

What influences that
jean-paul sartre and
simone de beauvoir
have had on the
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Perception of French intellectual of Affiliation Perception of French intellectual
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Introduction

A philosophical approach of this paper first defines philosophical work as universal as well as rational exploration of truths and principles of the human existence. Such principles are diverse in nature ranging from the concepts of realities, values, reasoning, language expressions and knowledge associated with factual and informed information. With regard to Simone Beauvoir and Jean Sarte’s philosophical works, a great realism emerged in France and other parts of the world in light of the existentialism and feminism approaches of life.

Essentially, feminism is a subgenre of philosophy that deals with the belief in the socio-economic as well as political equality of all genders (Sartre, 2007).

On the other hand, the philosophy of existentialism with Jean as its proponent is base d on the universal existence and personal decision making of individuals. It is crucial to note that it stresses that people are entirely at liberty and as such, they hold the full responsibility of what they make of

themselves. Thus, the two philosophical propositions endeavor to examine
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the impacts they had in the French intellectual platform as the core mandate of this paper.

Analysis

The French society, both informed and non-informed, was characterized by a sense of subjugation of the female gender which was always referred to as being second to the 'other'. This is exemplified by virtue of the roles played by the two genders and female scholars' perception of the apparently prevalent male chauvinism. With a closer reference to Simone's publication of the *Second Sex*, it is evident that the first the first wave of feminism is characterized by female suffrage and property ownership rights (Sartre, 2015). The feministic approach put forward by Simone influence . the belief of the French intellectuals to belief in the inclusion of sexuality, reproduction rights, work affairs and familial restructuring to be part of the second wave of the feministic agenda. This was mainly aimed at widening the scope of rights that the female gender wanted to enjoy if their struggle for equality would be fruitful thereof.

Additionally, the two philosophical works influenced the determination of the female gender to acquire radical freedom. This kind of radical freedom is further cemented by Jean Jean's assertion of living in 'bad faith'. Bad faith here is an assumption that people allow themselves to be ruled by principles that are imposed on them from the outside world. This formed the foundation of the second wave of feminism in which the French intellectuals of the time, concurs to the perception that the "second sex" should not continually be limited to playing subservient roles within a familial setup and work on specific kinds of jobs (De Beauvoir, 2006). This is considered to imply a complete loss of the sense of freedom and authenticity.

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Moreover, the intellectual elements of the third wave of feminism within the French atmosphere critiques the Simone contribution on her focus on the white middle class women and their alienated rights ' perception. Instead, they argue that her works sidelines the plight of women in the precincts of color, poverty, disability and the plight of their women counterparts in the developing countries (Simone, 2015). Thus, the proposition of the theory of existentialism and feminism differs significantly with the perception of women on their female counterparts and as such provides a suitable platform for them to diversify their way of perceiving one another.

Conclusion

In conclusion, the two philosophical works demonstrate a need by the female gender to struggle and ensure that their role in society is equally recognized as that of their opposites. Additionally the overall influence of the theories is an emancipation of a people to stop referring women as the " second gender", a perception that existed in ancient France.

Annotated Bibliography

" De Beauvoir: feminism and an existential ethics" in Reynolds, Jack.

Understanding Existentialism. Chesham: Acumen Publishing Limited, 2006. 137-145.

This book provides an introduction to existentialism, the philosophical and literary movement that came to prominence in Europe, particularly France, in the mid twentieth century.

" Sartre Jean-Paul ". Encyclopædia Britannica. Encyclopædia Britannica Online.

Encyclopædia Britannica Inc., 2015. Web. 19 Apr. 2015

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This introduced who Jean-Paul Sartre including his early life, writings, Post World War II work, Political activities and last years.

" Simone de Beauvoir." Bio. A&E Television Networks, 2015. Web. 19 Apr. 2015.

It's biography of Simone de Beauvoir. She was an Academic, Philosopher, Women's Rights Activist, and Journalist. Her biography gives you information on her early life, relationship with Sartre, feminism and philosophy and last years.

Existentialism & the birth of feminism:

Sartre, Jean-Paul. Existentialism is Humanism. Trans. Carol Macomber. New Haven: Yale University Press, 2007.

The volume includes Sartre's 1945 lecture " Existentialism Is Humanism" and his analysis of Camus's The Stranger, along with a discussion of these works by acclaimed Sartre biographer Annie Cohen- Solal. Freed of their cultural and historical baggage, these essays speak powerfully to young Americans of the twenty-first century.