female bodies.

Different form of labor have always been imposed to the female body.

(p.37) The French didn't care about what the veil really meant: they're crafting a rethoric [what nowadays we call Anthropology], "ethnos" here is the black & brown body.

That's the thought process that goes into mapping these cultures. [This was invented at Columbia]

⇒ The veil being read as a symbol, either of eroticization or a revolutionary symbol, this reading as a "thing to be decoded" is the result of anthropology. There's a disciplinary basis for this: it's not a colonial mindset, there's an academia / bureau that's dedicated for that.

All of these departments (East-Asian, Middle eastern, etc.) were created after 1950, after all these specialists helped the US in wars.

(p.64) They're academic discourses. So the relationship between coded knowledge and colonialism are cut from the same cloth

[Picture on syllabus] published in the Americas, this same image gets moved from US to Caribbeans, then to India: it's popular ~

Napoleon also brings with him illustrators to paint scenes in Egypt

≠ See The Colonial Harem (Theory and History of Literature)

Violent postcards (of the colonized body) were casually distributed among high-class individuals

Colonialism create that type of image among the civilian ...

In Algeria Unveiled, (p.60) there's a language of machinization vs body

see: Winnie Madikizela-Mandela mourned in South Africa. We know that she was the spearhead of the revolution: she was literally the leader of the ENC // There is structural inequality in the gender dimension of agency

Notice how Fanon is participating in that discourse

(p.59) He knows that this representational writing comes from the grp therapies that he conducted. "one must have analyzed the dream content of the unveiled women" which is giving him his insight.

⚠ Medicine and Colonialism

Can western doctors practice western medicine?
only

(p.123) The idea that a doctor is simply a healer breaks down when the two countries are at war: the idea that the doctor will criminally experiment on their living colonial body. Medicine has a relationship with harm to the colonial body. You can't take it as a given that they're going to be given

primum non nocere - first, you shall do no harm - foundation of the Hippocratic oath

// The doctors therefore simply do not consider the colonized body as human.

→ About Hermeneutics: texts that produce violence.

We get to become a community of interpreters.

→ "Inculcated into the canon, you'll become liberators of the world"

The point here is, as a community, we form a conversation between interpreters

Michel Foucault:

1960-70's: Reform of the prisons as a reactionary mvt (treat staff & inmate better)

Theorist of post-structural thought, emerging as a result of political upheavals of 1968

⇒ group of scholars who constitute our history of disciplines that they had "inherited"

Soval & polit. sc are influenced by his thought, we read small snippets; he's a theorist of power

How to think of power in the abstract sense? They're within these disciplinary structures. [You can expand them to encompass any institution], and we participate in strengthening them by our own desire

Not Marxist-dialectical (and prisoner vs warden, it's us vs the institution)

Power is horizontal: why are you sitting in the exact same position?

Theory which talks about both

Pouvoir (ability to) vs Puissance (might); so one is physical and the other one is potency.

Both definitions exist here.

Public execution is remplaced by prison. Is there anything missing from that?

Lynching (public & v. violent) both in the colony and in Europe.

The last public execut° of a black body by a white mob was in 1982

One thing is the concept of race (+ postcards) continues throughout the XXth century outside of his framework. Quest° of race is very unsettled

1971 revolt galvanizes his writing

The Prison- Industrial complex

(in the US they're publicly traded companies) // schools & prisons generate the highest profit in the last 6 years

prisonmap.com

Prison as a capital institut° making money off the body (lucrative asset), especially the ones for illegal prisoners (highest growth market)

Idea of the body: does he understand the relat°ship between capitalism & colonialism? (capitalism requires an imprisoned population)

=

Goal is to promote understanding

This approach to Hermeneutics

=> figure out what/how to make meaning out of this text // interpretation

Quest° of difference comes in; and violence is a formative understanding that influences these texts' making

Capitalism is about how to extract surplus labor, and it's built into the extract° of capital

=> it's an organizat° of socio-political life.

Olivier Blanc, Olympe de Gouges : Les droits de la femme à la guillotine. (2014)

→ Presented as Panthéonisable ; she was a humanist (beyond simply being a feminist). She had a look on humanity that was very generous, and all here life she advocated for causes that are still present today.

