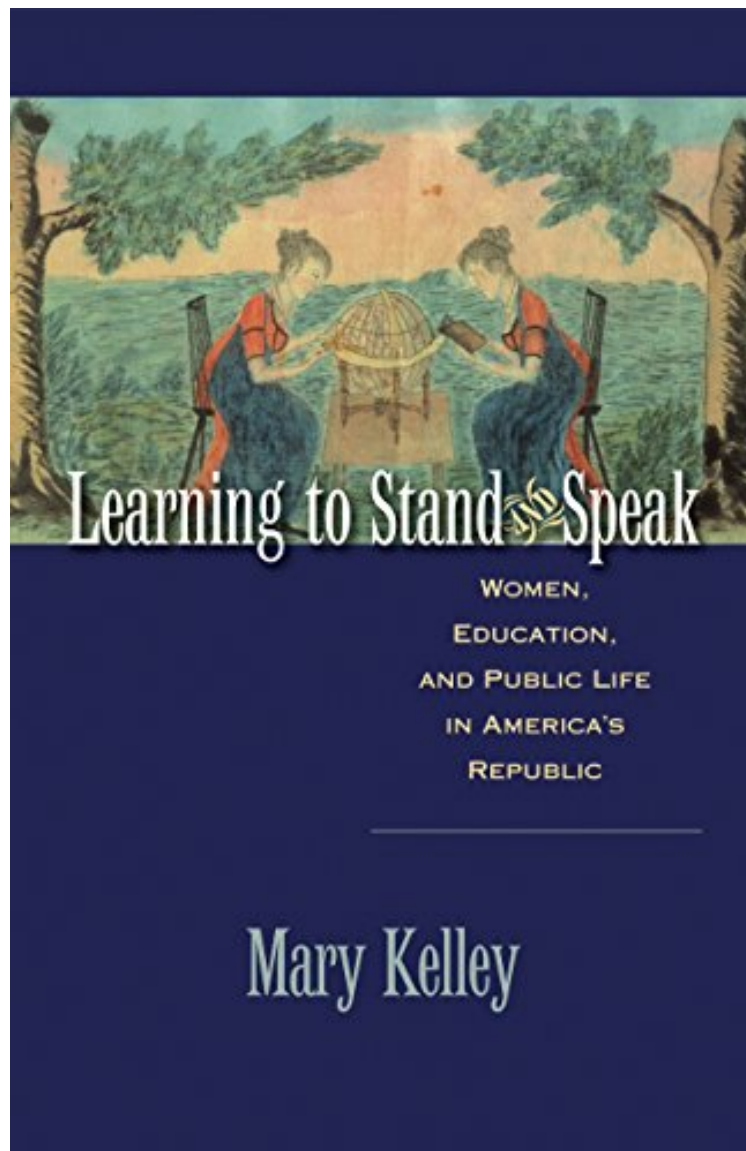


[Free pdf] Learning to Stand and Speak: Women, Education, and Public Life in America's Republic  
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## **Learning to Stand and Speak: Women, Education, and Public Life in America's Republic (Published by the Omohundro Institute of Early American History ... and the University of North Carolina Press)**

*Mary Kelley*

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**Mary Kelley : Learning to Stand and Speak: Women, Education, and Public Life in America's Republic (Published by the Omohundro Institute of Early American History ... and the University of North Carolina Press)** before purchasing it in order to gauge whether or not it would be worth my time, and all praised Learning to Stand and Speak: Women, Education, and Public Life in America's Republic (Published by the Omohundro Institute of Early American History ... and the University of North Carolina Press):

0 of 1 people found the following review helpful. Well written history on a subject popular these daysBy Lynn A. BonfieldI'm a sucker for anything on women's history, but this was outstanding and led me to new sources. I would use it in classroom work.5 of 5 people found the following review helpful. An essential work on 19th century women's educationBy hmf22Learning to Stand and Speak is a sprawling book that addresses formal intellectual life in women's seminaries and literary societies as well as less formal intellectual life in sewing circles, correspondence, and the like. While Revolutionary Era republican motherhood envisioned a purely domestic, if politically significant, role for women, the "gendered republicanism" of the early republic also envisioned a role for women in the public sphere (p. 25). Kelley explicitly links women's intellectual life to voluntary societies and illustrates how reading and discussion circles promoted women's involvement in missionary work and abolition, and vice versa. Graduates of the new women's academies played prominent roles in this "organized benevolence" (p. 29). In another chapter, Kelley delineates how closely women's seminaries in the early republic resembled men's college--in curriculum, reading lists, size, cost, and even faculty. If anything, the women's academies offered more modern, and possibly more substantive, curricula than the men's colleges did. All in all, this is truly essential reading for anyone who is interested in the history of women's education and intellectual life in the nineteenth-century United States.

Education was decisive in recasting women's subjectivity and the lived reality of their collective experience in post-Revolutionary and antebellum America. Asking how and why women shaped their lives anew through education, Mary Kelley measures the significant transformation in individual and social identities fostered by female academies and seminaries. Constituted in a curriculum that matched the course of study at male colleges, women's liberal learning, Kelley argues, played a key role in one of the most profound changes in gender relations in the nation's history: the movement of women into public life. By the 1850s, the large majority of women deeply engaged in public life as educators, writers, editors, and reformers had been schooled at female academies and seminaries. Although most women did not enter these professions, many participated in networks of readers, literary societies, or voluntary associations that became the basis for benevolent societies, reform movements, and activism in the antebellum period. Kelley's analysis demonstrates that female academies and seminaries taught women crucial writing, oration, and reasoning skills that prepared them to claim the rights and obligations of citizenship.