Afterword to "Anatomy of Female Power"

Bruno Cariou on December 10, 2017 by Elements of Racial Education

The woman wants to dominate, the man to be dominated

(especially before marriage), hence the gallantry

of the ancient chivalry.

Immanuel Kant, Anthropology from a pragmatic point of view

… All the things that need

wit have gotten ridiculous. The evil

is more general; one can

no longer endure any of the things which have a definite object,

the warriors cannot endure

war, the cabinet staff the cabinet, and so

on with other things. We only know the

general objects , and in practice, this comes down to

nothing. It is the business of women that has brought us

there: because it is their character to be

attached to nothing fixed. There is only one

sex left, and we are all women in spirit,

and if, one night, we changed our face, we would

not notice that, moreover, there was

a change.

Charles-Louis de Montesquieu, Cahiers: 1716-1755 , II, f ° 64

“For us, we have taken ways that are completely

contrary [to those of the ancients]: cowardly

devoted to the wills of the sex that we should

protect and not serve, we have learned to

despise it by obeying it, to outrage it by our

mocking care. ; and every woman in Paris

gathers in her apartment a seraglio of men

more women than she ... "

J.-J. Rousseau, Letters to D'Alembert on shows (\*)

The first two parts dealt with the power of women in general and the power of the mother in particular, based on five pillars: control of the kitchen, control of the education of children, control of the womb, both as a reproductive organ and as a sexual organ, the immaturity of man, whether psychological, moral, intellectual or sexual. The third part explored the foundations of the power of the sweetheart (the plastic and Love with a capital letter), to then analyze the two main stratagems she uses to achieve her ends: the court and the wedding ceremony, respectively assimilated. to a manhunt and the Triumph of a Roman general.The fourth part deals with the married woman and shows that the women of the pseudo-elites rule the world thanks to the same skills that allow them and, moreover, also allow average women to manage their household. If women are able to exercise true and effective authority and power, not only in the private sphere, but also in public life, it is also thanks to social arrangements, cultural values ​​and certain psychological forces. ; we will have to flesh out and broaden the considerations that the author develops on their subject. We will then have to face the problematic point which, in the author's considerations on marriage, has undoubtedly appeared, due to the complete and total economic emancipation of women since the publication of the work in 1990, even doubtful,even to the reader who is best disposed towards patriarchy, the most disposed to defend patriarchal society intellectually and personally. This point concerns the dual objective of the “husband and wife manager”. Finally, we will see that, contrary to what the author asserts, matriarchy is not "the law of life".

To support our point, we will have to give figures, which, as everyone knows, differ more or less according to the sources, which, when they are official, can be more than questionable; we will do it more by convention than by conviction, insofar as they give a tendency. For example, to get an idea of ​​the exponential increase in the number of non-European immigrants in France, the most reliable source is neither the statistical data from INED, ANAEM and the Ministry of “ Interior ”is our own gaze, focused on the city, the neighborhood, the street where we live.

The power of women is made possible first of all by social measures aimed at ensuring above all the defense of the interests of women. The keystone of this defense system is constituted by what is historically the first social assistance institution set up by the welfare state: social security (1).

In principle, women and men both benefit from the social protection system. Do they benefit from it at the same height? Nothing is less certain. Without going into details, it is recognized that women are “the privileged recipients of certain social assistance” (2). Family allowances and other social benefits are a financial windfall, a kind of second, or even third husband, for two categories of women, who really only form one: the wives of immigrants from Africa or from Africa. Asia, which can be either of the same origin as them, or of European origin and for which the various "boxes" in which they are invited to draw have the advantage of never being able to be, contrary to their (s). husband (s), insolvent. On the other hand, from the simple point of view of employment,the development of personal assistance services under the impetus of the welfare state has mainly benefited women; more than eight out of ten jobs in this sector are held in a quasi-military sense by women in Anglo-Saxon countries (3), almost nine out of ten in France (4). In general, it can be said that women benefit more than men from social security for the simple reason that, on average, women live longer than men, while being more likely than them to use social services. and a large majority among the staff of these services.almost nine out of ten in France (4). In general, it can be said that women benefit more than men from social security for the simple reason that, on average, women live longer than men, while being more likely than them to use social services. and a large majority among the staff of these services.almost nine out of ten in France (4). In general, it can be said that women benefit more than men from social security for the simple reason that, on average, women live longer than men, while being more likely than them to use social services. and a large majority among the staff of these services.

Legal systems, like social ones, are largely favorable to women, whether those of civil law or those of canon law. The androcidal laws, which abound in the civil code (5), are the expression of so-called natural law, which, as Bachofen has shown, has its roots in matriarchy; they are the expression of Mutterrecht, which in turn is a reflection of all that in a woman is, psychologically and even more profoundly, love, equality, humanity and promiscuity, as opposed to the male principles of distance, hierarchy and order , equity and brotherhood - racial and not universal. The indissolubility of marriage, proclaimed by certain fathers of the Church (6), is still regarded as an article of faith, by virtue of the biblical teaching according to which "a man will leave his father and his mother, and will attach to his wife ”(Genesis 2:24, Matthew 19: 5-6). The severity of the arrangements made by the Church with regard to remarried divorcees, excluded from several sacraments, including that of the Eucharist and certain liturgical and pastoral functions, shows the implacable determination with which she fights divorce. Some Churches,in countries that remain very Christian, such as the United States, Italy, Russia or Malta, still teach that divorce is a sin. If, in their eyes, divorce naturally constitutes a sin for both woman and man and that there is therefore no double standard here, the Christian institution of marriage tilts the scales. in favor of women: the principle of perpetuity of marriage “[ensured] the greatness of women…” from the time when, in the 12th century, the laws of the Church triumphed (7). In any case, civil law takes over (8), making the heavy financial burden of divorce bear almost exclusively on man (9).Divorce naturally constitutes a sin for both women and men and that there is therefore no double standard here, the Christian institution of marriage tilts the scales in favor of women: the principle of perpetuity of marriage "[ensured] the greatness of woman ..." from the time when, in the 12th century, the laws of the Church triumphed (7). In any case, civil law takes over (8), making the heavy financial burden of divorce bear almost exclusively on man (9).Divorce naturally constitutes a sin for both women and men and that there is therefore no double standard here, the Christian institution of marriage tilts the scales in favor of women: the principle of perpetuity of marriage “[ensured] the greatness of woman…” from the time when, in the 12th century, the laws of the Church triumphed (7). In any case, civil law takes over (8), making the heavy financial burden of divorce bear almost exclusively on man (9).the laws of the Church triumphed (7). In any case, civil law takes over (8), making the heavy financial burden of divorce bear almost exclusively on man (9).the laws of the Church triumphed (7). In any case, civil law takes over (8), making the heavy financial burden of divorce bear almost exclusively on man (9).

The author notes that the “lords of public affairs” have not ceased to have laws passed or to vote themselves unfavorable to the interests of men and explains this by the fact that these “lords” act as representatives of their wives, are only their mouthpiece. What is behind every "great man"? A woman, but not only. Before going any further and attempting to unmask the "great man", we must specify the particular meaning of this expression in English, in order to prevent any misunderstanding. As evidenced by the first uses of the phrase “behind every great man there is a woman”, which became proverbial in the mid-twentieth century (10) in an America where so-called free enterprise and individual success through business were more than ever exalted,"Great man" does not refer to a heroic character, a man who has accomplished great things from the point of view of quality, nor even, in the sense that Carlyle understood it, a very influential character who, because of his charisma, intelligence, wisdom or political skill, has a decisive impact on history, but someone who is successful in a social or professional environment (11).

Who is hiding behind a "great man"?

He can be a freemason and thereby render, consciously or not, a cult to the mother goddess (12). He can be homosexual, particularly in Anglo-Saxon countries, where the “public schools”, attended by the future “patriarchs of the ruling class who run the affairs of the world”, are nests of homosexuals (13). knows how much they can be, so to speak, "ass and shirt" with women (14). In the final analysis, the “ruling class patriarchs who run the affairs of the world” under their wives' leadership need not be homosexuals or / and Freemasons to act against male interests; they just need to be feminine. Only female men can pass androcid laws and watch carefully for their respect and application because,by virtue of their profound nature, they are carriers in the medical sense of the corresponding values ​​and their by-products. Behind the "great man" there are therefore two women: his wife and himself.

The psychological forces are formed by the fear that the man feels for the woman as mother, lover and wife, the fear of divorce, the fear of losing the baby he had with his wife as well as the weight of the children. prejudices he has about the nature of women.

These fears are all fueled by the pressures he is under from his wife's entourage: parents, friends, work colleagues, who "constitute his spy network" and of which he is in nature and in the world. interest in defending the interests of women. These fears are not imaginary, no more imaginary than the fear that everyone would feel for a terrorist. The woman is a "bedroom terrorist" and, we might add, a "terrorist" of the dining room, the kitchen, the bathroom, etc. The terrorism to which it engages is not only psychological. The author does well to point out that there is no shortage of cases of husbands beaten by their wives, nor of those of infanticide women (15). The woman is a "terrorist" inside, but also outside, because, the author forgets to mention it,the man - we mean here the male man - is not wrong to be afraid of the woman professionally, is not wrong to be afraid for his job, as long as he is subject to the hierarchical authority of a career woman and whether her colleagues, whether she chooses them or not, are female men and / or homosexuals. In this environment, a career woman does not have to stretch the imagination a lot to find a reason to fire him or a way to force him to resign.are female men and / or homosexuals. In this environment, a career woman does not have to stretch the imagination a lot to find a reason to fire him or a way to force him to resign.are female men and / or homosexuals. In this environment, a career woman doesn't have to stretch the imagination to find a reason to fire him or a way to force him to resign.

A woman's propensity for cruelty must be reduced to the deepest essence of female sexuality (16). Sexually too, the woman frightens the man, for objective reasons, even if the man in most cases only sees them; he has very good reasons to be struck with fear and terror at the sight of his "beautiful body" (when there is "beautiful body"), of "Aphrodisian abyssal nudity" (17), reflection of the principle " primordial femininity as a dissolving, irresistible, ecstatic and abysmal force of sex ”(18): Was not Actaeon transformed into a deer by Artemis and devoured by his own dogs for having surprised the naked goddess in the bath? Was not Tiresias blinded by Athena, outraged at having been seen, she, the goddess of intelligence, by the diviner of Thebes?

The prejudices that the man has on the nature of the woman are maintained by the erroneous image which he has of her on the basis of literary or cinematographic fictions, as we will see it below. In the modern world, women are certainly no more powerless, no more vulnerable, no weaker and, especially since this world has been plunged into an artificial coma with the help of "new technologies", no less intelligent than the man. Regarding the first point, we must also quote Kant: "We call weakness traits of femininity." People joke about it, fools make fun of it, but reasonable people see clearly that these are levers to direct men and use them at the will of women (18bis). As regards the second point, the author is full of ironic praise for the intelligence of women,nor on the supposed stupidity of the "stupid blonde". More than intelligence, it would be appropriate to speak of the meaning of cunning - the author also uses the term once in this regard - of psychology. Rhea, Athena, Métis are all three goddesses of practical, cunning intelligence; the first psychological novel in the French language,The Princess of Cleves, was written by a woman. Far from us the idea of ​​refusing intelligence to women, especially since, since the invention of the theory of multiple intelligences in the early 1980s, everyone is allowed to believe they are intelligent; all the more so as the relatively recent fetishization of intelligence, taken in itself, in its analytical form, as an instrument of a compartmentalized and purely quantitative knowledge, is only a symptom of what Christoph Steding called "the disease. of European culture ”(19); nor to challenge the superiority of the average woman over the average man in many ways. Let us say then that, in the context of relations between the two sexes, the woman is all the more intelligent as the man is stupid; that the woman is all the more powerful and invulnerable as the man is weak and vulnerable;let us go so far as to say that the man is all the more stupid than he is feminine, the first of the stupidities being perhaps, not to find the mysterious woman, but to seek to unravel the mystery which he sees in her (20).

Anyway, the woman, born actress, has the intelligence to pass off as stupid and the strength to pass off as vulnerable, but it would still be nothing if she were not a master in the art. to victimize himself. The impression that the woman manages to give that she is weaker than the man results in the illusion that she is the object of unequal treatment and the establishment of a system of double standards aimed at to compensate for this "discrimination" (21), but it is the victimization of women that makes this system lean heavily in her favor. In 2009, a social science researcher well placed to talk about the double standards system, since he is Finnish and Finland was the first country in the world to make women eligible (22), wrote in a thesis sustained,not without a certain courage, at the faculty of social sciences of the University of Lapland, these words: "If the fundamental idea that women as a gender are disadvantaged and discriminated against is not questioned in the public administration of welfare states, the evolution of modern welfare states is likely to lead to the expansion of the matriarchal subsystem of society and the integration of feminocratic policy in favor of equality between men and women to all sectors of public administration, to achieve the institutionalization of double standards in favor of women in public policies and the spread of female prejudices and subtle forms of misandry in most sectors of the public administration (23). " In reality,it had been that way for some time.

The "cultural values" which work in favor of women are based on the gynocentrism of courtly ideology, on a certain number of Judeo-Christian theological conceptions as, as the author does not mention, on democratic ideals and Republicans, who are feminine in nature. A European people is singularly affected: according to Max Gallo, “courtly love [has become] one of the founding values ​​of French national identity (24). "

Courtesy is defined originally as a social and moral attitude, especially towards women. Socially, it is the set of rules that govern court life. Morally, it constitutes the set of standards which regulate the attitude of the man towards the woman, more particularly that of the lover towards his lady.

Theend of love(25) corresponds "to a turning point in civilization, to a new style of life", a new style of seigneurial life, which takes place in the court. “Courtesy flourishes in a closed order and society. It first plays the role of continuing education for the younger members of the family, the young unmarried people without a fief who live permanently at the court of the lord […] It involves both gravitation and exclusion: the nobility, whose all gestures take on meaning and value in relation to the Court, is opposed to "villains", to the world of pain and brutality. »(26) The formation of the court in the 12th century marks the beginning of a withdrawal of the nobility and chivalry into themselves, which in the 17th century will lead to the“ marginalization of the social elite ”(27). For the first time, the nobility has its own culture,which would later be called “elite culture”, as opposed to “popular culture”. "In the absence of battlefields, 'noble youth' live at court where they learn a more civilized existence" (28). “To the ideal celebrated in songs of gesture, in the fight for France, Christendom, the king, the lineage, the feudal principles, is replaced little by little a“ vita nuova ”where prowess combines with worldly merits, where epic and collective duty gives way to individual motives ”(29). Peaceful and diplomatic negotiation takes the place of physical and warlike violence, under the influence of women, "better informed of strategies in which negotiation and alliance, conversation and persuasion counted above all" (30)."In the absence of battlefields, 'noble youth' live at court where they learn a more civilized existence" (28). “To the ideal celebrated in songs of gesture, in the fight for France, Christendom, the king, the lineage, the feudal principles, is replaced little by little a“ vita nuova ”where prowess combines with worldly merits, where epic and collective duty gives way to individual motives ”(29). Peaceful and diplomatic negotiation takes the place of physical and warlike violence, under the influence of women, "better informed of strategies in which negotiation and alliance, conversation and persuasion counted above all" (30)."In the absence of battlefields, 'noble youth' live at court where they learn a more civilized existence" (28). “To the ideal celebrated in songs of gesture, in the fight for France, Christendom, the king, the lineage, the feudal principles, is replaced little by little a“ vita nuova ”where prowess combines with worldly merits, where epic and collective duty gives way to individual motives ”(29). Peaceful and diplomatic negotiation takes the place of physical and warlike violence, under the influence of women, "better informed of strategies in which negotiation and alliance, conversation and persuasion counted above all" (30).Christianity, the king, the lineage, the feudal principles, gradually replaced a “vita nuova” where prowess made up with worldly merits, where epic and collective duty gave way to individual motives ”(29). Peaceful and diplomatic negotiation takes the place of physical and warlike violence, under the influence of women, "better informed of strategies in which negotiation and alliance, conversation and persuasion counted above all" (30).Christianity, the king, the lineage, the feudal principles, gradually replaced a “vita nuova” where prowess made up with worldly merits, where epic and collective duty gave way to individual motives ”(29). Peaceful and diplomatic negotiation takes the place of physical and warlike violence, under the influence of women, "better informed of strategies in which negotiation and alliance, conversation and persuasion counted above all" (30)."Better informed of strategies where negotiation and alliance, conversation and persuasion counted above all" (30)."Better informed of strategies where negotiation and alliance, conversation and persuasion counted above all" (30).

The Church was at the origin of the softening and refinement of manners and the softening of political life which accompanied them. The clergy "conceived the idea of ​​directing for their own benefit […] the coarse and brutal force of these half-savage leaders, whose turbulence no longer recognized any other right than that of the sword. We then saw the priests in possession of investing the young warriors of the feudal order with their first weapons. The warrior thus instituted by the priest was no longer, at least he was no longer supposed to be, the turbulent and savage warrior who, measuring his right to his strength and his courage, regarded as his own all that he could steal with impunity. He was a champion of the Church, who had received arms only to devote them to the defense of religion, to the protection of the weak against the strong,of the oppressed against the oppressor ”(31). He was the knight in the historical sense of the word. In practice, the woman contributed to a large extent to mold it according to its nature and its values, through the label, which, in the 12th century, was still in its infancy.

A court had indeed existed under Charlemagne, but it did not survive this sovereign, because “his successors had neither enough leisure time to imitate his literary tastes, nor enough income to maintain courtiers” (32). To find meetings which deserve the name of court, it is necessary to await the definitive constitution of the feudal hierarchy; “When the kings had conquered the power to ensure respect for their supremacy, they felt the need to make it evident in a striking manner by bringing together, at certain times, the holders of the main fiefdoms of the crown. Hence these plenary courts, immense meetings, where the monarch, surrounded by all the nobility of the kingdom, displayed extraordinary pomp ”(33) and which, from the 12th century, were increasingly run by women (34). But, after these festivals,the lords all retired to their lands and the king remained in his castle. However, as the royal estates grew and the king, drawing more income, found himself in a better position to distribute favors, the nobles came to group around him.

The court was organized under Charles V, King of France from 1364 to 1380. “The development of an Aulic society is conducive to the birth of a codified culture and a court ritual. From the end of the Middle Ages, we find the first texts describing the ceremonial at court. These are not yet texts emanating from the royal power, but they illustrate the importance given to these new codes. Thus at the beginning of the 15th century, Christine de Pisan wrote a Book of the doings and good dies of the wise king Charles V , in which she noted the customs of the court ”(35).

The court was for much in the raising of the condition of the women, particularly from the reign of Charles VIII, from 1483 to 1498. "Anne of Brittany was not only a beautiful princess, mistress of the heart of her husband, a a somewhat haughty woman, liking command and representation, she was also a sovereign princess of her head, by her duchy, and as such she had her gentlemen and her guards, she had her ladies and daughters of honor . We see the nuance and the transition: from domesticity and intimacy, ladies-in-waiting rise to the rank marked by etiquette, and women now have an official rank like men. The greatest names were then represented at court by members of these families, whether they were great officers, pages, valets, ladies or maids of honor.Just as a young nobleman came to seek his fortune at court, so a noble girl found a suitable position there with the luck of a good marriage. One entered page, the other entered maid of honor. The entourage of a queen was no longer formed by friends of her choice and relatives, but consisted of the most illustrious names, chosen according to the merits of the heads of families, or by the favor of the sovereign. "(36). The term "courtier" ("courtisian") appears in the second half of the fourteenth century and that of "courtisienne", in the sense of "woman having the manners of the Court", in 1500. But was it not? the woman who set the tone at court?The entourage of a queen was no longer formed by friends of her choice and relatives, but consisted of the most illustrious names, chosen according to the merits of the heads of families, or by the favor of the sovereign. "(36). The term "courtier" ("courtisian") appears in the second half of the fourteenth century and that of "courtisienne", in the sense of "woman having the manners of the Court", in 1500. But was it not? the woman who set the tone at court?The entourage of a queen was no longer formed by friends of her choice and relatives, but consisted of the most illustrious names, chosen according to the merits of the heads of families, or by the favor of the sovereign. "(36). The term "courtier" ("courtisian") appears in the second half of the fourteenth century and that of "courtisienne", in the sense of "woman having the manners of the Court", in 1500. But was it not? the woman who set the tone at court?in the sense of "woman having the manners of the Court", in 1500. But was it not the woman who set the tone at the court?in the sense of "woman having the manners of the Court", in 1500. But was it not the woman who set the tone at the court?

The true court of France, "the one which later became for all of Europe the center of politeness and good taste, was founded by François Ier", for whom the court was made to court (the expression of “courting” dates from the 16th century). "Drawn from their castles by war, kept near the king during peace, by brilliant and expensive festivals, the lords got used to living there, far from their vassals, among whom they were formerly independent, and came, under the eyes of a magnificent prince, to dissipate their fortune, and to carry on their backs, as Brantome says, the mills and meadows of their fathers. This creation of a court had important results; the women whom the king attracted there by saying that a court without ladies is a year without spring, and a spring without roses,softened manners and gave them more grace and more elegance. It was then that this charm of French society was born, which was called gallantry, and of which François I was the most amiable representative… ”(37). However, gallantry, that is to say the art of pleasing in society and more particularly the tendency to seek the company of women and to please them by a flattering eagerness, by all kinds of niceties and attentions, derives from directly from courtesy and its rules.that is to say the art of pleasing in society and more particularly the tendency to seek the company of women and to please them by a flattering eagerness, by all kinds of friendliness and consideration, derives directly from courtesy and of its rules.that is to say the art of pleasing in society and more particularly the tendency to seek the company of women and to please them by a flattering eagerness, by all kinds of friendliness and consideration, derives directly from courtesy and of its rules.

The magnificence and the gallant tastes of the king, "which he shared with all his time, quadrupled the number of women placed in office" (38), quadrupling which "was more favorable to the elegance of the mind than 'to the purity of morals' (39). “The princesses' houses were so many official circles, and the court of France had an incomparable elegance when the queen's house, its staff and its luxury were imitated by the Duchess of Angoulême, mother of François Ier, and by Marguerite de Valois his sister; we then saw a rivalry of elegance, grace and seduction arise from these different groups of bridesmaids. Without doubt Francis I found his mistresses there, and he had in the royal house generations of imitators,but had these disorders waited for the arrival of the bridesmaids to enter the court? The daughters of Charlemagne, without going back any further than Eginhard's story, opened this era of gallantry, and no one was able to close it. Besides, do we believe that these young princes, for lack of maids of honor, would have become little saints and models of continence? They would have gone to seek their mistresses in inferior conditions; morality would have gained nothing there, and the court of France would have lost there that elegance of manners, and that distinguished tone which formed our princes, our lords and all the nobility to the exercise of the noble feelings, to the practice of the customs chivalrous. The fights in the closed field and the mania for duels were the exaggeration of these principles; do not condemn them: they created the point of honor and,with him, politeness, a quality so long peculiar to the court and which has remained French politeness. Good manners thus had early at the court of France a delicate guide, and the elevation of feelings a distinguished appraiser. The women were the judges of these pupils in the art of pleasing, and they undertook to reward the winner. Poetry, fine arts, elegance, what are you if not the legitimate children of this art which unites them all? Gallantry, it is true, followed; it was early admitted and held in honor at the court of France. We owe to this tolerance, perhaps a little good-natured, the precocious polish of our manners and the particular charm of French society. Condemn the gallantry of our courts! but all the chivalry, all the poetry, the whole arts flow from it, and,to prove it, will I follow, reign by reign, from the great mistresses up to and including Madame de Pompadour, the influence of gallantry? It would be superfluous (40). " Indeed. Historian Eugène de La Gournerie judges with less gallantry the development of gallantry at court following its feminization: "The introduction of women to the court by Anne de Bretagne was a fatal blow to the manners of the upper class. French society. Anne trained them in virtue; but, after her, the air of the court formed them of itself to vice. The court became a school of that spiritual and light gallantry which propagates corruption all the more surely because it knows how to veil its ugliness. “A court without women,” said François I, “is a year without spring, a spring without roses”. - It's a garden without flowers, adds Brantôme,and looks better like a court of a satrap or a Turk, than not of a great Christian king (41). "Brantôme had foreseen the oriental origins of the label, Tavannes criticized the spirit of court:" Whoever enters free in the court of kings becomes serf. To be subject to the pleasures, pleasures, imperfections of others, to get up, to lie down, to dine, to walk, to hunt, to stand, is not to have one's own body, nor is the soul free who flatters, slanders , bends over, disguises, covers up, hides the true, publishes the false, reports, conceals, offers himself to his enemies, deceives his friends, advises war, death, subsidies. Taking charge of the princes' courts, farewell to pleasures; in a hurry, annoyed, bored, in fear, full of opposites, in suspicion; a dream, a report, a woman ruin the favor which cannot be lost without life and honor.It is folly to work for what is so easily lost, acquired with so much labor and preserved with so much difficulty. The generous cannot be courtiers, a profession whose rules can be observed by pusillanimous (42). The label was contested, met with resistance, but ended up prevailing under Henry III.

Drafted under this king with the codification of the label at the express request of Catherine de Medici, his mother, to whom he could not refuse anything (43), the court ceremonial took its final form during the 17th century and its rules are obviously inspired, for some of them, by those of courtly love. “The queen mother actually wants the label to be an instrument of power and dissemination of an image. For that, it is therefore necessary to live in public, to adhere to a flawless regularity, while introducing the necessary distance with the courtiers. Even if the fact of living in public is not new […] the novelty comes from the fact that it is now made in the chivalrous ideal, of the king living with his nobility ”(44). Besides, courtly love is still very much alive,“The imagination of gentlemen and ladies is still peopled with knights errant, enchanters, giants and captive princesses. François de la Noue affirmed, in the second half of the 16th century, that reading the adventures of Amadis de Gaul caused "a spirit of vertigo" in his generation "(45).

The codes of courtly love are one of the constitutive elements of court society, “a central device in modifying the sensibilities and behaviors of Western man in the 17th and 18th centuries. It is within it that new relationships between men are developed, starting from new rules of behavior. As in a laboratory, self-control and the observation of others are experienced there, the control of immodest emotions and spontaneous movements, the regulation of the drive economy, a more demanding definition of modesty. Court society, by virtue of its constraints and rules, shapes a new structure of individual affectivity, a new psychic habit. Its historical function is paradoxically twofold. It founds and affirms a distinction,that which separates the courtier from the vulgar. But the Court, while preserving the minority specificity of a lifestyle, is also the point from which the new behaviors are transmitted, which ", from the nobility," will extend to other layers of society "to the over the centuries (46).

