

from Simone de Beauvoir, *The Second Sex*,
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Introduction

I hesitated a long time before writing a book on woman. The subject is irritating, especially for women; and it is not new. Enough ink has flowed over the quarrel about feminism; it is now almost over: let's not talk about it anymore. Yet it is still being talked about. And the volumes of idiocies churned out over this past century do not seem to have clarified the problem. Besides, is there a problem? And what is it? Are there even women? True, the theory of the eternal feminine still has its followers; they whisper, "Even in Russia, *women* are still very much women"; but other well-informed people—and also at times those same ones—lament, "Woman is losing herself, woman is lost." It is hard to know any longer if women still exist, if they will always exist, if there should be women at all, what place they hold in this world, what place they should hold. "Where are the women?" asked a short-lived magazine recently.¹ But first, what is a woman? "*Tota mulier in utero*: she is a womb," some say. Yet speaking of certain women, the experts proclaim, "They are not women," even though they have a uterus like the others. Everyone agrees there are females in the human species; today, as in the past, they make up about half of humanity; and yet we are told that "femininity is in jeopardy"; we are urged, "Be women, stay women, become women." So not every female human being is necessarily a woman; she must take part in this mysterious and endangered reality known as femininity. Is femininity secreted by the ovaries? Is it enshrined in a Platonic heaven? Is a frilly petticoat enough to bring it down to earth? Although some women zealously strive to embody it, the model has never been patented. It is typically described in vague and shimmering terms borrowed from a clairvoyant's vocabulary. In Saint Thomas's time it was an essence defined with as much certainty as the seda-

1. Out of print today, titled *Franchise*.

tive quality of a poppy. But conceptualism has lost ground: biological and social sciences no longer believe there are immutably determined entities that define given characteristics like those of the woman, the Jew, or the black; science considers characteristics as secondary reactions to a *situation*. If there is no such thing today as femininity, it is because there never was. Does the word "woman," then, have no content? It is what advocates of Enlightenment philosophy, rationalism, or nominalism vigorously assert: women are, among human beings, merely those who are arbitrarily designated by the word "woman"; American women in particular are inclined to think that woman as such no longer exists. If some backward individual still takes herself for a woman, her friends advise her to undergo psychoanalysis to get rid of this obsession. Referring to a book—a very irritating one at that—*Modern Woman: The Lost Sex*, Dorothy Parker wrote: "I cannot be fair about books that treat women as women. My idea is that all of us, men as well as women, whoever we are, should be considered as human beings." But nominalism is a doctrine that falls a bit short; and it is easy for antifeminists to show that women *are* not men. Certainly woman like man is a human being; but such an assertion is abstract; the fact is that every concrete human being is always uniquely situated. To reject the notions of the eternal feminine, the black soul, or the Jewish character is not to deny that there are today Jews, blacks, or women: this denial is not a liberation for those concerned but an inauthentic flight. Clearly, no woman can claim without bad faith to be situated beyond her sex. A few years ago, a well-known woman writer refused to have her portrait appear in a series of photographs devoted specifically to women writers. She wanted to be included in the men's category; but to get this privilege, she used her husband's influence. Women who assert they are men still claim masculine consideration and respect. I also remember a young Trotskyite standing on a platform during a stormy meeting, about to come to blows in spite of her obvious fragility. She was denying her feminine frailty; but it was for the love of a militant man she wanted to be equal to. The defiant position that American women occupy proves they are haunted by the feeling of their own femininity. And the truth is that anyone can clearly see that humanity is split into two categories of individuals with manifestly different clothes, faces, bodies, smiles, movements, interests, and occupations; these differences are perhaps superficial; perhaps they are destined to disappear. What is certain is that for the moment they exist in a strikingly obvious way.

If the female function is not enough to define woman, and if we also reject the explanation of the "eternal feminine," but if we accept, even

temporarily, that there are women on the earth, we then have to ask: What is a woman?

