

Texte 7 :

DDFC : Postambule partie 1

Introduction :

Dans le contexte révolutionnaire, les femmes ont toute leur place. Leur parole s'est libérée à la faveur de la rédaction des cahiers de doléance et de leur discours dans les clubs. Certaines ont même participé activement, les armes à la main, aux journées révolutionnaires. Pourtant, Olympe de Gouges, qui, comme ses consœurs, assiste depuis les tribunes aux débats de l'Assemblée constituante, ne peut qu'être déçue : la Constitution en voie d'adoption exclut les femmes des droits civiques et politiques. Outrée par l'ingratitude des révolutionnaires, Olympe de Gouges compose sa Déclaration dans l'urgence, réécrivant les grands principes de la Déclaration de 1789. Son texte entretient un dialogue permanent avec la Déclaration de 1789 dont il reprend la structure et une grande partie du mot à mot.

Le texte analysé ici est le postambule, c'est-à-dire le texte de conclusion de la Déclaration des droits de la femme et de la citoyenne proclamée en 1791.

Après avoir réécrit la Déclaration des droits de l'homme dans la volonté de la rendre universelle, Olympe de Gouges enjoint les femmes à s'emparer de cette déclaration et plus largement de leur courage pour défendre leurs droits.

Comment ce postambule sur le ton du pamphlet enjoint-il les femmes à se révolter en leur rappelant leur condition d'esclaves et en leur offrant une solution pour la dépasser ?

Le premier mouvement du texte éclaire la femme sur sa condition et la pousse à se révolter ; quant au deuxième mouvement, il accuse les législateurs et les détracteurs de la cause des femmes tout en montrant un avenir plus radieux pour la femme.

Analyse Linéaire :

I. Olympe de Gouges pousse les femmes à se défendre contre la tyrannie des hommes.

L1 : « Femme, réveille-toi ! » : le postambule débute par une **apostrophe injonctive** : l'adresse explicite le lecteur visé : c'est aux femmes qu'Olympe de Gouges s'adresse directement afin de les mobiliser. L'emploi du singulier a une valeur générale : ce sont les femmes de toutes les conditions qui sont sollicitées (pas de différence de classes). L'impératif "réveille-toi", par son tutoiement, traduit une familiarité entre l'autrice et les femmes. Elles sont toutes égales et solidaires dans leur combat. La **métaphore du sommeil** assimile la Révolution à un **réveil brutal** et salvateur, après le long sommeil de l'Ancien Régime. Elle considère donc que les femmes dorment encore car elles n'ont pas réclamé tous leurs droits.

= Ce texte s'ouvre donc sur le ton du **pamphlet** (= court texte polémique) qui fait pleinement ressentir l'ardeur de la Révolution.

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G Psacharopoulos



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