Since courtesy, “one of the essential qualities expected of the knight [by the Church is] for him [to] contain his exuberance, his strength, his brutality, his virility [...] ultimately [...] to be master of himself in this small closed society which constitutes the court ”(47) and which Henry III, under the impulse of his mother, tried to make hermetic, one can say that it served as the foundation of the court society and, later , therefore, to society as a whole. The oriental character of the etiquette imposed on the court by François I had struck some observers, it is also interesting that the court of Henri III was compared in his time to a school of witchcraft (48).

The beginning of the 17th century marks an important stage in the process of constituting the court society as an instrument for refining customs, which remain harsh, especially as the resumption of foreign wars and the resurgence of internal dissensions offer many opportunities. it was up to the aristocracy to forget the principles which it "awkwardly applied itself to putting into practice" (49) at the Hôtel de Rambouillet, then the center of good manners and worldly life. Elegance is observed more and more from Henri IV to Louis XIII, but the education of the nobles is inversely proportional to their coquetry, while the bourgeoisie takes care of theirs - their education; the nobility still continues to believe that it was born for warlike prowess and glory, that "study, peaceful and lackluster,is reserved for the lower classes, and that it bastards courage ”(50) and they“ made […] manifest their ignorance, as a sort of point of honor: it was the consecration of their social dignity ”(51) , not for long. Reality was no longer enough. Francion, in the eponymous novel (1623) by Charles Sorel, Sieur de Souvigny, thinks "that it was necessary to ensure that henceforth one led a similar lifestyle as that which was described in the books" (52).thinks "that it was necessary to ensure that henceforth one led a similar lifestyle as that which was described in the books" (52).thinks "that it was necessary to ensure that henceforth one led a similar lifestyle as that which was described in the books" (52).

In France, where, contrary to what happened in Spain or Italy, the "weaker sex" had never been kept apart from society, life at court brought the men and women even closer together. one another, softens the mores of these, softens them. "Nothing can polish the mores of men better than a regular trade with ladies, on condition that they seek in themselves something other than the material satisfaction of their desires, and that they put their friendship at a reasonable price. high, so as not to grant it, without delay, after a few lip-service demonstrations. They try to win them over by the amiable ease of manners, the pleasantness of words, the delicacy of feelings, and a thousand attentions with which the small events of worldly life constantly renew the occasion. These practices constrain and,in the long run, reform coarse temperaments ”(53).

The asceticism implied by courteous love on the part of the knight was in the process of becoming a mind game. It will become, when man learns to have it - of the spirit. Once he's been a kid again. As Kant rightly remarks, “[c] as nature wanted to inspire more refined feelings which belong to the culture, that is to say those of sociability and decorum, she gave the female sex control over men, by virtue of morality, ease of speech and expression, it has given it a very precocious good sense and the pretension to receive from men a welcome made of gentleness and politeness; so that the latter are found by their own generosity, chained without noticing it by a child and led by there, if not to morality, at least to what clothes it,to this decorum of morals which serves as a prelude and recommendation ”(53bis).

A lady played a major role in what may well be called the "feminocentric project" of the beginning of the 17th century; the Marquise de Rambouillet. Balls, carousels, parties, ballets were frequent entertainments at court, but the nobles strove to please by their rich costumes and not by wit, which they did not have. It was outside the court that, when peace returned, "the life of true society developed, that which develops, through constant intimacy and good taste between men and women, the gallantry of spirit and manners, makes room for intelligence through conversation, accustomed to paying attention to the judgment of others, to fear even silent disapproval, to seek esteem and admiration, even discreet, imposes reserve, decency, surveillance words and attitudes,that in a word which really polishes individuals and, by a gentle, slow and continuous action, stops, attenuates, if it does not completely eliminate them, the rudeness, the violence of a rough nature ”(54): the Rambouillet hotel. The Marquise “was very artistic, to the point of being herself the architect of her hotel, at a time when it was rare to see the nobles devote themselves to drawing. In love with beautiful things, knowing enough Italian and Spanish to have "trained her mind in reading good books" written in these two languages, prevented by illness from studying Latin to read Virgil, she took pleasure in learned and serious conversations, talked about Augustus and his virtues, asked Balzac for additional information on Agrippa and Maecenas, received with joy his speeches on ancient Rome ”(55):the “wise Arthénice”, as Balzac nicknamed her, obsequiously as one could wish, was the prototype of the “learned woman”, ancestor of our “intellectual”. Her discretion, her modesty, her friendliness, her urbanity, her civility contrasted with the often fiery and fickle character of most of her contemporaries. Of the “wise Arthénice” Ségrais says that “it is she who corrected the wicked customs that there were before her […] and […] taught politeness to all those of her time who frequented her” (56). In search of pensions, the artists who fluttered around the Marquise in the "blue room" of the Hotel de Rambouillet did not shrink from any flattery. Contrary to the image of being obscure and corrupting that women had in the literature of the time, where the characters of prostitute and criminal abounded,of rioter and witch, they stuff their gallant letters, which were read aloud in the “blue room”, with metaphors that describe her as a being of light (57).

Other worldly places existed, where intelligence, if not present, was celebrated.

It was at this time that, “[d] e learned society reserved for men, or from the small cenacle gathered at the court of a humanist queen, we pass to a series of constellations of mixed places where men and women work together. to the dissemination of ideas, often under the "direction" of a woman "(58): conversation lounges and alleys (the alley is the bedroom of certain ladies of quality, which served as a literary and social salon) (59). The living room is "[it] formed around an intelligent and social woman, usually the hostess, able not only to understand the conversations taking place at home but also to contribute to them"; “It often serves as arbiter in debates. In a way, she chooses the orientation of her living room according to her concerns and tastes ”(60).With the proliferation of salons, “women are becoming the queens of the world […] costumes, manners, language, they observe everything, see everything, quickly grasp a gap, an excess, a ridicule; and the fear of the irony of their smile or their gaze brings about more changes in men than imperative rules ”(61). Who says worldliness says, we cannot insist enough on this point, subjection of the man to the woman. "Arbitrators of fashion and of all frivolous or important novelties, masters of the opinion of the salons where they reign, where we want to please them, they must all the more influence our behavior, than a [man] is a man of the world above all; that he lives more in society than in his office; that in the salons one decides his reputation, his success;that love and pleasure calling him incessantly, he must be a slave to the brilliant sovereigns who dictate laws there. Not only does the common crowd of men feel this domination; but at all times, almost all the people in place have had difficulty in evading it ”(62).

Women directly influence tastes and mores and, in particular, spread and strengthen the notion of decorum, while the rules of gallantry and politeness prescribed by the numerous treatises on civility and decorum published from 1643 to 1661 are for thus to say illustrated by the novels of Calprenède and Mlle de Scudéry, the theater of Quinault and Thomas Corneille (63); it is especially through novels that the aristocracy will be initiated into the rules of worldly politeness. However, "literary fashions are largely subject to them and owe them the care and delicacy and refinement that are manifested there" (64).

The nobleman reads more and no longer despises the literary man so much. However, decorum, for him, demands above all that he does not behave like a bourgeois. This distinction will gradually fade. The first treatise on civility, composed by Erasmus around 1530 and translated into French in 1613 under the title of “De La Civility morale des enfants”, is intended for adults, whatever their condition. The notion of honesty was introduced by a whole series of other treatises on civility from the beginning of the 17th century and quickly became a sort of dogma. Almost all the writers of the 17th century took care to define it, without however completely agreeing on its meaning. "Honesty" means less respect for moral standards than compliance with social standards,even if there is obviously a certain conformity between this one and these. It may well be, according to the Chevalier de Méré, "the height and crown of all the other virtues", it nevertheless remains, still according to de Méré (65), subordinate to decorum, whose respect rests on the possession of certain qualities necessary for worldly life: a sense of proportion (was not the "measure" already the social and moral foundation of chivalry, like courtly love?) (66), finesse of mind, to please, a keen sense of observation, to know how to please, a great capacity for adaptation, to know how to please everyone. If the honest man is the ancestor, however distant, of the knight and he certainly is (67),it differs from him in particular by the fact that honesty is not conceived as a quality specific to the aristocracy and therefore to a blood. It is not innate and any person can acquire it by merit and "the honesty of merit [can] even claim a higher moral significance" (68); “It depends only on the heart and the mind […] it is universal” (69). The "honest man" is "a citizen of the world" (70). Even if the adjective does not mean "bastard", "composite", "variegated" from the pen of Montaigne, the first author to have given a definition of "honest man", it is remarkable that he makes it a synonym. of "mixed man", because, by his concern for exteriority and to appear so, the type of the "honest man" is to be racially reduced to the "Mediterranean man",whose origins have not been established with precision, but whose current representatives bear the mark of a strong interbreeding with Semitic populations. This would explain the tendency of this man, also characteristic of the socialite who is the “mixed man”, to split into “an I who plays a“ role ”and […] another I who considers him from the point of view of sight of an observer or a potential spectator and takes pleasure in it ”(71).

It is possible that there was a "bourgeois conception of honesty" (72) as opposed to an "aristocratic conception of honesty", but, in the end, this betrays a bourgeois background, which will not be long in coming. not to rise to the surface and prevail. “Literature is becoming more and more the culture of the honest man, and we know that the honest man [...] gradually loses the essentially moral qualities which were its essence to become, in the second half of the century , the man who succeeds in social life by mastering the complex rules of civility and gallantry ”(73), an honest man who, as we will see below, will take the name of“ great man ”in the 20th century. century; "Honest man", domesticated man, mentally feminized man. In the formation of the "honest man",women play a central role and they are greeted by the publication of various works with titles all more apologetic than the others:Le Triomphe des dames (Paris, with the author, 1646) by François de Gerzan and Le Mérite des dames (1655) by Antoine de Saint-Gabriel, Le Triomphe du beau sexe sur les hommes, where we show the advantages and prerogatives which make women superior to men, by incontestable proofs (1719, Hamburg) (74).

"Honesty" in the 18th century will be defined "either by what it is not in relation to rank, fortune, religion, or court, but by culture, which will be defined in relation to fashion. and fortune ”(75): by an entirely bookish and flaccid culture, which the“ honest man ”plays in“ societies ”, this institution of the eighteenth century. "The honest man," observed Marmontel, "spent of his own free will most of his life in the salons. He owed them his success, his position and his fortune. He was more than a regular, he was an initiate. Worldly life became second nature to him ”(76). Dormant since the death of the Marquise de Rambouillet in 1665 and the accession to the throne of Louis XIV, during whose reign only the court shone, worldly life outside Versailles is reborn at the king's final bedtime (77).The "societies" then sprout like mushrooms, forming on the margins of the court and soon in opposition to Versailles. The opportunities that salons had always given to men to court are no longer sufficient to attract and retain them: their intellectual appetite, little developed until the beginning of the 18th century, continued to grow (78). The "salonnières" are no longer all nobles; whatever their condition, they have lost none of the grip of their predecessors. “A salon is, in the 18th century, a small courtyard presided over by a lady who is at least somewhat mature. She holds her scepter as she pleases. She can enforce strict discipline, captivate by her charm, sow content with caustic remarks, show her relatives the affectionate and tyrannical concern of a mother.By entering her home, one makes the tacit commitment to bow to the law of the land and to willingly allow oneself to be led, reprimanded or mass grave ”(79). One of them stands out from the others: Ninon de Lenclos, whose depravity effectively conceals a nostalgia for courtly love which resurfaces in his correspondence (80). It was in his salon that “Voltaire received his first principles; it was in her that this sect of Epicureans was formed, whose dogmas frightened Louis XIV more than once, then carried corruption into the court of the regent, and finally made the basis of the philosophy of the eighteenth century ”( 81). In the salons, we therefore no longer only spoke of arts and letters, but also of politics. The salons have become political places which, as two historians note,freely interpreting a remark from Abbé Castel de Saint-Pierre (1658-1743) to J.-J. Rousseau ("Nothing is done in Paris except by women. They are like curves of which the wise are the asymptotes, they constantly approach it, but they never touch it ”) (82)“ allow women to set up their weak values ​​into laws ”(83), that is to say the“ philosophical spirit ". Worldly relationships now demand equality. “Woman is the mediator of a new society which is being established; it applies a principle of equality between young talents and the old elites ”(84), naturally without applying it to itself: equality is all front and can not be other. With the content of the conversations the tone has changed, the manners have mutated.The politicization of the conversations has replaced "the playful grace [...] the spirit of seriousness and a somewhat starched gravity" (85), even if the politeness, ideal, theorized by the bourgeois authors of the Encyclopedia, of the aristocratic sociability of the eighteenth century ending, requires not to deepen the arguments and to avoid technical considerations (86). The Enlightenment did not invent politeness, but they made it a moral principle (87), or, to put it another way, to put it as some shrewd contemporaries put it, they erected hypocrisy into virtue.requires not to go into the arguments and avoid technical considerations (86). The Enlightenment did not invent politeness, but they made it a moral principle (87), or, to put it another way, to put it as some shrewd contemporaries put it, they erected hypocrisy into virtue.requires not going into the arguments and avoiding technical considerations (86). The Enlightenment did not invent politeness, but they made it a moral principle (87), or, to put it another way, to put it as some shrewd contemporaries put it, they erected hypocrisy into virtue.

In the meantime, “politeness” is presented as a way of being which, like that of the “honest man”, requires self-control, self-government, or better: to give the impression of self-control ( 88). Indeed and in reality, we must understand by this the faculty of concealing one's emotions by the narcissistic repression of all gestures and all the words which could betray them in the eyes of others and especially in the eyes of women, who, in salons , dictated their law and fixed the rules of the game. Of the Duchess of Maine, who holds a salon at the Château de Sceaux, one of the conversationalists who frequent it says: "One cannot show more wit, more eloquence, more banter, no more real politeness, but at the same time one could not be more unjust, more advantageous or more tyrannical (89).Fontenelle calls his regulars - nobles, parliamentarians, men of letters, socialites - "the galley slaves of Mlle du Maine" (90). The slightest deviation from "politeness" can lead to the exclusion of the rude from the "society" in which he committed it and from society itself. It actually signifies his “social death” (91).

The "process of civilization" that the sociologist Norbert Elias (92) has highlighted and studied is that of the elimination of physical violence, brutality, force, virility by the insidious inculcation of all rules. women of civility, first to the nobility from the "Middle Ages", then to the bourgeoisie in the seventeenth century, then, from the nineteenth century, to all other social strata, by the same desire to he social rise which had pushed the bourgeoisie two centuries earlier to observe the proprieties governing the life of the court. From the rules of courtesy as an art of living, we have thus passed to the rules of civility, then to the dictates of morality and good manners. Well-thought, better known in Anglo-Saxon countries, where it was born in the 1980s,shortly before the death of Norbert Elias, under the name of "political correctness", that is to say, according to the Oxford Dictionaries, the avoidance of forms of expression or action which could be perceived as a desire to exclude, marginalize, or insult groups of people who are socially disadvantaged or discriminated against, good thinking is the terminal manifestation of comity.

It is now time to come to the study of the influence exerted on relations between men and women courtesy in its specifically sentimental sense.

He who hardly knew the feelings of tenderness, devotion, respect towards the woman, here is that "[a] imer courteously [becomes] for the nobleman of the 12th century the great affair of life" (93) (to love everything short: the famous treatise of the clerk André le Chapelain, falsely translated as "Treaty of courtly love", is simply entitled De amore). Until then love had only been Eros, "that is to say, sexual desire in man and woman, with the conviction in this man of his superiority over woman, and, in woman also desire, joined to the intimate conviction of her inferiority, to the idea, strongly rooted, of her duty of submission towards man ”. Courtesy instigates a reversal of the conception of relations between the sexes and a reversal of the balance of power between them. “In fact, courtesy takes the opposite view of the chivalrous civilization of the 11th century that we can glimpse in the songs of gesture. These present a world of Christianity, of combat for France, of fixed feudal principles ”, which include“ a contempt for feminine attachments, or even an indifference to the will of women.This corresponds to the customs of the time which consecrated the total dependence of the woman on her father first, before the latter hands her over to the husband he has chosen for her. It seems indeed difficult for the woman to occupy the leading roles whereas the society of the 11th century is based on the prowess of war. Courtesy is diametrically opposed to it by the hierarchical inversion of the lady over the man ... (94) "

Love, to use the well-known expression of a 19th century literary critic, is "an invention of the 12th century" and it is a literary invention. From the 12th century dates the appearance in literature and, through the action of literature on mentalities, in the existence of the notion of "love embracing life" (95), which was never to leave nor neither art nor life. The notion of courtesy was certainly in tune with the times since the Church had made it one of the essential qualities which the knight should have and which he should make use of especially in his relations with women, but ideas "do not apply. not by themselves their way in the world. Besides the power of expansion which is proper to them, certain auxiliary causes come to accelerate its diffusion and progress. Among these secondary agents,literature is one of the most powerful: for, if books begin by reproducing the image of society, they then react to the world, and give it back, usually with new energy, the feelings on which they were first inspired "(96). In Europe, literature proper was born in the 9th century (97) at the same time as the Romance languages, but, whereas, during three centuries, “one had written novels for the men mainly occupied of the war (accounts of the Carlovingian cycle ), and we had hardly talked to them about anything else ”, well, from the 12th century, we began to“ [create] for them stories of gallant love that were embellished with wonderful incidents… ” (98); is that, around this time, in France as well as in England, where Franco-Norman civilization then dominated (99),"Women begin to inherit fiefdoms (or even royalty), thus assuming an importance that they had never recognized until then" (100); which may explain why "[we] now wrote for the women that this real social revolution had made rich and powerful ..." (101), which could also explain why women then began to play a preponderant role as 'authors and / or protectors in the dissemination of (courteous) literature and its epigones. The initiator of courtly fashion, Aliénor d'Aquitaine, like her most famous daughter, Marie de France who, for her part, pricked herself in addition to composing leaves,took under his wing many troubadours (102) (from the first founders to Rousseau there is hardly any of the literati who promoted nolens volens by their writings the feminine values ​​which did not have one or more protectors) (103 ).

Not only did women contribute to the dissemination of courtly ideology, but at least one of them played a decisive role in its popularization, by making the inaccessible "lady" more accessible. First, "the support of the inspiration of courtly lyricism had been the lyric poetry of Provence, but," of scholarly form and refined background, [it] was addressed only to an elite: to spread and popularize, the passionate doctrines of which she had made herself the interpreter had to choose another literary framework, and this framework was the novel of chivalry ”(104) and this enterprise was carried out both by Chrétien de Troyes and by André le Chapelain, at the request of the Countess of Champagne. This one was responsible for putting into theory the motives of lyric poetry,he took them up and transformed them into a narrative form and thus created the courtly novel (105). With him, “… the novel, which remains aristocratic and chivalrous, - chivalrous, that is to say of adventures, with sword blows, great exploits, trips to often fabulous countries, which gives to the adventure novel, often decried among us, a very illustrious origin - becomes a romance novel, which it generally has remained. So that the history of the novel, in France, has become the history of the evolution of the feeling of love, at the same time as that of the evolution of society. As moreover undoubtedly in reality, the two things are intertwined in an inextricable way ”(106). To follow the evolution of the feeling of love in reality,we will give an overview of the evolution of this feeling in the literature relative to its gynocentric content. It feeds on the sources of Neoplatonism, Christian mysticism and, of course, those of courtly lyricism.

In The Knight with the Cart, the first courteous novel, Lancelot "seems to suffer a sort of fascination which no longer leaves him in control of his virile will: on seeing the comb in which some of the hair of his lady, this warrior, whom no danger is capable of to turn pale, will suddenly faint. The unexpected sight of the queen plunges him into such ecstasy that he no longer knows what he is doing and risks being defeated. If he believes that she has perished, life no longer seems bearable to him, and he seeks to procure death without delay, he sacrifices more to her than his life: he immolates his honor to her by making a deal with the dwarf. Before getting on the infamous cart, he hesitates for a moment, but later confesses that this hesitation was a crime.Moreover, this most loyal knight will never think of blaming himself for the treason he is guilty of towards his overlord lord. Love reigns in his soul in a despotic way, the principle of the most valiant and the highest acts as also of all the capitulations of conscience. In other words, Lancelot is the prototype of the passionate novelist who, dating from the works of Chrétien, has never ceased to embody the erotic ideal of the European race ”(107). If the reader has not understood from reading the novel all the standards relating to the attitude of the lover towards his lady, the "De amore" prescribes them in good form: "The true lover does not no other hugs than those of her lover ”; “Every lover must turn pale in the presence of his lover. When a lover suddenly sees the one he loves,his heart must begin to tremble ”; "The lover is always fearful"; "He who torments the care of love eats less and sleeps little"; "Every act of the lover has its goal in the thought of the one he loves"; "The real lover finds nothing good apart from what he thinks to please his lover"; "The lover can not refuse anything to his lover"; "The lover cannot be satisfied with the pleasures he finds with the one he loves"; “The true lover is relentlessly obsessed with the image of the one he loves”. The respect of such norms implies the mortification and the humiliation of the lover and it is precisely the attitude which is that of the hero of Lancelot in prose (around 1224), "" full of trouble "and answering" very humbly, in "the manner of a fine lover: Lady, certainly I have great" pain and dare not ask why "; then,the lady having returned to her apartment with impatience, we learned that Lancelot's eyes had remained "outside, full of tears with the body"! But the prose narrator of his great deeds will lend him many other emotional manifestations, in particular in the famous scene of his confession of love, this scene that Dante knew by heart and which contributed to a large extent to engage European sensibility. on a path that she has hardly neglected since then "(108), despite the existence of a secondary path, traced by the fabliaux, on which" [t] he women [...] are always considered and depicted as inferior and evil beings: only a regime of terror is able to subdue them; still blows are not enough, most often, because their vices are vices of nature:essentially contradicting, perverse, obstinate, they show themselves to be bold in evil and capable of long-prepared vengeance. ”(109) In Dante, women are considered as“ symbols of eternal truths or social virtues ”and it is in“ this ethereal form ”that they are glorified (110). After the first half of the 13th century, romantic literature was repeated and stagnated, but "the courteous and romantic conception of existence thus continued to impose itself on the adhesion of the cultivated classes" (111).After the first half of the 13th century, romantic literature was repeated and stagnated, but "the courteous and romantic conception of existence thus continued to impose itself on the adhesion of the cultivated classes" (111).After the first half of the 13th century, romantic literature was repeated and stagnated, but "the courteous and romantic conception of existence thus continued to impose itself on the adhesion of the cultivated classes" (111).

In the 16th century. "Love ends up setting the tone for all literature" and the triumph of this "tone" corresponded to "[the] entry of women into the world, or, to speak more accurately, into good company, which is as the taste for letters and conversation spreads ... "(112) The doctrine of Platonic love" has greatly helped to establish the preponderance of women in the sixteenth century and to make love the privileged subject of Literature. Christianity had given the human soul something more tender; but he had turned this tenderness towards God. The chivalry had tried to use love as an encouragement to fine and noble deeds; but this attempt, which had been more successful in novels than in the world,did not yet give love a general influence over the world and over literature. Love was closed between the knight and his lady. In Platonism, on the contrary, love, which had become a sort of learned and serious doctrine, could serve as a maintenance in the world, without arousing fears or scruples; and, as he retained at the same time the charm which attaches to the liveliest sentiment of the human heart, he had something to animate and at the same time enough to authorize amorous conversations. If women had not already had in society the power which they held from their rank in Christianity and in chivalry, it would have been possible that Platonic love served as a text only for the controversies of the academies and that it did not enter into the conversations of the world. But, with the already recognized preponderance of women,platonic love could not return to the schools of philosophy and be locked into them. Women were to use it to rule in the literate world of the sixteenth century, just as they had used chivalry to rule in the feudal world of the Middle Ages; and, while taking the Platonic doctrine as an authority which was favorable to them, they also had to soften this doctrine, bend it to the uses of the elegant world which they were going to found, and deprive it of its academic character to make it a science of good company. . Finally, by mixing together the ideas of chivalry and platonic love, they were to compose a new science or art which was called gallantry and which for a long time retained its honest and serious meaning. This growing preponderance of women,which begins in the sixteenth century and is completed towards the middle of the seventeenth, has, so to speak, three main stages marked by three great novels which have had a great influence on the ideas and on the tone of the world: TheAmadis , who represents chivalrous love that softens and even effeminates; L'Astrée , which mixes platonic love with chivalrous love under the name of pastoral love; the Clelia last, which is the code of the honest gallantry, which marks the climax of the preponderance of women in the world and in literature "(113). Under the influence of this literature, some of the great of the kingdom took to thinking that, "before being loved by a woman of quality, one had to sigh, cry, pray, write" (114).

Chivalrous literature came back into fashion at the end of the 17th century, when the development of printing allowed for the expansion of the readership. The chivalrous novels reappeared in a reworked form, capable of satisfying "the logical and psychological demands, slowly increased in spite of everything in the minds of the time" (115). The most read of these new novels was Amadis de Gaule, which we have already mentioned and which had been introduced into France by François I, whose captivity in Madrid, it is said, he had charmed. It gave rise to countless imitations and continuations. A good number of contemporaries were of the opinion that "the passionate and respectful worship of women" came, through the novel and the theater, from Spain (116), where the chivalrous traditions of the Arabs, long masters of the peninsula, l 'had given birth (117).

