

Sexism And The Theoretical Canon: Analyzing The Impact Of Beauvoir's *Le Deuxieme Sexe*

MS. JASPREET KAUR

*Institutional affiliation: Research Scholar. Department of English.
Graphic Era Hill University, Society Area, Bell Road, Clement Town, Dehradun,
(248001).Uttarakhand, India.*

Email: Jaspreetgandhi11@gmail.com

Abstract: This paper makes an attempt to analyse the impact of *Le Deuxième Sexe* (*The Second Sex*- originally published in French in 1949) by Simone de Beauvoir where she exposed the ways in which the masculine dogma and beliefs exploit the sexual disparity to generate systems of discrimination. The French version of this book could reach only limited French speaking readers, but it rocked to new heights of fame and became the Bible of feminism in different parts of the world after being translated into English. Further this paper takes into consideration the ways in which this book by Beauvoir grew to the stature of becoming a seminal work of feminism, having a lasting impact on the psyche of black American feminists, white American feminists and Indian feminists with numerous other supporters of feminism across the globe. My intention in this paper is to explore how the English translation of *Le Deuxième Sexe* acted as a connector between cultures, languages and races. The paper makes an attempt to highlight the mode in which translation becomes significant both as a linguistic and cultural activity that contributes in the evolution of socio, political and cultural movements like feminism. Although Simone de Beauvoir wrote about her immediate local concerns in her book *Le Deuxième Sexe* but with the English translation into *The Second Sex* it reached a global scenario. Beauvoir awakened the women folk worldwide and helped them in transforming into new women who were ready to conquer the erstwhile male dominated world.

Keywords: Translation, masculine dogma, Sexism, Connector, Feminist movements, Cultural activity

1. INTRODUCTION:

A statement written by Simone de Beauvoir in 1949 “on ne naît pas femme, on le devient” and translated by H.M. Parshley in 1953 as “one is not born, but rather becomes a woman”, has become like a quote from the Bible for feminists who come together for strengthening feminism in the universal context keeping in mind the nuances and the differences that people from different races have. The impact of *Le Deuxième Sexe* (*The Second Sex*) put forward by Simone De Beauvoir has been witnessed not only in the past but also the present. Under its influence, the feminist writers are striving to create a brave new world for women by challenging the domination of patriarchal norms. It was originally written in French in 1949 and the reaction of the French people on its very first publication was quite negative as it was considered sexually scandalous. Beauvoir had to face criticism but whatever she

had written in her book was being read, reread, discoursed, adopted as well as followed by the feminist philosophers in the decades to follow.

The gendered body had never been an objective of phenomenological exploration before *Le Deuxième Sexe (The Second Sex)*. Beauvoir revolutionized everything. She exposed the ways in which the masculine dogma and beliefs exploit the sexual disparity to generate systems of discrimination. As the book was written in French, initially it could not reach many readers. But after its translation, it had a global reach and became quite relevant for the feminist debates and discourses. Howard M. Parshley who was a Zoology professor, first translated *Le Deuxième Sexe (The Second Sex)* in 1953 on the request of the New York editor Blanche Knopf (1894-1966). His translation was abridged and amended according to his style and hence later on there was a need of a better translation of the meritorious work. His translation was quite equivocal. Translators have the power to act as connectors between cultures and languages. Since English is the language of interaction and the most natural language for emotional and creative expression, in order to globalize and localize any literary work, it is mandatory to translate it into English. But it is important that the translation should be genuine and should be a replica of the original text. The paper makes an effort to highlight the mode in which translation becomes significant both as a linguistic and cultural activity that contributes in the evolution of socio, political and cultural movements like feminism and also makes an attempt to analyse the impact of *Le Deuxième Sexe (The Second Sex)* by Simone de Beauvoir, after the publication of its translation from French to English. In the case of *Le Deuxième Sexe*, the translation made by Parshley was faulty. Parshley was called “The Man behind the Feminist Bible” by Richard Gillman, a native of Northampton, in the New York Times book review section of May 22, 1988. There was a misrepresentation in the patriarchal translation by this Zoology professor who had no expertise in French. Language plays an important role in translation and if it is not used correctly, it can lead to misinformation. Dale Spender argues that language is our means of categorizing and ordering the world: our resources of manoeuvring reality. In its construction and in its use we bring our world into consciousness, and if it is intrinsically imprecise, then we are deluded. If the systems which underlie our language structure, our emblematic order, are unacceptable, then we are daily misled (1980, 2-3). Margaret Simons from the Southern Illinois University, who was a connoisseur on Beauvoir, brought the concern of a flawed translation of this legendary work to the attention of the people in 1983, in an article-“The Silence of Simone de Beauvoir: Guess What’s missing from *The Second Sex*” and later on in a book *Beauvoir and The Second Sex*. (1999). Sandra Dijkstra also convincingly argues:

