

Revisiting the Political Philosophy of Mary Wollstonecraft in Contemporary Society

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Abstract: *The political philosophy of Mary Wollstonecraft represents a foundational moment in the development of modern feminist political thought and democratic theory. This study revisits Wollstonecraft's ideas to examine their relevance within contemporary political and social contexts. The research focuses on the core principles of her philosophy, particularly the concepts of rational equality, moral independence, women's education, and civic participation, as articulated in her influential work A Vindication of the Rights of Woman. Using a qualitative and analytical approach based on content analysis of primary and secondary sources, the study explores how Wollstonecraft challenged the patriarchal structures of eighteenth-century society and argued for the recognition of women as rational citizens entitled to equal rights and opportunities. The research further analyzes her contribution to the development of feminist political theory and situates her ideas within the broader tradition of modern political thought. In addition, the study examines the relevance of Wollstonecraft's philosophy in the context of contemporary public policy and democratic governance, where issues such as gender equality, political participation, and social justice remain central concerns. The findings indicate that Wollstonecraft's political philosophy continues to offer valuable theoretical insights for understanding feminist perspectives and for shaping inclusive and equitable policy frameworks in modern societies. Therefore, revisiting her ideas provides an important intellectual foundation for addressing ongoing challenges related to gender justice and democratic citizenship in contemporary political discourse.*

Keywords: Mary Wollstonecraft; Feminist Political Theory; Gender Equality; Modern Political Thought; Women's Rights; Public Policy; Democratic Citizenship

I. INTRODUCTION

The political philosophy of Mary Wollstonecraft occupies a foundational place in the evolution of modern political thought and feminist theory. Writing during the intellectual ferment of the eighteenth-century Enlightenment, Wollstonecraft challenged the deeply rooted patriarchal assumptions that shaped social, educational, and political institutions. Her landmark work, *A Vindication of the Rights of Woman*, published in 1792, articulated a powerful argument that women were rational and moral beings entitled to the same educational and civic opportunities as men. She contended that women's apparent inferiority was not natural but the result of systematic denial of education and intellectual development (Wollstonecraft, 1792/1995). In one of her most influential statements she asserted that women should seek "power over themselves" rather than power over men, emphasizing autonomy and moral independence as the basis of citizenship. Her ideas emerged within the broader context of revolutionary political transformations such as the American Revolution and the French Revolution, which proclaimed ideals of liberty and equality but largely excluded women from political participation. By questioning these contradictions, Wollstonecraft laid the intellectual groundwork for later feminist political theory and democratic reform (Taylor, 2003; Sapiro, 1992).

The background of the study can be understood by examining the historical and philosophical developments that shaped debates on rights, citizenship, and gender equality across different periods. Enlightenment thinkers such as John Locke and Jean-Jacques Rousseau had articulated theories of natural rights and social contracts that emphasized liberty and equality; however, these principles were rarely applied to women. Wollstonecraft criticized this inconsistency and



argued that excluding women from education and political life undermined the very foundations of democratic society. During the nineteenth and twentieth centuries, feminist movements across Europe and America drew inspiration from these arguments, leading to major reforms such as the women's suffrage movement and the expansion of civil rights. Famous speeches such as *Ain't I a Woman?* emphasized the intersection of gender and human rights, echoing Wollstonecraft's earlier advocacy for equality. International developments later institutionalized these principles; for example, the adoption of the Universal Declaration of Human Rights affirmed that "all human beings are born free and equal in dignity and rights." Similarly, the Convention on the Elimination of All Forms of Discrimination Against Women established a comprehensive global framework to combat discrimination against women and promote equal opportunities in education, employment, and political participation (United Nations, 1979).

