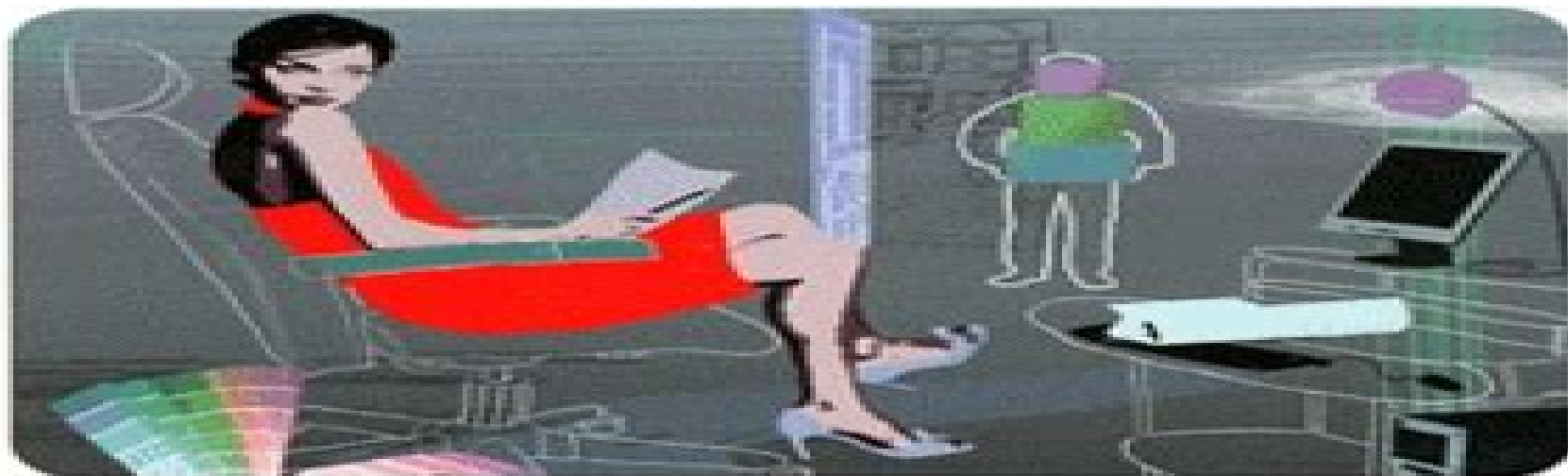




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*Être femme et journaliste* Florence Le Cam, Lise Ménalque, Manon Libert, 2022-02-03 En Belgique francophone les femmes ne repr sentent qu un tiers des journalistes titulaires de la carte de presse Comment expliquer que la f minisation de la profession de journaliste soit si lente dans nos r dactions alors que les femmes sont pourtant majoritaires depuis de nombreuses ann es dans les formations en journalisme ainsi que parmi les jeunes qui commencent le m tier Pourquoi

certaines d'cident elles de le quitter Que signifie tre journaliste femme en Belgique francophone aujourd'hui Ce livre interroge le r le et la place des femmes journalistes au sein des entreprises m diatiques Il se fonde sur le croisement de cinq terrains d'enqu te sociologique diff rents qui ont permis d'interroger des femmes et des hommes journalistes d'anciennes journalistes et les directions de m dias g n ralistes Il explore les enjeux et les obstacles rencontr s par les femmes journalistes tout au long de leur carri re conditions d'emploi et de travail difficiles organisation genr e des r dactions avec des assignations certaines rubriques ou des freins dans l'acc s aux postes responsabilit s complexit concilier vies priv e et professionnelle et duret d'un monde journalistique o les faits de violence organisationnelle seraient l'gion Le monde journalistique belge francophone raconte ses difficult s complexes et souvent plus pr gnantes pour les femmes Cet ouvrage esquisse un journalisme qui se vit encore majoritairement au masculin