Merely stating the problem suggests an immediate answer to me. It is significant that I pose it. It would never occur to a man to write a book on the singular situation of males in humanity.² If I want to define myself, I first have to say, "I am a woman"; all other assertions will arise from this basic truth. A man never begins by positing himself as an individual of a certain sex: that he is a man is obvious. The categories masculine and feminine appear as symmetrical in a formal way on town hall records or identification papers. The relation of the two sexes is not that of two electrical poles: the man represents both the positive and the neuter to such an extent that in French *hommes* designates human beings, the particular meaning of the word *vir* being assimilated into the general meaning of the word "homo." Woman is the negative, to such a point that any determination is imputed to her as a limitation, without reciprocity. I used to get annoyed in abstract discussions to hear men tell me: "You think such and such a thing because you're a woman." But I know my only defense is to answer, "I think it because it is true," thereby eliminating my subjectivity; it was out of the question to answer, "And you think the contrary because you are a man," because it is understood that being a man is not a particularity; a man is in his right by virtue of being man; it is the woman who is in the wrong. In fact, just as for the ancients there was an absolute vertical that defined the oblique, there is an absolute human type that is masculine. Woman has ovaries and a uterus; such are the particular conditions that lock her in her subjectivity; some even say she thinks with her hormones. Man vainly forgets that his anatomy also includes hormones and testicles. He grasps his body as a direct and normal link with the world that he believes he apprehends in all objectivity, whereas he considers woman's body an obstacle, a prison, burdened by everything that particularizes it. "The female is female by virtue of a certain *lack* of qualities," Aristotle said. "We should regard women's nature as suffering from natural defectiveness." And Saint Thomas in his turn decreed that woman was an "incomplete man," an "incidental" being. This is what the Genesis story symbolizes, where Eve appears as if drawn from Adam's "supernumerary" bone, in Bossuet's words. Humanity is male, and man defines woman, not in herself, but in relation to himself; she is not considered an autonomous being. "Woman, the relative being," writes Michelet. Thus Monsieur Benda declares in *Le*

2. The Kinsey Report, for example, confines itself to defining the sexual characteristics of the American man, which is completely different.

rapport d'Uriel (Uriel's Report): "A man's body has meaning by itself, disregarding the body of the woman, whereas the woman's body seems devoid of meaning without reference to the male. Man thinks himself without woman. Woman does not think herself without man." And she is nothing other than what man decides; she is thus called "the sex," meaning that the male sees her essentially as a sexed being; for him she is sex, so she is it in the absolute. She is determined and differentiated in relation to man, while he is not in relation to her; she is the inessential in front of the essential. He is the Subject; he is the Absolute. She is the Other.³

The category of *Other* is as original as consciousness itself. The duality between Self and Other can be found in the most primitive societies, in the most ancient mythologies; this division did not always fall into the category of the division of the sexes, it was not based on any empirical given: this comes out in works like Granet's on Chinese thought, and Dumézil's on India and Rome. In couples such as Varuna-Mitra, Uranus-Zeus, Sun-Moon, Day-Night, no feminine element is involved at the outset; neither in Good-Evil, auspicious and inauspicious, left and right, God and Lucifer; alterity is the fundamental category of human thought. No group ever defines itself as One without immediately setting up the Other opposite itself. It only takes three travelers brought together by chance in the same train compartment for the rest of the travelers to become vaguely hostile "others." Village people view anyone not belonging to the village as suspicious "others." For the native of a country inhabitants of other countries are viewed as "foreigners"; Jews are the "others" for anti-Semites, blacks for racist Americans, indigenous people for colonists, proletarians for the propertied classes. After studying the diverse forms of primitive