Even by the early 1960’s, when the economic and social conditions of women’s lives and the feminist movements in the United States had caught up with Beauvoir’s critique, *The Second Sex* still needed a ‘translator’ who could boil down its ideas and its theory into more readable ‘journalese’. (Dijkstra, 1980, 293)

The boiling arguments were in favour of a new and a genuine translation. After sixty years of the original text, the new translation of *The Second Sex* was made by Constance Borde and Sheila Malovany-Chevallier in 2010, who refurbished the material that Parshley expunged. This translated version of *Le Deuxième Sexe* paved a critical role for the translators to recreate a participatory experience of the source language culture which was French, by relocating it in English language. The local concerns of daily lives always have global consequences. The feminists and the women who read the translated version can participate in an alien cultural experience which they understand is alien only in language as they can comprehend the plight of a woman and relate to the experiences shared. Simone De Beauvoir was of the view that literature can assure her immortality and can make up for lost eternity. Her work *The Second Sex* has undoubtedly given her immortality. It is revolutionary as there is no such extensive study done on the subject earlier. Beauvoir wrote *The Second Sex* under

the instigation of Jean Paul Sartre coupled by her own desire to write about her life and philosophical background. Beauvoir has written about social science, history, biology, psychology, anthropology, folklore, literature, ethnology, economic systems, labour movements and religious laws in *The Second Sex*. Initially the book received a lot of criticism but in spite of the criticism, it does have a timeless relevance. Comparing Beauvoir's contribution to social criticism because of Sartre's influence, Michael Walzer observes, "For all his influence, the first of her critical books, *The Second Sex*, has touched more lives and started more arguments than anything he wrote." (Walzer, 1988, 154). Walzer further comments that:

The text touched women because it described their experience. Had it not done that, the book would never have had the impact it did on other women; nor would it serve today as the necessary theoretical counterpoint for a different feminism. (Walzer, 1988, 155)

She writes about the condition of women and most importantly a woman being regarded as 'the other'. *Le Deuxième Sexe (The Second Sex)* has tried to deal with human history from a feminine perspective. Beauvoir concentrates on women in all stages of life and all through history. She defies the governing sexual order prevalent in the male dominating society. Her work calls for liberalization of abortion and contraception, gender equality, accentuates the brutality of sexual relationships and dispels the myths of femininity and maternity. She forms a conclusion that a basic inequality exists between men and women everywhere. She is of the view that men oppress women because they regard themselves as the self or the "Subject" and consider woman as the "Other". Beauvoir has described the two opposite roles played by men and women. Man is indispensable, perfect, and transcendent whereas woman is inessential, imperfect, and maimed. Beauvoir states in *The Second Sex*, "Woman is 'Other' and always defined in relation to man." (Beauvoir, 1949, 145). "He is the subject, he is the absolute. She is the other." (Beauvoir, 1949, 146) It is because of the societal education of the eras with the assumed roles of gender, which leave women incapable and helpless in relation to men. Women have been always misled into considering that they are second class beings. A woman has to be strong enough to stand up for herself and her individuality. She will certainly not find completion as a thinking individual as long as she considers that men are free creatures and women their dependents. Beauvoir states, "This state of affairs is reinforced through an all-encompassing system of thought that posits man as subject and woman as object, 'doomed to dependency.'" (Beauvoir, 1949, 24). It is not the question as to why one has to be a subject and the other the object. Why men and women can't be treated as equal human beings. One cannot ignore the relevance of *The Second Sex* for the contemporary feminist theory and feminist writers. In "Gender and Subjectivity: Simone de Beauvoir and Contemporary Feminism", Sonia Kruks mentions the philosophical erudition of Beauvoir's hypothesis of the subject and its importance for feminist theory. Sonia Kruks states, "In Beauvoir's writings we find a nuanced conception of the subject that cannot be characterized as either enlightenment or post modern: rather it is a conception of the subject as situated." She further argues:

Beauvoir distinguishes two different kinds of relations of otherness: those between social equals and those that involve social inequality. The latter relation, wherein reciprocity is replaced by relations of oppression and subjection, is the condition of woman's otherness. It is not that the woman is the other; she is the unequal other. (Kruks, 1992, 107) According to Kruks, Beauvoir was a "dialectical realist" and she had sketched an account of the gendering of subjectivity. Kruks further argues that Beauvoir's discourse included not only the subsistence of objective constraints to human existence, such as sex, birth, illness, undernourishment and demise and, but also an forever present probability for that periphery of independent contemplation and action in circumstances that Beauvoir calls 'freedom'. For until we endow that real past women live and die, that they do make a decision and perform,

and that they can in altering extent be subjugated or liberated, we threaten becoming our own grave diggers.(1992, 107-108)

Beauvoir's work remains suggestive on how one might set about in order to seek a way between hyper constructivism and Essentialism. S M.G. Linda Zerilli echoes the same thoughts as Sonia Kruks in the article, "A Process without a Subject: Simone de Beauvoir and Julia Kristeva on Maternity." Zerilli argues on female subjectivity and the representation of maternity. She hypothesizes, "Given the range of issues it raises, *The Second Sex* offers a point of reference for a discursive space in which to articulate current debates of femininity." (Zerilli, 1992,123) Margaret A. Simons and Jessica Benjamin assert, "In a sense all feminist dialogue entails a dialogue with Simone de Beauvoir and a discussion with her can be a way of locating ourselves within the feminist past, present and future." (Interview, 1979, 336). Mary G. Dietz argues, "The recent shift in feminist theory from materialist, historical, and social modes of analysis (to) psychological and philosophical approaches to gender, sex and culture (coincides with) a whole new level of debate about Beauvoir's feminism." (Dietz, 1992, 81). The impact of *The Second Sex* on the rejuvenated awareness in the question of women's position and in the subsequent decades is indubitable. Naomi Lindstorm asserts that when Simone de Beauvoir's *Le Deuxième Sexe* materialized, its dealing of this concern positioned it outside the conventional of social denigration. By articulating profound discontent with the method in which our society allocates what is appropriately male and what female, the work commenced widespread, conscientious discourses. Sex role exploration and discussions assumed a significant position in social writings of the fifties and sixties. Such well exposed works as Betty Friedan's *The Feminine Mystique* (1963) Kate Millet's *Sexual Politics* (1970) and Germaine Greer's *The Female Eunuch* (1971) assisted amplify public consciousness of the restraints society places upon the women. (Lindstorm, 1981, 1) Beauvoir's writings considerably transformed the approach in which feminist writers of her generation and succeeding generations would write. Many feminist theorists and writers took Beauvoir as their predecessor and carried on the subject of women being regarded as 'the other' in their works. It was not only the European writers, but American, Afro American, as well as Indian writers who regarded Beauvoir's *Le Deuxième Sexe* as a guiding light to produce their literary productions. Who had ever known that a work that was originally written in French would become so famous and path breaking that need would arise to translate it in a language that could take it from the local to the global. English is regarded as the lingua franca; hence translation of this celebrated work *Le Deuxième Sexe* into *The Second Sex* laid an enormous impact on feminists and feminist movements that followed. Catherine Rodgers's, who was a scholar, argues in her collection that Beauvoir was more widely read not only in France but also had a global reach than the conventional records suggested. She had substantial evidence as she had interviewed a number of eminent intellectuals on the subject. Feminist scholars and intellectuals from France, Spain, and other countries imparted, observed, supported, and endorsed Beauvoir's arguments- Francoise d'Eaubonne (1920-2005) ,Colette Audry(1906-1990) , Célia Bertin (1920-2014), Antoinette Fouque (1936-2014) , Luce Irigaray(1930) , Hélène Cixous(1937), Julia Kristeva (1941), Andrée Michel(1920), Maria Campo Alange (1902-1986) and Maria Aurelia Capmany (1918-1991), Alice Schwarzer (1942) ,Irene Selle (1947), just to name a few. Many British authors wrote books on Beauvoir's life and work. Almost ten books emerged between 1981 and 1990. Furthermore, many scholarly publications in the United States, like -Feminist Studies (1980), Hypatia (1985) and Yale French Studies published special issues on the life and works of Beauvoir. American intellectuals like Elizabeth Hardwick, Irving Howe, C. Wrights Mills, took *The Second Sex* quite seriously. Beauvoir has received accolades "Prophetess Extraordinaire", "Greatest source of inspiration", and "Mother of us all". (O'Brien, 1981, 65; Schwarzer, 1984, 67; Ascher, 1987, 107) After *Le Deuxième Sexe* got

