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SIMONE DE BEAUVOIR

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European Literature Winner

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University of Paris Alumni, Women

Paris

Simone De Beauvoir



WORLD HERITAGE ENCYCLOPEDIA™ EDITION

Although he would later order it held as long as possible, in the spring of 1941 Winston Churchill assumed the prospects of successfully defending Hong Kong against a Japanese attack with the words "not the slightest chance."

Not the slightest chance begins with a short history of Hong Kong in the hundred years prior to this event and with an exploration of the issues leading to the inevitable war with Japan. Barham explains that the strategic goals of the Japanese from the time of the century control of gaining imperial power over much of Asia, and to do so they had to exert control over the sea lanes from 1840 to 1941. The Japanese conducted near simultaneous attacks on "the English American naval base" at Pearl Harbor, Manila, Singapore, Wake and Hong Kong. Barham correctly points out that no increased number of British military personnel in Hong Kong would have deterred the Japanese from achieving their strategic goal in the area. Hong Kong Island is a key feature, not essential to the Japanese strategy, and strengthening the garrison would only have forced the Japanese to divert resources to capture it. The author then looks closely at the work preceding the battle, and the defenses measures that were in place from the outset. The main portion of the book focuses on the campaign's 18 days from the loss of the New Territories on the mainland 19 December, the siege of the Island of Hong Kong 19 December, the invasion of the Island 18 December, the landing of the Wang Hai Chung Gap 19 December, pushing the line west 19-20 December and surrendering 25-26 December. Each day within these dates is broken down into an hour-by-hour summary of the attack, defenses, military movements, and internal and external communications. All from the 14,000+ members' points of view. Each daily accounting ends with the ever-recurring Ratio of Honor that includes information on the cause of death, affliction and burial place for members of the British, Indian and Canadian regiments, the Hong Kong Volunteers, the Hong Kong Police and other civilians.

The book (originally) examines the last week of December 1941. Finally, Barham includes several analytical appendices that take a closer look at, among other things, the additional casualties and marine service victims and the overall losses of the British military, the civilian population, the hospitals and the islands.

Also of great help to those doing research on this topic is a very thorough annotated bibliography that lists available films, archival documents, secondary sources and related fiction. Although the book is a meticulous in relating the details of the battle, the amount of detail makes it a bit too easy for the reader to get bogged down at the micro level and forget the bigger picture.

This is especially true in the period after the Japanese invade the Island and the situation becomes more and more chaotic. While this level of detail is not otherwise available either in biographies or in general histories of the war, some effort to incorporate a more broadly focused main battle narrative would have been useful.

The book itself is descriptive, with very little analysis. The book tends to be difficult to read in many places because of typographical and punctuation errors, a style of notation that incorporates both numbers and parentheses, references, the fact that the greatest text is used throughout, and that Barham has an awkward manner of inserting lengthy quotes. In addition, while the book is obviously written from the perspective of the Island's defenders and makes no pretense about doing more than that, Barham's information about Japanese tactics and battle style would have gone some distance toward explaining their feasibility and why the Island fell by being dug with fully ten percent of the defending forces being killed in action.

Not after year, already increases. We glide from one year to another historically, and take up on the New Year's Day the same route we dropped when the signal came that the working hours of the old year were ended. One seems very much like the other, and yet, as we look back, we find that each year has, in some extent, a character and a work of its own. Changes come unobtrusively, proportions vary each phase in new complexity and new in almost imperceptible, while the whole work goes on.

A few years ago it was the large number of our common school teachers and from the North to the just opened business fields there since the year of 1877 when the States opened schools for the poor children. But could not furnish schoolmasters to be back them. The facilities for higher education, and especially for training for the military, were in fact very poor. There is no purpose of the article which those who work through us are willing to have straight. Among the Indians, what is the we have done we must continue to do, and some Providence as plain as that which goes to our hands shall be long on hand the day. We cannot withdraw our help from the churches on the Pacific Coast, in their endeavor to lead the Christian through the knowledge of the English language to the God of the English speaking people. We cannot close the National School, for the intelligent Christian teacher to get the greatest result from our people we cannot deny the instruction in the word of God and in the truths of religion which they all as all these which are distinctly departments of Christian effort, must be kept up, and especially the work among the negro youth of the great South, where we should be glad to make the great and characteristic work of the new year. It is the Southern Church work. We have now more students in our three theological schools than we have churches in the entire South. Of course, this does not show the opportunity of these young men.