The hero of Amadis, “Very visibly drawn in the likeness of Lancelot, is even more emotional, easier to erotic tears and more entirely a slave to the lady of his thoughts than Viviane's pupil. But at least this lady, Princess Oriane, is she a girl and will marry her lover in just marriage, having previously been more than complacent ”(118). The chivalrous novels of the following centuries will feed directly on Platonism and Christian mysticism without necessarily going through courtly lyrical. In the 16th century, “seduction by the Platonic route - an alloy of warm Italian passion with the no less ardent but more formalist desire of the Spaniards, on the intermediate terrain of the south of France […] - comprises four or five typical stages most of which are marked,not without some monotony, in each of the seventy and some short stories published by this last novelist. "I burn for you: I will perish consumed," first exposes, either by letter or verbally, the candidate for favors of a beautiful. - "You are very daring!" The faith of men is considered uncertain: I beg you not to speak to me any longer in this tone, "retorts the lady or young lady" well. " But the lover is not so foolish - not so “crane” to speak the language of the times - than to take this conventional rebuff seriously: he therefore insists: Will you be without any compassion, despite your great kindness, to your loyal servant? - Well, be it so, let us love each other then, he was answered this time, but with an honest love and generator of precious virtues.You are certainly too loyal to ever make me overstep the line ”. »(119) - And such will be, almost word for word, the dialogue by letters which will openthe New Héloïse two centuries later. The attraction that for decades the unstable and imprecise rhythm of the prose of the Nouvelle Héloïse would exert on feminine imaginations , "without regular molds or definable law, ceaselessly being made and undone, being marked or attenuated according to the nature of thoughts… ”(120), the soft tenderness of the verses of precious pastoral care began to exert it on these same imaginations with the publication of La Diane amoureuse.(1542), whose success was immense and lasting. In pastoral preciousness, “we […] breathe an air of delicious peace within which evolve beings amputated of all combative faculty and cleansed of all vital“ imperialism ”by the dreamy fantasy of the poet. Not long ago, courtesy or Platonism had at least replaced, as a principle of action, the will to power by love eager for success and hence the instigator of great deeds or social perfection, in the exaltation of male joy. Modern pastoral love is a feeling in which tears now take all the place: these rustic Lancelots do not redeem their hours of languid shyness with impulses of prodigious value ”(121). Likewise, in theatrical pastoral care,“[T] he perfect lover finds himself caught in a network of humiliating and often contradictory obligations: he must silence his love, abandon his freedom without much hope of reward. Love is the foundation of feminine supremacy: the great beneficiaries of the system, the ladies, on condition of showing unfailing "cruelty", are guaranteed to receive a continual tribute of homage and Love gives them a power that erases their social infirmity. The religion of love tends to merge with the cult of women ”(122). The archetype of the suffering lover is not only literary, it is found in the correspondence of the time (123).provided they demonstrate unfailing "cruelty", they are sure to receive a continual tribute of homage and Love confers on them a power which erases their social infirmity. The religion of love tends to merge with the cult of women ”(122). The archetype of the suffering lover is not only literary, it is found in the correspondence of the time (123).provided they demonstrate unfailing "cruelty", they are sure to receive a continual tribute of homage and Love confers on them a power which erases their social infirmity. The religion of love tends to merge with the cult of women ”(122). The archetype of the suffering lover is not only literary, it is found in the correspondence of the time (123).

The themes of the various pastorals that appeared following La Diane amoureuse came together in L'Astrée, "Which is a sort of romantic encyclopedia, summarizing on the one hand all the chivalrous, courteous and platonic past of European eroticism, on the other hand announcing the new stages that this theoretical eroticism will take during the seventeenth century to complete the deification of woman; finally precursor of the 18th century by the immense diffusion which it gives to the pastoral utopia of romantic character and by the sympathetic echo which it was to awaken one day in the thought of the founder of modern religion, Jean-Jacques Rousseau. The deification of woman will pass, not only in the novels of the first part of the eighteenth century, but in the literary works of the following centuries and, in doing so, in the mentality of the ordinary man, since, over the centuries, the The readership of novels will continue to expand.The deification of woman "[will result] [...] in a kind of amorous fakirism (or even masochism)" (124) on the one hand and a sort of amorous vampirism on the other.

Rousseau not only had “discovered, or rediscovered |…] the“ sensitivity ”that the intellectualism of the eighteenth century had made disappear, but“ he [had revealed] a new conception of love, of the irresistible, divine, imperious rights of love, posed as the adversary of all social constraints, triumphing over these constraints […] ”(125) and, at the same time, made it even more artificial than it already was in the work of its inspirers. Rousseau's literary posterity, male or female, "[will retain] something literary, often fictitious". In "Indiana", "or the right to liberation for women", Sand proclaims in turn "the right to love, love-god, which it is a" religious "duty not to resist. "(126). "The young girls of Balzac are too pure, too sweet,too angelic… ”(127). Until the very beginning of the 20th century, these young girls "[could] remain […] the breviary [of] aspirations [of women], of their remorse, of their way of considering love"; for many still raised in the convent, the women were still under the influence of the old Christian conceptions on the sexual morals and the manners (128). Above all, the young girls of Balzac gave of the woman exactly the erroneous image that the women wish to give of them to the man and thus reinforced the male readership of this novel in their illusions about the female nature. "The public," wrote the Goncourts in the preface tofor many still raised in the convent, the women were still under the influence of the old Christian conceptions on sexual morals and manners (128). Above all, the young girls of Balzac gave of the woman exactly the erroneous image that the women wish to give of them to the man and thus consolidated the male readership of this novel in their illusions about the female nature. "The public," wrote the Goncourts in the preface tofor many still raised in the convent, the women were still under the influence of the old Christian conceptions on the sexual morals and the manners (128). Above all, the young girls of Balzac gave of the woman exactly the erroneous image that the women wish to give of them to the man and thus consolidated the male readership of this novel in their illusions about the female nature. "The public," wrote the Goncourts in the preface to"The public," wrote the Goncourts in the preface to"The public," wrote the Goncourts in the preface toGerminie Lacerteux (1865), loves false novels ”(129).

In the twentieth century, Hollywood cinema was to finish popularizing the traditional themes of courtly love in a whole series of films, each one more cutesy than the other (129bis) in which women and their "midinette morals" make do to man what Julius Evola called "an erotic-sentimental via crucis" (130).

The question that arises as to whether the end amorshad a historical reality and, if so, on what scale it was practiced - for a long time, the general feeling was that the novels of chivalry constituted an "idealized but faithful image of feudal society" (131). On the contrary, most current historians are of the opinion, for the more moderate, that "it is probable that courtly love, a literary model, does not reflect the behavior of aristocratic society (132) and, for the most radicals, that courtly love only became a reality in the minds of 19th and 20th century medievalists (133) - this question does not have, in the perspective in which we place ourselves, the crucial importance that 'it is for a medievalist and this is why we deemed it unnecessary to pose it before; it disappears in the face of this evidence, which we have already underlined above:in the doctrine of courtly love as an art of living in general and as an art of loving in particular is foundin nucethe set of norms which today govern relations between men and women both in the public sphere and in the private sphere, norms which, because they are based on feminine criteria and have become imprescriptible, men at the mercy of women. Contemporaries have been able to remain deaf to "[t] he chivalrous theory of love attributing to women a real moral supremacy over men, proclaiming the ladies sovereign arbiters of the destiny of the knights" (134), the ideas which form this doctrine have nonetheless found an echo, albeit in a diluted and weakened form, in successive generations, to the point where they ended up, long after the disappearance of the knights and dames, by conditioning mentalities and sensitivities, to become a habit.

Without trying to determine precisely when women, in the shadows, seized power in so-called "western" countries, the 12th century shows certain characteristics of the rise of such power. Having become, as was said above, rich and therefore powerful since they had obtained the right to inherit (135), it is possible to think that women, in the centers of aristocratic life in the South and the South West of France, in Provence, in Aquitaine, had taken "an increasingly marked ascendancy over the lords" (136). "Women had […] no authority", no legally sanctioned rights according to Weber's definition, but they had "power", a more informal and diffuse influence ... "(137) notably through patronage.

The first accounts of the power of the female shadow date from the beginning of the 17th century, when, as we saw above, women reign over worldly life.

In 1623, the papal nuncio wrote: “In France all major events, all important intrigues generally depend on women. "(138)" Since Francis I, women had a great influence in government, and the scepter of power had remained in their hands. Diane de Poitiers had reigned under the name of Henri II, Catherine de Médicis his widow, under that of François II, Charles IX and Henri III. The beautiful Gabrielle, grandmother of the Duke of Beaufort, had everything under Henri IV. Marie de Medici had been regent, and Anne of Austria had succeeded her ”(139).

The woman of letters Clarisse Bader (1840-1902) wrote in "The French woman in modern times" (1883): "Since the sixteenth century, it must be said, [the] influence [of women on life French policy] has been generally harmful ”(140). Mazarin, if he had come back to life at the end of the 19th century, would undoubtedly have approved this sentence, amputating it however of its circumstantial complement of time, he who, a few years after the Fronde, during which women were involved in all the intrigues, all the plots, declared to Luis de Haro, Minister of Spain: "You are very happy: you have, like everywhere else, two kinds of women, coquettes in abundance, and very few. of good women. These seek only to please their lovers; these only to their husbands;some only know how to write chickens, others their confessions, their heads spin when they hear about business. In France, it is quite the opposite; all women, whether young or old, prudish or gallant, foolish or skillful, want to be involved in everything. A good woman would not sleep with her husband, nor a coquette with her lover, if he had not spoken to him during State business day. They want to see everything, to penetrate everything, and, what is worse, to scramble everything… ”(141).if he hadn't spoken to her during State Business Day. They want to see everything, to penetrate everything, and, what is worse, to scramble everything… ”(141).if he hadn't spoken to her during State Business Day. They want to see everything, to penetrate everything, and, what is worse, to scramble everything… ”(141).

A century later, the situation had worsened even further. "But," Montesquieu remarks, "it is because there is no one who has some employment at court, in Paris or in the provinces, who does not have a wife through whose hands all graces pass, and sometimes the injustices it can do. These women all have relations with each other, and form a kind of republic, whose members, always active, help and serve each other; it is like a new state within a state: and the one at court, in Paris and in the provinces, which sees ministers, magistrates, prelates acting, if he does not know the women who govern them, is like a man who clearly sees a machine that plays, but who does not know its origins ”(142). Jules and Edmond de Goncourt write,concerning women in the 18th century: “[His] domination, which ascends to the King, is spread all around him. The family or love places a woman with the minister who takes possession of him and possesses him: the cardinal de Tencin obeys Mme de Tencin, Mme d'Estrades disposes of the Comte d'Argenson, the Duke of Choiseul is led by the Duchess of Gramont, without whom perhaps he would have accepted the peace offered him by the du Barry, Mme de Langeac has a deliberative voice on the letters of cachet that Terray launches, Mlle Renard on the promotions of general officers that M. de Montbarrey signed the King, Mlle Guimard, on the ecclesiastical benefits that Jarente distributed. From ministers, the domination of women descends to the offices of the ministries. It envelops the entire administration of the network with its thousand influences. It spans all jobs,on all the charges that are torn off at Versailles. By the eagerness of the steps, by the extent of the relations, by the address, the passion, the obstinacy of the solicitations, the woman manages to fill with her creatures the services of the State. She manages to become the almost sovereign mistress of man's career, a sort of secret power which dispenses to each advancement according to his merits of pleasure. Let us listen to a witness of time on the universality and the force of its power… ”(143)a sort of secret power which dispenses to each advancement according to his merits of approval. Let us listen to a witness of time on the universality and the force of its power… ”(143)a sort of secret power which dispenses to each advancement according to his merits of approval. Let us listen to a witness of time on the universality and the force of its power… ”(143)

Count Pierre-Louis Roederer (1754-1835), commenting on the passage by Montesquieu where it is a question of the “new state within the state”, wrote: “We saw, we felt everywhere this female aristocracy of which I have shown the organization in my Memoir on Louis XII, and who played in the monarchy, with a strange privilege, that of taking part in everything, and of being committed to nothing, of helping all claims without compromising any of his rights; in short, to make the monarchy work without ceasing to be a republic. Beautiful and gallant, the women aroused desires; rich, they were objects of cupidity: became powerful in the court or in the city by legitimate alliances or by criminal links which fashion raised above legitimacy, became means of advancement towards all kinds of greatness and fortune, they also became objects of ambition. A father aspired to have beautiful daughters, as one aspires to a useful estate. He was thinking of the marriages they might enter into, of the alliances they might acquire.Young men of settling age sought beauty, less as a pleasurable possession than as the equivalent of a dowry, through the jobs it could secure. A husband allowed his wife, or at least consented, to ignore his distractions of a day, a week, a month, a year or several years, provided they were profitable to her. Women said that they devoted themselves for the happiness and even for the honor of the family, obtaining by their distractions the desired protections. The truth was that they thought about their interests while serving those of their families. They wanted to serve as means, but they also had their purpose. Their vanity demanded rank and money; money for adornment; adornment to give more sparkle to their charms;a rank to authorize their luxury and their finery: their rank, their luxury, their finery, to have to choose between a greater number of lovers. Through gallantry, women and men were reciprocally the goal and the means of their pleasures and their ambition. Women who, through intrigue in gallantry, reached the goal of ambition, did not cease to love pleasure; mistresses of a powerful man whom they did not love, they needed secret comforters. They were then the goal and the means of the two great interests which pressed the young men. Lover and benefactress, a woman united everything a lover could desire: the heart, charms, credit, everything was his. The men who had come through the mistresses whom their ambition had sacrificed to power did not cease to have the possession of women as their goal.We wanted to have women to obtain places, and places to have women. One gave up one's mistress to achieve a certain degree of power where one was sure that others would come and offer theirs. Thus, ambition served gallantry, gallantry served ambition. Everything was linked by the double bonds of incontinence and greed. Within reach of all the levels which separated jobs, there was always some woman ready to help the friend, the lover, the husband who aspired to cross them. The intervention of women in the career of employment doubled the chain of patronage and clienteles, protectors and proteges. It is not difficult to imagine what could be, in such a state of things, the manners of the men who intended for what was called business. "(144).

During the reign of Louis XV, under which women retained their entire empire over the court. "Had a young man failed in his youth to pay attention to a woman […] that the mother of the dazed youth was instructed that very evening by her friends, and the next day he was sure of a lesson and a reprimand. Society, divided into a thousand different circles, stood in all these respects, without usually seeing each other. Politeness, taste, tone were a kind of deposit that each kept with care, as if it had been entrusted only to him. Women especially were the first supports of these bases of the approval of the company; it was politeness that they placed the most importance ”(145).

“Love stories from the history of France” could have as a subtitle: “The great ladies who made or defeated great men”. Most of the great ladies and great men whose love and sex life Guy Breton peels through lived from the “Renaissance” to the end of the 19th century. The work, published in the early 1990s, focuses on the mysterious death of Félix Faure at the end of the Third Republic. Could it therefore be that women of the so-called upper classes have stopped pulling the strings since that time? Yes and no. Yes, because some of them left behind the scenes by entering politics and thus exerting power with their faces uncovered. No, because the more they entered politics by aspiring ordinary women, the less the power that was exercised there was effective,the more the real power of the shadows grew, the more the backstage, so to speak, grew. In this regard, it is highly interesting that Chinweizu compares the women of the gratin to "Past Masters among the women", if one recalls the hypothesis that the lower part of the unfinished pyramid which is on the reverse of the Grand seal of the United States of America represents Freemasonry as such, allegedly "patriarchal", while the top represents the matriarchal organization which is its hidden inspiration (146); if we remember this hypothesis and take into account the fact that, since Freemasonry recruits more from the so-called upper classes than from workers or farmers, the husband of the top women has a good chance of 'to be a Freemason too.We say "also", because, before the Revolution of 1789, several thousand "grande dames" belonged to Freemasonry (147), including the Princess of Lamballe, appointed Grand Mistress of all the regular Scottish Lodges of France January 10, 1781.

It remains to be explained why the woman has decided to come out of the woods, if, in the public sphere as in the private sphere, she prefers "a disguised matriarchy to an open matriarchy" because "[the] open exercise of power would give to a woman. woman duties which would expose her to too many pressures and risks ”. The reasons for this change of strategy will emerge from a brief reminder of the main stages of the campaign led by "feminists" to obtain the extension of civil rights to women, without which they were neither voters nor eligible and therefore could not. not take power legally. This reminder will be accompanied by the evocation of the strong resistance that the granting of the right to vote to women encountered for a long time among a majority of men (148) and of the disbelief that it aroused for a long time in more than one woman.We will examine the progress of suffragism in France and Great Britain, two typical cases, albeit for different reasons, in this regard.

The Revolution of 1789 had only opened Pandora's box. The legislators had remained deaf to the plea which had made Condorcet in favor of the vote of the female sex in an article of the "Journal of the company of 1789", while acceding to part of the demands of the "Patriotic and charitable society of Friends of Truth ”and of the“ Society of Republican and Revolutionary Citizens ”: the right to divorce and an equal right to inheritance; "The long-awaited time has finally come for the marriage of love and the formalized misalliance" (149).

If the term "feminism" appears only in the last decades of the nineteenth century (150) feminism, after having pointed the tip of its nose during the Revolution, points it again around 1830 (151) and comes out of its burrow almost everywhere in Europe in the 1840s, in the wake of nascent socialism and therefore against a background of proletarianization of the working class, but also in the context of an extension of the right to vote, if not to all men, as in France , at least to a greater number of men, as in Great Britain. If the women of the people were the first to militate for the emancipation of women, the "women of quality", whether they were aristocrats or bourgeois, were not long in taking a close interest in feminism, like Baroness von Perin, founder, in 1948, of the Wiener demokratische Frauenverein.

In Britain in the 19th century, the vote was still considered a privilege of property and the payment of taxes and not as a personal right attached to the individual. Only owners subject to tax had the right to vote. Including women? Including women. As, even before the Norman invasion, the daughters inherited from their fathers in the absence of male descendants and then enjoyed the same rights as these, the women holders of fiefs took part in the government, sometimes directly, sometimes by representatives. Thomas Hughes, in the Life of Alfred the Great, indicates that noble women, even married, kept their personal property, could dispose of it freely and that, as such, they sat in the Witenagamot, the Saxon council;they also sat in the provincial assemblies, the parish committees and they were protected by special laws. Thornagh Gurdon, in The History of the High Court of Parliament (1731), also discusses the participation of noble women in the council of Saxon chiefs. Under Henry III, Edward I, Edward III, Mary I and Elizabeth I, that is to say from the 13th to the 16th century, several abbesses were summoned by Parliament, where they sat either in person or by proxy. The last public manifestation of this right “dates from 1610; but we can see that the custom is already beginning to weaken, for the sheriff then makes the remark that it is shameful for a man to be elected by women. In the following century, the judges still recognize it, but one hardly calls any more its application. In 1739,In the twelfth year of the reign of George II, before the king's court (kings bench), Sir William Lee being first judge (chiefjustice) and Sir Francis Page being second judge, the question was asked whether a feme sole could vote for the parish officers, sacristans, and whether she herself could perform these functions. In the course of the trial Sir William Lee said that the law was beyond dispute, and that in many cases feme sole had even voted for members of Parliament, but that when they were married their husbands had to vote for them. . Judge Page expresses himself in a similar fashion in a similar case, and Lord Coke, who is an authority in these matters, confirms these statements ”(153). According to traditional law, the noblewoman therefore had the right to vote and to sit; if the use is lost,"We must accuse the indifference of women, who were not jealous enough to maintain it while exercising it" (154); "Not jealous enough", or not courageous enough. Be that as it may, British women, in raising it [at the end of the 19th century], asking for it to be reinstated […] did not [innovate], they [return] to tradition ”(155 ), while asking that it be extended to all women, owners or not, annuitants or not, taxable or not.while asking that it be extended to all women, owners or not, annuitants or not, taxable or not.while asking that it be extended to all women, owners or not, annuitants or not, taxable or not.

The position of women “in the political world remained somewhat ambiguous. The highest political office, that of monarch, could be occupied by a woman; and, at the very bottom of the political system, women could vote and hold positions at the parish level ”(156). In 1869, Jacob Bright (1821-1899), Liberal and Quaker MP - Quakers, women and men, were among the main precursors of feminism in England (157) before being so in the United States -, succeeded in introducing a amendment to the Municipal Corporations Bill which gave British and Welsh women the right to vote in municipal elections; the amendment had been drafted by the husband of a suffragist whom we will have to talk about below: lawyer Richard Marsden Pankhurst (158). In 1888,women were granted the right to vote in country council elections and, in 1907, to stand for municipal elections (159). But the suffragists wanted more, wanted everything: to be voters and eligible for parliament. Everything and immediately.

The first mention of the right to vote for women in the House of Commons dates from August 3, 1832, shortly before the Reform Act, passed on September 22, enlarged the electorate from four hundred to six hundred. one thousand the number of men entitled to vote, in a country where, until the beginning of the XVIIIe century, the elections were rare and the women did not seem to complain of not being voters (160). This mention concerns a petition presented to the House of Commons by the Radical and Freemason MP Henry Hunt (1773-1835) on behalf of a certain Mary Smith. A few days after the Reform Act was passed, Unitarian Church pastor and Radical MP William Johnston Fox (1786–1864) published in the Monthly Repository an article titled "A Political and Social Anomaly," the "Anomaly." being,according to him, that the woman was deprived of the right to vote (161). The question did not appear to the public until a decade later, however, through the voice of industrialist and Liberal-Radical MP Richard Cobden (1804–1865), in a speech given on January 15, 1845 in Covent Garden; Cobden's daughter, Annie Cobden Sanderson (1853-1926), member of the Parisian lodge n ° 1, of the mixed lodge Le Droit Humain and of the Honorable Fraternity of Former Freemasons (162), one of the two main female obediences in Great Britain at the time, would become one of the most prominent activists in the suffragist movement.in a speech given on January 15, 1845 in Covent Garden; Cobden's daughter, Annie Cobden Sanderson (1853-1926), member of the Parisian lodge n ° 1, of the mixed lodge Le Droit Humain and of the Honorable Fraternity of Former Freemasons (162), one of the two main female obediences in Britain at the time, would become one of the most prominent activists in the suffragist movement.in a speech given on January 15, 1845 in Covent Garden; Cobden's daughter, Annie Cobden Sanderson (1853-1926), member of the Parisian lodge n ° 1, of the mixed lodge Le Droit Humain and of the Honorable Fraternity of Former Freemasons (162), one of the two main female obediences in Britain at the time, would become one of the most prominent activists in the suffragist movement.

It was during the 1840s that, under the impetus of Cobden, "hero of the middle class" (163), feminist demands, at the head of which the vote for women, spread among the bourgeoisie (164). Barely founded in 1851, the Sheffield Association for Female Suffrage launched a petition in favor of the women's vote, which was submitted that same year to the House of Lords (165). Why did you submit it to the House of Lords? We have just said it: because for the members of this feminist club it was a question of claiming the right to vote for women, not simply in elections, but in parliamentary elections, the only ones they did not have right to vote.

Suffragism did not begin to pique the curiosity of the general public until the mid-1860s, when the philosopher, logician and economist John Stuart Mill, sensitized to feminism by his wife (166), predisposed to it. through his democratic sensibility, publicly took up the cause of this movement during the campaign which was waged against domestic violence, naturally that which could be done to women, from the end of the 1860s in Great Britain (167) , violence which he had denounced with all the far-fetched sentimentalism of which he was capable from the beginning of the previous decade in a series of letters to the Morning Chronicle (168). In 1866, Mill presented to the House of Commons a petition signed by 1,500 women asking for the vote. Disraeli,leader of the so-called “conservative” party rallied to him. “In a country ruled by a woman, when we recognize the right of women to form part of the state as their peerages. on their own, when we admit not only that they own the land, but that they are Lady of the manor and hold courts of law, when they can be guardians of the Church and overseers of the poor, I cannot see why they would be excluded from the right to vote. "(169). “On the whole, politicians were by no means opposed to some form of female suffrage. The Labor Party supported him and figures like Keir Hardie and George Lansbury were deeply interested in the issue, Lansbury was so interested in it that he included it in his program,when he ran unsuccessfully for re-election in his constituency of Bow and Bromley. Many, if not the majority, of the Liberal Party supported him, as did many influential Liberals, including Churchill, Lloyd George and Sir Edward Gray ”(170). The systematic rejection of bills aimed at granting women the right to vote, even under certain conditions, is largely due to electoralism. Because only men from the upper classes had the right to vote, if it had to be granted to women, it could only have been granted to those of the upper classes, who would necessarily have voted for the "Conservatives". Voting in favor of a suffragist bill would therefore have been electorally suicidal for Labor and Liberals,whose electorate was predominantly made up of members of the middle and lower classes.

In 1866 Earl John Russel, who became Prime Minister, introduced an electoral reform bill, which was to become the Second Reform Act the following year. It doubled the number of voters, without granting women the right to vote in national elections. The amendment put forward by Mill and voted on by both Disraeli and the leader of the so-called opposition party was rejected. It was to substitute the word “person” for the word “man” in the legislation.

British written law uses the term “person” to refer to anyone, male or female, who has certain rights or is subject to certain obligations. “However, in a particular case, a judge having decided that the word person is not applicable to women, we felt the danger of a case law which would have ended up exempting women from all taxes if it had been generalized. , and, to guard against the possibility of such an abuse, Lord Romilly had introduced a law, passed without discussion by the House of Commons, which decided that the legislative term of person was equally applicable to both sexes, unless the intention to the contrary has not been clearly expressed by the legislature. .

“The following year, however, in 1867, when we voted for electoral reform, driven by custom. the term person was still used to designate voters, without determining the sex ”(171). The supporters of women's suffrage did not fail to rush into this semantic breach.

They urged women to “[try] to register. Here they were dismissed, there they were inscribed, according to the complacency of the overseers of the poor and the revising barrister. Most, however, crossed out the women, sometimes with a fine. In short, nearly 230 women were definitely on the lists. Those who were dismissed filed a lawsuit. They lost him. The Chief Justice did not admit that the legislator, if he had wanted to introduce a modification as important as the extension of the franchise to women, would have done so by using the word man. Polite rejection, because the judgment pointed out that the exclusion of women was not the mark of intellectual inferiority, but rather an honor given to their sex a privilege, "honestatis privilegium" "(172). Such was, according to the "feminist" Millicent Garrett (1847-1929),one of the arguments that the majority of Britons opposed to the right to vote of women, arguments which she summed up at a conference in Brighton in 1870 and the most salient of which were: "The idea that women have the right to vote. to be represented is so monstrous and absurd that no reasonable person would give it a moment's attention ”; "The lively and intense excitement aroused by the political struggle, if shared by women, would impair their physical capacities and would probably drive many of them to insanity"; "Women are already sufficiently represented by men ..." (173). The first two were dictated to British men by their common sense, the last by their vanity. Despite its detractors, the campaign for women's suffrage,as one suspects, continued even more, with the creation in 1867 of the first national suffragist organization: The National Society for Women's Suffrage. The most important stage in the speaking tour that its founder Lydia Becker (1827-1890) made in the summer of 1867 in Wales was a speech at the Masonic Temple at Haverfordwest (174). Thirteen years later still, on tour on the Isle of Man, she gave several conferences in the Masonic temple of the place (175). In 1911, Millicent Garrett, at a meeting, spoke of "a great freemasonry among women of different classes" (176). Freemasonry and feminism - as well as Theosophism - had a common goal: nothing less than the promotion of the welfare of humanity - nothing more than the promotion of the welfare of female humanity (177).continued with the creation in 1867 of the first national suffragist organization: The National Society for Women's Suffrage. The most important stage in the speaking tour that its founder Lydia Becker (1827-1890) made in the summer of 1867 in Wales was a speech at the Masonic Temple at Haverfordwest (174). 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In 1869, the year in which he published the pathetic On the Subjugation of Women, written "under the influence of women," Mill was not re-elected, but Jacob Bright, whom we have mentioned above, resumed the defense of the same cause in Parliament, where he never ceased to present bills in favor of women's suffrage. Between 1879 and 1912, no less than a dozen deputies, all parties combined, presented (178). They were all rejected, but the opponents were fewer and fewer (179).