→ The question of blacks is the one she focused on the earliest : in a good number of her early texts, she talks about this racism - which she noticed from a very young age - when she was still in Montauban (her town of origin). She talks about a need for her to lead a personal fight for abolishing slavery.

→ Later on, when she was about 35, she arrives in Paris, she frequents the salons, has a lot of intellectual & aristocratic relations and she starts to write a few theater plays (like many of the intellectual women (ladies) of her time whom she would see, like Madame de Montesson, Madame de Montalembert, who created "théâtres de société" where we could show plays that weren't accepted (deemed interesting enough) by the official repertoire of the comédie française.

→ She starts her playwriting in 1785 and presents it to the comédie française (which was a formidable vehicle for ideas at the time) = She managed to be recommended by Madame de Montesson's husband (morganatique) du Duc D'orléans.
(high class with lower class, kids don't get inheritance)

→ In her milieu which she used to hang out with, they all had this sensitivity to that so-called "esprit des lumières" which would culminate in the French Revolution of 1789.

→ Her play will be accepted, and shown in 1789 at the time where censure / censorship is completely abolished. That's because her play had originally sparked an outrage with the colonial elites (owned plantations), they considered any play with an abolitionist tone risked to pose problems for their immense interests. Olympe was threatened with many lettres de cachet (which could send her to the Bastille) by the Duc de Duras. But she managed to get away thanks to her connections. Between 1785 & 89, she's in a constant fight to get her play shown, and she continues to write plays on different subjects : questions on the lettres de cachet ⇒ L'Homme Generoux
@ the time they complain about her bad writing style, but even more men at the time didn't sound any better. [Instead they would say she's bad because she's a woman.]
A form of misogyny appears in all her litterature's response.
⇒ They said you couldn't write good drama without hair on your chin

53

∑ Key date : 1788 ; opening of the Club des Amis des Noirs creates a year-long polemic.

53

Their main goal in 1789 was to get the slave trade problem to the Assemblée Nationale Constituante (this never happened, many deputees like the Lamette Brothers has their own interests in the slave trade & colonies. After her play is shown, she receives many more violent letters of threats and she'll express herself under her name (pretty rare for the epoch). She signs ads like "Olympe de Gouges, défenseur de Louis (après)" and more generally on things like women's rights, freedom of speech, blacks' rights. Politically (1793) shows her unique status of femme engagée for the defense of freedom in a state of rights. Her goal is to preach by example, she wants to prove that women can force change

→ Of provincial origin, a strong occitan accent will self-learn many subjects, like open lessons given in the Lycée / Musée (ancestor of Collège de France) which was open and free. She'll be in contact with the members of the Club des Amis des Noirs*, which later on constitute the political group Les Girondins (by opposite to the Montagnards) She's Girondine in 1792, good friend with Brisseau de Vareville, l'Abbé Grégoire, and Jerome Pétillon (future mayor of Paris), Condorcet (and wife) At their contact, she develops a strong political conscience, with Economists, Philosophes, authors (Louis Sebastien Mercier), her best friend & defender in 1793)
They worries her about the risks she takes, but she responds she's not afraid. She publishes ~ 50 political writings, (1788-1793) uninterrupted engagement which is rare @ the time. & plays on Mirabeau, General DuMouriez
She even writes a play on Divorce (big debate @ the time).
She becomes a member of the 1790: le Portique Français (with Condorcet)
1st in 1788 to propose the voluntary tax on the state for every citizen to solve financial pblems of the time, to force nobles to give a part of their fortunes.
She also tackles the question of unemployment, proposes the creation of public workshops
She proposes retirement homes for old ppl, and for pregnant women she wants to create (instead of hospitals) some proto-clinics where "cleanliness would be the only luxury". She regularly offers samples of her writings to the president of the assembly as a publicity stunt.
We'll explain that she advocates for constitutional monarchy (with limited pwrs) because she thinks that the republic would simply shed too much blood. Until 1792 when we go from constitutional monarchy to the 1st Republic, a period of flottaison where many massacres happen (september 1792): Girondins vs Montagnards (Robespierre)

