

# Sex and philosophy - rethinking de Beauvoir and Sartre

**Continuum - Sex and Philosophy : Rethinking de Beauvoir and Sartre by Kate Fullbrook and Edward Fullbrook (2008, Hardcover) for sale online**

Description: -

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Beauvoir, Simone de, -- 1908-1986 -- Sexual behavior

Sartre, Jean-Paul, -- 1905-1980 -- Sexual behavior

Beauvoir, Simone de, -- 1908-1986

Sartre, Jean-Paul, -- 1905-1980Sex and philosophy - rethinking de Beauvoir and Sartre

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Notes: Includes bibliographical references (p. 231-264) and index.

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#and #Jean

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**The best philosophy? Have lots of sex! Simone de Beauvoir and Jean**

Hegel emphasizes the point by staging the fable in a world of only two self-conscious existents, itself a less complex world than that of species life, of parents and children, with which his analysis was initially concerned.

**Sex and Philosophy: Rethinking de Beauvoir and Sartre by Edward Fullbrook**

The position of the lord is untenable because in refusing to recognize his dependence on either life or the serf he is incapable of learning: his position is eternally infantilized. Christine Battersby, *The Phenomenal Woman: Feminist Metaphysics and the Patterns of Identity*, Polity Press, Cambridge, 1998, pp.

**Kimberly Hutchings: De Beauvoir's Hegelianism / Radical Philosophy**

It is premised on the idea that there is a development from simplicity to complexity in human society and owes a great deal to Marxist arguments as to the material driving forces of historical change. The growing consciousness of women showed that women could be co-creators with men rather than submissive objectified subject-objects completely understood in relational negativity to man. The account begins not with self-consciousness but with life, the organic ongoing reproduction of the human genus — a story of the life cycle of sex, birth, sustenance and death.

**Simone de Beauvoir: The Second Sex**

In other words, it has to learn. The question of the authentic woman is generally a dead-end and one that embraces the reduction of woman to bare facticity and is, as a result, an absolute evil since this allows women to be defined by the Other as the Other e. It is now clear, as this book explains, that it was Beauvoir's demand for sexual freedom that dictated the open terms of their relationship and that it fell to Sartre at least as often as to Beauvoir to perform the role of midwife for the other's philosophy.

## **Sex and Philosophy: Rethinking de Beauvoir and Sartre: Edward Fullbrook: Continuum**

The distinctions and relations between existence and being whether in the sense of life or material objects — ‘Other’ , between different existents, and between individual and collective which de Beauvoir uses to frame her analysis have been central to the feminist reception of her argument in *The Second Sex*.

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The me—others relationship is as indissoluble as the subject—object relationship. She is also, however, the exploiter.

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But it is not at all clear why on Sartrean premisses the latter step, at any rate, should be taken. Clearly, those who had been most touched by whichever book was being read experienced Beauvoir as a familiar; someone to whom they could write as freely as she had written to them.

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