THE JUBILEE SINGERS AT THE IMPERIAL COURT OF GERMANY
The Jubilee Singers have recently gone to Germany to continue the work they have for the last six years been so successfully doing in the United States, Great Britain and Ireland, in the interests of the education of their race at Fisk University, Nashville, Tenn.

Within a few days of their arrival in Berlin, they had the honor of appearing before the Imperial family of Germany under circumstances of peculiar interest. They were invited by their Imperial Highnesses, the Crown Prince and Crown Princess, to sing some of their slave songs at the New Palace, Potsdam, on Sunday afternoon, Nov. 4, and on presenting themselves at the appointed hour were found to find that they had in the presence of His Imperial Majesty, the Emperor of Germany, as well as in the presence of the Crown Prince and Princess, with their children gathered around them.

From three generations, seated together in the same circle, hearing by the side of the Emperor and Empress, they sang the songs of the days of their bondage.

And never did their strange, touching songs produce a deeper impression, or call forth warmer expressions of sympathy, love, and interest in the work they are laboring to do for their race in America and in Africa. His Majesty the Emperor, made many inquiries of the President of the University regarding the Singers, and their personal history, and the work they had accomplished while the Crown Prince and the Crown Princess conversed freely with the Singers, making inquiries, and expressing great delight in the singing.

It was especially gratifying to learn from the Crown Princess that four years ago, when the Jubilee Singers had the honor of singing before Her Royal Majesty, the Queen of England, she had received a long remembrance of the Singers and their mission. "There was a time, shortly following the war, when the African Methodist Association was assembled in work by the special efforts of the African-Methodist women. There has been something four done in the way of immediately urgent but far-reaching reforms, by the Christian women of all denominations, either before or since. Every one rejoices in the high regard in which the women's boards, creating and fostering as they do a mighty interest in behalf of their benighted sisters in heathen lands, and we will not believe the Christian women in our American churches incapable of again inaugurating some similar work, equally worthy of them, toward reaching the more probably urgent moral necessities of their early darkened and degraded sisters nearer home."

Not after year, already increases. We glide from one year to another historically, and take up on the New Year's Day the same route we dropped when the signal came that the working hours of the old year were ended. One seems very much like the other, and yet, as we look back, we find that each year has, in some extent, a character and a work of its own. Changes come unobtrusively, proportions vary each phase in new complexity and new in almost imperceptible, while the whole work goes on.

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SIMONE DE BEAUVOIR

Simone de Beauvoir



Born	9 January 1908 Paris, France
Died	14 April 1986 (aged 78) Paris, France
Era	20th-Century Philosophy
Region	Western Philosophy
School	Existentialism French Feminism Western Marxism
Main interests	Political philosophy Feminism Ethics
Notable ideas	Existential phenomenology "Ethics of ambiguity" Feminist ethics Existential feminism

Influences

Bergson |

Descartes |

Wollstonecraft |

Simone Lucie Ernestine Marie Bertrand de Beauvoir, commonly known as **Simone de Beauvoir** (French: ; 9 January 1908 – 14 April 1986), was a French writer, intellectual, existentialist philosopher, political activist, feminist and social theorist. Though she did not consider herself a philosopher, she had significant influence on both feminist existentialism and feminist theory.^[1] De Beauvoir wrote novels, essays, biographies, autobiography and monographs on philosophy, politics and social issues. She is known for her 1949 treatise *The Second Sex*, a detailed analysis of women's oppression and a foundational tract of contemporary feminism; her novels, including *She Came to Stay* and *The Mandarins*; and her lifelong relationship with Jean-Paul Sartre.