* Réflexions sur les hommes noirs

→ Girondins denounce it as means of a small group of ppl to gain power, to try to solve problems trough insurrection (she supports Vergneau & Barbaroux) the most offensive towards montagnards: she writes La Fierté de l'Innocense, where we see the real humanist thinker). She continues to attach Robespierre, as a man who dreams of dictature supported by groups who achieve national goods and re-sell them, making fortunes. They'll respond (with the Club des Jacobins), but she fundamentally thinks that blood doesn't cement revolutions (defends Louis XVI as human being, instead keep his alive with his family. Almost lynched in 1793 as intimidation but escapes, unlike Theroigne de Mericourt: she goes away from Paris, in Tours, she's not rich

She publishes Testament Politique in 1793, indignates against the arrest of 29 Girondins but she's censored, and in July she breaks a law by publishing a Les Trois Urnes arrested, prison in horrible conditions. September, executed (1793)

She's forgotten in the nineteenth century, then when the big currents of feminism come up she's cited again

She once said about him

1748 à Montauban; @ 17 she marries Louis-Yves Aubry (grossier, inculte and 30 yrs older) but he dies* 3 year later after giving her one child.** Since autors can't publish anything without the permission of their husbands, she never maries again

* drowns
** good educat° he becomes general de la Republique

She writes many texts: theater plays, novels, letters, panels, political writings,

// She had a 17-year out-of-marriage liaison with a Navy marines captain

she's spotted for her support to the cause of blacks, and her abolitionist (of slavery) political plays

1788: social reform written & sent to Mirabeau, Lafayette etc.

she also publishes declarat° of the rights of woman, and comes up with advocating divorce, maternity services, ~~beggars for~~ refuges for beggars, workshops for unemployed, Daughter of Jean-Jacques le Franc de Pompignan, a famous man at the time, who was a rich man

6th April 1793, she's decapitated] in Montauban, and wrote big successful plays (antagonism with Voltaire!) // illegitimate daughter *

* euphemisme: "fille naturelle"

→ On religion: on a Texte sur le Bonheur (Le Bonheur Primitif de l'Homme) where she seems Rousseauiste, she's for a complete respect on religions but @ the same time she says "respect those for whom nature is the religion"

Anne-Olympe Mousset her mom

→ During all her life she acknowledges her dad but opposes some of his conservative ideas

Marie is her original name, mom is Olympe. she takes her name

Slide 1

→ Olympe de Gouges was born on the 7th of May 1748 in Montauban, in the south of France. Her original name was Marie Gouze, but she later took the name of her mother.

→ She is the alleged "fille naturelle" (euphemism for illegitimate child) of Jean Jaques Lefranc de Pompignan, a very published author.

→ She marries at 17, to a husband she found rude and inculte, has a son. Her husband dies drowned three years later. She never re-married, since French law forbade women to publish without their husband's consent.

→ She moves to Paris in the early 1770's, where she attends (free) public classes & lectures at what would become the Collège de France, to complement the education she received in Montauban

Slide 2

→ She starts to attend the salons where she has many intellectual and aristocratic relationships. This motivates her to write a few theater plays, which are refused by the Comédie Française.

→ Her friends Madame de Montesson and Madame de Montalembert, who had café-théâtres (private cafés) provide a platform for her to show her work. De Montesson's husband, le Duc D'orléans, recommends her to the comédie française in 1785, at the time the most influential vehicle for ideas. Her play Zamore et Mirza ou l'heureux naufrage will be censored until 1789 by the colonial elites (plantation owners) because of the slave-abolitionist tone of the play (from the point-of-view of slaves).

→ Threatened multiple times with lettres de cachet (could be sent to the Bastille), to which she answers to by writing a play on the stupidity of so-called "passe-droits": L'Homme Généreux

→ Otherwise, her style is criticized, and others say "you can't write drama without hair ~~growing out of your~~ on your chin"

Slide 3.