3. This idea has been expressed in its most explicit form by E. Levinas in his essay *Le temps et l'autre* (*Time and the Other*). He expresses it like this: "Is there not a situation where alterity would be borne by a being in a positive sense, as essence? What is the alterity that does not purely and simply enter into the opposition of two species of the same genus? I think that the absolutely contrary contrary, whose contrariety is in no way affected by the relationship that can be established between it and its correlative, the contrariety that permits its terms to remain absolutely other, is the feminine. Sex is not some specific difference . . . Neither is the difference between the sexes a contradiction . . . Neither is the difference between the sexes the duality of two complementary terms, for two complementary terms presuppose a preexisting whole . . . [A]lterity is accomplished in the feminine. The term is on the same level as, but in meaning opposed to, consciousness." I suppose Mr. Levinas is not forgetting that woman also is consciousness for herself. But it is striking that he deliberately adopts a man's point of view, disregarding the reciprocity of the subject and the object. When he writes that woman is mystery, he assumes that she is mystery for man. So this apparently objective description is in fact an affirmation of masculine privilege.

society in depth, Lévi-Strauss could conclude: "The passage from the state of Nature to the state of Culture is defined by man's ability to think biological relations as systems of oppositions; duality, alternation, opposition, and symmetry, whether occurring in defined or less clear form, are not so much phenomena to explain as fundamental and immediate givens of social reality."⁴ These phenomena could not be understood if human reality were solely a *Mitsein** based on solidarity and friendship. On the contrary, they become clear if, following Hegel, a fundamental hostility to any other consciousness is found in consciousness itself; the subject posits itself only in opposition; it asserts itself as the essential and sets up the other as inessential, as the object.

But the other consciousness has an opposing reciprocal claim: traveling, a local is shocked to realize that in neighboring countries locals view him as a foreigner; between villages, clans, nations, and classes there are wars, potlatches, agreements, treaties, and struggles that remove the absolute meaning from the idea of the *Other* and bring out its relativity; whether one likes it or not, individuals and groups have no choice but to recognize the reciprocity of their relation. How is it, then, that between the sexes this reciprocity has not been put forward, that one of the terms has been asserted as the only essential one, denying any relativity in regard to its correlative, defining the latter as pure alterity? Why do women not contest male sovereignty? No subject posits itself spontaneously and at once as the inessential from the outset; it is not the Other who, defining itself as Other, defines the One; the Other is posited as Other by the One positing itself as One. But in order for the Other not to turn into the One, the Other has to submit to this foreign point of view. Where does this submission in woman come from?

There are other cases where, for a shorter or longer time, one category has managed to dominate another absolutely. It is often numerical inequality that confers this privilege: the majority imposes its law on or persecutes the minority. But women are not a minority like American blacks, or like Jews: there are as many women as men on the earth. Often, the two opposing groups concerned were once independent of each other; either they were not aware of each other in the past, or they accepted each other's

4. See Claude Lévi-Strauss, *Les structures élémentaires de la parenté* (*The Elementary Structures of Kinship*). I thank Claude Lévi-Strauss for sharing the proofs of his thesis, which I drew on heavily, particularly in the second part, pp. 76-89.

**Mitsein* can be translated as "being with." The French term *réalité humaine* (human reality) has been problematically used to translate Heidegger's *Dasein*.—TRANS.

autonomy; and some historical event subordinated the weaker to the stronger: the Jewish Diaspora, slavery in America, and the colonial conquests are facts with dates. In these cases, for the oppressed there was a *before*: they share a past, a tradition, sometimes a religion, or a culture. In this sense, the parallel Bebel draws between women and the proletariat would be the best founded: proletarians are not a numerical minority either, and yet they have never formed a separate group. However, not *one* event but a whole historical development explains their existence as a class and accounts for the distribution of *these* individuals in this class. There have not always been proletarians: there have always been women; they are women by their physiological structure; as far back as history can be traced, they have always been subordinate to men; their dependence is not the consequence of an event or a becoming, it did not *happen*. Alterity here appears to be an absolute, partly because it falls outside the accidental nature of historical fact. A situation created over time can come undone at another time—blacks in Haiti for one are a good example; on the contrary, a natural condition seems to defy change. In truth, nature is no more an immutable given than is historical reality. If woman discovers herself as the inessential and never turns into the essential, it is because she does not bring about this transformation herself. Proletarians say “we.” So do blacks. Positing themselves as subjects, they thus transform the bourgeois or whites into “others.” Women—except in certain abstract gatherings such as conferences—do not use “we”; men say “women,” and women adopt this word to refer to themselves; but they do not posit themselves authentically as Subjects. The proletarians made the revolution in Russia, the blacks in Haiti, the Indo-Chinese are fighting in Indochina. Women’s actions have never been more than symbolic agitation; they have won only what men have been willing to concede to them; they have taken nothing; they have received.⁵ It is that they lack the concrete means to organize themselves into a unit that could posit itself in opposition. They have no past, no history, no religion of their own; and unlike the proletariat, they have no solidarity of labor or interests; they even lack their own space that makes communities of American blacks, the Jews in ghettos, or the workers in Saint-Denis or Renault factories. They live dispersed among men, tied by homes, work, economic interests, and social conditions to certain men—fathers or husbands—more closely than to other women. As bourgeois women, they are in solidarity with bourgeois men and not with women proletarians; as white women, they are in solidarity with white men and not with black women. The proletariat could plan to massacre the