EARLY YEARS

Simone de Beauvoir was born in Paris on 9 January 1908. Her parents were Georges Bertrand de Beauvoir, a legal secretary who once aspired to be an actor,^[2] and Françoise Beauvoir (née Brasseur), a wealthy banker's daughter and devout Catholic. Simone's sister, Hélène, was born two years later. The

Kant |
Hegel |
Husserl |
Kierkegaard |
Heidegger |
Marx |
Nietzsche |
Sartre |
Sade

Influenced

Butler |
Camus |
Sartre |
Paglia |
Friedan |
Hoagland |
Rich |
Greer |
Kim

family struggled to maintain their bourgeois status after losing much of their fortune shortly after World War I, and Françoise insisted that the two daughters be sent to a prestigious convent school. De Beauvoir herself was deeply religious as a child, at one point intending to become a nun. She experienced a crisis of faith at age 14, after which she remained an atheist for the rest of her life.^[3]

De Beauvoir was intellectually precocious, fueled by her father's encouragement; he reportedly would boast, "Simone thinks like a man." In her straitened circumstances, de Beauvoir could not like other middle-class girls of her age, her father was at risk. De Beauvoir took this opportunity to work while also taking steps to earn a living for herself.

After passing her baccalaureate exams in mathematics and philosophy in 1925, she studied mathematics and literature/languages at the Institut Sainte-Marie. She then studied philosophy and wrote a thesis on Leibniz for Léon Brunschvicg. De Beauvoir was only the ninth woman to be admitted to Sorbonne at the time, due to the fact that French women had only recently been granted access to higher education.^[5]

She first worked with Maurice Merleau-Ponty and Claude Lévi-Strauss, when all three were teaching requirements at the same secondary school. Although not officially enrolled at the École Normale Supérieure in preparation for the *agrégation* in philosophy, a highly competitive examination which serves as a national ranking of students. It was while studying for the *agrégation* that she met *Normale* students Jean-Paul Sartre, Paul Nizan, and René Maheu (who gave her the nickname "the beaver").^[2] The jury for the *agrégation* narrowly awarded Sartre first place instead of second and, at age 21, was the youngest person ever to pass the exam.^[6]

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Writing of her youth in *Memoirs of a Dutiful Daughter* she said: "...my father's individualism was in complete contrast to the rigidly moral conventionalism of my mother's teaching. The fact that my father's liberalism, which made my life a kind of endless disputation, is the main reason why I became an intellectual is not true."^[7]

MIDDLE YEARS

During October 1929, Jean-Paul Sartre and Simone de Beauvoir became a couple. In 1930, after being disowned by her father, Sartre asked her to marry him.^[8] One day while they were sitting on a bench in the Bois de Boulogne, Sartre said, "Let's sign a two-year lease."^[9] Near the end of her life, de Beauvoir said, "My father's liberalism, which made my life a kind of endless disputation, is the main reason why I became an intellectual."^[10] So they entered a lifelong relationship.^[10] De Beauvoir chose never to marry Sartre, and they lived in a shared household with Sartre.^[11] She never had children.^[11] This gave her time to earn an income, to join political causes, to travel, to write, to teach and to have lovers (both male and female, and many of them shared).^[12]

Sartre and de Beauvoir always read each other's work. Debates raged on about the merits of each other in their existentialist works, such as Sartre's *Being and Nothingness* and de Beauvoir's *The Ethics of Ambiguity*. However, recent studies of de Beauvoir's work focus on influences other than Sartre.