In the National Society for Women's Suffrage, however, it was not long before dissension arose between those who wanted its committee to be made up exclusively of women and those who were opposed to the idea. The NSWS lost its credibility and, above all, its cohesion. A number of dissident groups were formed whose main objective, while being feminist, was not necessarily or not only obtaining the right to vote for women. Divide for better reign.

The passionate support the feminist movement received from the two rising stars of socialism was therefore welcome. In her first lecture, given in 1874 and entitled “The Political Statuis of Women”, the future theosophist and member of the Society Fabienne Annie Besant made the conquest of the right to vote one of the major challenges of the feminist struggle. On June 17, 1911, she was to participate in "the fifth, the last and the largest procession ever seen in favor of the [women's] vote" (180).

In "The Feminine Question, co-written with her husband, Eleanor Marx declares:" We will support the right to vote for all women, not just those with property ... "(181), including those he left behind. indifferent: the women of the classes that one could then legitimately qualify as "working people". More than ever, the leaders of the suffragettes were women from not only the middle classes, but the so-called upper classes (182). From the men of these, of all political tendencies and of all confessions, doctors, ecclesiastics, industrialists, academics, soldiers, intellectuals, financiers, came the initiative to create male associations favorable to female suffrage from the last decade of the XIXth century. To name just one,the Men's League for Women Suffrage was co-founded in 1907 by, among others, writer and journalist Gerald Gould (1885–1936) and his brother-in-law Israel Zangwill (1864–1926), collaborator of Theodor Herzl and member of the Jewish League for Woman Suffrage from 1912 to 1914 (183).

However, the Jews did not wait until 1907, the year in which the JLWS was founded (184), to take a close interest in suffragism. Née Goulden (185), Emeline Pankhurst, tired of the short-lived promises of parliamentarians to meet the demands of the suffragettes, unimpressed by the slight progress made in this regard by the voting rights projects of 1870, 1886 and of 1897, skeptical of the will of political parties, including the Independent Labor Party, to which she belonged, to make the question of women's suffrage a priority, unconvinced of the effectiveness of diplomacy, advocated and employed by feminist advocacy groups, in 1889 she joined a small group called the Women's Franchise League (186), determined to take direct action.The WFL was dissolved twelve months later, possibly because of the hostility its radicalism had aroused among the majority of suffragists. It was only a postponement and on October 10, 1903, Pankhurst and several of her colleagues founded the Women's Social and Political Union (WSPU), an organization reserved for women. “Acts,” she later wrote in her autobiography, “and not words, that should always be our motto. "(187). It was not in the first years of the existence of the WSPU, during which the activists contented themselves with making speeches, collecting signatures for petitions, organizing rallies, publishing a bulletin entitled "Votes for Women ”and to convene a“ Parliament of Women ”, whose sessions coincided with those of the Parliament.possibly because of the hostility that his radicalism had aroused among the majority of suffragists. It was only a postponement and on October 10, 1903, Pankhurst and several of her colleagues founded the Women's Social and Political Union (WSPU), an organization reserved for women. “Acts,” she later wrote in her autobiography, “and not words, that should always be our motto. "(187). It was not in the first years of the existence of the WSPU, during which the activists contented themselves with making speeches, collecting signatures for petitions, organizing rallies, publishing a bulletin entitled "Votes for Women ”and to convene a“ Parliament of Women ”, whose sessions coincided with those of the Parliament.possibly because of the hostility that his radicalism had aroused among the majority of suffragists. It was only a postponement and on October 10, 1903, Pankhurst, along with several of her colleagues, founded the Women's Social and Political Union (WSPU), an organization reserved for women. “Acts,” she later wrote in her autobiography, “and not words, that should always be our motto. "(187). It was not in the first years of the existence of the WSPU, during which the activists contented themselves with making speeches, collecting signatures for petitions, organizing rallies, publishing a bulletin entitled "Votes for Women ”and to convene a“ Parliament of Women ”, whose sessions coincided with those of the Parliament.

But, when words were followed by deeds, they crossed the line.

In 1905 Pankhurst's eldest daughter Christabel and Annie Kenney (1879-1953) were kicked out of a meeting Liberal Sir Edward Gray was holding in Manchester, after he refused to answer the question of whether a government Liberal would support women's suffrage. The two women were arrested for assaulting a police officer outside the compound who ordered them to stop loudly expressing their discontent (188). Having refused to pay the fine for this offense, they were imprisoned and thus succeeded in obtaining from the press the attention that until then had refused to give to the movement. For Christabel, her two sisters, her mother and many WSPU activists, this was the first in a long series of crimes - acts of vandalism (In March 1912,WSPU activists invaded the shopping streets of central London armed with hammers and smashed more than two hundred windows), attacks on private or public property, insults against agents in the performance of their duties, arson, etc. - offenses which gave rise to almost as many imprisonments and, once in prison, of late strikes (189). This is what Pierre Grimal calls the "exploits of Mrs Pankhurst" (190) and the Universal Encyclopedia "heroic behavior" (191). On June 4, 1903 at the Epsom Derby, Emily Davison, a member of the WSPU, entered the track in the middle of the race and stood in front of one of the competitors, the king's horse, running at full speed; knocked down to the ground and trampled, she died of her wounds four days later. "Did she throw herself on purpose?" It seems so. Die trampled,I can't imagine this ending. And courage, madness, but above all courage ”is ecstatic here and there still today (192), without worrying too much about the fate of the jockey, nor that of the horse. In fact, as Moxon points out, Dickinson "was a well-off woman [daughter of a businessman] too out of touch with reality to realize that she wouldn't force the king's racehorse to stop. , passing under the security barrier and then standing in front of it ”(193).Dickinson “was a well-off woman [daughter of a businessman] too out of touch with reality to realize that she wouldn't force the King's racehorse to stop, passing under the security fence and by then putting oneself before him ”(193).Dickinson “was a well-off woman [daughter of a businessman] too out of touch with reality to realize that she wouldn't force the King's racehorse to stop, passing under the security fence and by then putting oneself before him ”(193).

In 1999, The Times named Emmeline Pankhurst as one of the hundred most important figures of the 20th century (194), oblivious to what he wrote some eight decades earlier about the street fights organized by the WSPU in London. Here is the account of that of November 23, 1910: "Caxton Hall yesterday afternoon was crammed with suffragists awaiting Mr. Asquith's answer to Mr. Keir Hardie's question as to what action the government proposed to take to give women the right to vote. Mr Asquith's response was considered so unsatisfactory that they decided to go into hostilities and a column of over a hundred female suffragists left Caxton Hall for the Prime Minister's residence in Downing-street,determined to keep Miss Pankhurst's promise that the Home Office's will not to quell the riot last Friday would fail to appease its supporters.

The House had adjourned the sitting even before the column broke the law which prohibits the approach of a procession within a mile of the precincts of the House of Commons during the session, the suffragists crossed Parliament Square towards Whitehall without being disturbed by the police. As they approached the entrance to Downing Street, a squad of fifteen constables stationed in front of the Scotland Yard building moved towards the entrance to Downing Street, which they reached seconds before the head of the suffragist column had bypassed Whitehall. The appearance of the suffragettes in Parliament Square attracted a large number of spectators, who gathered around them and followed them closely.The police cordon should not be expected to resist the assailants. In Downing Street, police and suffragists fought amid a swarming mass of spectators. Police reinforcements arrived quickly and the evacuation of the street began. The fight was brutal, fierce, and short - ten minutes - even though the sheer number of incidents it was plagued with made it seem like it had lasted much longer.even if the large number of incidents with which it was enameled gave the impression that it had lasted much longer.even if the large number of incidents with which it was enameled gave the impression that it had lasted much longer.

The women fought much more savagely than last Friday. This increased ferocity can be explained by the fact that some of them have sworn to go to jail for the cause and are ready to commit increasingly serious offenses to achieve this goal. Yesterday's rioters seemed to be out of control at all. Some were screaming, others laughing hysterically, and all were fighting with the energy of despair. Some of the rioters appeared to be very young girls, no doubt victims of hysteria rather than deep conviction.

Broken windows

A woman in a nursing uniform shattered a window in the Colonial Office with a projectile. Some of the suffragists carried banners, which were quickly taken down by the police, but those who managed to keep the bamboo pole of their banner used them to beat up the nearest police officer. The women behaved like madmen and it was evident that their conduct completely alienated them from the sympathy of the crowd. Two suffragists jumped over the parapet of the building where the Judicial Affairs Commission is located and stormed the premises, others smashed the windows of the Home Office with metal weights and other projectiles.

Once Downing-Street was cleared, the ground appeared littered with broken banners and other debris. American sailors who witnessed the scene took pieces of banners and other items as souvenirs. A squadron formed in at least five ranks was deployed at the entrance to Downing Street and no one was allowed to enter the street unless they had a pass. Three ladies in a private automobile, which the police had authorized to pass, had to turn back on the orders of Commander Wells, for lack of compliance.

Shortly after the street was cleared, Mrs Asquith drove by there and suffered the same mishap as the Prime Minister [a few minutes earlier], who, recognized and attacked by suffragists near Parliament Square , had tried to flee by car, a rioter of which had managed to break the window before Mr. Asquith took off unharmed. Mr. Birrell left the House and walked in the direction of St. James's Park and it was when he got there that he was attacked. Some women pulled his hat over his eyes and pushed him aside and one of them kicked him in the shin.

As the fighting unfolded in Downing Street, a large crowd had gathered in Whitehall and large police forces had to be sent there to disperse it. Every now and then a woman came out of the crowd and threw herself in vain against the sturdy police wall that stood across Downing Street, but, with the help of a few constables on horseback, the police gradually pushed back crowds heading for Trafalgar Square. In front of the Admiralty, a suffragist who had passed out lay on the sidewalk for a few minutes, surrounded by friends who were providing her care. The police behaved with coolness and good humor, despite the most extreme provocations to which they were subjected.We can mention that following the fighting last Friday six police officers suffered bites and scratches and had to take sick leave. Yesterday, some rioters openly declared that they would soon resort to attacks. "

Attacks were carried out some time after the unrest in Downing Street against the home of Sir Edward Gray, Mr Churchill, Mr Harcourt and Mr Burns and several women will be charged today for breaking windows or damaged buildings. »(195). The same edition revealed that one of the suffragists arrested by the police that day was an old lady in a self-propelled wheelchair and published the following, less comical press release from the Women's Social and Political Union: "As the Prime Minister does not not give the assurance that women will get the right to vote next year, we are going back to war. They returned there from March 1912.There were letter bomb attacks against public figures (the letter bomb is a weapon that was invented by WSPU activists) (196). There were also bombings against Saint Paul's Cathedral, against the Royal Observatory in Edinburgh, against several theaters in Dublin, against the Glasgow Botanic Garden, against a barracks in Leeds, to name only their main targets. ; on June 11, 1914, the petticoat terrorists again attacked Westminster Abbey, on July 15 of the same year at the famous Rosslyn Chapel, and finally on July 31 - shortly before concluding a truce with the British government due to Britain's entry into World War I - at Lisburn Cathedral in Ireland.There were also bombings against Saint Paul's Cathedral, against the Royal Observatory in Edinburgh, against several theaters in Dublin, against the Glasgow Botanic Garden, against a barracks in Leeds, to name only their main targets. ; on June 11, 1914 the petticoat terrorists attacked again at Westminster Abbey, on July 15 of the same year at the famous Rosslyn Chapel and finally on July 31 - shortly before concluding a truce with the British government due to Britain's entry into World War I - at Lisburn Cathedral in Ireland.There were also bombings against Saint Paul's Cathedral, against the Royal Observatory in Edinburgh, against several theaters in Dublin, against the Glasgow Botanic Garden, against a barracks in Leeds, to name only their main targets. ; on June 11, 1914, the petticoat terrorists again attacked Westminster Abbey, on July 15 of the same year at the famous Rosslyn Chapel, and finally on July 31 - shortly before concluding a truce with the British government due to Britain's entry into World War I - at Lisburn Cathedral in Ireland.to name just their main targets; on June 11, 1914 the petticoat terrorists attacked again at Westminster Abbey, on July 15 of the same year at the famous Rosslyn Chapel and finally on July 31 - shortly before concluding a truce with the British government due to Britain's entry into World War I - at Lisburn Cathedral in Ireland.to name just their main targets; on June 11, 1914, the petticoat terrorists again attacked Westminster Abbey, on July 15 of the same year at the famous Rosslyn Chapel, and finally on July 31 - shortly before concluding a truce with the British government due to Britain's entry into World War I - at Lisburn Cathedral in Ireland.

Terrorists, the Pankhurst family were also warmongers. On September 8, 1914, Christabel Pankhurst returned to London from her Paris exile and immediately delivered a speech, not on women's suffrage, but on "The German Peril". Under his leadership, militant suffragists quickly became enthusiastic supporters of the war. In August 1914, Admiral Fitzgerald had founded the Order of the White Feathers, an organization that encouraged young women to gift white feathers, a symbol of low extraction and cowardice, to men who did not wear uniforms, so that the shame drives them to enlist in the army (197). WSPU activists exploded the turnover of milliners, covering demobilized soldiers, soldiers on leave, civil servants and boys. In 1916,Emmeline Pankhurst crossed the Atlantic to urge the United States to go to war (198) and went to Russia in June 1917 to persuade the Bolsheviks to stay at war (199). A propaganda poster from the period (200) shows two women of the gratin, a young mother and her daughter, a young boy with his hands clutching his shawl, watching through an open window soldiers going to war in a beautiful after- midday. It bears this mention: "Women of Britain Say -" Go "! "And Please Don't Come Back", they seem to add to the look.a young boy with his hands clinging to his shawl, looking out of an open window as soldiers go to war on a fine afternoon. It bears this mention: "Women of Britain Say -" Go "! "And Please Don't Come Back", they seem to add to the look.a young boy with his hands clinging to his shawl, looking out of an open window as soldiers go to war on a fine afternoon. It bears this mention: "Women of Britain Say -" Go "! "And Please Don't Come Back", they seem to add to the look.

British women gained the right to vote at the end of World War I, certainly not because of the bombing campaigns that the WSPU had waged, which had the sole result of making the question of the vote for women very unpopular with the general public - supporters of the legal and political equality of men and women will be delighted to learn that the introduction of universal suffrage was, not hastened, but delayed, by the frenzied militancy of the suffragettes -, nor even because of the participation of women, very overestimated as Webb (201) shows, in the war effort, but in the translation into electoral law of an individualist and egalitarian conception of citizenship based on motives which stemmed from both philanthropy and racketeering, motives which, without the "Great War",could hardly have gone unnoticed.

The first aspect is reflected in the “Representation of the People Act 1918”: “The effort to adapt the electoral machinery to the conditions imposed by the war soon convinced the Speaker of the House of Commons. that the old practice of defining electoral franchises on the basis of property rights should be abandoned and replaced by the principle according to which suffrage is a personal right inherent in the individual. By virtue of this revolutionary decision, the law abolished all existing complex electoral franchises and extended the suffrage to all male subjects of the British Crown aged twenty-one years or over and domiciled for six months in a constituency, without distinction. of merit or condition (202).»From then on, nothing was opposed to extending the right to vote to women (aged 30 or over) as well (203).

The second aspect - the necessity in which British parliamentarians found themselves, payment of tax and the right to vote in parliamentary elections being inextricably linked, to grant the right to vote to as many citizens as possible, because who said voters said taxpayers : those who had filled their pockets with war expenses had to make those who had returned more or less unharmed to pay them - this second aspect was obviously silent.

On the other hand, the fashion effect played, there was even a chain reaction. A large number of countries, including little Albania and a number of Commonwealth countries, including Burma, had just granted women the right to vote, Great Britain, by persisting in denying it to its citizens, would have appeared retrograde, particularly at a time when progressivism was already on the rise and the "concert of nations" resembled a beauty contest or a general assembly of janitors.

In 1848, universal male suffrage, after having been abolished during the Restoration, was reestablished and the writer and journalist Eugénie Niboyet created "The voice of women", subtitled "Socialist and political journal, organ of interest for all women ”, in order to demand universal female suffrage. The following year, an unknown woman named Jeanne Deroin, a self-taught linen worker who became a teacher, ran for the legislative elections illegally and triggered Proudhon's ire: justice itself of similar pretensions and similar principles. It is important that socialism does not accept its solidarity. Political equality of both sexes,that is to say, the assimilation of woman to man in public office is one of the fallacies that not only logic rejects but also human consciousness and the nature of things […]. Household and family are the sanctuary of women. (204) - that a woman should be in charge of the instruction and education of boys clearly did not disturb the Utopian. The satirical newspapers qualify Deroin and his ilk as "enraged". A vaudeville titled mockingly "Les Femmes saucialistes" is performed at the Montensier theater (205).(204) - that a woman should be in charge of the instruction and education of boys clearly did not disturb the Utopian. The satirical newspapers qualify Deroin and his ilk as "enraged". A vaudeville titled mockingly "Les Femmes saucialistes" is performed at the Montensier theater (205).(204) - that a woman should be in charge of the instruction and education of boys clearly did not disturb the Utopian. The satirical newspapers qualify Deroin and his ilk as "enraged". A vaudeville titled mockingly "Les Femmes saucialistes" is performed at the Montensier theater (205).

On July 14, 1901, when Australia in turn had just taken the plunge, Jean Fernand Edmé Gautret (1862-1912), member of the Vendée, deposited on the desk of the Chamber of Deputies a bill on the law vote for single women of full age, widows and divorcees in municipal elections; it remains without continuation. In 1870, the journalist, freemason and free-thinker Léon Richer (1824-1911) founded the “Association pour le droit des femmes” and published the weekly “Le Droit des femmes”, he was one of the organizers of the “ International Congress of Women's Rights ”which was held in Paris in 1878 and, in case no one had yet guessed its intentions, created in 1882 the“ French League for the Rights of Women ”, of which Victor Hugo was the first president of 'honor.Richer is nicknamed by his contemporaries "the man of women". In 1906 Paul Dussaussoy (1860-1909) demanded a law on the right to vote of women in elections to municipal councils, district councils and general councils. By the law of May 27, 1907, known as the “prud'femmes” (206), women are electors and eligible for industrial tribunal; by that of July 13, 1907, the married woman obtains the free disposal of her wages. On May 3, 1908, a large demonstration took place in Paris for the right to vote for women.women are voters and eligible for industrial tribunal councils; by that of July 13, 1907, the married woman obtains the free disposal of her wages. On May 3, 1908, a large demonstration took place in Paris for the right to vote for women.women are voters and eligible for industrial tribunal councils; by that of July 13, 1907, the married woman obtains the free disposal of her wages. On May 3, 1908, a large demonstration took place in Paris for the right to vote for women.

Following Duchaussoy's death in 1909, the examination of his text was postponed sine die. Redeposited in each legislature, the proposal was finally examined by the public session in May 1919. On May 8, 1919, two months before Pope Benedict XV recognized the principle of the vote for women and encouraged States to grant it to them, the deputy de l'Yonne Pierre-Étienne Flandin (1889-1958) proposed the right to vote and to stand as a candidate for all women aged at least thirty. The Senate rejects the bill by a narrow majority. The same year, Senator Alexandre Bérard (1859-1923) asked: "Are women's hands well made for the fist in the public arena?" And, with impeccable gallantry, replies, echoing public opinion: "More than to handle the ballot,the hands of women are made to be kissed, kissed devoutly when they are those of mothers, lovingly when they are those of women and fiancees […] To seduce and to be a mother, that is what women are made for ”( 207). The refusal to grant the right to vote to women is based, throughout the Third Republic, on two arguments: the traditional place of women is at home, where her traditional role is that of mother and wife; the woman is under the influence of her husband or her parish priest and would therefore risk depositing in the ballot box the ballot that her husband would order her or her parish priest would suggest that she deposit there.The refusal to grant the right to vote to women is based, throughout the Third Republic, on two arguments: the traditional place of women is at home, where her traditional role is that of mother and wife; the woman is under the influence of her husband or her parish priest and would therefore risk depositing in the ballot box the ballot that her husband would order her or her parish priest would suggest that she deposit there.The refusal to grant the right to vote to women is based, throughout the Third Republic, on two arguments: the traditional place of women is at home, where her traditional role is that of mother and wife; the woman is under the influence of her husband or her parish priest and would therefore risk depositing in the ballot box the ballot that her husband would order her or her parish priest would suggest that she deposit there.

In each legislature, the deputies adopt proposals establishing women's suffrage in various ways and invite the government to hasten the discussion of the bill before the Senate, which either does not include them on the agenda or rejects them. , by a majority which is however shorter and shorter as the years pass. In 1932, Alain Calmel could still declare with impunity: "We are prepared to grant women everything their gender has the right to ask for outside of politics ..." (208) "These ladies would like to be deputies? », Asks, not to the deputies, but to his conscience, Senator Raymond Duplantier. “Well, no!” He replies in a non-rhetorical manner, “let them remain what they are: whores! »(209). Many are offended by this tirade,starting with the Christian nationalists, with the voice of the president of the Croix-de-Feu, Colonel de la Rocque (210).

In 1936, the journalist, woman of letters Louise Weiss founded the feminist propaganda organ "The New Woman" and for a few years stepped up actions in favor of equal civil rights, without attracting much support from women. “The peasant women,” she said in 1946 of the lectures she gave in the 1930s, “remained speechless when I spoke to them about the vote. The workers laughed, the shopkeepers shrugged their shoulders, the bourgeois women pushed me away, horrified ”(211).

In 1946, it was a year since French women had voted for the first time in a national ballot and some of them sat in a political assembly (33 of them had been elected members of the National Constituent Assembly: ten - seven Communists, six Socialists, nine MRP, one PRL), in accordance with the promise made by de Gaulle on June 23, 1942 that, "once the enemy has been driven out of the territory, all the men and women of our region will elect the National Assembly ”and to the Fernand Grenier amendment adopted on April 21, 1944 by the Provisional Consultative Assembly by 51 votes against 16. The Popular Front took the lead in June 1936, by illegally entering Leon's government Blum three women under-secretaries of state.

The preamble to the Constitution of October 27, 1946 proclaims: "The law guarantees to women, in all fields, rights equal to those of men" (art. 3). As if this provision were not clear enough, in 1999 we felt the need to add to article 3 of the 1958 Constitution that according to which "the law promotes the equal access of women and men to electoral mandates. and to elective functions ”. In case it still lacked clarity, it was reaffirmed by its inclusion in Article 1 of the Constitution during the constitutional revision of July 23, 2008 and, having fun with the taxpayer's money being one of the favorite pastime of this breed, the legislator as well as the political parties have been invited to implement it (art. 4). Thereuponparliament has passed a battery of laws aimed at promoting so-called "parity". This “republican principle” has also found a constitutional and legislative translation in other so-called Western countries.

So that the facade of the patriarchate does not stop cracking. According to the “Woman in National Parliaments” website, which keeps the accounts day by day and probably does not do so on a voluntary basis, the number of women parliamentarians more than doubled from 1995 to 2015, rising from quota to quota by 11%. at 25%. The changing of the guard is of course not happening fast enough to the liking of the United Nations, which, in the United Nations General Assembly Resolution on the Participation of Women in Political Life (2011), deplores that “[q] no matter which region of the world is considered, women remain largely absent from the political sphere, often due to discriminatory laws, practices, behaviors and sexist stereotypes ”. Deplorable.

The increase in the representation of women in politics over the past decades cannot be explained solely by the successive waves of measures taken to this effect globally and nationally since the mid-1990s. end of politics, marked by the transfer of the center of power from the sovereign sphere to the basements of high finance and accompanied by the professionalization and disempowerment of political staff against a background of transformation of parliamentary mores, has contributed a lot.

Since the substitution in 1791 of the imperative mandate - by which elected officials had to comply with the directives of their electors, under penalty of being revoked by them (212) - by the representative mandate, the elected officials who have it are no longer subject to it. control of their constituents and are therefore no longer required to follow the instructions that they may give them.For what reasons would a person who is not held to account and who is not held accountable for it care anything other than the audience of the television or radio program to which was she invited? The pressures that elected officials undergo today are much less due to the very exercise of the mandate with which they are invested by voters stupid or naive enough to believe that they represent them than to the administrative hassles specific to the bureaucratic mousetrap in which they are caught up in the problems they encounter in accomplishing short-term goals like reserving a restaurant and long-term goals like preparing for retirement.Their only real source of concern is to be re-elected by what they call “the people” in the election campaign and “the streets” the rest of the year; they no longer have to fear his mood swings, whether collective (the uprising) or individual (the sniper or the "imbalanced" on duty).

Violence, so dreaded by women, whether physical or verbal, has almost disappeared from assemblies and even from their corridors. In the so-called Western countries, the assassinations of politicos are rare as the attempts, if we are to believe the secret services which claim to have foiled them, increase and it is cruelly ironic that democracy, whose advent owes so much to the assassination of several monarchs by anarchists in the 19th century and even in the 20th century (213), i.e. the regime under which the attack against the masses replaced the attack against their leaders, provided that it not a staging. The only dangers a politician runs physically are to receive a cream pie in the face in the street,to be slapped while distributing leaflets in a market or to die of indigestion, unless you campaign against the migratory invasion of the European continent organized by pseudo-elites, like Pim Fortuyn, assassinated in 2002, to really fight against the structural and endemic corruption of the political world, like the deputy Yann Piat, victim of a "contract" in 1994 or of having tried to "double" clandestine criminal associations like the Mafia. If speech is a weapon, today it is a water pistol. What politician, in the political space or in the media space, would still dare to qualify a rival as a “traitor” and a “coward”, to designate him with vengeance, to flourish his name with offensive qualifiers, to mockingly underline his physical defects, such as was it common in the revolutionary period? (214).The tendency is more and more to “courteous disqualification”, “set of procedures, in particular argumentative, which aim to discredit the interlocutor globally, but without necessarily attacking him directly”; they "can |…] also contain pacifying or laudatory words" (215). The so-called sexist insult itself, long an indispensable condiment for parliamentary sessions in Latin countries, has hardly been successful for two decades (216). Any word that is not complimentary to the woman will be considered sexist and the author of the "slippage" will make a point of going to Canossa in the media within twenty-four hours, to do so, with one voice. contrite, his face pale, his flatter apologies to the whole "weaker sex": his words had been misinterpreted. But, it will be said,what do you do with the sexual harassment, of which so many women would be victims in their workplace, according to the media, which tend to take for a generality which is only an exception, an exception which concerns only leisure activities such as fashion, entertainment and, specifically, journalism? Harassment, whether moral or sexual, is "an intangible and subjective legal concept" (217). The creation of an offense of sexual harassment is moreover conceivable only within the framework of a gynocentric conception of the law.journalism ? Harassment, whether moral or sexual, is "an intangible and subjective legal concept" (217). The creation of an offense of sexual harassment is moreover conceivable only within the framework of a gynocentric conception of the law.journalism ? Harassment, whether moral or sexual, is "an intangible and subjective legal concept" (217). The creation of an offense of sexual harassment is moreover conceivable only within the framework of a gynocentric conception of the law.