5. See second part, page 126.

whole ruling class; a fanatic Jew or black could dream of seizing the secret of the atomic bomb and turning all of humanity entirely Jewish or entirely black: but a woman could not even dream of exterminating males. The tie that binds her to her oppressors is unlike any other. The division of the sexes is a biological given, not a moment in human history. Their opposition took shape within an original *Mitsein*, and she has not broken it. The couple is a fundamental unit with the two halves riveted to each other: cleavage of society by sex is not possible. This is the fundamental characteristic of woman: she is the Other at the heart of a whole whose two components are necessary to each other.

One might think that this reciprocity would have facilitated her liberation; when Hercules spins wool at Omphale’s feet, his desire enchains him. Why was Omphale unable to acquire long-lasting power? Medea, in revenge against Jason, kills her children: this brutal legend suggests that the bond attaching the woman to her child could have given her a formidable upper hand. In *Lysistrata*, Aristophanes lightheartedly imagined a group of women who, uniting together for the social good, tried to take advantage of men’s need for them: but it is only a comedy. The legend that claims that the ravished Sabine women resisted their ravishers with obstinate sterility also recounts that by whipping them with leather straps, the men magically won them over into submission. Biological need—sexual desire and desire for posterity—which makes the male dependent on the female, has not liberated women socially. Master and slave are also linked by a reciprocal economic need that does not free the slave. That is, in the master-slave relation, the master does not *posit* the need he has for the other; he holds the power to satisfy this need and does not mediate it; the slave, on the other hand, out of dependence, hope, or fear, internalizes his need for the master; however equally compelling the need may be to them both, it always plays in favor of the oppressor over the oppressed: this explains the slow pace of working-class liberation, for example. Now, woman has always been, if not man’s slave, at least his vassal; the two sexes have never divided the world up equally; and still today, even though her condition is changing, woman is heavily handicapped. In no country is her legal status identical to man’s, and often it puts her at a considerable disadvantage. Even when her rights are recognized abstractly, long-standing habit keeps them from being concretely manifested in customs. Economically, men and women almost form two castes; all things being equal, the former have better jobs, higher wages, and greater chances to succeed than their new female competitors; they occupy many more places in industry, in politics, and so forth, and they hold the most important positions. In addition to their concrete power, they are invested with a prestige whose

tradition is reinforced by the child's whole education: the present incorporates the past, and in the past all history was made by males. At the moment that women are beginning to share in the making of the world, this world still belongs to men: men have no doubt about this, and women barely doubt it. Refusing to be the Other, refusing complicity with man, would mean renouncing all the advantages an alliance with the superior caste confers on them. Lord-man will materially protect liege-woman and will be in charge of justifying her existence: along with the economic risk, she eludes the metaphysical risk of a freedom that must invent its goals without help. Indeed, beside every individual's claim to assert himself as subject—an ethical claim—lies the temptation to flee freedom and to make himself into a thing: it is a pernicious path because the individual, passive, alienated, and lost, is prey to a foreign will, cut off from his transcendence, robbed of all worth. But it is an easy path: the anguish and stress of authentically assumed existence are thus avoided. The man who sets the woman up as an *Other* will thus find in her a deep complicity. Hence woman makes no claim for herself as subject because she lacks the concrete means, because she senses the necessary link connecting her to man without positing its reciprocity, and because she often derives satisfaction from her role as *Other*.