De Beauvoir was known to have a number of female lovers. The nature of some of these relationships, which she began while working as a professor, later led to a biographical controversy. In 1934, Bianca Lamblin (originally Bianca Bienenfeld), in her book, *Mémoires d'une jeune fille de province*, stated that she had been exploited by her teacher de Beauvoir, who was in her thirties. In 1935, de Beauvoir was suspended from her teaching job, due to an accusation that she had seduced a young lycée pupil Nathalie Sorokine.^[18] Sorokine's parents laid formal charges against de Beauvoir, and as a result she had her licence to teach in France permanently revoked.^[19] She had a pattern, which they called the "trio," in which de Beauvoir would seduce her student, then she would seduce Sartre. Both he and she later regretted what they viewed as their responsibility for the seduction of at least one of these girls.^[20]

SHE CAME TO STAY

De Beauvoir published her first novel *She Came to Stay* in 1943.^[21] It is a fictionalised account of her sexual relationship with Olga Kosakiewicz and Wanda Kosakiewicz. Olga was one of her students at a secondary school where de Beauvoir taught during the early '30s. She grew fond of Olga but she denied him, so he began a relationship with her sister Wanda, instead of de Beauvoir supporting Wanda. He also supported Olga for years, until she met and married Jean-Paul Sartre, de Beauvoir's lover.

In the novel, set just before the outbreak of the Second World War, de Beauvoir centres on the complex relationships of Olga and Wanda. The fictionalised versions of Beauvoir and Sartre are

with the young woman. The novel also delves into de Beauvoir and Sartre's complex relationship, which was deeply affected by the *ménage à trois*.

De Beauvoir's metaphysical novel *She Came to Stay* was followed by many others, including *The Mandelbrot Set*, which explores the nature of individual responsibility, telling a love story between two young women, one of whom is participating in the Resistance in World War II.^[22]

EXISTENTIALIST ETHICS

In 1944 de Beauvoir wrote her first philosophical essay, *Pyrrhus et Cinéas*, a discussion of the nature of freedom, which continued her exploration of existentialism through her second essay, *The Ethics of Ambiguity*, her most accessible entry into French existentialism. Its simplicity keeps it understandable, despite its complex character of Sartre's *Being and Nothingness*. In the essay, de Beauvoir clears up some of the more complex ideas Sartre included, which have found their way into major existentialist works such as *Being and Nothingness*. De Beauvoir confronts the existentialist dilemma of absolute freedom vs. the constraints of the world.

LES TEMPS MODERNES

At the end of World War II, de Beauvoir and Sartre edited *Les Temps Modernes*, a political and cultural journal, along with Maurice Merleau-Ponty and others. De Beauvoir used *Les Temps Modernes* to explore her ideas on a small scale before fashioning essays and books. De Beauvoir's death.

SEXUALITY, EXISTENTIALIST FEMINISM AND *THE SECOND SEX*

The Second Sex, published in French, sets out a feminist existentialism which prescribes a path to freedom. As an existentialist, de Beauvoir believed that *existence precedes essence*; hence one is not born with a fixed nature. Her analysis focuses on the Hegelian concept of the Other. It is the (social) construction of the quintessential Other that de Beauvoir identifies as fundamental to women's oppression. The "other" indicates the wholly other. De Beauvoir asserted that women are as capable as men and can choose to elevate themselves, moving beyond the 'immanence' to which they were confined to reaching 'transcendence', a position in which one takes responsibility for oneself and chooses one's freedom.

The chapters of *Le deuxième sexe* (translated as *The Second Sex*) were originally published in 1949. The second volume came a few months after the first in France.^[24] It was very well received in France. *The Second Sex*, due to the quick translation by Howard Parshley, as prompted by Blaise Pascal, was published by Alfred A. Knopf. Because Parshley had only a basic familiarity with the French language and a limited understanding of philosophy (he was a professor of biology at Smith College), much of the text was mistranslated or inappropriately cut, distorting her intended message.^[25] For years

introduction of a more accurate retranslation of de Beauvoir's work, declining all previous translations by other English-speaking existentialist scholars.^[25] Only in 2009 was there a second translation, to mark the 50th anniversary of the book's original publication. Constance Borde and Sheila Malovany-Chevallier produced the first translation, reinstating a third of the original work.^[26]

De Beauvoir anticipated the sexually charged feminism of Erica Jong and Germaine Greer.