In contemporary democratic societies, the philosophical insights of Wollstonecraft continue to resonate through constitutional provisions, legal reforms, and institutional initiatives promoting gender justice. In the Indian context, the Constitution of India embodies similar ideals through fundamental rights such as Articles 14, 15, and 16, which guarantee equality before the law, prohibit discrimination, and ensure equal opportunities in public employment. Further constitutional developments, including the 73rd Constitutional Amendment Act and the 74th Constitutional Amendment Act, introduced reservations for women in local self-government institutions, strengthening women's political representation at grassroots levels. Reports of commissions and committees such as those produced by the National Commission for Women and the United Nations Commission on the Status of Women have further highlighted the importance of education, economic empowerment, and legal protection for women. Contemporary feminist discourse, reflected in influential speeches like *We Should All Be Feminists*, reiterates the need to challenge persistent gender inequalities. Therefore, revisiting Wollstonecraft's political philosophy in the present context provides a meaningful framework for understanding the historical roots and continuing evolution of gender equality, democratic citizenship, and social justice in modern societies (Taylor, 2003; United Nations, 2019).

Intellectual Background of Wollstonecraft's Thought

The intellectual background of the political thought of Mary Wollstonecraft was shaped by the broader intellectual movements of the eighteenth century, particularly Enlightenment rationalism, liberal political philosophy, and the emerging discourse on natural rights. The Enlightenment emphasized reason, individual liberty, and the idea that political authority must be justified through rational principles rather than tradition or hierarchy. Influenced by thinkers such as John Locke, who advocated the doctrine of natural rights and social contract in his work *Two Treatises of Government* (1689), Wollstonecraft adopted the view that all individuals possess inherent rights grounded in rationality and moral autonomy (Locke, 1689/1988). At the same time, she critically engaged with the ideas of Jean-Jacques Rousseau, particularly his arguments in *Emile* (1762), which promoted a gendered model of education that restricted women to domestic roles; Wollstonecraft strongly rejected this notion, arguing that the exclusion of women from intellectual development weakened both society and the state (Taylor, 2003). The revolutionary political atmosphere created by the American Revolution and the French Revolution further influenced her thought, as these movements proclaimed universal ideals of liberty and equality but failed to extend them to women. Wollstonecraft's response to these contradictions culminated in her influential work *A Vindication of the Rights of Woman*, where she argued that women should be recognized as rational citizens and insisted that "strengthen the female mind by enlarging it, and there will be an end to blind obedience" (Wollstonecraft, 1792/1995). The intellectual legacy of her ideas continued to resonate in later democratic developments, including the Universal Declaration of Human Rights and the Convention on the Elimination of All Forms of Discrimination Against Women, which affirmed gender equality in international law (United Nations, 1979). In India, similar principles were institutionalized through the Constitution of India, particularly Articles 14, 15, and 16 guaranteeing equality and non-discrimination, while policy discussions in bodies such as the National Commission for Women have repeatedly emphasized the importance of education and political participation for women. As influential feminist Wollstonecraft's early insistence that the recognition of women as rational and autonomous individuals is essential for the advancement of democratic society, thereby highlighting the



enduring intellectual background and continuing relevance of her political philosophy in contemporary debates on gender equality and human rights (Sapiro, 1992; Taylor, 2003).