But a question immediately arises: How did this whole story begin? It is understandable that the duality of the sexes, like all duality, be expressed in conflict. It is understandable that if one of the two succeeded in imposing its superiority, it had to establish itself as absolute. It remains to be explained how it was that man won at the outset. It seems possible that women might have carried off the victory, or that the battle might never be resolved. Why is it that this world has always belonged to men and that only today things are beginning to change? Is this change a good thing? Will it bring about an equal sharing of the world between men and women or not?

These questions are far from new; they have already had many answers; but the very fact that woman is *Other* challenges all the justifications that men have ever given: these were only too clearly dictated by their own interest. "Everything that men have written about women should be viewed with suspicion, because they are both judge and party," wrote Poulain de la Barre, a little-known seventeenth-century feminist. Males have always and everywhere paraded their satisfaction of feeling they are kings of creation. "Blessed be the Lord our God, and the Lord of all worlds that has not made me a woman," Jews say in their morning prayers; meanwhile, their wives resignedly murmur: "Blessed be the Lord for creating me according to his will." Among the blessings Plato thanked the gods

for was, first, being born free and not a slave and, second, a man and not a woman. But males could not have enjoyed this privilege so fully had they not considered it as founded in the absolute and in eternity: they sought to make the fact of their supremacy a right. "Those who made and compiled the laws, being men, favored their own sex, and the juriconsults have turned the laws into principles," Poulain de la Barre continues. Lawmakers, priests, philosophers, writers, and scholars have gone to great lengths to prove that women's subordinate condition was willed in heaven and profitable on earth. Religions forged by men reflect this will for domination: they found ammunition in the legends of Eve and Pandora. They have put philosophy and theology in their service, as seen in the previously cited words of Aristotle and Saint Thomas. Since ancient times, satirists and moralists have delighted in depicting women's weaknesses. The violent indictments brought against them all through French literature are well-known: Montherlant, with less verve, picks up the tradition from Jean de Meung. This hostility seems sometimes founded but is often gratuitous; in truth, it covers up a more or less skillfully camouflaged will to self-justification. "It is much easier to accuse one sex than to excuse the other," says Montaigne. In certain cases, the process is transparent. It is striking, for example, that the Roman code limiting a wife's rights invokes "the imbecility and fragility of the sex" just when a weakening family structure makes her a threat to male heirs. It is striking that in the sixteenth century, to keep a married woman under wardship, the authority of Saint Augustine affirming "the wife is an animal neither reliable nor stable" is called on, whereas the unmarried woman is recognized as capable of managing her own affairs. Montaigne well understood the arbitrariness and injustice of the lot assigned to women: "Women are not wrong at all when they reject the rules of life that have been introduced into the world, inasmuch as it is the men who have made these without them. There is a natural plotting and scheming between them and us." But he does not go so far as to champion their cause. It is only in the eighteenth century that deeply democratic men begin to consider the issue objectively. Diderot, for one, tries to prove that, like man, woman is a human being. A bit later, John Stuart Mill ardently defends women. But these philosophers are exceptional in their impartiality. In the nineteenth century the feminist quarrel once again becomes a partisan quarrel; one of the consequences of the Industrial Revolution is that women enter the labor force: at that point, women's demands leave the realm of the theoretical and find economic grounds; their adversaries become all the more aggressive; even though landed property is partially discredited, the bourgeoisie clings to the old values