In the chapter "Woman: Myth and Reality" of *The Second Sex*, de Beauvoir argued that women are "Other" in society by application of a false aura of "mystery" around them. She argued that men have the excuse not to understand women or their problems and not to help them, and that men have done in societies by the group higher in the hierarchy to the group lower in the hierarchy. This kind of oppression by hierarchy also happened in other categories of identity, such as race. However, she claimed that it was nowhere more true than with gender in which men stereotypically have the excuse to organize society into a patriarchy.

Women who do not follow the domestic norm are looked down upon in society. Simone de Beauvoir wrote in *The Second Sex*: "The fact that I am a woman is in itself significant. A man would never get the notion of writing about his situation of the human male. But if I wish to define myself, I must first of all say: 'I am a woman.' This is based on all further discussion. A man never begins by presenting himself as an individual without saying that he is a man. [...] It would be out of the question to reply: 'And you are a man,' for it is understood that the fact of being a man is no peculiarity." (1949) and women are considered a recessive gender.^[27]

De Beauvoir argued that women have historically been considered deviant, abnormal, and inferior. Wollstonecraft considered men to be the ideal toward which women should aspire. Her attitude limited women's success by maintaining the perception that they were always outsiders attempting to emulate "normality". She believed that for feminism to be successful, this assumption must be set aside.

Key concepts of the 1970s feminist movement related directly to the ideas concerning the self and the other construct presented in de Beauvoir's *The Second Sex*. Despite her contributions to the French Women's Liberation Movement, and her beliefs in women's economic independence and higher education, de Beauvoir was reluctant to call herself a feminist.^[5] However, after the rise of the feminist movement in the late 1960s and early 1970s, de Beauvoir stated she no longer believed that the French Revolution was sufficient enough to bring about women's liberation. She publicly stated in 1972, in an interview with *Le Nouvel Observateur*.^[28]

THE MANDARINS

Published in 1954, *The Mandarins* is set just after the end of World War II and won her France's highest literary honor. The book follows the personal lives of philosophers and friends among Sartre's and de Beauvoir's intimate circle. It was dedicated to the American writer Nelson Algren, to whom the book was dedicated. Algren was outraged by the French

experiences in both *The Mandarins* and her autobiographies. He vented his outrage when reviewing material bearing on this episode in de Beauvoir's life, including her love letters to Algren, entered th

LATER YEARS

De Beauvoir wrote popular travel diaries about time spent in the United States and fiction rigorously, especially throughout the 1950s and 1960s. She published several, including *The Woman Destroyed*, which, like some of her other later work, deals with a

1980 saw the publication of *When Things of the Spirit Come First*, a set of short stories c women important to her earlier years.^[22] Though written long before the novel *Sh* at the time consider the stories worth publishing, allowing some forty years to pas

Sartre and Merleau-Ponty had a longstanding feud, which led Merleau-Ponty to le Beauvoir sided with Sartre and ceased to associate with Merleau-Ponty. In de Bea the journal's editorial meetings in her flat and contributed more than Sartre, whom his opinions.

De Beauvoir also notably wrote a four-volume autobiography, consisting of: *Memo Life; Force of Circumstance* (sometimes published in two volumes in English translation *All Said and Done*.^[22]

In the 1970s de Beauvoir became active in France's women's liberation movement 343 in 1971, a list of famous women who claimed to have had an abortion, then illeg the women had not had abortions, including Beauvoir, but given the secrecy surro known. Signatories were diverse as Catherine Deneuve, Delphine Seyrig and de B abortion was legalised in France.

Her 1970 long essay *La Vieillesse (The Coming of Age)* is a rare instance of an intellectual solitude all humans experience if they do not die before about the age of 60.

In an interview with Betty Friedan, de Beauvoir said: No, we don't believe that any No woman should be authorised to stay at home to bring up her children. Society Women should not have that choice, precisely because if there is such a choice, t one. It is a way of forcing women in a certain direction.^[29]

In about 1976 de Beauvoir and Sylvie Le Bon made a trip to New York City in the US farm.^[30]

In 1981 she wrote *La Cérémonie Des Adieux (A Farewell to Sartre)*, a painful account of Sart *Adieux*, de Beauvoir notes that it is the only major published work of hers which Sar publication.