translated to English as *The Second Sex*, publishers in the US announced it as “The Classic Manifesto of the Liberated Women.” In 1970 Shulamith Firestone affirms this piece of literature as “the definitive analysis” of feminism and then later Dorothy Kaufman declares, “*The Second Sex* is where contemporary feminism begins.” (Firestone, 1970, 7; Kaufman, 1986, 128) Betty Friedan who was the author of *The Feminine Mystique* (1963) too acknowledged Beauvoir as “an intellectual heroine of our history.” Elizabeth Mac Nabb labels *The Second Sex* “a manifesto of the first order (which) has effectively created a space in which many textual ‘daughters’ may be born.” (Macnabb, 1993, 26) Kate Millet also inherits some of her phraseology in *Sexual Politics* (1972) from Beauvoir’s *The Second Sex*. Catherine Rodgers who interviewed the culturist feminist of equality Elisabeth Badinter in 1995 describes *The Second Sex* as, “The text above all others that asserted equality through resemblance, whereas today it is often the opposite that is being demanded, equality through difference.” (Rodgers, 153) Rodgers calls Elisabeth Badinter, “Beauvoir’s spiritual heir” (Rodgers, 148). Judith Butler identifies Beauvoir’s feminist perspective as a feminist philosophy profoundly rooted in the existent tangible gendered world and calls it “A philosophy in situation.” (Gendering, 1989, 253). In *Simone de Beauvoir: Feminine Sexuality and Liberation*, Béatrice Slama states, “The Second Sex is still a forerunner among texts in describing feminine eroticism,” (Slama, 1987, 222). According to her it is the most significant contribution made by Beauvoir in scrutinizing the female sexuality and its association with power. The impact of *The Second Sex* was cross continental feminists could relate to it and the second wave of feminism pursued all the issues that Beauvoir mentions in *The Second Sex*. She had laid bare the inadequacies of Marxism, liberalism and how inequality of genders makes the woman the other. She constructed a brand new politics of sexuality. Issues related to the distinction of sex and gender- how sexuality and gender are entwined, created, reproduced and challenged were all brought to the forefront. *The Second Sex* has been read and re-read globally with special attention. Women in general and feminists in particular realised the sorry plight of the women who had been treated so differently. Voices could be heard where women demanded for equality. There were questions in the minds of women regarding their very existence. They wanted to be treated as human beings first, as gender was secondary. The fight for equality of gender would only be there if they were regarded as human beings first. In the book, *Modern Woman: 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.” (qtd in Beauvoir, 1949, 14) Once women are acknowledged as human beings then comes the very question of their being treated alike like men. With these questions brought up in *The Second Sex*, it paved ways to find answers for the feminists who succeeded Beauvoir. Kate Millett states in *Sexual Politics* that whatever the ‘real’ differences between the sexes may be, we are not likely to know them until the sexes are treated differently, that is alike. Both men and women have bodies with organs and hormones, then why is it that a man is treated as superior and woman his inferior? Why is a woman treated as a burden suffering from defects? Great scholars like Aristotle had already portrayed the inferior position of women by stating that “The female is female by virtue of a certain lack of qualities. We should regard women’s nature as suffering from natural defectiveness.” (Beauvoir, 5) Kate Millett elucidates in *Sexual Politics* that patriarchy always dominates its authority. Its influence can be seen in the ideology of the human personality where it is classified as either “masculine” or “feminine”. Kate Millet states, “Aggression is male, and passivity is female.” (Millet, 1970, 32). When it comes to ‘aggression, intelligence, force and efficacy’, it is a masculine personality. And when it comes to ‘passivity, ignorance, docility, virtue and ineffectuality’, then it is a feminine personality. According to Betty Friedan, “women still grew up under conditions” that made them “inferior to men,