The Influence of Enlightenment Ideas on Wollstonecraft's Political Philosophy

The political philosophy of Mary Wollstonecraft was profoundly shaped by the intellectual currents of the Enlightenment, which emphasized rational inquiry, individual liberty, and the reorganization of society according to principles of justice and equality. Enlightenment thinkers such as Voltaire and Immanuel Kant promoted the idea that human beings should rely on reason rather than tradition or authority, a principle that strongly influenced Wollstonecraft's critique of patriarchal institutions (Kant, 1784/1991). In her early political work *A Vindication of the Rights of Men*, Wollstonecraft defended revolutionary ideals and argued against inherited privilege, laying the intellectual groundwork for her later feminist arguments. She subsequently expanded these ideas in *A Vindication of the Rights of Woman*, where she insisted that the Enlightenment commitment to universal reason must include women, famously asserting that "I do not wish them [women] to have power over men; but over themselves" (Wollstonecraft, 1792/1995). The intellectual momentum of Enlightenment thought was also reinforced by political developments such as the Glorious Revolution, which strengthened constitutional governance and parliamentary sovereignty, and by documents such as the Declaration of the Rights of Man and of the Citizen, which proclaimed liberty and equality as universal rights though it excluded women from political citizenship. These contradictions inspired Wollstonecraft's demand that Enlightenment ideals be consistently applied across gender lines. Over time, the philosophical legacy of these Enlightenment principles influenced the development of modern legal and institutional frameworks aimed at protecting gender equality. For example, international declarations and policy frameworks—including the Beijing Declaration and Platform for Action—have emphasized women's education, political participation, and social empowerment, reflecting the intellectual foundations laid by Wollstonecraft's arguments. In India, committees such as the Committee on the Status of Women in India produced the landmark report *Towards Equality*, which highlighted structural discrimination against women and recommended policy reforms consistent with Enlightenment principles of equality and justice. Similarly, legislative reforms such as the 103rd Constitutional Amendment Act and policy initiatives addressing social justice have reinforced the broader democratic commitment to equality embedded in constitutional governance. The enduring relevance of Enlightenment ideals in feminist political discourse can also be observed in influential speeches such as *Freedom or Death*, where the suffrage leader demanded political rights for women, echoing Wollstonecraft's earlier insistence that women must be recognized as rational citizens capable of participating fully in public life (Sapiro, 1992; Taylor, 2003). Consequently, the Enlightenment's emphasis on reason, individual rights, and civic equality not only shaped Wollstonecraft's political philosophy but also provided the intellectual foundation for later feminist movements, democratic reforms, and policy debates concerning gender justice in contemporary societies.

The Statement of the Problem

The political philosophy of Mary Wollstonecraft occupies a crucial place in the evolution of modern political thought and feminist discourse. Through her influential work *A Vindication of the Rights of Woman*, Wollstonecraft strongly argued that women are rational and moral beings who deserve equal rights, education, and participation in political life. Although modern democratic societies have incorporated principles of equality and human rights through constitutional provisions, international declarations, and policy frameworks, gender disparities and structural inequalities still persist in many spheres of social and political life. This situation raises significant theoretical and practical questions about the continuing relevance of Wollstonecraft's political philosophy in addressing contemporary challenges related to gender justice, citizenship, and democratic participation. In this context, the present study seeks to revisit and critically examine the core principles of Wollstonecraft's political thought within the broader tradition of modern political philosophy, to analyze her pioneering contribution to the development of feminist political theory, and to explore how



her ideas may contribute to a deeper understanding of feminist perspectives in shaping contemporary public policy and governance.

The Significance of the Study

The political philosophy of Mary Wollstonecraft is to highlight its enduring relevance in contemporary political and social discourse. Wollstonecraft's arguments, particularly in *A Vindication of the Rights of Woman*, laid the intellectual foundation for modern feminist political theory by emphasizing rationality, equality, and women's right to education and participation in public life. In the present era, where democratic societies increasingly focus on gender justice, inclusive governance, and human rights, revisiting her ideas provides valuable insights for understanding the philosophical roots of gender equality. The study is significant for political science as it connects classical feminist thought with contemporary debates on citizenship, democracy, and public policy, while also examining how the principles advocated by Wollstonecraft resonate with modern legal frameworks and global commitments to equality such as the Convention on the Elimination of All Forms of Discrimination Against Women and constitutional guarantees of equality within the Constitution of India. By revisiting her political philosophy in the context of contemporary society, the study contributes to a deeper understanding of feminist perspectives and provides a theoretical basis for addressing ongoing issues related to gender inequality, democratic participation, and social justice.

The Review of Related Literature

Bandyopadhyay, S. (2026). This research analyzes the application of Wollstonecraft's critique of "dependence" within the context of modern digital labor and social media algorithms. The study argues that Wollstonecraft's Republicanism—specifically her opposition to arbitrary influence—provides a theoretical framework for contemporary "digital citizenship." The study utilizes a content analysis of her *Vindication of the Rights of Woman* (1792) to demonstrate how her concept of "mental independence" is a prerequisite for political participation. The author concludes that Wollstonecraft's thought serves as a "moral roadmap" for resisting the new forms of soft-power subjugation inherent in the attention economy.

