

**Bac : texte 11 : Olympe de
Gouge, Les droits de
la femme**

Intro :

OdG = auteure engagée dont les écrits suivent forment la continuité du siècle des Lumières, et reflètent les nombreux combats qu'elle a mené tels que l'égalité et la justice entre les êtres humains ; surtout féministe, elle s'est tjr battue pour octroyer une place légitime aux f dans la société. C ainsi qu'elle écrit *La déclaration des droits de la femme et de la citoyenne* en 1791, en reprenant les mêmes termes, à quelques exceptions près, de *La déclaration des droits de l'homme et du citoyen* de 1789. avant sa déclaration, et après avoir fait une dédicace à la reine, OdG rédige un petit texte intitulé "Les droits de la femme", dans lequel elle interpelle les hommes ***lecture du texte*** En quoi ce texte polémique met à mal la prétendue domination de l'h sur la femme ? 3 mvt : l. 1 à 5 = auteure qui apostrophe l'h ; l. 6 à 10 = éloge de la nature qui discrédite les agissements de l'h ; l. 14 à 20 = dévalorisation de l'h

1er mvt : interpeller l'h → défi + réalité

« *Homme* » : s'adresse aux hommes → les interpelle dès le premier mot + **tutoiement** → mettre hommes et femmes sur un pied d'égalité & la rapprocher de son destinataire → donner de la force à son propos (ce qu'elle va dire par la suite)

« *homme est-tu capable d'être juste ?* » : **phrase interrogative indirecte** → remet en question la droiture de l'h + mise au défi des révolutionnaires car **justice** = une valeur de la Révolution

« *c'est une femme qui t'en fait la question* » : provoque son destinataire
antithèse « *homme* » et « *femme* » : renforcer l'opposition des 2 sexes défendue par les hommes

« *tu ne lui ôteras pas du moins ce droit. dis moi ?* » : **négation** qui signifie que l'h ne peut pas retirer à la f le droit de s'exprimer MAIS OdG n'a pas confiance en l'h → « *du moins* » ; « *dis-moi* » → insiste sur l'idée que l'h ne devrait pas oser remettre en cause la liberté d'expression de la femme

« *qui t'a ... mon sexe ?* » : **mise en exergue de la domination despotique** qu'exerce l'h sur la f + **champ lexical de la tyrannie** pour renforcer son propos → « *souverain* » « *empire* »
« *opprimer* »
+ « *empire tyrannique* » → complète ce champs lexical et souligne une nouvelle fois l'autorité de l'h sur la f
=> mettre en avant **l'emprise** qu'a l'h sur la f & sa **domination** constante

> OdG parle au nom de toute la gente féminine et non pas en son propre nom, on le voit grâce à l'utilisation du substantif « *femme* » et « *mon sexe* » quand elle parle des femmes en général → porte-parole

« *tu ne lui ... tes talents ?* » : **questions rhétoriques** → mettent au défi l'adversaire de la contredire + montrent que la domination des h est injustifiée & identique au pv de l'AR → « *ta force* ? »
→ interroge l'h sur l'origine de ce droit (« *force* » ou « *talents* ») : ss entend que ce n'est pas une raison suffisante

Lappel De La Forecirt Texte Inteacutegral Classique T 0

J Ma



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Unveiling the Magic of Words: A Report on "**Lappel De La Forecirt Texte Inteacutegral Classique T 0**"

In some sort of defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their ability to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**Lappel De La Forecirt Texte Inteacutegral Classique T 0**," a mesmerizing literary masterpiece penned with a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve in to the book is central themes, examine its distinctive writing style, and assess its profound effect on the souls of its readers.

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