→ The main goal of the club de l'ami des noirs was to get debates about the slave trade at the Assemblée nationale constituante. But this never happened

→ After releasing Reflections on negro men, she receives more threats. But she keeps expressing herself using her own name: signing ads like Olympe de G. defend Louis Capet

→ Her biographer Olivier Blanc notes that she wanted to lead by example, to prove that women can indeed enforce change.

Slide 4:

→ She develops a strong political conscience, due to her frequenting philosophers, economists, authors like l'Abbé Grégoire, future mayor of Paris Pétion and Condorcet
→ They form the Girondistes group, which de Gouges is naturally inclined to support. She regularly offers samples of her writing to the presidents of the assembly, which some view as publicity stunts
→ Her ideas are profoundly pacifist, for her change should come ~~without~~ with bloodshed. That's why she doesn't want the King killed, instead advocating for a constitutional monarchy with reduced royal powers.

Slide 5:

→ As a member of the Girondists, she denounces the Montagnards as a small group of people using insurrection to fit their own purposes
→ In particular, she attacks Robespierre in La Fierté et l'innocence: she portrays a madman dreaming of dictature supported by a group which acquire national goods and resells them for very big profits (truth at the time)
→ Almost lynched in 1793, but unlike Theroigne de Méricourt she escapes.
→ She indignates herself at the arrest of 29 Girondins, breaks a law with a publishing, is taken to jail in atrocious conditions, and finally beheaded in sept 1793

Slide 6:

Slide 7

(+ Read)
→ The first attempt at that was by de Condorcet to propose a "For the admission of women to the right of citizenship" in 1789 but it also failed
→ de Gouges writes her declaration in a way that mirrors Mirabeau and Lafayette's Declaration des droits de l'Homme et du citoyen.

Slide 7:

→ On September 5th, 1791, de Gouges presents her Déclaration des droits de la femme et de la cit. It's the second attempt to give women equal rights in revolutionnary France, after 1790 when Condorcet and Etta d'Helen failed at the national assembly

Slide 6 ←

→ It was written on the model of Mirabeau and Lafayette's Déclaration des droits de l'homme et des citoyen

→ Author Camille Naish notes that the document "fals like a parody of the original"

Slide 8:

→ Onto Olympe in the modern scholarly litterature. While she was completely overlooked in the nineteenth century, she was completely brough back to the spotlight with the emergence of feminist currents and litteratures

→ In most of the articles released in the recent years, seem to focus only on the declaration of the rights of woman.

* Ute Gerhard and Valentine Meunier relate the work of de Gouges as pioneering the field of feminism, a first point where women manged to relate an injustice they felt in their everyday lives - and translating that into a set of laws that would come as a solution (permanent) to their problem.
* Elizabeth Wingrove draws a parallel between how in 1793 Chaumette's ~~denouncement~~ "impudent women who want to become men" and today's so-called victim politics of the contemporary era labeled as post-feminist: we tend to have the same reaction as we did before: she describes this logic as domination via irrelevance (or seeing what they say as blah blah). In the context, the author analyzes the reaction ~~of~~ to de Gouge's declaration of rights of women:
* Finally, we have Karen Zivi whose main point is that the political message of an author can't be reduced to a brief moment of his life or one writing. de Gouge's presence, her activities show that: politics is hard work means that it's not enough for de Gouge to write 20 articles on a piece of paper to defend her message:

Conclusion:

de Gouges brought forward many ideas to improve the overall human condition.
She started by advocating for abolition of slavery in her plays.
She wrote articles on divorce, which was a v. big debate at the time
She proposed a law whereby rich citizens could contribute financially as a % of their fortune
On unemployment, she proposed free public workshops
Retirement plans, maternity clinics, shelter for the homeless
Firmly believed that revolutions didn't have to be cemented in bloodshed to be effective
On religion, she wrote Le Bonheur Primitif de L'Homme (where you feel Rousseau's influence)
she wants a complete respect of religions, but also that we "respect those whose religion is nature.
Finally, and as she's best known for today, a pioneer in woman's rights.

→ Her upbringing, rich or no?
→ Correspondance with other women?
→ Was she able / hindered because she was a woman?
→ Any thing recent talking about the rights of men (equal rights)?