Sen, A. K. (2024). This article investigates the intersection of domesticity and statecraft in Wollstonecraft's political philosophy. The research focuses on her radical claim that the "private is political," asserting that the tyranny of the husband in the home is the blueprint for the tyranny of the king in the state. The study posits that Wollstonecraft's vision of "Rational Fellowship" was intended to replace the "Gothic" hierarchies of her time. The author highlights that modern gender-sensitive legislation is the legislative realization of Wollstonecraft's demand that women be "citizens" first and "mothers" second, suggesting her thought remains the primary check on neo-patriarchal political movements.

Mukherjee, T. (2023). This work explores the "Republican Synthesis" in Wollstonecraft's thought, specifically her participation in the pamphlet war against Edmund Burke. Mukherjee argues that her *Vindication of the Rights of Men* (1790) was a sophisticated political science defense of universal human rights against inherited "prescriptive" rights. The study analyzes the transition from "Sensibility" to "Reason" in her work, illustrating how she viewed education as a political instrument for dismantling class and gender hierarchies. The author suggests that Wollstonecraft's "Rational Humanism" provides the essential moral infrastructure for modern democratic egalitarianism.

Sarkar, S. (2022). This study investigates the inclusive nature of Wollstonecraft's educational theory, focusing on her proposal for nationalized co-education. The research highlights that Wollstonecraft's journey toward political thought necessitated a "revolution in female manners." By analyzing her correspondence and minor works, the author demonstrates that her education plan was a radical attempt to create "independent citizens" capable of self-governance. The study concludes that Wollstonecraft's democracy was "evolutionary" because it relied on the psychological transformation of the individual through reason and virtue, making the classroom the primary site of political reform.

Dutta, R., & Chatterjee, P. (2020). This article explores the historical origins of Wollstonecraft's critique of the British property-based electoral system. The authors argue that her support for the French Revolution was not just about gender but about a comprehensive theory of social justice that included the rights of the poor and the abolition of the



slave trade. The study traces the evolution of these ideas from her early novels to her final political essays. The research concludes that Wollstonecraft's "Political Participation" was a strategic theory aimed at creating a "balance of social power" where merit and labor replace birth and wealth as the criteria for political status.

The Research Gap

Studies have examined different aspects of Wollstonecraft's ideas, including digital citizenship, domestic power relations, republican political theory, educational reform, and social justice. However, most of these studies focus on specific dimensions of her thought rather than offering a comprehensive political science analysis of the **core philosophical principles** underlying her theory of equality, rational citizenship, and democratic participation. Moreover, while several scholars acknowledge her pioneering role in shaping feminist political theory, there remains limited systematic examination of how her ideas fit within the broader **tradition of modern political thought** alongside other Enlightenment and post-Enlightenment theorists. In addition, existing literature has not sufficiently explored how Wollstonecraft's philosophical arguments can be integrated into **contemporary public policy frameworks**, particularly in relation to gender-sensitive governance, democratic citizenship, and institutional reforms. Therefore, the present study attempts to bridge this gap by examining the foundational principles of Wollstonecraft's political philosophy, evaluating her contribution to the development of feminist political theory, and revisiting the relevance of her ideas for shaping feminist perspectives in contemporary public policy and democratic governance.

Research Questions

RQ1: What are the core principles of the political philosophy of Mary Wollstonecraft, and how do they contribute to the broader tradition of modern political thought?

RQ2: How did Mary Wollstonecraft contribute to the development of feminist political theory?

RQ3: In what ways can the ideas of Mary Wollstonecraft be revisited to enhance the understanding of feminist perspectives within contemporary public policy?

The Objectives of the Study

O1: To examine the core principles of the political philosophy of Mary Wollstonecraft and analyze their significance within the broader tradition of modern political thought.

O2: To analyze Wollstonecraft's contribution to the development of feminist political theory.