On the subject of moral harassment, of the man and the woman it is this one which is best equipped psychologically to deliver it. "It is not rare," noted the continuator of the work of the Vicomte de Ségur, to meet these imperious women who are angels for the unfortunate, and models of piety and virtue for those who know only their life. outside, but who, returned to their families, exercise a veritable tyranny over their husbands and their servants ”(218). It is not uncommon today for women to exercise a veritable tyranny bordering on psychological terrorism in the public sphere as well. Obviously disturbed by the figure of the "iron lady" - like "most well-bred Englishmen, he too had to" do [his] schooling in the private sector ",the professor of political science at the University of Essex struggles to define the fear she inspired in those around him: it is the fear that results from a war of harassment.

The demining of the conduct of public affairs, the securing of the parliamentary game, together with the virtual impunity enjoyed by elected officials during the exercise of their mandate and the increase in various "representation costs", are among the factors which, within the framework of the process of refinement of mores initiated by the Church through the code of chivalry, therefore explain, in addition to the establishment of quotas, the growing increase in the number of women in a field that looks much more like a living room or alley than at an arena.

But, it will be said, what becomes of the concept of “husband and wife manager” (219) in a context where, since the early 1970s, on the one hand, the number of housewives has declined significantly (220) and on the other hand, the marriage rate is steadily declining, the age of marriage is steadily decreasing, the number of divorces is steadily increasing, more and more women are the first to initiate divorce proceedings. or separation (221) and, at least in the middle classes, women remarry less than men (222), all this giving the clear impression that married women, far from wanting to prevent their "slave" from running away. the "nest",more and more yearn to get rid of him and that others do not marry because they do not want to bother with a "slave"? As unexpected as it may sound, it remains valid.

First, on a closer look, the number of legal unions between a man and a woman has not declined over the past fifty years, it is just that marriage is now competed with by d other forms of civil union. While many whites consider civil or religious marriage to be retrogressive (223), “registered partnership”, which it is called, depending on the country, “Registreret partnerskab” (1989), “Registrerat partnerskap” (1995) “Pacte civil of solidarity ”(1999) or“ Civil Partnership ”(2004), is on the rise. If we add the annual number of “registered partnerships” and the annual number of marriages, civil or religious, we obtain about 400,000, which is the average annual number of marriages in the 1960s (224).That the number of “PACS” breaks is clearly higher (225) than that of divorces does not change anything, since it turns out that a good number of “PACS” couples break their “PACS” to get married ( 226). Even if the “registered partnership” was established under the pressure of homosexual lobbies (227), pressure which, no doubt, was often exerted literally on the representatives of the civil authority, its main side effect was therefore to stop the fall in the union rate. In addition, for women, the conclusion of a "Pacs" contract is less random than the course of a marriage ceremony: there are fewer men who, pen in hand,The excuse of a pain in the wrist so as not to affix their signature on the document is that of men who lose their voice when pronouncing the sacramental yes.

The problem was therefore only misplaced. The number of "nest slaves", regardless of the couple's legal status, remains roughly the same. But, it will be said, the "pacsée" does not have the opportunity to celebrate her triumph in public and therefore to completely close the doors of the "nest" on her "slave": the only "witness" of the registration of a "Pacs" in town hall - the declaration of "Pacs", long to be made in the district court, is now to be done in town hall - is he not the civil servant in whose presence the contract is signed by the two partners? However, nothing prevents the “PACS” from organizing a “Pacs” party and inviting relatives and friends - a “PACS” ceremony request form is available at the town hall or on its website. The ceremony, called "humanist" by some websites,is celebrated by the mayor. The number of websites, merchant or not, dedicated to “humanist marriage” shows that it is enjoying growing success. And, the same conditions being met at a "Pacs" party and at a wedding party, there is a priori no reason why the woman should not say to herself, "while she is hugging him. and kisses her in front of the wedding guests ”:“ Poor fool […] I ended up having you! You may imagine yourself being stronger, you may imagine yourself being smarter, tell yourself as much stories as you want, if that makes you happy, but you are now the official slave of my nest! And if you ever try to escape from it, all of society, all of those people who have witnessed that day, will hold you back.It is just possible that the triumph of the "pacsée" is less dazzling than that of the bride.

Then, that more and more women no longer want to offload on their husbands the painful care of providing for themselves and their families and intend to earn their own living by exercising a salaried job or by creating their own company, in order to make themselves financially independent from him, no one disputes that. To draw the conclusion that the women left their world, "a world as safe as possible, to join the" very dangerous world "of men and toil there in their turn would be wrong, however, because, here again, the problem is not. only to be moved, but this time it was literally so to speak.

Even before women invaded it, the labor market was ready to welcome them in optimal conditions (228): by the mid-1950s, it was almost tertiarized, that is to say, nestled. In order for women to be able to invade it, it had to be tertiarized; so that they could feel there as in their "nest", another condition was needed, which we will state after recalling that, "[i] n the division of labor, within each class, women perform lighter and less risky tasks, whether at home or outside ”and stressed that the more women invest in the economy, the lighter and safer economic tasks become. In the tertiary sector, the greatest physical danger for staff members,not to mention executives and senior officials, is breaking a nail by sending an SMS or opening one of their boxes of "anti-depressants" (229); in industry too, thanks, or, it all depends on the point of view in which one places oneself, because of the robotization of companies from the 1970s. time to engage in leisure activities and take up paid employment (230), before, under their weight, salaried employment becomes a leisure activity; the robotization of industry would make it possible to "feminize the teams" (231), where industrial work still consisted of transforming materials; since the appearance of "new technologies";it increasingly consists of manipulating information: reading, entering and interpreting data, maintaining, monitoring and controlling equipment and products ”(232). In the tertiary sector, “new technologies” have transformed the office into what Marshall McLuhan calls a “playground” (233). The woman is a born actress and the more women there are in a robotic and computerized workplace, the more this place resembles a stage, the more the occupations to which one engages there take the role in the theatrical and cinematographic sense, the more, the woman being a changeable being, specialization gives way to role play. Hence - masculine natures prevail, feminine natures adapt - the “flexibility of work” and the very flexibility of this economic concept and practice (234);hence also "versatility" (not the ability to perform several functions, but the simple fact of fulfilling several functions, since the functions in question do not require any skills to be fulfilled) and "mobility" (the fact of changing economic activity). Who better than the woman, perhaps flexible, versatile and mobile?

The feminization of employment is structurally linked to the tertiarization of the economy and of society (235) and this tertiarization (236) is essentially the product of two factors: the development of non-market services and the deregulation of trade in commercial sectors of telecommunications, transport, banking and insurance, in the decade following the Second World War, due, the first, to the measures taken by the welfare state, the second to those which were imposed by the GATT and then by the WTO. Seventy years later, women are clearly in the majority in "public administration", "education" (237), "magistracy", "health" and "social work", including, in some cases. of these sectors, in management positions,while the number of female executives continues to grow in the others, whether naturally or artificially; And that's just the beginning. It is not one of the many reports of the artificial and tyrannical European Commission on public employment which does not fail to conclude that "measures must be taken to increase the presence of women in high level positions"; one of them, rendered, almost in the sense of being evacuated by natural voices, in January 2010, is entitled: “More women in senior positions: Key to economic stability and growth”; and we fully agree with this proposal, once restored in its entirety: “Key to THEIR OWN economic stability and growth. ".We do not doubt that the presence of more women in leadership positions is essential to the economic stability and growth of those concerned.

The "nest", for the career woman, is no longer the home, it is the office - she has somehow moved her "nest" from the home to the office; the slave, for the career woman, is less the husband, if she has one, than the office colleague: it is not for nothing that there are still a few men left in the so-called public service. They are kept there to make up the figures and give the change.

At the time when, towards the end of the 1970s, mass unemployment began to appear in the so-called Western countries in the wake of the wave of invading immigration that was sweeping through the Maghreb, voices were raised, few women, to accuse, rightly, even if it would have been coherent to extend the accusation to those who had started this wave, the immigrants of stealing from Europeans their jobs, but we must be careful not to forget that the first attacks against salaried workers, mainly male until the end of World War II, were carried out at the end of the 19th century, when female labor was introduced into occupations to which women did not have access until then. The public service was opened to women during the "heyday of the Third Republic" for accounting reasons (238):For the pseudo-government of the time, it was a question of hindering the establishment of auxiliaries. It seems, moreover, that the term “feminization” appeared in 1892, with the hiring of the first women in urban post offices (239).

The tertiarisation is partly responsible for the rise in the number of unemployed men (240). The number of active men continues to decrease (241), to such an extent that there are now more female employees than employees (242). “… [T] he increased polarization of income within the male population, the observed decline in its participation in higher education, as well as the unemployment rate which affects part of it, are very worrying facts [ not for everyone, it seems]… the prevailing assumption is that falling wages and high unemployment among men, combined with deindustrialization and the growth of the service sector, is causing women's wages and working conditions improve to the detriment of men ”(243).The Canadian professor who echoes this dominant thesis, which she shares, nonetheless dwells on the “persistent inequalities” between the wages of women and those of men. It's always the same old story. We will draw attention to the fact that it is indecent to complain that the wages of women are not aligned with that of men, since it is precisely to lower the wages of men that the doors of the world of salaried work were all wide open to women. Likewise, as a six-year-old kid would be able to understand, provided that he is not in school, the massive introduction of labor, unskilled or "qualified",in countries where wages are much higher than those of the countries where she comes from allowed employers to pull wages down, so the massive arrival of women in the "labor market" had the same consequence (244). As economist Teresa Amott explains, “Hiring women has been a central part of companies' strategy to restore [further increase?] Profitability, as women were not only cheaper than men, but also less likely to be organized into unions and more willing to accept temporary work without benefits ”(245).“The hiring of women has been a central part of business strategy to restore [further increase?] Profitability, as women were not only cheaper than men, but also less likely to be organized into unions and more willing to accept temporary work without benefits ”(245).“Hiring women was a central part of companies' strategy to restore [further increase?] Profitability, as women were not only cheaper than men, but also less likely to be organized into unions and more willing to accept temporary work without benefits ”(245).

The welfare state has been providential only for women, for women and high finance, since, despite the contrary assertions of economists paid for by the banks, the barrel of the Danaids that constitutes the welfare state is for much in the public debt. In ancient Greece, the head of the family is the father and he is father in a way that is not simply nominative. He has absolute authority over his people. It accepts, or rejects, the newborn. He married his daughter, or his son, a minor, without consulting them; he alone chooses his son's wife, or his daughter's husband. He emancipates his son. The woman is considered all her life as a minor and placed under the authority of a kyrios

What to do ? We turn, not out of nostalgia, but to take seed, towards a civilization whose customs, laws and institutions clearly show us that it was truly patriarchal: that of Greece in the archaic era.

(master, tutor): young girl, she depends on her father; wife, her husband; widow, of her son or of the guardian designated by the husband by will. The kurios of the young girl, her father, or, failing that, her closest male relative on the paternal side, “gives” her in marriage between 10 and 15 years (246). The future groom "receives" her (247). A husband on the verge of death "has the right to bequeath his wife in marriage to an heir whom he designates ..." (248). Legitimate marriage, the basis of citizenship, is a family affair. The control which the Greek woman has of the uterus is neutralized by the fact that marriages are arranged by families and that, sentimental attraction not being taken into account in unions (249), she cannot , unlike the modern woman, to exercise sentimental blackmail, not even sexual, on her fiancé, nor on her husband.

Education in protohistoric Greece is very little known to us; just do we know that children were educated in the oikos up to the age of 6; the daughter only by the mother, the boy by both the father and the mother. In the classical period, the boy, like, moreover, the girl, was educated, not only by his mother, but also by the nurses, the governess, even the husband's concubine, which, even if this education took place. done in a female environment, prevents the child from becoming fixated on one or another of the women who take care of him (250). Everything shows that the Greek is anxious to cut the umbilical cord as quickly as possible: “[The] noble child is brought up harshly. He is not fed by his mother. Her cradle is placed in a nurse's room. He is sometimes given several nurses so that he does not become attached to any of them and does not suffer too much from the separation if one of them stops feeding him, leaves or dies (251)."The boy leaves his mother's bosom for good at around the age of 7:" The teacher will share the life of his disciple for ten years. It is through him that the child gradually discovers the adult, that he forms his moral personality, that the adolescent finds advice and support in the difficulties of his age (252). In Sparta, literary studies held little place; the goal was to train good warriors. From the age of 7, the child had to "get used to enduring inclement weather, hunger, fatigue and pain without weakening" (253). This virile education, a guarantee of effective maturity, did not end until the age of 30, the age at which the Spartan had five years to marry. That said, we see the appearance, from the Homeric period, the type of boy softened and irritated by the refinements of an education in a strictly female environment:Dolon, only son in a oikos of five girls, “… boy superlatively spoiled by his mother and sisters, spoiled by his sisters” (254). A passage from the Iliad (XVI) also attests to the emergence of this type: "Why are you crying, Patroclus, like a little girl who, running with her mother, demands that she be taken, becomes attached to her? coat, keeps her walking and looks at her weeping, until she has taken it? "

Women, especially mothers, influence the future direction of society because they raise the next generation, but in ancient Greece this influence could not be as decisive as it was. because, on the one hand, they raised their boys only in the very first years of their life and not until adolescence, age at which the character, temperament and habits of the individual and, on the other hand, they had to prepare the boys to become, not machos, but politai , homoioi and to make girls, not dolls, but mothers of future politai , homoioi. Motherhood eclipsed sexuality; the emphasis was on fertility and not on sexual pleasure. The virtue par excellence of the Greek woman was restraint, moral and physical at the same time (255). His outfit - the pyloset the chiton - reflected this value. Of course, Greek women liked to adorn themselves with jewelry, earrings, necklaces, rings, bracelets, rings for the legs (256).

However, they were not to have transparent dresses, fringes, or borders, to their tunics; besides, the price of their linen chiton and their coat could not exceed a certain sum. Festive costumes were richer, but limits were placed on luxury (Luxury made progress and it had to be moderated by sumptuary laws. In several cities, a magistrate (the gynaecome) was responsible for supervising the toilet, the women's paraphernalia and attire; he was sworn in before taking office). That being said, the figures of Aristophanes, which he drew from reality, indicate the presence of a type of Menadic women in the fifth century in Athens.

The Greek woman, who is locked in the gynaeceum, where she receives only close relatives and wives, showing herself in public only on feast days, cannot be considered the mistress of the oikosthat in a relative sense: if the wife, in the absence of her husband, who spends most of her time outside, directs the work of the maids, watches over the slaves, the sole master of the maids and slaves , it's him ; if the wife pays the household expenses, it is he who manages the family fortune; he has his wife's dowry (257). Moreover, the Greek bride is anything but a "cordon bleu". The food of the heroes of the Iliad and the Odyssey consisted of cereals, meat and cheese, fish, birds, vegetables and fruit in peacetime and bread and wine in wartime . In war, they made their own bread dough. Homer does not tell us who, man or woman, prepared it in peacetime. In both cases, only the man is authorized to shoot,skinning and carving animals and cooking their meat. In the classical era, these different functions were performed by a specialist: the mageiros (butcher priest) (258). The wife is not responsible for cooking; this function is devolved to the slaves who, in addition, were responsible for shopping, supplying the market, storing reserves, fetching water, grinding grain, cleaning, cleaning, etc. (259). The activities of the woman in the oikos are the spinning and weaving of wool and, as we have indicated above, the management of the slaves. Before the 4th century BC, the houses do not seem to have had a kitchen, the food was cooked in the open air on a sort of mobile brazier (260). This is another reason why the Greek woman could not have control of the kitchen.

It must be understood that the hierarchical relations which have just been described of the Greek man with the Greek woman of antiquity are those which prevailed in the aristocracy. Of course, even in patriarchal societies of Indo-European origin, it is highly unlikely that all individuals, taken separately, were sufficiently masculine internally to be masters of their wives; in the lower strata, a priori, contacts could have occurred more easily between the less differentiated men of the Dorian and Achaean tribes and Pelasgic women: the social organization of the Pelasgians, let us remember, was matriarchal.

On the whole, the relationship of man with woman, of the pater familias with the mater familias in pre-imperial Rome present the same features, although they are less marked, especially with regard to the control of the kitchen (261).

In the current situation, we must therefore first realize that matriarchy is "the law of life" only in cultures where the conditions that the author highlights and that we have explored are met: control by the woman of the womb, of the kitchen and of the cradle, the immaturity of man, psychological, moral, intellectual or sexual. Matriarchy is the “law of life” among the races that de Gobineau called “feminine” and becomes so among those he called “feminized” (262), some of which include all peoples of non-Aryan origin. and, the others, all the peoples of Aryan origin mixed with the latter.

European peoples have long been feminized peoples. The factors which explain the power of women in so-called “Western” societies are no longer only social, cultural and psychological, they are now also racial: they are sinking more and more into matriarchy as they grow. 'there are increasing populations from originally matriarchal societies, not only because these populations naturally continue to live in the “West” according to their own mores and customs, of which the book gives an overview, but also because part of the more and more of the so-called “native” population are influenced by them through forms of conditioning such as music, fashion or cinema.

In “feminized peoples”, most men are “slaves by nature” and are therefore “destined to be for another” (263): a master, who, being self-sufficient (being able autarky) is "by nature capable of commanding ..." (264). The vocation of most men is therefore to become "nest slaves", whether that nest is the home or, henceforth, the business. Everything would be fine, if the woman was endowed with the qualities of the master. A woman leading a man is like a blind man leading a one-eyed man to the edge of a precipice.

BK, December 2017 (edited January 2018)

(\*) Rousseau was well placed to know this.

(1) If the first unified social security system was set up, as everyone knows, by Bismarck, the concept of social security in modern times is already found in Simon Bolivar, in a speech given on February 15, 1819 in the occasion of the anniversary of Venezuela's independence ("The most perfect system of government is that which ensures the most happiness, the most social security and the most political stability" - quoted in Hernando Roa Suárez, El liderazgo político: análisis de casos , 4th ed., Universidad Pedagógica Nacional, Bogotá, 2005, p. 100). It is already present in the Declaration of the Rights of Man and of the Citizen of 1789 (article 2), then in that of 1793 (article 21) and, since antiquity, it is reflected in the Christian doctrine of charity, which has for during thezakat (alms prescribed by law) in Islam and tzedakah in Judaism. According to the Christian doctrine of charity, “[the] Church provided social security in its essential aspects: it took care of widows and orphans, the elderly, the unemployed and the disabled; it was responsible for paying the burial costs of the poor and providing nursing services in times of plague ”(quoted in Rodney Stark, The Rise of Christianity: A Sociologist Reconsiders History . Princeton University Press. 1996, p. 207) . Economist Robert Henry Nelson ( Economics as religion: from Samuelson to Chicago and beyond. Penn State Press, 2014, p. 103) asserts that “The medieval Catholic Church operated a large-scale and comprehensive social protection system for the poor”; he recalls - and this is the point that we want to emphasize here without developing it - that Protestantism accused Catholicism, republican before the hour, of encouraging people to be poor by the practice of charity.

(2) Frédéric Gonthier, The Welfare State in the Face of Public Opinion, PUG, 2017, p. 137. “In fact, women are more beneficiaries of social assistance in general and often referents for family allowances”, indicates a study of Family Allowances published in 2014. If probes could have access to family allowances. accounts and records of this opaque system that is social security, there is no doubt that they would discover payments of convenience of considerable sums to certain types of beneficiaries and also to certain beneficiaries.

(3) David Galley and Margarete Parrish, “Why are there so few male social workers? ”, July 25, 2014, <https://www.theguardian.com/social-care-network/2014/jul/25/why-so-few-male-social-workers> .

(4) “Social workers demonstrate:“ The trend is towards uberization ””, March 7, 2017, <http://www.europe1.fr/societe/les-travailleurs-social-manifestent-la-tendance-est>- a-luberization-2996792 .

(5) In Russia, it was more or less the same in the penal code from the “Middle Ages” (see From the peasant woman to the tsarina. Traditional Russia for women , http: //www.gruel-apert. com / Women-and-the-penal-code.html ).

(6) The first cracks in patriarchal law appear in Rome at the end of the epoch of kingship, with the promulgation of the Law of the Twelve Tables (v. 450 BC), which, by a most significant coincidence, was drafted under the pressure of the plebs and constitutes the first body of laws written in Rome. “Early Roman law does not recognize a woman's own will; he subjects her to the tutelage of her father. From the law of the XII Tables [which establishes the reciprocity of the right of divorce] to Marcus Aurelius, civil law has evolved in a direction favorable to women. Marriage with manu gave the husband discretionary power over his person and his property: sine manu marriage limits this power to his person, and this power is itself neutralized by the authority that the paterfamilim (sic) keeps over her daughter. Gradually,the legislator restricts the rights of the husband and the father, repeals the guardianship, allows the wife to inherit and to test. But if the Romaine wants to dispose of her fortune, it is to enjoy it. At no time did she fight to acquire political rights. "(Jean Freville,Woman and Communism , in Woman and Communism . Paris, Edit. Social, 1951, p. 10, available at the following address: <http://www.communisme-bolchevisme.net/download/La_femme_et_le_communisme.pdf> , accessed November 5, 2017); see, for a more in-depth look at this question, J. Boniface-Delcro, Studies on the legal condition of women in the family , Alexandre Johanneau, Paris, 1858).

The weight of canon law over civil law is always felt with regard to divorce (see Louis Roussel, Jacques Commaille, Anne Boigeol and Marie-France Valetas, Le divorce et les Français, II. - The experience of the divorced , Ined [ notebook n ° 72], Paris, p. 57)

We will admire in passing, especially since it illustrates a contrario the author's thesis on marriage, the metaphor used by a supporter of indissolubility to try to show that it is one of the benefits of Christianity: " The faculty of repudiating one's wife or of divorce, admitted by other religions, is a source of abuse and disorder. The passions of man are so changeable, so capricious, that a chain, however gentle it may be, if it can be broken, will soon appear too heavy. We get used, on the contrary, to the yoke which it is not possible to get rid of ”(emphasis added) (M. Allemand, Treaty of marriage and its effects, flight. 1, G. Thorel and E. Leboyer, Paris and Riom, 1846, p. 28). Let us specify, to avoid any misunderstanding, that we absolutely do not support the establishment of express divorce; it is only a question here of highlighting the system of double standards in the letter and the application of marriage laws.

(7) Édouard Laboulaye, Research on the civil and political condition of women , A. Durand and Jubert, Paris, 1843, p. 158. "It is to canon law, more than to any other legislation, that women are indebted for the high role which belongs to them today ..." ( ibid , p. 159).

(8) Eileen Spring ( Law, Land, and Family: Aristocratic Inheritance in England, 1300 to 1800, The University of North Carolina Press, Chapel Hill and London, 1993) shows that, throughout this period, the men of the English aristocracy did not stop fighting the inheritance laws because they were too favorable to women. At the beginning of the 20th century, it was demonstrated that British law, in principle and in its application, was favorable to women. To stick here to "civil cases, the treatment of women is certainly very favorable, there are few judges, magistrates or jurors who can completely free themselves from a natural prejudice in favor of women." A significant case is lawsuits for breach of marriage promise. A woman who proves that a man has been unfaithful to her has no difficulty in getting him ordered to pay substantial damages.If he is a man who wears plain for the same reason, even if the law puts no stick in his wheels, he has virtually no chance of succeeding ”(Anon.,“ Woman's Position Under Laws Made by Man ”, Women's National Anti-Suffrage League, London, 1908,http://bora.uib.no/bitstream/handle/1956/3118/Women's\_position\_under\_laws\_made\_by\_man.pdf?sequence=31 ).

(9) The financial burden of divorce is more or less heavy for men depending on the country. "Britain has become extremely attractive to [divorcing] wives seeking financial rewards," says a lawyer specializing in divorce law. She has seen situations where the French lawyer of a Frenchman residing in the UK with his French wife or that of a Frenchman married to an Englishwoman, as soon as he was informed of the couple's decision to divorce, has jumped into the next Eurostar for Paris to file a divorce petition in a French court before the woman can file hers in an English court ”(“ The myth of the kept woman ”, September 19, 2009, https: // www. theguardian.com/lifeandstyle/2009/sep/19/divorce-settlements-law-deech). England seems to have been a pioneer in the establishment of the double standards system. In The Legal Subjection of Men (Twentieth Century Press, London, 1896; new ed., The New Age Press, London, 1908), the lawyer, journalist and philosopher Ernest Belfort Bax (1854-1926), one of the first, if not the first defender of the legal and social rights of men, establishes that, contrary to the "legend", which it demolishes at the outset, British law is clearly favorable to women, whether married or not. The book is available, along with the articles he published on this issue from 1886 to 1918, at <https://ernestbelfortbax.com/2014> .

(10) Susan Ratcliffe ( Oxford Treasury of Sayings and Quotations, Oxford University Press, Oxford and New York, 2013, p. 196) dates from the mid-twentieth century. Distiller Lord Thomas Dewar (1864–1930) is credited with declaring that "the road to success is filled with women who push their husbands ahead of them" (James H. Billington, Respectfully Quoted: A Dictionary of Quotations , Library of Congress, p . 334, <https://www.phrases.org.uk/meanings/60500.htm> ).

More recently, in a courageous work with a provocative title (The Woman Racket, Imprint Academic, 2008), Steve Moxon has shown, drawing on evolutionary psychology, that, far from being, in Marxist terminology, "oppressed" through "patriarchy", woman is, in a sense that is not at all Marxist, an agent of oppression. The author, a former British civil servant, was already noted in 2004, with the publication of The Great Immigration Scandal (Imprint Academic, 2004). Moxon was a social worker in the Immigration and Nationality Branch of the Home Office in Sheffield. In March 2004, he claimed in The Sunday Times that immigration controls had been lifted for nationals of the eight Central and Eastern European countries who were due to join the European Union in May this year.Moxon's revelations resulted in his suspension from public service and the resignation of Minister of State for Immigration, Citizenship and Counterterrorism Beverley Hughes (“Hughes resigns as immigration minister”, April 1, 2004 ,<https://www.theguardian.com/politics/2004/apr/01/immigrationpolicy.immigrationandpublicservices2> ), baroness who, after being forgotten by the general public, will resume service in 2009 as Minister of State for Children, young people and families.

The Great Immigration Scandal was published in August 2004. It should be noted that Moxon was less concerned about the influx of immigrants from Central Europe into Great Britain than about the invasion it was undergoing and still enduring by Arab populations. - and Negroïdo-Moslems (ibid., chap. 8).