where family solidity guarantees private property: it insists all the more fiercely that woman's place be in the home as her emancipation becomes a real threat; even within the working class, men tried to thwart women's liberation because women were becoming dangerous competitors—especially as women were used to working for low salaries.⁶ To prove women's inferiority, antifeminists began to draw not only, as before, on religion, philosophy, and theology but also on science: biology, experimental psychology, and so forth. At most they were willing to grant "separate but equal status" to the *other* sex.* That winning formula is most significant: it is exactly that formula the Jim Crow laws put into practice with regard to black Americans; this so-called egalitarian segregation served only to introduce the most extreme forms of discrimination. This convergence is in no way pure chance: whether it is race, caste, class, or sex reduced to an inferior condition, the justification process is the same. "The eternal feminine" corresponds to "the black soul" or "the Jewish character." However, the Jewish problem on the whole is very different from the two others: for the anti-Semite, the Jew is more an enemy than an inferior, and no place on this earth is recognized as his own; it would be preferable to see him annihilated. But there are deep analogies between the situations of women and blacks: both are liberated today from the same paternalism, and the former master caste wants to keep them "in their place," that is, the place chosen for them; in both cases, they praise, more or less sincerely, the virtues of the "good black," the carefree, childlike, merry soul of the resigned black, and the woman who is a "true woman"—frivolous, infantile, irresponsible, the woman subjugated to man. In both cases, the ruling caste bases its argument on the state of affairs it created itself. The familiar line from George Bernard Shaw sums it up: The white American relegates the black to the rank of shoe-shine boy, and then concludes that blacks are only good for shining shoes. The same vicious circle can be found in all analogous circumstances: when an individual or a group of individuals is kept in a situation of inferiority, the fact is that he or they *are* inferior. But the scope of the verb *to be* must be understood; bad faith means giving it a substantive value, when in fact it has the sense of the Hegelian dynamic: *to be* is to have become, to have been made as one manifests oneself. Yes, women in general *are* today inferior to men; that is, their situation provides them

6. See Part Two, pp. 135–136.

* "*L'égalité dans la différence*" in the French text. Literal translation: "different but equal."

—TRANS.

with fewer possibilities: the question is whether this state of affairs must be perpetuated.

Many men wish it would be: not all men have yet laid down their arms. The conservative bourgeoisie continues to view women's liberation as a danger threatening their morality and their interests. Some men feel threatened by women's competition. In *Hebdo-Latin* the other day, a student declared: "Every woman student who takes a position as a doctor or lawyer is *stealing* a place from us." That student never questioned his rights over this world. Economic interests are not the only ones in play. One of the benefits that oppression secures for the oppressor is that the humblest among them feels *superior*: in the United States a "poor white" from the South can console himself for not being a "dirty nigger"; and more prosperous whites cleverly exploit this pride. Likewise, the most mediocre of males believes himself a demigod next to women. It was easier for M. de Montherlant to think himself a hero in front of women (handpicked, by the way) than to act the man among men, a role that many women assumed better than he did. Thus, in one of his articles in *Le Figaro Littéraire* in September 1948, M. Claude Mauriac—whom everyone admires for his powerful originality—could write about women: "*We* listen in a tone [*sic.*] of polite indifference . . . to the most brilliant one among them, knowing that her intelligence, in a more or less dazzling way, reflects ideas that come from *us*." Clearly his female interlocutor does not reflect M. Mauriac's own ideas, since he is known not to have any; that she reflects ideas originating with men is possible: among males themselves, more than one of them takes as his own opinions he did not invent; one might wonder if it would not be in M. Claude Mauriac's interest to converse with a good reflection of Descartes, Marx, or Gide rather than with himself; what is remarkable is that with the ambiguous "*we*," he identifies with Saint Paul, Hegel, Lenin, and Nietzsche, and from their heights he looks down on the herd of women who dare to speak to him on an equal footing; frankly, I know of more than one woman who would not put up with M. Mauriac's "tone of polite indifference."