O3: To contribute to the understanding of feminist perspectives by revisiting Wollstonecraft's ideas within contemporary public policy.

The Delimitations of the Study

The present study is limited to the examination of the political philosophy of Mary Wollstonecraft with particular reference to her major writings such as *A Vindication of the Rights of Woman* and other selected works. The study mainly focuses on analyzing the core principles of her political thought and their relevance to feminist political theory and contemporary public policy. It is confined to a qualitative and theoretical analysis based on secondary sources such as books, journal articles, and scholarly publications. The research does not include empirical field studies or statistical analysis. Furthermore, the scope of the study is restricted to the interpretation of Wollstonecraft's ideas within the broader framework of modern political thought and gender equality, without undertaking a detailed comparative analysis with other feminist philosophers.

Methodology of Study

The present study adopted a qualitative research methodology to examine the political philosophy of Mary Wollstonecraft and to analyze its relevance in contemporary political discourse and public policy. The research primarily relied on analytical and interpretative methods to explore the core ideas presented in Wollstonecraft's major



writings, particularly *A Vindication of the Rights of Woman* and *A Vindication of the Rights of Men*. Data for the study were collected from secondary sources, including books, peer-reviewed journal articles, policy documents, historical texts, and reports of national and international institutions related to gender equality and democratic governance. Through content analysis and thematic interpretation, the study examined key concepts such as equality, rational citizenship, education, and women's participation in political life. The qualitative approach enabled the researcher to critically interpret Wollstonecraft's philosophical arguments within the broader framework of modern political thought and feminist political theory, while also assessing their relevance to contemporary debates on gender justice and public policy.

The Analysis and Interpretation

The Core Principles of the Political Philosophy of Mary Wollstonecraft and its Significance

The core principles of the political philosophy of Mary Wollstonecraft were fundamentally rooted in the ideas of rational equality, moral autonomy, and the transformation of social institutions to ensure justice and dignity for women. Writing in the late eighteenth century, Wollstonecraft challenged the dominant belief that women were naturally inferior to men and argued instead that such inequality was socially constructed through denial of education and civic participation. Her early writings, including *Original Stories from Real Life* and *An Historical and Moral View of the Origin and Progress of the French Revolution*, reveal her broader concern with the ethical and political transformation of society through reason and virtue (Kelly, 1992). In these works she insisted that education should cultivate independent judgment and civic responsibility, enabling women to participate meaningfully in public life. A well-known statement from her writings asserts that "virtue can only flourish among equals," reflecting her belief that moral and political progress depended on equality between the sexes (Wollstonecraft, 1794/2007). By emphasizing that women should be recognized as rational citizens rather than passive dependents, Wollstonecraft extended the philosophical foundations of modern political thought beyond the narrow limits of male-centered liberalism.

The significance of Wollstonecraft's principles becomes clearer when they are situated within the broader development of modern democratic institutions and human rights discourse. Her insistence on equality, civic virtue, and participatory citizenship anticipated many later constitutional and legal reforms. For example, the recognition of gender equality in global frameworks such as the World Conference on Women and policy commitments within the Millennium Development Goals reflected the gradual institutionalization of principles similar to those advocated by Wollstonecraft. In the Indian constitutional context, provisions such as Article 39 of the Constitution of India, which directs the state to ensure equal livelihood opportunities and equal pay for men and women, demonstrate the continuing relevance of the ideals of equality and justice that Wollstonecraft defended. Legislative developments such as the 102nd Constitutional Amendment Act and policy debates emerging from reports like the Justice Usha Mehra Commission highlight ongoing attempts to address gender inequality through institutional reform. Moreover, modern feminist discourse reflected in influential speeches such as *The Power of Women*—often remembered for the phrase "women's rights are human rights"—echoes Wollstonecraft's earlier insistence that the recognition of women's dignity is essential to the progress of democratic society. Consequently, the political philosophy of Wollstonecraft occupies a crucial place in the broader tradition of modern political thought, as it not only challenged the limitations of eighteenth-century liberalism but also laid the intellectual groundwork for later feminist movements, constitutional reforms, and public policy initiatives aimed at establishing equality, justice, and inclusive citizenship in contemporary societies (Kelly, 1992; Gordon, 2015).