(11) Politicians and politicians are nowhere near as well represented as businessmen, actors or artists in Kitty J. Pope, Beside Every Great Man… is a Great Woman(Amber Books, Phoenix, AZ, 2005) and in Marlene Wagman-Geller, Behind Every Great Man: The Forgotten Women Behind the World's Famous and Infamous (Dourcebooks, 2015), the two most recent English-language books on the subject.

(12) To the many pages that we have dedicated to the exposition of the thesis of the matriarchal origins of Freemasonry can be added the considerations which are developed on the “esoteric chthonian tradition” in Dionysious Psilopoulos, The Prophets and the Goddess: WB Yeats, Aleister Crowley, Ezra Pound, Robert Graves and the Chthonic Esoteric Tradition (Cambridge Scholars Publishing, 2017. The introduction is available at:http://www.cambridgescholars.com/download/sample/64079 ), where, however, the term "solar" is misused, to qualify teachings and cults which are only in the relative and inferior sense that we indicated, giving and specifying the higher meaning, at <https://elementsdeducationraciale.wordpress.com/2013/03/19/my-nom-est-personne/> .

See, on double standards in the legal arena in the United States, the uplifting “Women as the New Nobility in America” at <https://www.youtube.com/watch?v=fh8StCFXqKc> .

(13) See Florence Tamagne, A History of Homosexuality in Europe: Berlin, London, Paris 1919-1939 , vol. 1, Algora Publishing, 2003, p. 136; John Chandos,Boys together: English public schools, 1800-1864 , 1st ed., Yale University Press, 1984; Wayne R Dynes, Warren Johansson; William A. Percy; Stephen Donaldson, “Public Schools”, in Wayne R Dynes (ed.), Encyclopedia of homosexuality, vol. 2, Garland Publishing Company, New York, 1990; WA Percy, “Cambridge and Oxford“, <http://www.williamapercy.com/wiki/index.php?title=Cambridge> ; “Cambridge Apostles“, Claude J.- Summers, GLBTQ: An Encyclopedia of Gay, Lesbian, Transgender, and Queer Culture , Chicago, IL, glbtq, 2006, available at the following address: [http://www.glbtqarchive.com](http://www.glbtqarchive.com/) /ssh/cambridge\_apostles\_S.pdf , accessed November 16, 2017; “Cambridge's gay past: from the 17th century to the foundation of Stonewall“,http://www.cam.ac.uk/research/news/cambridges-gay-past-from-the-17th-century-to-the-foundation-of-stonewall ; “Oxford's Role in LGBT History“, <http://oxhc.co.uk/Oxfords-Role-in-LGBT-History.asp> ; Keith Windschuttle, The Remains of the Gay . In The Australian's Review of Books, September 1998, <http://www.sydneyline.com/HigherSodomy.htm> (inactive link), available at <http://www.the-boondocks.org/forum/index.php?t=> msg & goto = 60848 & amp;, accessed November 20, 2017; Gertrude Himmelfarb, From Clapham to Bloomsbury: A Genealogy of Morals. The amoral decadence and “higher sodomy” of the Bloomsbury group (see <http://modernhistoryproject.org/mhp?Article=Bloomsbury>); R. Scruton, “Dark Horse“, <https://spectator.org/40805_dark-horse/> ; <http://aangirfan.blogspot.be/2013/06/rothschild-and-gay-cambridge-apostles.html> ; see, about the ramifications between the gay community and the secret services, <http://www.bbc.com/news/magazine-35360172> ; see, on the subject of the invention at Oxford of the myth of “institutionalized pederasty” in ancient Greece, L. Dowling, Hellenism and Homosexuality in Victorian Oxford , Cornell University Press, New York, 1997.

(14) A recent study by Eric Russell (“Can Being Gay Provide a Boost in the Hiring Process? Maybe If the Boss is Female”. In Journal of Business and Psychology, vol. 31, n ° 2, June 2016 [p 293–306], a doctoral student in experimental psychology at the University of Texas, Arlington, found that heterosexual women tend to hire gays rather than heterosexuals because they perceive gays to be more competent and warmer. Additionally, marketing researchers have suggested that heterosexuals prefer to work with gay associates in retail. Be reassured that heterosexuals seeking employment are not hiring discrimination. In the eyes of the legislator,there is "discrimination in hiring" only if a white man decides to hire a white man instead of a person of color or a white woman because he considers the former to be more competent than the others. When, on the other hand, a woman hires a person on the basis of purely sexual criteria, this cannot be discrimination in employment; it is even fair.

(15) See Christophe Regina, La violence des femmes: Histoire d'un tabou social , Max Malo Editions, 2011; Philippe Génuit. Female criminality: Epicene and unusual criminality . Reflections on epistemology and clinical anthropobiology. Psychology. University of Rennes 2, 2007. French; see, about women infanticide; even more taboo is the subject treated in Karen A. Duncan, Female Sexual Predators: Understanding Them to Protect Our Children and Youths, Praeger, Santa Barbara, CA, Denver, CO and Oxford, 2010. For a better understanding of female criminality, the following three books by Assistant Attorney General John Davis: How to Avoid False Accusations of Rape: Self -Defense in the Feminist State (Female Sex Predators), CreateSpace Independent Publishing Platfor, 2015; False Accusations of Rape: Lynching in the 21st Century (Female Sex Predators), CreateSpace Independent Publishing Platfor, 2015; Female Sex Predators :: A Crime Epidemic, CreateSpace Independent Publishing Platfor, 2015.

(16) Julius Evola, Metafisica del Sesso , Edizioni Mediterranée, 2013, p. 160 (author's translation).

(17) Ibid .

(18) Ibid ., P. 157.

(18bis) Immanuel Kant, Anthropologie d'un point de vue pragmatique, preceded by Michel Foucault; Introduction a L'anthropologie, Vrin, Bibliothèque Des Textes Philosophiques, 2008, p. 240.

(19) Christoph Steding, Das Reich und die Krankheit der europäischen Kultur , Hanseatische, 1942. Steding's thesis, summarized by J. Evola ( Cavalcare the tiger: Orientamenti esistenziali per un'epoca della dissoluzione , Edizoni Mediterranee, 2013 [ author's translation]), is that "the present culture has its point of departure in the dissociation, neutralization, emancipation and absolutization of particular domains, which have therefore ceased to be the more or less organic parts of a whole ”. See, on modern culture in general, "Riding the Tiger".

Even if this is not the place to determine the intellectual origins of modern culture and of this compartmentalization of knowledge in increasingly specialized fields which characterizes it, we will say that they are to be sought above all in current trends. of thought based on rationalism and materialism, which, contradictory as it may seem, have many roots in the occult (see, on the subject of the close links between the great scientists of the Renaissance and the occult sciences, Egil Asprem , Scientific Rationalism, Occult Empiricism? Representations of the Micro-Physical World, Ca. 1900, Conference "Looking Through the Occult: Instrumentation, Esotericism, and Epistemology in the 19th Century", Humboldt University, Berlin, 14-16 November 2013, <http://www.academia.edu/7338512/Scientific_Rationalism_Occult_Empiricism_Representations_of_the_Micro-Physical_World_Ca._1900> ; see, on the subject of Enlightenment and the occult, Paul Kleber Monod, Solomon's Secret Arts: The Occult in the Age of Enlightenment , Yale University Press, New Haven and London, 2013; a bibliography on the subject is provided in History of Hermetic Philosophy and Related Currents . Report, Universiteit van Amsterdam, 2013, <http://www.amsterdamhermetica.nl/wp-content/uploads/2015/02/REPORT-2013.pdf>; see also, on the esoteric subsoil of modernism, John Bramble, Modernism and the Occult , Palgrave Macmillan, 2015).

Moreover, matter itself "is a principle of division and pure multiplicity" (René Guénon, La Crise du monde moderne , Gallimard, coll. "Idees", 1946, p. 132). Historically, the emergence of modern culture, fostered by the popularization of materialist and rationalist doctrines in humanist education, then in utilitarian education, has been accompanied by the formation of expressions such as "aristocracy of the enlightenment" (Auguste Comte, Cours de Philosophie Positive , 2nd ed., Vol. 4, JB Baillière et fils, Paris, 1864, p. 61), of “aristocracy of the spirit” (Jean Gabriel Peltier,History of the revolution of the ten Aoust 1792 , vol. 2, London, 1795, p. 238), “natural aristocracy” or “aristocracy of intelligence”, expressions all typical of the superstitious cult of “thought” [which] belongs in its own right to bourgeois civilization… ”(Julius Evola,“ Sull 'essenza e la funzione attuale dello spirito aristocratico. ”In Lo Stato, n ° 10, October 1941; 2nd ed., in Gerarchia e democrazia, Edizioni di Ar, Padua, 1970 [author's translation]).

(20) “… by the very fact that it is only absolutely 'indistinguishable' and undifferentiated potentiality, the universal substance [ materia prima] is the only principle that can be said to be properly "unintelligible", not because we are incapable of knowing it, but because there is in fact nothing to know in it "(René Guénon, The reign of quantity and signs of the times , Les Éditions Gallimard, coll. "idees", Paris, 1945, p. 24) and woman, a manifestation of the materia secunda , which is in turn a manifestation of the materia prima , inherits its unknowability .

(21) That the term “discrimination”, synonymous with “discernment”, “differentiation”, a faculty without which there could be no question of intelligence, has come to take on the pejorative meaning which it holds today in the so-called social sciences and in legal science say a lot about the intelligence of those who use it in this sense.

(22) A United Nations press release dated January 21, 2011 was titled "Reports from Finland, Dreamland for Women".

(23) Pasi Malmi, Discrimination Against Men Appearance and Causes in the Context of a Modern Welfare State , Acta Universitatis Lapponiensis, vol. 157, Rabbit Yliopisto, Rovaniemi.https://lauda.ulapland.fi/bitstream/handle/10024/61748/Pasi\_Malmi\_väitöskirja.pdf?sequence=1 .

(24) See Max Gallo, Dictionary of Love of the History of France , Plon, Paris, 2011. Several theses clash as to the origin of courtly love. Some believe to find it in the themes of Arab poetry of the ninth century and more particularly in the Iranian lawyer Zahirite and poet of Arabic language Ibn Dawud (868 - 909), in the poet, historian, jurist, philosopher and theologian Moslem Ibn al- Hazm (994-1064) (Rachel Arié, Ibn Hazm and courtly love , Review of the Muslim West and the Mediterranean, n ° 40, 1985. Al-Andalus Culture and society [p. 75-89]; see also Richard Lemay, On the Arab origin of troubadour art, Annals. Economies, Societies, Civilizations. 21st year, n ° 5, 1966 [p. 990-1011]), with whose work they were able to familiarize themselves during the First Crusade (1095-1099) "the first in date of the troubadours", William IX of Aquitaine, whose first wife, Ermengarde d'Anjou and his granddaughters, Aliénor d'Aquitaine and Marie de Champagne, were no strangers to the spread of courtly ideology (see Reay Tannahill, Sex in History, Hamish Hamilton, London, 1980, p. 266-7). This thesis is solid and would not even collapse, if, as certain Provencialists affirm it, the first courtly poems of Guillaume go back to a time preceding its participation in the first crusade, poems which they are however unable to produce; it would not collapse, because, as we will see below (note 94), if the themes of courtly love are of Arab origin, they were not necessarily brought back from the Levant by crusaders, they were could be brought to the courtyards of the south of France by Arab artists.

Others derive the end amors more particularly from Arab-Andalusian poetry (E. Lévi-Provençal, Les troubadours et la poésie arabo-Andalouse , The thought of noon 2000/1, n ° 1, p..20-25). According to Denis de Rougemont, the end of amors stems from the Cathar heresy and constitutes a challenge to marriage. According to René Nelli ( L'Erotique des Troubadours , t. 1, UGE, Paris, 1974, p. 36). Still others see in it a profane version of such or such Christian motives (Marian worship, martyriacy, mystery of the Redemption, etc.); a variant of the “clerical hypothesis” is that the courteous duty of obedience of the knight towards his “lady” would have been modeled on a particularity of the hierarchy of the Order and of the Abbey of Fontevrault: submission, desired by their founder, Robert d'Arbrissel, from the monks to the abesse ((Jean-Marc Bienvenu, The astonishing founder of Fontevraud, Robert d'Arbrissel, Nel, Paris, 1981, p. 7. Only men worked at the Abbey of Fontevraud [ ibid ., P. 86]); see, for a critical review of the main theories on the origins of courtly love, Roger Boase, The Origin and Meaning of Courtly Love: A Critical Study of European Scholarship , Manchester University Press, Manchester and Rowman and Littlefield, Totowa, 1977, chap. 2: Theories on the Origin of Courthy Love; it should be noted, with regard to the “matriarco-chivalrous” hypothesis, that all those which are examined in this work and whose main we have just recalled refer to a matriarchal background.

(25) The designation "courtly love" was coined by the Romanist and medievalist philologist Gaston Paris (1839-1903) in the 1880s. "Fin amors" was the term used in the "Middle Ages" to designate this attitude. . <http://www.larousse.fr/encyclopedie/divers/courtoisie/38028#ugPMXGtF0R85cw7q.99> . (27) See Jean-Marie Goulemot, “Demons, Wonders and Philosophy in the Classical Age”. In Annales. Economies, Societies, Civilizations. 35ᵉ year, n ° 6, 1980 [p. 1223-1250].

(26) “Courtesy (courteous)”. Larousse.fr . Retrieved from , Saint-Denis, Presses universitaire de Vincennes, 2003, p. 229-267. Article published online on Cour de France.fr on April 1, 2008); it is particularly important in everything related to the control of the expression of feelings and gestures. Thus, in late "Middle Ages" England court dances were characterized by an "artificial and restrained" style, attributable to "the influence of the artificial feelings and attitudes of courtly love" ( Frances Rust, (132) Jean Flori, “Lighting: the rules of courtly love.” Lhistoire.fr . Retrieved from

(28) Florian Biedermann, “Courtly love or irony, The exploitation of fin'amor in“ Le Chevalier de la Charrette ””, French literature work presented for the 2012 Prix d'Excellence from the University of Neuchâtel, p . 6-7.

(29) Jean Frappier, “View on courtly conceptions in the literatures of oc and oïl in the 12th century”. In Notebooks of medieval civilization, 2nd year (n ° 6), April-June 1959 [p. 135-156], p. 135.

(30) Antoni Furio, “The two sexes or the imagination of the Middle Ages Male (Spain)”, Clio. History ‚Women and Societies [Online], 8, 1998, available at the following address: <http://journals.openedition.org/clio/317> , consulted on December 13, 2017.

(31) Eugène Baret,De l'Amadis de Gaule and its influence on customs and literature in the 16th and 17th centuries , 2nd ed., Revised, corrected and augmented, Firmin-Didot Frères, Fils et Cie, Paris, 1873, p. 7.

(32) Noël Des Vergers, Léon Renier and Édouard Carteron (ed.), Complément de l'Encyclopéd́ie moderne , t. 2, Firmin-Didot Frères, Fils et Cie, Paris, 1856, p. 205.

(33) Ibid ., P. 207-208.

(34) See Georges Gougenheim, Des mots et des hommes: A living history of language, from Latin to modern times , Presses de la Cité, coll. “Omnibus”, 2015.

(35) Center de recherche du château de Versailles, “At the sources of etiquette at the court of France (16th-18th centuries)”,https://chateauversailles-recherche.fr/francais/ressources-documentaires/corpus-electroniques/corpus-raisonnes/l-etiquette-a-la-cour-de-france . "In the Courts of Love, the troubadours discussed among themselves questions relating to love, the nobles came to hear the definitions and sentences of love pronounced by the ladies" (Baptiste-Honore-Raymond Capefigue, Les Cours d'Amour : the countesses and lords of Provence, Amyot, 1863, p. 49, note 1). It is more or less in the same spirit that was founded in 1400, at the initiative of Louis de Bourbon and Philippe le Bold, the Amorous Court, which, placed under the patronage of Charles VI (Arthur Piaget, “La cour lover of Charles VI ". In Romania, vol. 20, n ° 79, 1891 [p. 417-454]), brought together" nobles, ecclesiastics, bourgeois and humanists, gathered to celebrate the ladies and the sentiments that 'they inspired, in the form of poetic games and songs, like the rooms of rhetoric ”(Pierre Cockshaw, Pierre Jodogne, Frank Olaf Büttner, Thérèse Glorieux-De Gand, Jacques Lemaire, Michael McCormick and Emile Van Balberghe,“ Bulletin codicologique ”. In Scriptorium, t. 37, n ° 2, 1983 [p. 99-192], p. 425.

(36) Léon de Laborde (count),The Renaissance of the Arts at the Court of France , t. 1: painting, L. Potier, Paris, 1850, p. x-xi.

(37) Noël̈ Des Vergers, Léon Renier and Édouard Carteron (under the direction), op . cit ., p. 209.

(38) Léon de Laborde (count), op . cit ., p. xi-xii.

(39) Saint-Marc Girardin, Cours de litterature dramatique , t. 3, Charpentier, Paris, 1855, p. 7.

(40) Léon de Laborde (count), op . cit ., p. xi-xii.

(41) Eugène de La Gournerie, History of François I and the Renaissance . Alfred Mame and Fols, Tours, 1872, p. 158.

(42) Cited in “Etiquette”, in A. Chérule,Historical dictionary of the institutions, mores and customs of France , vol. 1, L. Hachette et Cie, Paris, 1855, p. 380.

(43) Béatrix Saule, “Insignia of power and court usages at Versailles under Louis XIV”. In Bulletin du Center de recherche du château de Versailles [Online], 2005, posted on July 18, 2007, available at the following address: <http://journals.openedition.org/crcv/132> , consulted on December 16 2017; Daria Galateria, Etiquette at the court of Versailles, The manual of the perfect courtier , translated from Italian by Françoise Antoine, Flammarion, 2017.

It is in a letter of 1576-77 (Letter from Catherine de Medici to her son, Paris, National Archives, KK 544 fol. 1r ° -7r °) that the queen mother ordered Henry III to hold a court, in him providing endless advice to this end. She also made him a schedule, which he had to follow at all costs (Léa Sangiorgio, “Rituels monarchiques en France (1515-1789): un discours constitutionnel?”, P. 15). In establishing this ceremonial, Henry III could be "influenced by the ceremonial observed in the European courts visited during the summer of 1574, particularly that of the emperor, but knowledge of English ceremonial is also one of sources of his reflection ”(Nicolas Le Roux,“ The courtyard in the space of the palace. The example of Henri III ”. In M.-F. Auzepy and J. Cornette (under the direction),Palace and Power, from Constantinople to Versailles Dance In Society , Routledge & Kegan Paul, London, 1969, p. 38). (44) Léa Sangiorgio, op . cit ., p. 15.

(45) Eric Thierry, “Love at the Court of the Kings of France in the 16th Century. Study of an aspect of the love story of Villers-Cotterêts ”. In Federation of the Societies of History and Archeology of the Aisne. Memoirs, t. XXXI, 1986 [p. 169-178], p. 171.

(46) Norbert Elias, La société de cour , Flammarion, coll. “Champs Essais”, 2008, back cover.

(47) Quoted in Jacques Dalarun and Patrick Boucheron (ed.), Georges Duby, portrait of the historian in his archives, Gallimard, coll. “Special issue Connaissance”, Paris, 2015.

(48) In a libel circulated at the beginning of the year 1589 entitled Choses horribles Contains en un lettre sent to Henri de Valois by a child of Paris on January 28, 1689, the king is accused of having freed "all" sorcerers, enchanters and other deminers ”, then for allowing them to open schools and to be in his office, so that they gave him a familiar spirit called Teragon, an anagram by inversion of Nogaret. The use of the figure of the boustrophedon rhetorically reflects the theme of inversion. This Teragon is "a devil from hell, represented as a man" who was introduced to the king by the sorcerers and enchanters of the Louvre. Henry III gave him his soul after having made him lie down in his bed and left his hand in his all night long, keeping a ring on the navel,in the stone of which his soul is henceforth "represented". To hide the identity of the demon, the king "related him to someone named", who nevertheless swore that he is not his brother. The demonic nature of Nogaret / Teragon was discovered by his mistresses and his wife, who can certify that he "is not a natural man, for that his body is too hot and hot" (Nicolas Le Roux, La favor of the king: cute and courtiers in the days of the last Valois, Champ Vallon, collection “Époques”, Seyssel, 2000, p. 666).because his body is too hot and too hot ”” (Nicolas Le Roux, La favor du roi: mignons et courtiers au temps des autres Valois, Champ Vallon, “Époques” collection, Seyssel, 2000, p. 666).because his body is too hot and too hot ”” (Nicolas Le Roux, La favor du roi: mignons et courtiers au temps des autres Valois, Champ Vallon, “Époques” collection, Seyssel, 2000, p. 666).

(49) Maurice Magendie, La politroits mondaine et les theories de l'honnêteté, en France au XVIIe siècle, from 1600 to 1660, vol. 1, Slatkine Reprints, Geneva, 1993, p. 11.

(50) Maurice Magendie, op. cit., p. 51-52.

(51) Ibid., P. 52.

(52) Charles Sorel, preface and notes Émile Colombey, La Vraie Histoire comique de Francion (1623), A. Delahays, 1858, p. 129.

(53) Maurice Magendie, op. cit., p. 88.

(53bis) Immanuel Kant, op. cit., p. 120.

(54) Maurice Magendie, op. cit., p. 120.

(55) Ibid., P. 122-123.

(56) Quoted in ibid., P. 125.

(57) Astrid Van Assche, “The 'lights' of the 17th century: Representation of women in the gallant correspondence”. In Lumière (s), Villeneuve d'Ascq, IRHiS – Institut de Recherches Historiques du Septentrion (“History and Literature of North-West Europe”, n ° 53), 2016, available at the following address: http: //journals.openedition.org/hleno/649 , accessed December 16, 2017.

(58) Danielle Haase-Dubosc, “Intellectuals, women of mind and learned women in the 17th century”, Clio. History ‚Women and Societies [Online], 13, 2001, available at the following address: <http://journals.openedition.org/clio/133> , consulted on December 10, 2017.

(59) Regarding the alleys, which began to abound in the 1660s, Somaize wrote: “… these kinds of women called Pretieuses, after having been in the darkness, and having judged verses and prose only. in secret, began to do so in public, and nothing was approved without their votes. This power which they then usurped has since increased, and they have carried their Empire so far that not content to judge the witty productions of all the world, they wanted to get themselves involved in writing ... " (Antoine Baudeau de Somaize, The dictionary of the precious, new ed., Vol. 1, P. Jannet, Paris, 1856, p. 22).

(60) Danielle Haase-Dubosc, op. cit.

(61) Roger Lathuillère, op. cit. p. 143.

(62) J.-A. de Ségur (viscount of), Women, their condition and their influence in the social order, new ed., Vol. 2, Thiériot, Paris, 1828, p. 268.

(63) See Robert Muchembled, Polite society - Politics and politeness in France from the sixteenth to the twentieth century, Editions du Seuil, Coll. “The Historical Universe”, Paris, 1998; Maurice Magendie, op. cit., part 5.

(64) Roger Lathuillère, Preciousness: historical and linguistic study, 2nd ed., T. 1, Droz, Geneva, 1969, p. 652.

(65) Méré, Works, III, p. 70: real honesty. Quoted in Roger Lathuillère, op. cit., p. 590.

(66) Jacques Wettstein, “Mezura”, the ideal of troubadours: its essence and its aspects, Slatkine Reprints, Geneva, 1974, chap. 2: The idea of ​​measure in the courteous ideal. The meaning of "mezura" is the same as that of "measure" in Christian thought, where "measure" and reason are one.

(67) Gonzague de Reynold, Synthesis of the 17th century: classical France and baroque Europe, Editions du Conquistador, 1962, p. 252.

(68) Emmanuèle Baumgartner, Adelin Charles Fiorato and Augustin Redondo, Problèmes interculturels en Europe, 15th-17th centuries: mores, manners, Presses de la Sorbonne Nouvelle, Paris, 1998, p. 117.

(69) Méré, op. cit., p. 93-94. Quoted in Roger Lathuillère, op. cit.

(70) Cited in Dominique Picard, Politeness, good manners and social relations, PUF, coll. "What do I know? ", N ° 3380, 2014." The honest man is neither Francis nor German, nor Spanish; he is a citizen of the world, his homeland is everywhere ”, we could still read at the beginning of the 18th century in the Library containing a curious collection of moral sentences by Claude du Bruillard-Coursan (at Pierre Husson, 1702, p. 156) . The sentence in question is from Savinien de Cyrano de Bergerac (“Letter against the slingers” (1651). Quoted in Jean-Philippe Debleds, La Parallaxe de Mercator, vol. 2, thebookedition, p. 215). In the middle of the 18th century, the viscount of Bollingbroke (Henry St. John Bolingbroke, Le Siècle politique de Louis XIV, 1753, sl, p. 296) pontificated identically.

(71) Julius Evola, Sintesi di dottrina della raza, Hoepli, Milan, 1941, p. 92. The courteous lover, ancestor of the “honest man”, of the “mixed man”, may have been, “mixed”, in the racial sense. Indeed, “William VII, father of the first troubadour, had brought back captives from a military campaign in Moorish country. After the capture of Barbastro (1064), a thousand young Saracen prisoners were brought back as booty and distributed among the Christian leaders. They became concubines and musicians. Hearing the melancholy song of a beautiful slave, legend has it that William IX as a child fell in love with Arab melodies ... Moreover, the jugglers and musicians' troupes were often made up of Jewish, Muslim and Christian artists, capable of sing indifferently in Roman or Arabic. Provençal song will have a lot,as for its form, to the famous Jezal. Listening to the music of troubadours and mixed-race Spain, one feels the retained passion of an ancient world, sensual and serious, which recalls the ardor of the tales of the Thousand and One Nights ”(Emmanuel-Juste Duits, L'Autre desire: from sadomasochism to courtly love, Editions la Musardine, Coll. "L'Attrape-corps", 2000). “The massive arrival of Arabic-speaking Muslims in France [an Arab columnist speaks of“ fifteen hundred young girls ”[cited in Lynn Tarte Ramey, Christian, Saracen and Genre in Medieval French Literature, Routledge, 2014, p. 20] […] could not fail to have consequences on the very young French literature ”(ibid) and a fortiori on the racial landscape of the young kingdom.one feels the retained passion of an ancient world, sensual and serious, which recalls the ardor of the tales of the Thousand and One Nights ”(Emmanuel-Juste Duits, The other desire: from sadomasochism to courtly love, Editions la Musardine , Coll. "L'Attrape-corps", 2000). “The massive arrival of Arabic-speaking Muslims in France [an Arab columnist speaks of“ fifteen hundred young girls ”[cited in Lynn Tarte Ramey, Christian, Saracen and Genre in Medieval French Literature, Routledge, 2014, p. 20] […] could not fail to have consequences on the very young French literature ”(ibid) and a fortiori on the racial landscape of the young kingdom.one feels the retained passion of an ancient world, sensual and serious, which recalls the ardor of the tales of the Thousand and One Nights ”(Emmanuel-Juste Duits, The other desire: from sadomasochism to courtly love, Editions la Musardine , Coll. "L'Attrape-corps", 2000). “The massive arrival of Arabic-speaking Muslims in France [an Arab columnist speaks of“ fifteen hundred young girls ”[cited in Lynn Tarte Ramey, Christian, Saracen and Genre in Medieval French Literature, Routledge, 2014, p. 20] […] could not fail to have consequences on the very young French literature ”(ibid) and a fortiori on the racial landscape of the young kingdom.2000). “The massive arrival of Arabic-speaking Muslims in France [an Arab columnist speaks of“ fifteen hundred young girls ”[cited in Lynn Tarte Ramey, Christian, Saracen and Genre in Medieval French Literature, Routledge, 2014, p. 20] […] could not fail to have consequences on the very young French literature ”(ibid) and a fortiori on the racial landscape of the young kingdom.2000). “The massive arrival of Arabic-speaking Muslims in France [an Arab columnist speaks of“ fifteen hundred young girls ”[cited in Lynn Tarte Ramey, Christian, Saracen and Genre in Medieval French Literature, Routledge, 2014, p. 20] […] could not fail to have consequences on the very young French literature ”(ibid) and a fortiori on the racial landscape of the young kingdom.