I have stressed this example because of its disarming masculine naïveté. Men profit in many other more subtle ways from woman's alterity. For all those suffering from an inferiority complex, this is a miraculous liniment; no one is more arrogant toward women, more aggressive or more disdainful, than a man anxious about his own virility. Those who are not threatened by their fellow men are far more likely to recognize woman as a

7. At least he thought he could.

counterpart; but even for them the myth of the Woman, of the Other, remains precious for many reasons;⁸ they can hardly be blamed for not wanting to lightheartedly sacrifice all the benefits they derive from the myth: they know what they lose by relinquishing the woman of their dreams, but they do not know what the woman of tomorrow will bring them. It takes great abnegation to refuse to posit oneself as unique and absolute Subject. Besides, the vast majority of men do not explicitly make this position their own. They do not *posit* woman as inferior: they are too imbued today with the democratic ideal not to recognize all human beings as equals. Within the family, the male child and then the young man sees the woman as having the same social dignity as the adult male; afterward, he experiences in desire and love the resistance and independence of the desired and loved woman; married, he respects in his wife the spouse and the mother, and in the concrete experience of married life she affirms herself opposite him as a freedom. He can thus convince himself that there is no longer a social hierarchy between the sexes and that on the whole, in spite of their differences, woman is an equal. As he nevertheless recognizes some points of inferiority—professional incapacity being the predominant one—he attributes them to nature. When he has an attitude of benevolence and partnership toward a woman, he applies the principle of abstract equality; and he does not *posit* the concrete inequality he recognizes. But as soon as he clashes with her, the situation is reversed. He will apply the concrete inequality theme and will even allow himself to disavow abstract equality.⁹ This is how many men affirm, with quasi good faith, that women are equal to men and have no demands to make, and *at the same time* that women will never be equal to men and that their demands are in vain. It is difficult for men to measure the enormous extent of social discrimination that seems insignificant from the outside and whose moral and intellectual repercussions are so deep in woman that they appear to spring from an original nature.¹⁰ The man most sympathetic to women never knows her

8. The article by Michel Carrouges on this theme in *Cahiers du Sud*, no. 292, is significant. He writes with indignation: "If only there were no feminine myth but only bands of cooks, matrons, prostitutes, and bluestockings with functions of pleasure or utility!" So, according to him, woman has no existence for herself; he only takes into account her *function* in the male world. Her finality is in man; in fact, it is possible to prefer her poetic "function" to all others. The exact question is why she should be defined in relation to the man.

9. For example, man declares that he does not find his wife in any way diminished just because she does not have a profession: work in the home is just as noble and so on. Yet at the first argument he remonstrates, "You wouldn't be able to earn a living without me."

10. Describing this very process will be the object of Volume II of this study.

concrete situation fully. So there is no good reason to believe men when they try to defend privileges whose scope they cannot even fathom. We will not let ourselves be intimidated by the number and violence of attacks against women; nor be fooled by the self-serving praise showered on the "real woman"; nor be won over by men's enthusiasm for her destiny, a destiny they would not for the world want to share.

We must not, however, be any less mistrustful of feminists' arguments: very often their attempt to polemicize robs them of all value. If the "question of women" is so trivial, it is because masculine arrogance turned it into a "quarrel"; when people quarrel, they no longer reason well. What people have endlessly sought to prove is that woman is superior, inferior, or equal to man: created after Adam, she is obviously a secondary being, some say; on the contrary, say others, Adam was only a rough draft, and God perfected the human being when he created Eve; her brain is smaller, but relatively bigger; Christ was made man, but perhaps out of humility. Every argument has its opposite, and both are often misleading. To see clearly, one needs to get out of these ruts; these vague notions of superiority, inferiority, and equality that have distorted all discussions must be discarded in order to start anew.

But how, then, will we ask the question? And in the first place, who are we to ask it? Men are judge and party: so are women. Can an angel be found? In fact, an angel would be ill qualified to speak, would not understand all the givens of the problem; as for the hermaphrodite, it is a case of its own: it is not both a man and a woman, but neither man nor woman. I think certain women are still best suited to elucidate the situation of women. It is a sophism to claim that Epimenides should be enclosed within the concept of Cretan and all Cretans within the concept of liar: it is not a mysterious essence that dictates good or bad faith to men and women; it is their situation that disposes them to seek the truth to a greater or lesser extent. Many women today, fortunate to have had all the privileges of the human being restored to them, can afford the luxury of impartiality: we even feel the necessity of it. We are no longer like our militant predecessors; we have more or less won the game; in the latest discussions on women's status, the UN has not ceased to imperiously demand equality of the sexes, and indeed many of us have never felt our femaleness to be a difficulty or an obstacle; many other problems seem more essential than those that concern us uniquely: this very detachment makes it possible to hope our attitude will be objective. Yet we know the feminine world more intimately than men do because our roots are in it; we grasp more immediately what the fact of being female means for a human being, and we care more

