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This sixth number of *Sapere Aude*, published by the department of philosophy of PUC MINAS, adopts a new organization model, including a dossier with emphasis on specific philosophers and themes. This time the chosen figure was **Simone de Beauvoir**. We pay homage to one of the great philosophers from the 20th century, who knew how to analyze deeply the anthropological profile of her time, always establishing a dialogue with history, politics, and with the cultural imaginary which is inherent to the human being.

Beauvoir described human relationships in the intersubjective and political ambits, bringing new ways of thinking about existence to philosophical reflection, moving it beyond predetermined values, imposed convictions, beyond interpretations edified in immutable discourses. Exploring an interlocution between literary genres, she produced essays, fictions, autobiographies, interviews, conferences and pamphlets, among others. Her life and writings are a mutable portrait – as they are redesigned from various perspectives – regarding her understanding of the written dimension. In the prologue to *Tout compte fait* (*All Said and Done*), she observes:

“By imprisoning it in words, my account turns my history into a finite reality: and it is not a finite reality. Yet at the same time it scatters it abroad, breaking it up into a string of set, distinct moments, whereas in fact past, present and future were inextricably bound together in each one of them” (BEAUVOIR, ASD, 1977, p. 7)

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Just as Beauvoir saw past and present interact, as a parade of happenings to which memories can be attributed as distinct meanings, the texts about her thinking gathered here represent various styles and enter into a multifaceted dialogue between memories and theoretical reflections. The texts published here all inquire the interpretative possibilities of Simone de Beauvoir's thinking. We do believe she was a subject who projected herself before her own history, without ever permitting her perplexity before life to dissipate; life as a "curious object" (BEAUVOIR, *ASD*, 1977, p. 10). To comprehend Beauvoir, to analyze her distinct ways of reading the world and interacting with it, is to search for a multiform register of reception and reconstruction of what philosophy has of most profound and most instigating: the possibility to examine a thought, a life history "from the standpoint of certain given concepts and notions" (BEAUVOIR, *ASD*, 1977, p. 11).

The voices that recover here her thinking express themselves through several idioms and communication conceptions. They constitute diversified *appeals* to our freedom as readers and authors of our own logical and cognitive discernment to formulate interactive possibilities between *language*, *signs*, and *values*. As Eva Gothlin well understood, functions of language such as expression, appeal and representation, are presented in a special way in Beauvoir's writings (GOTHLIN, 2002, p. 115). This triple function is here registered precisely in the intention of the various authors who recover the authenticity of Beauvoir's proposals, developed in her writings and in her life.

We proceed now to a sincere appeal to readers – readers of philosophy, readers of Beauvoir –, who, making use of their specific ways of constructing freedom, may reconstruct the meanings of interpretations and values of history itself, through the comprehension of their peculiar situations of life, as interpreters in search of intersubjective possibilities. These are the conditions which drive us and permit us to think equalitarian ways of life – and the texts are forms to make viable these ways through the comprehension of what the distinct voices present here have to tell us and to tell about the world we live in.

Indeed, on the various sections interconnected in this edition of *Sapere Aude*, this appeal to communication takes different forms. The *articles* certainly engage readers to confront an epistemological language that evidence Beauvoir's philosophical supports. Thus, the various texts here presented, in several idioms, configure the dialogical possibilities with Beauvoir's philosophical thinking. This thorough conversation is

presented in the texts of Abellón (Argentina), Albuquerque Katz (Israel), Björk (Sweden), Daigle (Canada), Gardiner (Canada), Honeywill (Australia), Kangussu (Brazil), Lazar (France; USA), Levéel (South Africa), Mann (USA), Mattos (Brazil), Piccioni (Italy), Rodrigues (Brazil), Ruonakoski (Finland), Sáenz (Spain), Santos (Brazil), Silva (Portugal), Tiburi (Brazil) and Tuveri (Italy), among others. Our special thanks also to Professor Sonia Kruks (England; USA)¹.

Two more sections are also inaugurated in this issue: **translated articles** and **interviews**. In the first one, we count on the articles by María Luisa Femenías (Argentina) and by Margaret Simons (USA), who, much cordially and expressing trust in our abilities and seriousness, permitted us to translate their texts for publication in this dossier on Simone de Beauvoir.

The **interviews**, in their turn, bring what are the most alive and expressive traits of the discussion about Beauvoir's life and philosophical thinking. The philosopher herself embraced this literary genre as a space for distinct thematic discussions, giving philosophy a vivacious expression through oral language. Whether in the interviews which Beauvoir propitiated in her *studio* on Schoëlcher Street in Montparnasse, whether in her conversations with Sartre that were recorded and published in the form of interviews, this situation of talking, informing, transmitting something alive is a premise of her philosophy. So, in creating a section in this dossier to register what great researchers today think of Beauvoir's works compendium, we also register, overall, the relevance of her thinking till this day. We have the great honor to count on the participation of professors Debra Bergoffen (USA), Sylvie Chaperon (France), Sara Heinämaa (Finland), Karen Vintges (Netherlands), and Professor Yolanda Patterson (USA), the latter being the president of the *Simone de Beauvoir Society*, which gathers all lovers of the Beauvoirian thinking. We are especially honored by the participation of Sylvie Le Bon de Beauvoir (France), a philosophy professor and the literary executor and editor of Simone de Beauvoir. The interviews' themes are diversified, as they portray multiple forms of giving vigor to what is written and thought about Beauvoir nowadays.

¹ We thank Oxford University Press, USA, for the cession of copyright permission to online publication of Sonia Kruks's text, which integrates her book *Simone de Beauvoir and the Politics of Ambiguity*, 2012. (OUP Material: pp. 56-92, Ch. 2, 'Theorizing Oppression' by Sonia Kruks from "Simone de Beauvoir and the Politics of Ambiguity" by Kruks, Sonia (2012). Fee: Free permission, Author's own material.)

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