dependent, passive, incapable of thought or decision.”(Friedan, 1963, 100). The translation of *Le Deuxième Sexe* raised serious concerns about this inferior position of women as Beauvoir states lucidly that the woman is the ‘Other.’ A man has been taken as next to God. And a woman is nothing but a subordinate and a slave to man’s patriarchy and dominance. Beauvoir asserts, “Humanity is male, and man defines woman, not in herself, but in relation to himself; she is not considered an autonomous being.”(Beauvoir, 1949, 26). A woman is identified merely for her body and the pessimistic control attached to such. This kind of mentality often means that a woman is feeble and is deficient in the attributes that make an ideal being- “A man”. No matter how much has the world progressed, but a woman is still not regarded an equal to man. Be it legally, socially, politically or economically. She has always been under certain disadvantages irrespective of her position. Men and women are two separate entities and two different castes altogether living on the same planet. Men are always given better opportunities in every field- politics, industry, or corporate. They have superior jobs with broader professional perspectives ending in higher salaries and higher perks as compared to their female counterparts. Furthermore, if a woman does not behave in a particular way, in which she is expected to behave, in this society, then she is no longer a woman. Hence, she always remains the ‘Other’. Beauvoir asserts that if a woman does not behave a particular manner then she is not considered to be a woman- these myths grasp women back by inserting them in antagonism with men as the other. Women are defined in contrast to man and not as an individual entity. (Beauvoir, 1949, 159). Beauvoir had vacillated for a long time to write a book on women. She asked the question loud and clear “Are there any women, really?” In an article “Historicizing the Second Sex” Judith G. Coffin writes” Beauvoir conceived womanhood in existential and phenomenological terms- as a ‘situation’, ‘lived experience’ or perhaps most effectively, as a dynamic process.” (2007, pp. 123- 148) Beauvoir states that a woman is made and not born. She speaks about the myths in which femininity is embedded. “You think thus and so because you are a woman.” (Beauvoir, 1949, p. 35). *The Second Sex* (1949) has endowed the speculative and hypothetical foundation for feminist criticism by indicating at the basic asymmetry between the terms ‘masculine’ and ‘feminine’. Masculinity is measured to be the “absolute human type”, the rule or paradigm of humanity. In *Women: the Longest Revolution*, reaffirming the theory of woman being regarded as the ‘other’ Juliet Mitchell argues that woman is constantly classified as a lack. She is forever, consequently, apprehensive about her lack. While the man is self resolute and sovereign, the woman is certainly not so. She develops into the “Other” of the male counterpart, another with a lack. Gender disparities are, therefore structured in the perspective of the family and society as distinction in genitals: one possessing, one lacking. This, for Mitchell, is a social and enriching desire where the woman is, right from childhood, made to accept as true that man is absolute and she is not. (Mitchell, 1996, 362). Mitchell thus proposed that femininity is “held in the heart and the head as well as in the home. Many black, white as well as Indian feminist theorists and writers have regarded Beauvoir and *The Second Sex* as their inspiration and this is visible in their writings. Feminist theorists like Kate Millet, Betty Friedan, Kate Bornstein, Audre Lorde, bell Hooks, Patricia Hill Collins and feminist writers Germaine Greer (*The Female Eunuch*, 1970), Marilyn French (*The Women’s Room*, 1977) Angela Carter (*The Bloody Chamber*, 1979) Margaret Atwood (*Surfacing*, 1972, *Handmaid’s Tale*, 1985,) Toni Morrison (*The Bluest Eye*, 1970, *Beloved*, 1987), Alice Walker (*The Colour Purple*, 1982) Shobha de, Anita Desai(*Cry, The Peacock*, 1963), Kamala Markandaya(*Possessions, Two Virgins*), Ruth parver Jabhvala, Nayantara Segal, Shashi Deshpande (*The Dark holds No Terror*, 1980), Gita Hariharan (*Thousand Faces of Night*, 1992), Sunetra Gupta(*Memories of Rain*, 1992) just to name a few. These feminist theorists and writers may not have mentioned Beauvoir or *The Second Sex* directly in their works, but the impact of the theme of *The*