about knowing it. I said that there are more essential problems; but this one still has a certain importance from our point of view: How will the fact of being women have affected our lives? What precise opportunities have been given us, and which ones have been denied? What destiny awaits our younger sisters, and in which direction should we point them? It is striking that most feminine literature is driven today by an attempt at lucidity more than by a will to make demands; coming out of an era of muddled controversy, this book is one attempt among others to take stock of the current state.

But it is no doubt impossible to approach any human problem without partiality: even the way of asking the questions, of adopting perspectives, presupposes hierarchies of interests; all characteristics comprise values; every so-called objective description is set against an ethical background. Instead of trying to conceal those principles that are more or less explicitly implied, we would be better off stating them from the start; then it would not be necessary to specify on each page the meaning given to the words "superior," "inferior," "better," "worse," "progress," "regression," and so on. If we examine some of the books on women, we see that one of the most frequently held points of view is that of public good or general interest: in reality, this is taken to mean the interest of society as each one wishes to maintain or establish it. In our opinion, there is no public good other than one that assures the citizens' private good; we judge institutions from the point of view of the concrete opportunities they give to individuals. But neither do we confuse the idea of private interest with happiness: that is another frequently encountered point of view; are women in a harem not happier than a woman voter? Is a housewife not happier than a woman worker? We cannot really know what the word "happiness" means, and still less what authentic values it covers; there is no way to measure the happiness of others, and it is always easy to call a situation that one would like to impose on others happy: in particular, we declare happy those condemned to stagnation, under the pretext that happiness is immobility. This is a notion, then, we will not refer to. The perspective we have adopted is one of existentialist morality. Every subject posits itself as a transcendence concretely, through projects; it accomplishes its freedom only by perpetual surpassing toward other freedoms; there is no other justification for present existence than its expansion toward an indefinitely open future. Every time transcendence lapses into immanence, there is degradation of existence into "in-itself," of freedom into facticity; this fall is a moral fault if the subject consents to it; if this fall is inflicted on the subject, it takes the form of frustration and oppression; in both cases it is an absolute evil. Every indi-

vidual concerned with justifying his existence experiences his existence as an indefinite need to transcend himself. But what singularly defines the situation of woman is that being, like all humans, an autonomous freedom, she discovers and chooses herself in a world where men force her to assume herself as Other: an attempt is made to freeze her as an object and doom her to immanence, since her transcendence will be forever transcended by another essential and sovereign consciousness. Woman's drama lies in this conflict between the fundamental claim of every subject, which always posits itself as essential, and the demands of a situation that constitutes her as inessential. How, in the feminine condition, can a human being accomplish herself? What paths are open to her? Which ones lead to dead ends? How can she find independence within dependence? What circumstances limit women's freedom and can she overcome them? These are the fundamental questions we would like to elucidate. This means that in focusing on the individual's possibilities, we will define these possibilities not in terms of happiness but in terms of freedom.

Clearly this problem would have no meaning if we thought that a physiological, psychological, or economic destiny weighed on woman. So we will begin by discussing woman from a biological, psychoanalytical, and historical materialist point of view. We will then attempt to positively demonstrate how "feminine reality" has been constituted, why woman has been defined as Other, and what the consequences have been from men's point of view. Then we will describe the world from the woman's point of view such as it is offered to her,¹¹ and we will see the difficulties women are up against just when, trying to escape the sphere they have been assigned until now, they seek to be part of the human *Mitsein*.

11. This will be the subject of a second volume.