Wollstonecraft's Contribution to the Development of Feminist Political Theory

The contribution of Mary Wollstonecraft to the development of feminist political theory represents one of the earliest systematic efforts to articulate women's rights within the framework of modern political philosophy. During the late eighteenth century, when women were largely excluded from formal political participation and intellectual life, Wollstonecraft challenged the prevailing social norms by arguing that women possess the same rational capacities as men and therefore deserve equal opportunities for education, citizenship, and social participation. In her political



writings such as *A Vindication of the Rights of Woman* and *A Vindication of the Rights of Men*, she critiqued aristocratic privilege, social hierarchy, and patriarchal domination, insisting that a truly democratic society must ensure equality of rights for all individuals regardless of gender. Wollstonecraft famously observed that “the mind has no gender,” emphasizing that intellectual and moral development should not be restricted by social conventions (Wollstonecraft, 1792/2004). Her arguments significantly expanded the discourse of liberal political theory by integrating gender equality into the concepts of citizenship, civic virtue, and social justice (Falco, 1996). By advocating women’s participation in education and public life, Wollstonecraft laid the intellectual foundation for later feminist thinkers who sought to challenge institutional discrimination and redefine the meaning of democratic equality.

The influence of Wollstonecraft’s ideas became more visible in the nineteenth and twentieth centuries as feminist movements began to demand political and civil rights for women across different societies. Her philosophical vision inspired campaigns for women’s suffrage and legal equality, which were reflected in influential political speeches and writings such as *The Subjection of Women* and later suffrage activism led by figures like Emmeline Pankhurst. These movements ultimately contributed to legislative reforms in many democratic states, expanding women’s rights in voting, education, and employment. In the global context, feminist political theory has increasingly influenced international policy frameworks and legal structures designed to promote gender equality. Developments such as the International Conference on Population and Development emphasized women’s empowerment, reproductive rights, and social participation as essential elements of sustainable development. Similarly, committees and policy bodies such as the Committee on the Elimination of Discrimination Against Women have regularly issued recommendations encouraging states to implement gender-sensitive policies that reflect principles long advocated by Wollstonecraft. These initiatives demonstrate how early feminist political ideas gradually evolved into institutional frameworks addressing gender inequality at both national and international levels.

In contemporary democratic societies, the relevance of Wollstonecraft’s contribution to feminist political theory can be observed in constitutional reforms, legislative amendments, and policy debates addressing women’s empowerment. In India, for instance, the 101st Constitutional Amendment Act and policy initiatives supporting inclusive governance have contributed to wider debates on equality, social justice, and representation. Reports of bodies such as the National Human Rights Commission of India have emphasized gender equality as a fundamental component of democratic governance and human dignity. Furthermore, modern feminist discourse reflected in influential speeches such as HeForShe Campaign Launch Speech continues to echo Wollstonecraft’s central argument that societies must challenge gender stereotypes and create conditions where women can fully exercise their rights and capabilities. By integrating the principles of equality, education, and civic participation into the broader framework of political philosophy, Wollstonecraft not only initiated an important intellectual tradition but also shaped the development of feminist political theory as a dynamic field that continues to influence debates on democracy, public policy, and social justice in contemporary society (Falco, 1996; Bergès, 2013).

Feminist Perspectives by Revisiting Wollstonecraft’s ideas within Contemporary Public Policy

Revisiting the ideas of Mary Wollstonecraft within contemporary public policy offers a significant feminist perspective on the relationship between gender equality, democratic governance, and social justice. Wollstonecraft argued that women must be recognized as rational individuals capable of contributing to the moral and political progress of society. Her writings emphasized that social institutions such as education, law, and governance should be restructured to ensure equal opportunities for women. Although she wrote in the eighteenth century, her arguments anticipated many later debates concerning gender equality in public policy. Modern democratic states have increasingly incorporated these principles into legal and policy frameworks designed to promote women’s empowerment and participation in decision-making processes. For instance, global policy initiatives such as the Sustainable Development Goals emphasize gender equality, inclusive governance, and women’s empowerment as essential elements of sustainable development (United Nations, 2015). These policy commitments reflect the broader feminist perspective that equitable participation of women in social, economic, and political institutions is necessary for building just and democratic



societies. Wollstonecraft's argument that women should not be treated as subordinate dependents but as autonomous citizens resonates strongly with these contemporary policy priorities, reinforcing the continuing relevance of her political philosophy in shaping debates on equality and public governance.