Second Sex is clearly visible in their works. *Ain't I a Woman* (1981) by bell hooks attempts to budge the black women beyond the silence and endeavours hard to encourage them to participate and be on the forefront in the feminist discourses to voice their plight. Many black feminists reflect the view of Beauvoir and lay the question of breaking the silence as most important for the endurance of black women. Angela Davis, Audre Lorde and Alice Walker have dealt with the magnitude of speaking out. "Silence won't protect you," (Audre Lorde) "No person is your friend who demands your silence." (Alice Walker) Walker. "Black unity was built on top of the silence of black women." (Angela Davis) Even the suppression faced by the female characters in the novels of the feminist writers and their quest for freedom and identity can be seen which Beauvoir mentions in *The Second Sex*. Beauvoir endeavours to identify a true meaning of freedom in *The Second Sex* which is "a feeling", "a commitment that goes beyond the instant" and writers feel that it completely depends on the individual to choose it or let it slide away (Beauvoir, 1949, 524); this search of freedom is visible in the protagonists of Doris Lessing's novels as well. The protagonist in *Surfacing* too goes insane in order to attain her identity and freedom. Celie, in *The Colour Purple* craves for her liberty. The secondary position of a woman, where she is regarded as the other is visible in most of the theories and novels written by feminist theorist and writers. Mira, the protagonist in *The Women's Room*, was an educated woman but she also had to give up her studies and a lucrative career after she got married in order to look after the house, her husband and her children. She is left with no identity of her own and is just regarded as an object. Under the impact of *Le Deuxième Sexe* after its English translation, Indian feminism could be seen throwing a daunting challenge on the age long practice of gender differentiation. There was a call to hunt for a new social order and to find pertinent resolves to the ever existing problem of gender roles where the women is given a secondary position hence being treated as the 'Other'. If Women were the other then they were the oppressed class as well. Focusing on the oppression of the black women, Patricia Hill Collins pointed at their subjugation and scrutinized new domains of cultural imagery and sexual politics. She discussed the distinguishing features of black feminist thought with the emphasis on cultivating black women empowerment and the state of social justice. Women empowerment is calling out loud for freedom. *The Dark holds No Terror*, by Indian feminist writer Shashi Deshpande is a good example of modern and educated women who are aware of the gender biased society and cultural inequalities which regard them as secondary beings. These women crave for their freedom and identity. *A Silence of Desire* (1960) by Kamala Markandaya and *Clear Light of Day* (1980) by Anita Desai undoubtedly connect the yearning for freedom of the spirit with the freedom of mind and body. A familiar peculiarity in all leading women characters of Anita Desai is their craving to be free from of all types of societal and familial involvement. This reflects Simone de Beauvoir's caution in *The Second Sex* that, "the independent woman is one who, like men, can move from immanence to transcendence in her public life activities and avoid sadomasochistic relationships in her personal life." (Beauvoir, 1949, 670-72) *Roots and Shadows*, 1983 and *That Long Silence*, 1988, both novels written by Shashi Deshpande suggest the down trodden plight of women. These feminist had the courage to come to the forefront and write about the suppressed and heart wringing anguish face by the women. *Thousand faces of Night* by Hariharan showcases the anguish of three Brahmin women- mother, daughter and ayah, surrounded by a claustrophobic patriarchal world of brahminical gender oppression. In Markandaya's wide collection of women characters, we detect and perceive the predicament of the Indian woman crippled by her sex, society and her financial dependency. The essence of a woman that Beauvoir has extracted in *The Second Sex* is just like one sees the reflection in the mirror. The feminists and female writers can relate to *The Second Sex* as it demanded answers that keep coming in their minds every now and then whether physical difference between men