(72) Maurice Magendie, op. cit., p. 940.

(73) Philippe Caron, From “belles lettres” to “literature”: an archeology of the signs of profane knowledge in the French language (1680-1760), Editions Peeters, Louvain and Paris, 1992, p. 267.

(74) See Catalog of part of the ML-C library. Deneux, p. 17 et seq., J. Techener, Paris, 1844.

(75) Alain Montandon (ed.), L'Honnête homme et le dandy, Gunter Narr verlag, Tübingen, 1993, p. 13.

(76) Joël Meyniel, Univers salonnier de Madame Geoffrin (1741-1777), Ed. Émotion primitive, 2008, p 30.

(77) See Anne-Madeleine Goulet, Poetry, music and sociability in the 17th century: the Air Books of various authors published by Ballard from 1658 to 1694, Honoré Champion éditeur, 2004, p. 588

(78) Marguerite Glotz and Madeleine Maire, Salons du XVIIIe siècle, NEL, Paris, 1949, p. 12.

(79) Ibid., P. 13.

(80) See Rita El Khayat and Abdelkebir Khatib, Open Correspondence, Marsam, 2005.

(81) Charles-François Menville, Medical and Philosophical History of Women, t. 2, Amyot and Labé, Paris, 1845, p. 247.

(82) Cited in Marguerite Glotz and Madeleine Maire, op. cit., p. 12.

(83) Ibid.

(84) Ulrich Drüner Olivier Cariguel and Richard Millet, Revue des Deux Mondes July August 2017: “When love changes the course of history, interview with Emmanuel de Waresquiel: 'The revolutionaries did not support the power of women in nobility '”. In Revue des Deux Mondes, 2017.

(85) See Antoine Lilti, Le monde des salons: Sociabilité et mondanité à Paris au XVIIIe siècle, Fayard, 2005.

(86) Antoine Lilti, Le monde des salons: Paris au XVIIIème siècle, 6 March 2006, http: // wodka .over-blog.com / article-2064133.html

The article that is dedicated to politeness in the Encyclopedia specifies that, "while civility is intended for people of inferior condition, and corresponds to arbitrary rules dictating outward attitudes, politeness, associated with the world and people of court, is defined in an aristocratic way as the association of a "natural disposition and" the use of the world "" (see Antoine Lilti, "Sociability and worldliness: Men of letters in the Parisian salons in the 18th century ”. In French Historical Studies, series 28, n ° 3, 2005, [p. 415-445], p. 432-433).

(87) See Philippe Raynaud, The Politeness of the Enlightenment: Laws, Mores, Manners, Gallimard, Paris, 2013.

(88) One of the advice given in puerile treatises on civility, advice which was first formulated by Plutarch and, it seems, before him, by the Stoic Chrysippus de Soles, is that "[i] nduring early learning to govern one's exterior in the most formal civility, one learns to govern one's interior "(Bernard Jolibert," La politroits etucation à la civility ", [online]). However, the exact opposite is true. You must first have managed to govern yourself internally, according to standards that have nothing to do with those of "politeness", in order to be able to govern yourself externally.

(89) Cited in Marguerite Glotz and Madeleine Maire, op. cit., p. 70.

(90) Ibid., P. 69.

(91) Clarisse Coulomb, “The exclusion from salons or social killing: The example of Grenoble in the second half of the eighteenth century”, in Katia Béguin and Olivier Dautresme (under the dir.), La ville et l spirit of society, PUFR, coll. "Perspectives" Cities and Territories ", Tours, 2004.

(92) See Norbert Elias, La Civilization des mœurs, translation by Pierre Kamnitzern, Calmann-Lévy, 1973; idem, La Dynamique de l'Occident, translation by Pierre Kamnitzern Calmann-Lévy, 1975. The weak point of the German sociologist's thesis is to completely miss the essential role that women played in the "process of civilization" . On the resemblance between the “process of civilization” and the psychoanalytic process, see <http://www.revue-interrogations.org/La-civilisation-des-moeurs-selon>; on the importance of the novel and in particular of The Princess of Cleves in the modification of sensibility and social behavior in which the “process of civilization” consisted, see Anne Löcherbach, “ The Princess of Cleves and the process of civilization” , Pratiques, 151-152, 2011, posted on June 13, 2014, available at the following address: <http://journals.openedition.org/pratiques/1802> , consulted on December 10, 2017. See also Claudine Haroche, “ Restraint in morals and control of political violence. La thèse de Norbert Elias ”, Cultures & Conflits [Online], 09-10, spring-summer 1993, posted on 4 mas 2005, available at the following address: [http://journals.openedition.org/conflits /](http://journals.openedition.org/conflits%20/) 239, consulted on December 12, 2017.

(93) Cité in Alix Ducret, Women and power in the history of France, Studyrama, 2007, p. 45.

(94) Florian Biedermann, op. cit., p. 6.

(95) Ernest Seillière, The romantic origins of romantic morality and politics, La Renaissance du Livre, Paris, 1920, p. 54.

(96) Eugène Baret, op. cit., p. 8.

(97) See Philippe Walter, Births of French literature, 9th-15th centuries, ELLUG, Grenoble, 1993.

(98) Ernest Seillière, op. cit., p. 55.

(99) See, regarding the heritage of women in the regions of southern France at the start of the second millennium AD, Eliana Magnani. "Dower, dowry, inheritance: the aristocratic woman and the family heritage in Provence (late 10th - early 12th century)". In Provence Historique, Fédération historique de Provence - FHP, 1996, 46 [p. 193-209], available at the following address: <https://halshs.archives-ouvertes.fr/halshs-01456342/document> , consulted on December 12, 2017; in England, the economic rights of women developed especially from the 13th century (Michael Phifer, Women's Property Rights on the Eve of the Black Death: A Preliminary Investigation, <http://aalt.law.uh.edu/AALT6/> Pubs / WomPropRts.pdf ; see in particular note 30.

(100) Ernest Seillière, op. cit., p. 55.

(101) Ibid., P. 55-56.

(102) Margaret C. Schaus, Women and Gender in Medieval Europe: An Encyclopedia, Taylor & Francis, 2006, p. 641.

(103) See Stéphanie Félicité de Genlis (countess of), On the influence of women on French literature, Lecointe and Durey, Paris, 1826.

The thesis that has long prevailed is that Aliénor d'Aquitaine, niece of William IX, Duke of Aquitaine and Count of Poitiers and first troubadour, introduced courtly literature and, with it, the manners and customs of his country of origin, one of the first centers of courtly love, first at the French court, once married to Louis VII, then at the English court, once remarried to Henry II and his daughters, Marie à la Cour de Champagne and Alix at the court of Blois, did the same, before courtesy spread rapidly in most of the courts of Europe thanks to the marriages of their daughters or their relatives (see Edmond-René Labande , “The daughters of Aliénor d'Aquitaine: comparative study.” In Cahiers de Civilization Médiévale, 1986, 29-113-114 [p. 101-112]).

The role played by Aliénor d'Aquitaine, his daughters and the other women of his family in the dissemination of courtly literature and the lifestyle associated with it, undoubtedly overestimated by historians of the 19th and early 20th centuries, is perhaps underestimated, since the work of Georges Duby on the question, by current historians (see, for example, Rita Lejeune, “Rôle littéraire de la famille d'Aliénor d'Aquitaine”. In Cahiers de civilization medieval , 1st year, n ° 3 July-September 1958 [p. 319-337]; Laurence Moulinier, “Aliénor and the learned women of the 12th century.” In Arts, researches and creations, n ° 303, June 2004, Hors série Aliénor d'Aquitaine, p. 142-149).

(104) Ernest Seillière, op. cit., p. 69.

(105) See Rita Lejeune, op. cit.

(106) Pierre Mille, Le Roman français, Paris, Librairie de Paris, Firmin-Didot et Cie, 1930, p. 12.

(107) Ernest Seillière, op. cit., p. 74-75.

(108) Ibid., P. 76

(109) Ibid., P. 82-83.

(110) Ibid., P. 89.

(111) Ibid., P. 94.

(112) Saint-Marc Girardin, op. cit., p. 2.

(113) Ibid., P. 1-4.

(114) Bussy-Rabutin (comte de), Mémoires, Mercure de France, 2010, p. 52.

(115) Ernest Seillère, op. cit., p. 102.

(116) Maurice Magendie, op. cit., p. 99.

(117) Wacyf Boutros Ghali, The chivalrous tradition of the Arabs, Plon-Nourrit et Cie, Paris, 1919, chap. : The chivalrous tradition of the Arabs.

(118) Ibid., P. 104.

(119) Ibid., P. 123.

(120) Gustave Lanson, L'art de la prose, Librairie des annales politiques et littéraires, Paris, 1908, p 204.

(121) Ernest Seillère, op. cit., p. 129.

(122) J.- M. Pelous. “Precious Love, Galant Love (1650-1675) - Essay on the representation of love in literature and in worldly society”. In Bulletin of the Association for the Study of Humanism, Reform and Renaissance, n ° 4, 1976 [p. 70-76], p. 71.

(123) For example, the letters of the poet and prose writer Vincent Car to his "beautiful lioness" "are from a" suffering "" (see Lebègue Raymond, "Sensibility in letters of love in the seventeenth century". Notebooks of the International Association of French Studies, 1959, n ° 11 [p. 77-85], p. 79).

(124) Ernest Seillère, op. cit., p. 141. In De l'Amour, “Stendhal radicalizes the Provençal conception of amorous passion by making it a force which literally eats away at the lover's body and leads him to death”. Of Guillaume Balaon's life he only remembers the episode where the roubadour mutilates himself at the request of his lady (Moussa Sarga. "The tradition of courtly love in On love and in Stendhal's La Chartreuse de Parme" In Romantisme, 1996, n ° 91, Corps et Âme [p. 53-65], p. 57). Two centuries earlier, the lover's relationship with his lady is presented in sadomasochistic colors in L'Hécatombe à Diane (1873-1892) by the baroque poet Théodore Agrippa d'Aubigné (1552-1630). “A natural element, the body of the lover, is distributed in artificial objects with which the lady dresses (the skin becoming the leather of the gloves),with which she puts on make-up (the blood turning into vermilion), thanks to which she perfumes and embellishes herself (the ashes producing ambergris, the precious balm and Cipre powder), on which she relaxes (the hair and the bones forming the frame and the mattress of the bed), with which she occupies herself (the heart becoming a cushion for pins) or entertains herself (the nerves participating in the making of the lute). The gift therefore supposes as a preliminary step the stripping, the laying bare, the aggression against oneself ”(Patricia Eichel-Lojkinen Eccentricity and Humanism, Droz, Geneva, 2002, p. 273).on which she relaxes (the hair and bones forming the frame and the mattress of the bed), with which she occupies (the heart becoming a cushion for pins) or entertains (the nerves participating in the making of the lute) . The gift therefore supposes as a preliminary step the stripping, the laying bare, the aggression against oneself ”(Patricia Eichel-Lojkinen Eccentricity and Humanism, Droz, Geneva, 2002, p. 273).on which she relaxes (the hair and bones forming the frame and the mattress of the bed), with which she occupies (the heart becoming a cushion for pins) or entertains (the nerves participating in the making of the lute) . The gift therefore supposes, as a preliminary stage, the stripping, the laying bare, the aggressiveness against oneself ”(Patricia Eichel-Lojkinen Eccentricity and Humanism, Droz, Geneva, 2002, p. 273).

(125) Pierre Mille, op. cit., p. 34.

(126) Ibid., P. 120.

(127) Maurice Bardèche, Balzac, Romancier, Slatkine, 1967, p. 72.

(128) Pierre Mille, op. cit., p. 48.

(129) Edmond de Goncourt and Jules de Goncourt, Germinie Lacerteux, Charpentier, 1889 (new ed.),

Pv (129bis) See, regarding the Hollywood outgrowths of the courtly myth of Tristan and Yseult, Denis de Rougemont, L ' Love and the West, Paris, 10/18, 2001, p. 303-306, a famous work on which we have not relied here, because, even if it is to be credited with very relevant analyzes, the fundamentally gynocentric character of courtly love has completely escaped it.

(130) Julius Evola, “Le ragazze italiane”. In Il Roma, August 24, 1952.

(131) Eugène Baret, op. cit., p. 12. See, on the subject of the influence exerted by courtly love on manners in the 12th century, Reto Roberto Bezzola, Les Origines et la formation de la literature courtoise en occident (500-1200), H. Champion, 1966, which, among other interesting points, highlights that the courts of northern France long remained foreign to the egalitarian values ​​of courtly love. (see Micha Alexandre, "Reto R. Bezzola. - The origins and the formation of courtly literature in the West (500-1200), 3rd p.: Courtly society: court literature and courtly literature". In Cahiers de civilization medieval , 7th year, n ° 26, April-June 1964 [p. 187-189]). Even historians who speculate that "courtly love [...] did not exist, if not metaphorically",consider that it “despite everything signified and created a certain promotion of women” (Jacques Le Goff, “La deférence has existed in the Middle Ages?” In Communications, 69, 2000. Deference [p. 27-36], p. 30.

[http://www.lhistoire.fr/lécclairage-les-règles-de-lamour-courtois](http://www.lhistoire.fr/l%E9cclairage-les-r%E8gles-de-lamour-courtois) .

(133) Bernard O'Donoghue, The Courtly Love Tradition, Manchester University Press, Manchester and Barnes and Noble, Totowa, NJ, 1982, p. 13 and sqq.

(134) Eugène Baret, op. cit., p. 12.

(135) From the 12th century at least, therefore, women "could inherit certain fiefdoms, which for this reason were called female fiefdoms. Pope Innocent III, who reigned from 1198 to 1216, recognizes that French women who inherited a fief had the right to jurisdiction there: According to an approved custom, which is held as law in the Gallican countries, women invested with great fiefs exercise ordinary jurisdiction over their subjects. According to the Assises of Jerusalem, the woman inherited in preference to the children… ”(“ Succession ”, in Adolphe Chéruel, Historical Dictionary of Institutions, Mores and Customs of France, Part II, L. hachette et Cie, Paris, 1855 , p. 1176)

(136) See “French literature of the Middle Ages. Court literature from the eleventh to the fifteenth century ",<http://www.cosmovisions.com/litterature-courtoise.htm#oZIl0QKs6UuDhPzh.99> .

(137) Antoni Furio, op. cit.

(138) Quoted in Joachim De Dreux-Brézé, Femme, ta femininity get the hell out of it !: On a masculine reading of the Second Sex, L'Harmattan, coll. “Contemporary questions”, 2006, p. 20.

(139) MW Duckett (ed.), Dictionary of Conversation and Reading: t. 5, Bat-Bes., Paris, Belin-Mandar, 1833, p. 84.

(140) Clarisse Bader, The French woman in modern times, chap. 4, Didier et Cie, Paris, 1883.

(141) Jean-Charles Poncelin de La Roche-Tilhac, Choice of anecdotes, 3rd ed., T. 3, Paris, 1803, p. 128.

(142) Montesquieu, Œuvres de Montesquieu, t. 2, part 1, A. Belin, 1817, p. 263.

(143) Edmond de Goncourt and Jules de Goncourt, La femme au XVIIIe siècle, new ed., Revised and augmented, G. Charpentier, Paris, 1882, p. 373-374. The Goncourts add: “Reigning in the State, the woman is mistress of the home. The power of the husband is submitted to him like the power of the King, like the power and credit of ministers. His will decides and prevails in domestic and public affairs. The family reports to her inside seems to be her property and her kingdom. The house obeys him and receives his orders. Formulas, hitherto unknown, attribute to him a strong ownership of people and things of the community, from which the husband is excluded. In the language of the day, it is no longer in the name of the husband, it is in the name of the wife that everything is reported, it is in the name of the wife that all the service is done, we go to see Madam,be part of Madame, dinner with Madame, weserves Madame's dinner, new expressions, the letter of which suffices to give the idea of ​​the decrease in the authority of the husband, of the progress of the authority of the wife ”(ibid., p. 375). (214) See Claire Oger, "Conflictuality in Discourse: The Use of Insult in Public Arenas, Argumentation et Analyze du Discours", 8, 2012, available at the following address: http: //journals.openedition. org / aad / 1297 , consulted on December 17, 2017. (215) Lucie Alexis and Jérôme Ravat, “Deactivate verbal violence: pacification and disqualification by means of politeness in Tonight (or never!)”, Semen, 40, 2015 , available at the following address: <http://journals.openedition.org/semen/10390> , accessed December 17, 2017.

(144) AM Roederer (count of), Works of count PL Roederer, Firmin Didot Frères, 1853, p. 375.

(145) J.-A. de Ségur (viscount of), op. cit., p. 41-42.

(146) See <https://elementsdeducationraciale.wordpress.com/2013/03/19/mon-nom-est-personne/> . This hypothesis was formulated by William Bond (“Goddess Symbolism within Freemasonry”, <http://www.womanthouartgod.com/wmbondfreemasonry.php> ).

(147) Guy Breton, Love stories from the history of France, t. 1, 1991, Presses de la Cité, coll. “Omnibus”, p. 1034.

(148) Even during the revolutionary period, certain voices, it is true isolated, will rise to oppose the encroachments of women on the man's guarded hunts, as shown in this extract from the draft decree of the Conventional Dupont. de Bigorre: "The man who would marry a woman who would exercise the profession of men will lose his citizenship rights" (quoted in Jean Bonnet, "Liberty and Equality in the French Revolution: unbalanced equilibrium", in Francis Hamon and Jacques Lelièvre ( eds), L 'Héritage politique de la Révolution française, PUL, 1997, p. 135).

(149) Bernard Jolibe, “The French Revolution and the Right of Women to Education. Summary of a disillusion ”. In Revue Expressions n ° 30, December 2007 [p. 107-134], p. 124.

(150) Karen Offen, “On the Origin of the Words 'Feminism' and 'Feminist'”. In Review of modern and contemporary history, t. 34, n ° 3, July-September 1987 [p. 492-496].

(151) See Marguerite Thibert, Le feminisme dans le socialisme français de 1830 à 1850, M. Giard, 1926; see, on "the first feminist struggles" and one of the first British "feminists" of the 19th century and her "understanding husband" Florence Marie, "Josephine Butler and her era". In Frédéric Regard (ed.), Feminism and prostitution in 19th century England: the crusade of Josephine Butler, Lyon, ENS editions, 2013.

(153) C. Coignet, “The Social Movement in England, On the Political Emancipation of Women”. In La Revue politique et littéraire, 2nd series, t. 5 (t. 10 of the collection), Paris, Germer Baillière, 1873, p. 1044.

(154) Ibid., P. 1045.

(155) Ibid.

(156) Elaine Chalus, Elite Women in English Political Life C. 1754-1790, Oxford University Press, Oxford, 2005, p. 31.

(157) Mijin Cho, British Quaker women and peace, 1880s to 1920s, doctoral thesis, University of Birmingham, 2019.

(158) Elizabeth Crawford, The Women's Suffrage Movement: A Reference Guide 1866-1928, Routledge, London, 2003, p. 514 and sqq.

(159) Krista Cowman, “Woman, Locality and Politics in Nineteenth-Century Britain”. In Krista Cowman, Nina Javette Koefoed and Åsa Karlsson Sjögren (eds.), Gender in Urban Europe: Sites of Political Activity and Citizenship, 1750-1900, Routledge, New York, 2014, p. 212.

(160) Elaine Chalus, op. cit., p. 32.

(161) Helen Blackburn, 1842-1903 Women's suffrage; a record of the women's suffrage movement in the British Isles, with biographical sketches of Miss Becker, 1971, Williams & Norgate, London; (reed.) Kraus, New York, 1971, p. 17.

(162) Ann Pilcher Dayton, “Freemasony and Suffrage: the Manifestation of Social Conscience”. In Alexandra Heidle and Joannes Augustinus Maria Snoek (eds.), Women's Agency and Rituals in Mixed and Female Masonic Orders, Brill, Leiden and Boston, 2008, p. 352.

(163) Rosario López, “Richard Cobden as a Middle-Class Hero: Public Speaking and Political Debate in Victorian Britain”, in Redescriptions: Political Thought, Conceptual History and Feminist Theory, vol. 20, n ° 1, spring 2017 [p. 49-67].

(164) Vicky Randall, Women and Politics: An International Perspective, 2nd ed., The University of Chicago Press, 1987, p. 209.

(165) See Frank Meeres, Suffragettes: How Britain's Women Fought & Died for the Right to Vote, Amberley Publishing, Stroud, 2013.

(166) Mill was undoubtedly a "great man": "It is probable that Mill would never have written Subjection of Women, had it not been for his twenty-eight year relationship with Harriet" (John Cunningham Wood (ed. ), John Stuart Mill: Critical Assessments, vol. 4, Taylor & Francis, 1991, p. 285); "... in everything that I have written, he declares in his autobiography, all that is and profound belongs to my wife" (John M. Robson and Jack Stillinger, Collected Works of John Stuart Mill: I. Autobiography and Literary Essays, University of Toronto Press, Toronto and Routledge & Kegan Paul, London, vol. I :, 1981, p. 365; Françoise le Jeune, "John Stuart Mill, a feminist under the influence", University of Nantes - CRHIA, 2010.

(167) Jeffrey Fagan and Anglea Browne, “Violence Between Spouses and Intimates: Physical Agression Between Women and Men in Intimate relationships”. In National Research Council, Understanding and Preventing Violence, vol. 3: Social Influences, The National Academies Press, Washington, DC, 1994, p. 123; see also Mary Lyndon Shanley, Feminism, Marriage, and the Law in Victorian England, p. 159.

(168) Mary Lyndon Shanley, Feminism, Marriage, and the Law in Victorian England, Princeton University Press, Princeton, NJ, 1989, p. 159.

(169) Quoted in C. Coignet, op. cit., p. 1046.

(170) Sean Lang, Parliamentary Reform 1785–1928, Routledge, London and New York, 2015, p. 140-141.

(171) C. Coignet, op. cit., p. 1046.

(172) Henri Marion, Psychologie de la femme, A. Colin, 1900, p. 295.

(173) See Frank Meeres, op. cit.

(174) Elizabeth Crawford, The Women's Suffrage Movement in Britain and Ireland: A Regional Survey, Routledge, London and New York, p. 212.

(175) Proceedings - Isle of Man Natural History and Antiquarian Society, vol. 10, no.4, Isle of Man Natural History and Antiquarian Society, 1995, p. 385.

(176) Carol F. Cini, “From British Womens WWI Suffrage Battle to the League of Nations Covenant: Conflicting Uses of Gender in the Politics of Millicent Garrett Fawcett”, UCLA Historical Journal, 14 {p. 78-100], 1994, p. 96, note 9. “In the months following the meeting, a rapprochement took place between the NUWSS [the National Union of Women's Suffrage Societies, headed by Garrett] and the Labor Party. »

(177) Ann Pilcher Dayton, op. cit., p. 341-359; id., Women Freemasons and Feminist Causes, 1908-1935: the Case of the Honorable Fraternity of Antient Masonry, thesis defended at the University of Sheffield in 2010 under the supervision of Andrew Prescott, February 2011, p. 130 ( <http://etheses.whiterose.ac.uk/15012/1/575742.pdf>), who quotes this Masonic source: "It is certainly fitting that an order which has promised to 'strive without ceasing to promote the well-being of mankind' helps to help women, who consider the exercise of right to vote as an opportunity to better serve their country, to achieve political justice for their gender ”.

(178) Martine Monacelli and Michel Prum (eds.), These men who espoused the cause of women: ten British pioneers, Les Editions de l'Atelier / Editions Ouvrières, Paris, 2010, p. 21 (the book also contains a number of approximations).

(179) See, on all this, C. Coignet, op. cit.

(180) Anderson Fix Nancy, “Bridging cross-cultural feminisms: Annie besant and women's rights in England and India, 1874-1933”. In Women's History Review, vol. 3, n ° 4 [p. 563-580].

(181) See <https://www.marxists.org/francais/marxaveling/works/1887/00/question%20feminine.htm> .

(182) See Steve Moxon, The Woman Racket, ed. Electronics, Andrews UK Limited, 2012, chap. 8: The True Sufferers for Suffrage. Votes not for men.

(183) Meri-Jane Rochelson, A Jew in the Public Arena: The Career of Israel Zangwill, Wayne State University Press, Detroit, 2008, p.146.

(184) Carole Renard, “Jewish involvement in the women's suffrage movement in Britain: navigating multiple identities in the Diaspora”. In Jewish Historical Studies, vol. 48, 2016 [p. 158-176].

(185) Paula Bartley, Emmeline Pankhurst, 1st Edition, Routledge, London and New York, 2002, p. 18.

(186) June Purvis, Emmeline Pankhurst: A Biography, Routledge, London and New York, p. 31. Pankurst later claimed to have been the founder.

(187) Emeline Pankhurst, My Own Story, Hearst's International Library Company, 1914, p. 38.

(188) Sandra Stanley Holton, Suffrage Days: Stories from the Women's Suffrage Movement, Routledge, London and New York, 2002, p. 110.