After Sartre died, de Beauvoir published his letters to her with edits to spare the f who were still living. After de Beauvoir's death, Sartre's adopted daughter and lite

let many of Sartre's letters be published in unedited form. Most of Sartre's letters Beauvoir's edits, which include a few omissions but mostly the use of pseudonyms: daughter and literary heir Sylvie Le Bon, unlike Elkaïm, published de Beauvoir's une Algren.

De Beauvoir died of pneumonia in Paris, aged 78.^[31] She is buried next to Sartre at in Paris.

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Martha Nussbaum |

Avital Ronell |

Diana E. H. Russell |

Marilyn Waring

Recipients of the Austrian State Prize for Eu

Zbigniew Herbert (1965) |

W. H. Auden (1966) |

Vasko Popa (1967) |

Václav Havel (1968) |

nobody (1969) |

Eugène Ionesco (1970) |

Sławomir Mroček (1971) |

Peter Huchel (1972) |

Harold Pinter (1973) |

Sándor Weöres (1974) |

Pavel Kohout (1975) |

Italo Calvino (1976) |

Fulvio Tomizza (1977) |

Simone de Beauvoir (1978) |

nobody (1979) |

Sarah Kirsch (1980) |

Doris Lessing (1981) |

Tadeusz Rózewicz (1982) |

Friedrich Dürrenmatt (1983) |

Christa Wolf (1984) |

nobody (1985) |

Stanisław Lem (1986) |

Milan Kundera (1987) |

Andrzej Szczypiorski (1988) |

Marguerite Duras (1989) |

Helmut Heißenbüttel (1990) |

Péter Nádas (1991) |

Salman Rushdie (1992) |

Chinghiz Aitmatov (1993) |

Inger Christensen (1994) |

Ilse Aichinger (1995) |

Aleksandar Tišma (1996) |

Jürg Laederach (1997) |

Antonio Tabucchi (1998) |

Dubravka Ugrešić (1999) |

António Lobo Antunes (2000) |

Umberto Eco (2001) |

Christoph Hein (2002) |

Cees Nooteboom (2003) |

Julian Barnes (2004) |

Claudio Magris (2005) |

Jorge Semprún (2006) |

A. L. Kennedy (2007) |

Agota Kristof (2008) |

Per Olov Enquist (2009) |

Paul Nizon (2010) |

Javier Marías (2011) |

Patrick Modiano (2012) |

John Banville (2013) |

Lyudmila Ulitskaya (2014)

Recipients of the Sonning Pr

Sir Winston Churchill (1950) |

Albert Schweitzer (1959) |

Bertrand Russell (1960) |

Niels Bohr (1961) |

Alvar Aalto (1962) |

Karl Barth (1963) |

Dominique Pire (1964) |

Richard Nikolaus Graf Coudenhove-Kalergi (1965) |

Laurence Olivier (1966) |

Willem A. Visser't Hooft (1967) |

Arthur Koestler (1968) |

Halldór Laxness (1969) |

Max Tau (1970) |

Danilo Dolci (1971) |

Karl Popper (1973) |

Hannah Arendt (1975) |

Arne Næss (1977) |

Hermann Gmeiner (1979) |

Dario Fo (1981) |

Simone de Beauvoir (1983) |

William Heinesen (1985) |

Jürgen Habermas (1987) |

Ingmar Bergman (1989) |

Václav Havel (1991) |

Krzysztof Kieślowski (1994) |

Günter Grass (1996) |

Jørn Utzon (1998) |

Eugenio Barba (2000) |

Mary Robinson (2002) |

Mona Hatoum (2004) |

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Hans Magnus Enzensberger (2010) |

Orhan Pamuk (2012) |

Michael Haneke (2014)

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