and women and a woman's tie to reproduction justifies the secondary position of a woman. Many feminists endorse Beauvoir's approach that depicts gender inequality and like Beauvoir all of them want the world to be free of this gender oppression and the constant struggle to eradicate it. A few writers like Sally Miller Gearhart (*Wandergrounds: The Stories of the Hill Women*, 1978), Charlotte Perkins Gilman (*Herland*, 1979); Ursula le Guin (*The Left Hand of Darkness*, 1969) created their own fantasy worlds and utopias in order to have a world not governed by gender. Beauvoir laid paths in *The Second Sex* for the feminists to follow. She mentions the concept of eco feminism that how nature and women can be regarded as equals:

. . . in the midst of plants and animals she is a human being; a subject, a freedom, she is freed both from her family and from males. She finds an image of the solitude of her soul in the secrecy of forests. . . . (Beauvoir, 1949, 387).

Her feminist successors brought the concept of eco feminism to the world. All this was possible because *Le Deuxième Sexe* after being translated into English had a global reach. It opened a new world ahead for women writers and feminists as Beauvoir awakened the women folk worldwide and helped them in transforming into new women who were ready to conquer the erstwhile male dominated world. "The free woman is just being born; when she conquers herself" (Beauvoir , 1949, 767).

2. CONCLUSION:

Beauvoir's celebrated formulation has endowed much of its impetus for the mutually enriching re-evaluation of feminist deliberation across the generations. She is cited and quoted in diverse contexts to serve as a commencing point for debates and discourses on contemporary feminist concerns related to gender theory or identity theory and anything that is connected with a being a woman. She serves as a catalyst for discourses on fundamental questions related to sex, gender and women. Beauvoir wrote *Le Deuxième Sexe (The Second Sex)* which explains about the subordination of women when such issues were not given much importance by the society and a lot of effort had to go in order to defend the book. After its English translation that facilitated the global reach of the book, the feminists across the world held on to this book as their inspiration to transform themselves and confront male hegemony. In its translated version *Le Deuxième Sexe (The Second Sex)* contributed to the evolution of an ideological legacy that fructified into the emergence feminist movements in different parts of the globe. This book exposes the male domination along with female helplessness. The translation of *Le Deuxième Sexe* into *The Second Sex* gives an incitement to see woman from a new perspective. Though there are a few disadvantages of translation, as the original text might get distorted, still the translation of this particular text helped to a great extent to uncover and rectify the age old concept of treating women as the subaltern part of the human world. Translation directly coincides with voicing out the problems in order to find solutions. The impact of the translated version of *Le Deuxième Sexe* was so profound that it can still be felt and seen globally. Efforts are being made to get an accurate translation of *The Second Sex* so that Beauvoir can be comprehended even better. This would also help in further consolidating her position as one of the founders of feminist theory.

3. REFERENCES

- [1] Ascher, Carol. 1987. "Simone de Beauvoir-Mother of Us All," *Social Text* 17 (Fall):107-9.
- [2] Beauvoir, Simone de. 1949. Parshley, H.M. 1953. *The Second Sex*. U.K. Harmondsworth, Middlesex: Penguin Books.