(189) It was following the hunger strikes that imprisoned WSPU activists systematically began that the Prisoners (Temporary Discharge for Ill Health) Act, commonly known as the Cat and Mouse Act, was passed in 1903, which legalized the hunger strike and authorized the judicial authorities to release the striker under conditions.

(190) Pierre Grimal, World History of Women: Modern and Contemporary Societies, Nouvelle librairie de France, 1965, p. 249.

(191) Encyclopaedia universalis: supplement, Encyclopaedia Universalis Paris, 1980, p. 1701.

(192) See Stephanie Hochet, Un roman anglais, Editions Payot & Rivages, Paris, 2017.

(193) The fact that a return ticket was found in his bag after the accident proves that Davison had no intention of dying as a martyr, or even of committing suicide, for the suffragist cause, besides that ' it has been shown that she had planned to go on vacation with her sister in the near future. Vanessa Thorpe, 'Truth behind The death of Suffragette Emily Davison is finally revealed', The Guardian, May 26, 2013, <https://www.theguardian.com/society/2013/may/26/emily-davison-suffragette-death>- derby-1913 )

(194) "TIME 100 Persons of The Century", The Times, June 6, 1999, <http://content.time.com/time/magazine/article/0,9171,26473,00.html> ),

(195) “Suffragist Disturbances”. The Times, November 23, 1910, page 8,http://www.heretical.com/suffrage/1910tms2.html .

(196) See Simon Webb, The Suffragette Bombers: Britain's Forgotten Terrorists, Pen & Sword, Barnsley, 2014 p. 118.

(197) See, on the role of Anglo-Saxon women in the recruitment campaigns of the First World War stigmatization of men who, for a legitimate reason or not, escaped mobilization, Suzanne Evans, Mothers of Heroes, Mothers of Martyrs: World War I and the Politics of Grief, chap. 3: You Are All I Have To Give, War Mothers' Stories, Rewards, and the Other Face of Loss.

(198) Paula Bartley, op. cit., p. 202.

(199) Ibid., P. 200

(200) <http://c8.alamy.com/comp/ENDR0J/world-war-one-1-propaganda-poster-campaign-women-of-britain-say-go-ENDR0J.jpg> .

(201) This will be recognized two decades later by activist Evelyn Sharp: “Personally, […] I cannot help regretting that we have supported the widespread error which still sometimes attributes the victory of the suffragist cause. in 1918 to the services rendered by women in wartime ”(see Evelyn Sharp, Unfinished Adventure: Selected Reminiscences from an Englishwoman's Life, 1933).

(202) Frederic A. Ogg, The British Representation of the People Act. In The American Political Science Review, vol. 12, 1918, p. 499.

(203) See, in addition to Moxon's work, “Universal Suffrage - The True History”, <http://redpilluk.co.uk/UniversalSuffrage.pdf> .

(204) Le Peuple, April 12, 1849. Cited in Michèle Riot-Sarcey, History of feminism, 3rd ed., La Découverte, coll. "Repères", 2016.

(205) Ibid.

(206) There were prudential women under the Ancien Régime. Their role was to defend the interests of women in corporations.

(207) Quoted in “Report of the Senator on several bills aimed at granting women the electorate and eligibility. Report n ° 561, appended to the minutes of the sitting of the Senate of October 3, 1919), in Catherine Coutelle and delegation to women's rights and equal opportunities between men and women tabled by the delegation of the National Assembly for Women's Rights and Equal Opportunities between Men and Women, Information report on the place of women in politics: Place of women in politics: another effort! », National Assembly, July 20, 2016, p. 30.

(208) Ibid.

(209) Ibid.

(210) Laurence Klejman, Florence Rochefort, L'Egalité en marche: Le feminisme sous la Troisième République, Des Femmes, Presses de la Fondation Nationale des Sciences Politiques, 1989, p. 252.

(211) Louise Weiss, What woman wants, Gallimard, Paris, 1946. Quoted in Anne Marie Sohn, “Entre deux-guerres. Female roles in France and England ”. In Georges Duby and Michelle Perrot (eds.), Histoire des femmes en Occident, op. cit., t. 5, Paris, Plon, 1992. The whole proverb is: what a woman wants God wants, which means that a woman always manages to get what she wants.

(212) Article 27 of the 1958 Constitution states that “Any imperative mandate is void. The right to vote of members of Parliament is personal ”. In an online law dictionary, we can read this chutzpah : "France has chosen the representative mandate which, unlike the imperative mandate, guarantees a certain independence and freedom of vote to elected officials who cannot be dismissed by their electors"; independence vis-à-vis the voters and the freedom to vote the laws suggested to them to vote by the lobbies that solicit and stipulate them.

(213) See Rachel Hoffman, “The Age of assassination. Monarchy and nation in nineteenth-century Europe ”. In Jan Rüger and Nikolaus Wachsmann (eds.), Rewriting German history, Basingstoke, 2015, p. 121–141.

(216) Claire Oger, “Dialectics of speech and silence”, Communication, vol. 25/1, 2006, available at the following address: <http://journals.openedition.org/communication/1360> , consulted on December 17, 2017. (220) “The new housewives in 7 key figures”, August 30 2013, <http://lexpansion.lexpress.fr/actualite-economique/les-nouvelles-femmes-au-foyer-en-7-chiffres-cles_1366083.html> . Even if, taking into account the parallel drop in the number of marriages and the fact that the number of "civil partnerships" at home is not known with precision, this drop should be put into perspective, the fact remains that, since the Second World War, it However, the rate of working women is rising sharply.

We see that the testimonies of the half-dozen more or less French politicians who claim to have been victims of sexual abuse by their male colleagues all stop in the mid-1990s.

(217) Julie Bourgault, “Moral harassment in France: a subjective-objective legal concept? ". In Santé, Société et Solidarité, n ° 2, 2006. Health and work [p. 109-115]. The accusations of sexual harassment which for several years have been brought by female personalities in the entertainment world against men in the same world and which allow the media to orchestrate campaigns of victimization of women and of guilt of men have this effect. surprising that they tend to indicate that there are still some heterosexuals in this world and this interesting that they reveal the ingratitude and the pettiness of those interested; it is necessary to be very ungrateful to accuse of rape the libidinous to whom one owes, more than a talent of actress, the success; very small, to accuse her of it decades after the facts, if facts there are,once the "star" has definitely secured, if we dare say it, his back.

(218) MSR, On the condition and influence of women under the Empire and since the Restoration, 2nd ed., Paris, Thiériot and Belin, p. 334.

(219) Incidentally, women know how to be a “manager of men” in general. It can also be a mother (George Washington), a godmother (Bernardin de Saint-Pierre), an aunt (Edward Gibbon), a grandmother (Racine) (see Maurice Bloch, The Mothers of Great Men, Ch. Delagrave, Paris, 1885), of a woman (Danton) or of women in general (Talleyrand) or even of a mistress (Camille Desmoulins) (see Guy Breton, Histoires d'amore de the history of France, t. 1, 1991, Presses de la Cité, “Omnibus”, p. 1046-1050, p. 1083-1991, p. 1091-1999).

(221) See François de Singly, Séparée: Living the experience of rupture, Armand Colin, 2011; in the 1970s, women in France were the first to initiate divorce or separation proceedings; in the United States, as early as the 1940s; see also Anne Lambert, From the causes to the consequences of divorce: critical history of a field of analysis and main lines of research in France, Population, n ° 1, vol. 64, INED, 2009; American Sociological Association. “Women more likely than men to initiate divorces, but not non-marital breakups. ScienceDaily, August 22, 2015, <http://www.sciencedaily.com/releases/2015/08/150822154900.htm> . (224) View

(222) Bernadette Bawin-Legros, Families, marriage, divorce: a sociology of family behavior, Pierre Mardaga editor, Liège and Brussels, 1988, p. 189.

(223) A third of Americans agree; see Marion Leturcq, “Pacs and marriages in France: an economic analysis”. In Economies and ﬁ nance. Ecole des Hautes Etudes en Sciences Sociales (EHESS), 2011, p. 8. (225) Claire Lesegretain, Christians and homosexuality: the investigation, Éditions Chemins de Traverse, 2001, p. 3.

<http://ec.europa.eu/eurostat/statistics-explained/index.php/File:Crude_marriage_rate,_selected_years,_1960-2015_(per_1_000_persons)_YB17-fr.png> .

(226) Center d'Observation de la Société, "The French divorce less, but separate more", January 11, 2016, <http://www.observationsociete.fr/structures-familiales/couples/les-francais-divorcent-emploi> -but-separate-further.html .

(227) Yuval Merin, Equality for Same-Sex Couples, The University of Chicago Press, Chicago and London, 2019, chap. 1.

(228) See, regarding the process of tertiarization of work, which began in the early 1950s, Michelle Zancarini-Fournel and Christian Delacroix, La France du temps present. 1945-2005: 1945-2005, Belin, 2014.

(229) It is undeniable that the feminization of employment and more particularly of managerial positions had doping effects on the pharmaceutical industry, the female heads of departments being, for example, one of those oddities that cannot be explained, more prone to “burnt-out” as well as to “sexual harassment” than female workers in the food industry.

(230) “The rise of robotics facilitated the liberation of women in the twentieth century by allowing them to reduce their time devoted to household chores. Indeed, robots can now perform household chores performed in most homes by women more than men. The woman was therefore able to free up more time to devote himself to new activities or to work more. For example, household robots used for cooking appeared on the market in the early sixties in a context of the feminization of employment. Their ease of use and their increasingly low price have raised them to the rank of essential utensil in a home. We can for example cite the maintenance of laundry, which began by being washed and threshed in the river for hours, then in public laundries,and finally at home, but it still took a considerable amount of time. Today, robots such as the washing machine and the dryer have made it possible for individuals, in this case (sic) women, to spend negligible time on these tasks, and therefore to devote more time to these tasks. 'other activites. We can also cite the famous robot vacuum cleaners which are not yet fully developed, but whose development could further lighten the burden of household chores in the lives of individuals. "We can also cite the famous robot vacuum cleaners which are not yet fully developed, but whose development could further lighten the burden of household chores in the lives of individuals. "We can also cite the famous robot vacuum cleaners which are not yet fully developed, but whose development could further lighten the burden of household chores in the lives of individuals. " <http://tpe-robotique-consequences-et-limites.e-monsite.com/pages/la-robotique-dans-les-services-domestiques.html> , in the 1950s, the slogan of one of the robot brands household was self-explanatory: http: // a401. idata.over-blog.com/500 urbaine324/4/28/60/29/moulinex\_libere.jpg ; see, on the role of the machine in the empowerment of women, Helen Hester, "Technically Female: Women, Machines, and Hyperemployment", [http://salvage.zone/in-print/technically-female- women-machines-and-hyperemployment /](http://salvage.zone/in-print/technically-female-%20women-machines-and-hyperemployment%20/).

(231) “Robotization: 'We wonder if there will be work left for people'”, April 3, 2017, <http://www.leparisien.fr/economie/robotisation-on-se-demande-s-il> -will-stay-at-work-for-people-03-04-2017-6818790.php .

(232) “Tertiarisation - New technologies:

employment changes definition ”, <http://www.wallonie-en-ligne.net/1996_Societe-wallonne-depuis-Liberation/dossier/C4.HTM> ).

(233) Marshall McLuhan, “Living in an Acoustic World”, <http://www.marshallmcluhanspeaks.com/lecture/1970-living-in-an-acoustic-world/?t=09m14s>. This powerful, albeit sometimes obscure and partial, analysis of the crisis in the so-called "Western" world is tarnished only by the assertion that the phonetic alphabet is a Greek invention, when it is almost established that its origin is Phoenician (see GM Mason, The date and origin of the phonetic alphabet, JC Barlow, Birmingham, 1838) or Mayan (Ignatius Donnelly, Plato, William Scott-Elliot, Francis Bacon and CJ Cutcliffe Hyne,. The Atlantis Collection, e-artnow , 2016, chap. 7: “The Origin of Our Alphabet”; there is nothing “mysterious” about the fact that the Church spread the use of the phonetic alphabet, since its first representatives were Semites ; to subvert the Greek world, then the Roman world, they needed, even before exporting their concepts there,introduce a writing that facilitates their dissemination and acceptance.

(234) In Labor flexibility in companies: a comparative study of four European countries (OECD, Paris, 1989), Bernard Brunhes distinguishes five types of “labor flexibility”: “quantitative external flexibility which makes it possible to to fluctuate the workforce of the company according to needs by resorting to dismissals and short-term employment contracts. - qualitative external flexibility (or outsourcing) which "consists of moving the contractual link with the worker to another company" by resorting, for example, to temporary workers or to the outsourcing of a certain number of activities ancillary to production (security, catering, cleaning, etc.). - salary flexibility which makes it possible to vary through employee compensation,the cost of the company's payroll. It "is conceived as a means of passing on the evolutions of the turnover and the cost of the company on the salaries according to the economic movements". - quantitative internal flexibility which consists in varying the quantity of hours worked for a given workforce. It can be carried out by seasonal modulations from a contract covering an annual period, part-time work, intermittent work, overtime, etc. - Qualitative internal flexibility (or functional flexibility) which “consists of a quantity of work given, to employ workers in variable functions according to the needs of the production chain or fluctuations in production ”(Lionel Gastine,“ La flexibility du travail: Pourquoi? ”,Millénaire 3, Prospective Resources Center of Greater Lyon, p. 3).

(235) See Annie Gauvin, “Employment of women, tertiarization of employment and society”, in La Place des femmes. The issues of identity and equality with regard to the social sciences, Ephesia, La Découverte, Paris, 1995.

(236) See Marc Montoussé (under the ed.), Economic and historical analysis of contemporary societies, 2nd ed. , Bréal, 2007.

(237) In education, the over-representation of women reaches peaks of obscenity, as high as teaching is farcical. " For what reasons ? "- of course not:" for what reasons is teaching a joke? ", But:" for what reasons are women over-represented in education? »- asks a pseudo-governmental site. The answer falls: "First, because the level of qualification of the profession has risen (bac + 5). The difficulty of the competition has hardened and requires a longer and more successful university training. In short, the majority of women follow courses likely to lead them to education. Then, men turn to university disciplines more readily scientific,which open them up to more profitable professional possibilities than teaching. "To come up with such an explanation you must have bac +12 and, if you dispute the merits of such an explanation, it is because you have not done enough" higher "studies. Here. That is not all: "The devaluation of the teaching profession encourages men to desert the function": it is therefore the fault of men, assimilated to deserters and therefore to traitors, if they are under-represented. in this profession and women should therefore still be thanked for devoting themselves to earning more than three thousand euros gross per month in the middle of their career, in a country where, as in Bulgaria, nearly one in five employees are beneficiaries of "salary minimum interprofessional growth ”. Fortunately for the mourners,there are still trades where women are under-represented: they are only 2%, for example, in the building trades, the pseudo-governmental sites deplore lip service. There is no doubt that the law of August 4, 2014 for real equality between women and men, which "addresses the subject of inequalities in all its dimensions", will address it in this one too.

(238) In a report to the President of the Republic on the operating conditions of the Post and Telegraph administration, Minister Alexandre Millerand wrote: “The generalization of the employment of women in our administration dates mainly from the time when they were introduced in the operating offices. A sudden craze was born in 1893 for what has been called feminization. It was the moment when, after a change in the conception of the organization of executives which had replaced the titular clerks with a large number of auxiliaries, they began to agitate to obtain their tenure ”(quoted in Vida Azimi, “The Feminization of French administrations: stages and historiography (18th century-1945).” In La Revue française d'Administration publique (RFAP), n ° 145, 2013 [p. 11-38], p. 2).

(239) Ibid., P. 1. (241) Bertrand Duchéneaut, Les Dirigeants de PME: survey, figures, analyzes to get to know them better, Maxima, Paris, 1996, p. 196.

(240) “The sexual division of activity sectors has protected women from the employment crisis and allowed the continuity of the progression of female activity. Men have suffered from deindustrialisation while women have taken advantage of tertiarisation ”(Margaret Maruani, Travail et emploi des femmes, La Découverte, coll.“ Repères ”, Paris, 2000, p. 12. Cité in Marie-Blanche Tahon, Sociologie des relations de sexe, new edition [online], Presses Universitaires de Rennes, Rennes, 2004 (generated September 21, 2015), available at the following address: <http://booksopenedition.org/pur/24319> ).

(242) See Marie-Blanche Tahon, op. cit.

(243) Danielle Juteau, “Introduction to social differentiation”. In idem (edited), Social differentiation: models and processes, Les Presses de l'Université de Montréal, 2003, p. 31-32. A survey by The Economist [ <https://www.economist.com/news/united-states/21717068-our-new-labour-market-index-tracking-fortunes-white-working-class?frsc=dg%7Ca> ] , rag not very suspicious, given his immigrationist line of sympathy towards white men, revealed that four out of ten unemployed white working-class men have stopped looking for work and certainly not all of them are living well, like the infamous " chances pour la France ”, trafficking and / or fraud in republican allowances.

(244) "... men and women occupying the same position have the same salary but the alignment has been made on the lower salary traditionally offered to women", declares Jean-François Mattei (La Vie exemplary of Ange-Pancrace Agostinelli , man of honor and good advice, Publibook, chap. 5), speaking of education, but it is certain that the same phenomenon has occurred in other sectors. Moreover, it is recognized that part-time jobs, so much sought after by married women, drag wages down (see Edward N. Luttwak, Turbo-capitalism: the winners and losers of the global economy, trad. from English [United States] by Michel Bessières and Patrice Jorland, Editions Odile Jacob, 1999, p. 79).

(245) Teresa L. Amott, Caught in the crisis: women and the US economy today, Monthly Review Press, 1993, p. 50. See also Hester Eisenstein, Feminism Seduced: How Global Elites Use Women's Labor and Ideas to Exploit the World, Routledge, London, 2010.

(246) Pierre Brulé, La Grecie d'à Side: Real and Imaginary in Mirror in Ancient Greece , Presses Universitaires de Rennes, 2007, note 16.

(247) Violaine Sebillotte Cuchet and Nathalie Ernoult (eds.), Gender issues in ancient Greece, 2007, Publications de la Sorbonne, Paris, p. 118.

(248) Giulia Sissa, “The family in the Greek city (5th - 4th century BC)”. In Aline Rousselle, Giulia Sissa and Yan Thomas (eds.), The family in ancient Greece and Rome, Editions Complexe, 2005, p. 19.

(249) See Laurence Caron-Verschave and Yves Ferroul, The Marriage of Love Has Only 100 Years: A History of the Couple, Odile Jacob, 2015.

(250) Bernard Legras, Education and Culture in the Greek World: 8th Century av. AD - 4th century, Armand Colin, 2002.

(251) Aline Rousselle, Giulia Sissa and Yan Thomas (eds.), Op. cit., p. 138.

(252) Jean Roussaye, “Wanting coeducation, a false good idea? ". In Philippe Maubant and Lucie Roger (eds.), New educational configurations, Presses de l'Université du Québec, 2010, p. 22.

(253) Charles Létourneau, The evolution of education in the various human races, Vigot Frères, Paris, 1898, p. 424.

(254) Pierre Manent, The metamorphoses of the city, Flammarion, Paris, 2010, p. 53. Quoted in Marc Chevrier, “L'Odyssée masculine. The dialectic of the feminine and the masculine in Homer ”. In Camille Froidevaux-Metterie and Marc Chevrier, Singular women and men: crossed perspectives on becoming, Armand Colin, 2014.

(255) Pierre Brulé, La fille d'Athènes: the religion of girls in Athens at the time, flight. 363, Presses of the University of Franche-Comté, 1989, p. 342.

(256) Louis Ferdinand Alfred Maury, History of the religions of ancient Greece since their origin, vol. 3, Ladrange, Paris, 1859, p. 493.

(257) Jacques Annequin, Evelyne Geny and Elisabeth Smadja, “Work and symbolic discourse. The key to Artemidorus' dreams ”. In Jacques Annequin, Work: historical research, round table in Besançon, November 14 and 15, 1997, Presses Universitaires de Franche-Comté, 1999, p. 218.

(258) Guy Berthiaume, The roles of the mágeiros: studies on butchery, cooking and sacrifice, Brill, 1982, p. 5 and sqq.

(259) Yvon Garlan, Slaves in Ancient Greece, Maspero, Paris, 1982, p. 68.

(260) Violaine Jeammet, Daily life in ancient Greece, Paris, Musée du Louvre / RMN, 2001, p. 16.

(261) See Clarisse Bader, The Roman woman, study of ancient life, Didier, Paris, 1877; Gaston Boissier, “Women in Rome, their education and their role in Roman society”. In Revue des Deux Mondes, 2nd period, t. 108, 1873 [p. 525-553]; see also, on the subject of an aspect of female control of "cooking" that the author does not address, J.-M. Pailler, "Les matrones romaines et les poisonings criminels sous la République". In Minutes of the meetings of the Académie des Inscriptions et Belles-Lettres, vol. 131, n ° 1, 1987, p. 111-128.

The two examples of domination of man by woman that the author draws from Greco-Roman antiquity - Paris' mad love for Helena and Caesar's passion for Cleopatra - were then exceptions to the general rule; and again it should be emphasized that, if it is indeed Paris' passion for Hélène, the cause of the "kidnapping" of the Trojan princess, which is at the origin of the Trojan War, it is not for the love of Hellene that Menelaus summons the former suitors of his wife, to avenge the affront, by launching a military expedition against Troy: it is to avenge his scorned honor as a husband. Nor in the History of the Trojan War, attributed to Dictys of Crete (translated from Latin by AN Achaintre, vol. 1, Paris, 1813, p. 68) (having learned that “Paris, fleeing with Hélène,[had removed] also AEthra and Clymene relatives of Menelaus, who were attached to the service of the queen "," Menelaus, although noticeably affected by the kidnapping of his wife, was even more irritated by the insult made to his parents ") , nor with the Byzantine chronicler Jean Malela (“Paris, assisted by Aethra and Clymene, succeeded in corrupting Hélène, and these princesses then fled with Paris of their own will”, “… Menelaus, on learning of their flight, remained motionless for a long time of surprise. "and these princesses then fled with Paris of their own free will ”,“… Menelaus, on learning of their flight, remained motionless for a long time in astonishment. "and these princesses then fled with Paris of their own free will ”,“… Menelaus, on learning of their flight, remained motionless for a long time in astonishment. "Πολὺ γὰρ ἐλυπήθη διὰ τὴν Αἴθραν · ἦν γάρ ἔχουσα ὑπολήψιν παρ 'αὐτῷ σώφρονος πάνυ . "He was especially distressed at the conduct of Æthra, who had managed to reconcile his friendship and esteem by his reputation for wisdom" [ibid., P. 68-69]), love is not what motivates Ménélas. The History of the Trojan War dates from the 4th century AD, The Byzantine chronicle was written in the 16th century; we only put these two works in the file because of the psychological truth that emerges in each of them from the description of Menelaus' reaction to the news of the kidnapping of Hélène. Centuries and centuries after the Trojan War, no one believed that love could have entered into the motives of the King of Sparta. Moreover, ancient Greek has no term to designate what we call "love".

About Rome, Justin Édouard Mathieu Cénac-Moncaut (History of love in antiquity among the Hebrews, Orientals, Greeks and Romans, Amyot, Paris, 1862, p. 260) sees love everywhere - it is true that he adopts a very elastic definition of love. He goes so far as to assert, with palpable exaltation, that “the love resulting from this all-Roman element (force) reigned without alteration or sharing from the origin of Rome (753 years BC) until ' to the invasion of the Greek ideas of the time of Pyrrhus and the second Punic war (200 or 180 years before J.-C), but it offers, as for this first period, only examples of Roman women in love with Roman men and no example of a great Roman man in love with a Roman woman.

In a moment of lucidity, however, he succeeds in defining fairly exactly the typical nature of the attachment of the Roman man for his wife, when he evokes the marital ideal of Cato: "A true Spartan transported to the soil of Rome, he had married a woman of noble birth, but without fortune, in order to find in her the fidelity united to the conjugal submission of the first times. Cato, moreover, added respect to the harshness of the old soldier (without doubt it would be more correct to speak of "distant esteem", respectus), the Roman's affection for the companion wife in solidarity with all his acts. He could not bear to have someone of the sex struck, says Plutarch, and placed his reputation as a good husband above the title of senator. In another moment of lucidity, he understood that Cato opposed the repeal of the lex oppia because he was rightly concerned that it would constitute the breach in which women would rush to meddle in public affairs. and to dominate in the more or less long term the men by the deployment of the devices which are specific to them: "The repeal of the law Oppiawas therefore the triumph of Greek gallantry; the triumph of seductive love surrounded by garlands of roses, celebrating its successes to the sound of the flute What are we saying; Greek luxury was outdated! The homeland of Solon and Aristides never allowed honest women to wear desirable clothes; they could not appear in public that dressed with a simplicity conforming to the decency of their demeanor. Only the courtesans were reserved the jewels and the beautiful fabrics…. In Rome, on the contrary, the matrons, the mater familiasadopt the display of the Lais and the Phrynes; they are no longer content to live in the Forum, to go, [to come in complete freedom, without a veil on their faces, without surveillance around their person; they pretend to struggle with elegance, to obtain the successes of fashion, the acclamations and compliments of the idle. ”(Ibid., P. 302) Even the author's lucidity is partial, since he does not understand that the“ gallantry ”which triumphed in Rome was only“ Greek ”insofar as the customs and the character of the mainland Greeks had been contaminated by the indolence of Asia through the sensualism of the Ionians. “Also, as certain historians still perfectly saw in the 19th century, is it not for them (the Greeks), whatever may have been said about it,that the Romans (at the end of the "Republic") borrowed neither the license of their manners, nor the unbridled luxury of their table, but rather from these Asiatic colonists who, for centuries already, had no more Greek than the name ”(A. de Belloy,“ Virgile à San Remo ”. In l'Artiste, new series, t. 5, Paris, 1858, p. 244).

(262) Arthur de Gobineau, Essay on the inequality of human races, t. 1, Firmin Didot Frères, Paris, 1853, p. 152. He considers that “[T] he series of feminine or feminized races holds the greatest place on the globe […] [in] Europe in particular […] [with the exception of] the Teutonic family and part of the Slavs ”(ibid.), Which is debatable: as it is remarkably shown in the first chapters of Is Democracy a Fatality? Hubert de Mirleau, the Germanic peoples, in the period of the invasions, present, from the point of view of the race of the soul and that of the spirit, traits already particularly feminine, to say nothing of the Slavs. To find in a people all the characteristics at once physical, mental and spiritual that J. Evola groups together under the term of "virility",we must go back, in the European area, to the first Romans.

(263) Aristotle, Politics, L. I, ch. V. Trad. Pierre Pellegrin, The Integrals of Philosophy, Nathan, p. 35.