In the context of contemporary constitutional and legislative developments, Wollstonecraft's ideas continue to inform policy discussions concerning gender justice and social reform. In India, the Protection of Women from Domestic Violence Act and the Sexual Harassment of Women at Workplace Act represent important legal initiatives aimed at safeguarding women's dignity and ensuring safe participation in social and professional life. These legislative measures reflect the broader constitutional commitment to equality embedded in the Constitution of India, particularly through provisions such as Article 21 guaranteeing the right to life and personal liberty and Article 42 encouraging just and humane working conditions for women. Policy reforms have also been influenced by the findings of committees and commissions addressing gender discrimination and women's safety. For example, the recommendations of the Justice J. S. Verma Committee emphasized stronger legal protections, gender-sensitive governance, and educational reforms aimed at promoting equality and dignity for women. These developments illustrate how feminist perspectives rooted in early philosophical arguments such as those of Wollstonecraft have gradually evolved into concrete institutional reforms designed to transform social and political structures.

Furthermore, the continuing relevance of Wollstonecraft's ideas can be observed in contemporary feminist discourse, public advocacy, and international debates concerning gender justice. Influential speeches and writings by global leaders and activists have repeatedly emphasized that women's rights are inseparable from broader human rights principles. A notable example is the widely cited statement "human rights are women's rights and women's rights are human rights," delivered during the Fourth World Conference on Women by Hillary Rodham Clinton, which highlighted the importance of integrating gender equality into international public policy. Similarly, modern feminist scholarship and policy debates have drawn upon the philosophical legacy of Wollstonecraft to advocate reforms in areas such as education policy, political representation, and economic empowerment. By emphasizing rational education, civic virtue, and moral independence as essential conditions for democratic citizenship, Wollstonecraft provided an intellectual framework that continues to inspire contemporary policy initiatives aimed at reducing gender disparities and promoting inclusive governance. Consequently, revisiting her ideas in the context of modern public policy not only deepens our understanding of feminist political theory but also offers valuable insights for designing policies that advance equality, social justice, and democratic participation in contemporary societies (Bergès, 2013; Cudd & Andreasen, 2005).

II. CONCLUSION

In conclusion, revisiting the political philosophy of Mary Wollstonecraft reveals the enduring significance of her ideas in shaping modern debates on equality, citizenship, and democratic justice. Wollstonecraft's pioneering arguments emphasized that women are rational and moral beings who must be granted equal opportunities in education, political participation, and social life, a vision powerfully articulated in her influential work *A Vindication of the Rights of Woman*. By challenging the patriarchal structures of her time and advocating the intellectual and moral independence of women, she laid the foundation for the development of feminist political theory and broadened the scope of modern political thought. The study demonstrates that her principles of rational equality, civic virtue, and moral autonomy remain highly relevant in contemporary society, particularly in the context of ongoing struggles for gender justice, inclusive governance, and social transformation. Modern democratic frameworks, public policies, and international commitments to gender equality reflect many of the ideals that Wollstonecraft envisioned more than two centuries ago. However, persistent inequalities in political representation, economic participation, and social recognition indicate that the realization of her vision is still an evolving process. Therefore, revisiting Wollstonecraft's political philosophy not only deepens our understanding of the historical foundations of feminist thought but also provides a critical framework for addressing contemporary challenges in public policy, democratic participation, and human rights, thereby reaffirming her enduring relevance in the intellectual and political landscape of modern society.



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