- [3] Beauvoir, Simone de. *The Second Sex*. 2011. Translated by Constance Borde and Sheila Malovany-Chevallier. New York: Vintage Books. New York: Vintage Books.
- [4] Butler, Judith. 1989. "Gendering the Body: Beauvoir's philosophical Contribution". Eds. Garry and Pearsall. *Women, Knowledge and Reality*. Boston: Unwin Hyman . 253-262.
- [5] Coffin, Judith G. Winter- 2007. "Historicizing the second Sex" (Review). *French Politics Culture & Society*. pp 123-148.
- [6] Cooper, Anna Julia. 1892. *A Voice from the South by a Black Woman from the South* . New York/Oxford: Oxford University Press. 1988.
- [7] Dietz, Mary G. 1992. "Introduction: Debating Simone de Beauvoir." *Signs*. 18.1 : 74-78.
- [8] Dijkstra, Sandra. 1980. "Simone de Beauvoir and Betty Friedan: The Politics of Omission." *Feminist Studies* 6(2): 290-303.
- [9] Friedan, Betty. 1963. *The Feminine Mystique*. United States: W.W. Norton.
- [10] Firestone, Shulamith. 1970. *The Dialectic of Sex: The Case for Feminist Revolution*. New York: Bantam Books.
- [11] hooks, bell. 1981. *Aint I a Woman*. United States: South End Press.
- [12] Kaufmann, Dorothy. 1986. "Simone de Beauvoir: Questions of Difference and Generation". In "Simone de Beauvoir: Witness to a Century," ed. Helene Vivienne Wenzel, special issue of *Yale French Studies*. 72:121-31
- [13] Kruks, Sonia. Autumn-1992. "Gender and Subjectivity: Simone de Beauvoir and Contemporary Feminism. *Signs*. Vol. 18, No. 1 pp 89-110. The University of Chicago Press.
- [14] Lindstorm, Naomi. 1989. *Women's Voice in Later American Literature*. Washington D.C.: Three Continents Press.
- [15] Mac Nabb Elizabeth L. 1993. *The Fractured Family: "The Second Sex and its (Dis) Connected Daughters*. New York: Peter Lang.
- [16] Millet, Kate. 1970. *Sexual Politics*. Urbana and Chicago: University of Illinois Press.
- [17] Mitchell, Juliet. 1996. *Women: The Longest Revolution*. New York: Pantheon Books.
- [18] O' Brien, mary. 1981. *The Politics of Reproduction*. Boston: Routledge & Kegan Paul.
- [19] Rodgers, Catherine. 1995. "Elisabeth Badinter and The Second Sex: An Interview." *Signs*. 21:1147-162.
- [20] Schwarger, Alice. 1984. *Simone de Beauvoir Today: Conversations, 1972-1982*. London: Chatto; Windus: Hogarth.
- [21] Simons, Margaret, A. 1999. *Beauvoir and The Second Sex: Feminism, Race, and the Origins of Existentialism*. United States: Rowman & Littlefield Publishers.
- [22] Simons, Margaret A. and Jessica Benjamin. 1979. "Simone de Beauvoir: An Interview." Trans. Veronique Zaytzeff. *Feminist Studies*. 5. 2: 330-345.
- [23] Slama, Béatrice . 1987. "Simone de Beauvoir: Feminine Sexuality and Liberation." *Critical Essays on Simone de Beauvoir*. Ed. Elaine Marks. Boston: G.K. Hall. 227.
- [24] Spender, Dale. 1980. *Man Made Language*. UK: Rivers Oram Press/Pandora List.
- [25] Walzer, Michael. 1988. *The Company of Critics: Social Criticism and Political Commitment in the Twentieth Century*. New York: Basic.
- [26] Wenzel, Hlene. V. 1986. "Interview with Simone de Beauvoir". In "Simone de Beauvoir: Witness to a Century," ed. Helene Vivienne Wenzel, special issue of *Yale French Studies*. 72:5-32.
- [27] Zerilli, Linda. 1992. "A Process without a Subject: Simone de Beauvoir and Julia Kristeva on Maternity." *Signs*. 18.1 :111-135.