**PROPOS DES AUTEURES** Florence Le Cam est professeure l'Universit libre de Bruxelles co responsable du Laboratoire des pratiques et identit s journalistiques LaPIJ ULB UMONS et membre des laboratoires ReSIC ULB et Ar nes Universit de Rennes 1 Ses recherches portent sur les identit s journalistiques et leurs confrontations aux enjeux historiques et contemporains Elle est co ditrice de la revue *Sur le journalisme* [www.surlejournalisme.com](http://www.surlejournalisme.com) rev Lise M nalque est doctorante l'Universit libre de Bruxelles et l'Universit Laval Elle est membre du Laboratoire des pratiques et identit s journalistiques LaPIJ ULB du laboratoire ReSIC ULB et de la Structure de recherche interdisciplinaire sur le genre l'galit et la sexualit STRIGES ULB Ses recherches se focalisent sur les rapports sociaux de genre la sociologie du journalisme et la sociologie des organisations Manon Libert est charg e de cours l'Universit de Mons Co responsable du Laboratoire des pratiques et des identit s journalistiques LaPIJ ULB UMONS elle est membre du Centre de Recherche en Inclusion Sociale CeRIS UMONS et du Centre de recherche en Sciences de l'information et de la communication ReSIC ULB Ses recherches portent sur les identit s professionnelles les conditions de travail et les carri res des journalistes

*Maria ou le malheur d'être femme* Mary Wollstonecraft, 2005

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**Transactions** Charles Edward Shelly, 1892

Position Des Femmes Dans Les Lois Des Nations International Council of Women. Standing Committee on Laws Concerning the Legal Position of Women, 1912

**Catholic Origins of Quebec's Quiet Revolution, 1931-1970** Michael Gauvreau, 2005-11-14 The Catholic Origins of Quebec's Quiet Revolution challenges a version of history central to modern Quebec's understanding of itself that the Quiet Revolution began in the 1960s as a secular vision of state and society which rapidly displaced an obsolete clericalized Catholicism Michael Gauvreau argues that organizations such as Catholic youth movements played a central role in formulating the Catholic ideology underlying the Quiet Revolution and that

ordinary Quebecers experienced the Quiet Revolution primarily through a series of transformations in the expression of their Catholic identity. Providing a new understanding of Catholicism's place in twentieth-century Quebec, Gauvreau reveals that Catholicism was not only increasingly dominated by the priorities of laypeople but was also the central force in Quebec's cultural transformation. He makes it clear that from the 1930s to the 1960s the Church espoused a particularly radical understanding of modernity especially in the areas of youth, gender, identities, marriage, and family. Women's Position in the Laws of the Nations, International Council of Women, 1912. A report representing the combined efforts of women around the world to report on women's legal status in other countries. **The Shoe Workers' Journal**, 1918. *Union Boot and Shoe Worker*, 1908. **The Union Boot and Shoe Worker**, 1918. *La religion par les femmes*, Nancy Auer Falk, Rita M. Gross, 1993. *Genie Civil*, 1890. *Le salaire au travail ménager: Chronique d'une lutte féministe internationale (1972-1977)*, Louise Toupin, 2018-10-24. In this first ever international history of the influential feminist movement *Wages for Housework*, Louise Toupin draws on extensive archival research and interviews with the movement's founders and activists from Italy, England, Germany, Switzerland, the United States, and Canada. Featuring previously unpublished conversations with Silvia Federici and Mariarosa Dalla Costa, the book highlights the power and originality of the movement, detailing its theoretical and organizational innovations around the unrecognized labour performed by women. Challenging both classic Marxist theory and the mainstream women's movement, *Wages for Housework* organized in the 1970s around the idea that domestic or reproductive labour is as crucial for the survival of the capitalist system as more typically male productive labour. Its activists demanded the wage as a way of ensuring that housework's value be recognized, an idea still hotly debated today. *Wages for Housework* is a major contribution to the history of feminist and anti-capitalist movements and a provocative intervention into contemporary conversations about the changing nature of work and the gendered labour market. Être sans être, Paradis Roumal, 2024-03-08. Je croyais que j'tais promise un avenir brillant. Je croyais que mon toile brillerait si fort que son clat blouirait le monde. Ma mère me disait quand j'tais petite: Tu es une personne exceptionnelle. Je vois en toi un avenir radieux, meilleur. Tu bouleverseras ta génération. Je l'ai cru, mais je réalise aujourd'hui qu'elle n'avait rien vu en moi, mais comme toute mère normale, elle souhaitait que je sois quelqu'un d'exceptionnel. Elle a nourri un tel espoir en moi, je m'en veux de l'avoir. Je crois que cela m'a mis la pression de bien faire, et j'ai tout donné. Être sans être est une saga captivante qui dévoile les nuances de la réalité derrière l'eldorado. **Revue du travail**, 1928. **Le Jacquard**, 1889.

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