

ANDRÉ MALRAUX



HET
MENSELIJK
TEKORT

Het Menschelijk Tekort

André Malraux (pseud. van A. Berger.)

Het Menschelijk Tekort:

Het menschelijk tekort André Malraux, 1938 *Het Menschelijk tekort, La Condition humaine*, vertaling E. du Perron, bandontwerp H ; Friedlander André Malraux, 1934 *Het menschelijk tekort [La condition humaine]* André Malraux (pseud. van A. Berger.), 1936 **Een leven in twee vaderlanden** Bert Scova Rhigini, 2022-01-10 Kort na haar terugkomst in Nederland als politiek vluchteling voor Soekarno's bewind typeert Beb Vuijk 1905-1991 haar leven als Avontuurlijker bewogener en opwindender dan van vele andere vrouwen niet in de eerste plaats door de uiterlijke omstandigheden en gebeurtenissen maar meer nog door de wijze hoe ik daarop reageerde fel hevig en totalitair omdat ik schrijfster ben en sterk en snel bewogen Deze biografie volgt nauwgezet en op de voet het boeiende leven van de op latere leeftijd vooral ook als kookboekenauteur bekend geworden schrijfster en hoe dit leven zijn neerslag vindt in haar literaire en journalistieke werk Voor de oorlog proberen Beb Vuijk en haar man zich een bestaan te verwerven met een kajoe poethplantage op het nauwelijks door westerse invloeden beroerde eiland Boeroe in de Molukken na de oorlog zet zij zich als n van de weinige Nederlanders in voor een onafhankelijk Indonesië en volgt zij als Indonesisch staatsburger actief de ontwikkelingen in de nieuwe staat Terug in haar geboorteland komt haar leven weliswaar in rustiger vaarwater maar van een doorsnee bestaan is geen sprake niet in de laatste plaats door haar controversiële persoonlijkheid en opvattingen Ze schrijft dan haar beste literaire werk dat tegelijk een sfeervolle en indringende kroniek biedt van de laatste twee decennia Nederlandse aanwezigheid in de Oost *Het menschelijk tekort* André Malraux, 1938 **Ontleedkunde van het menschelijk hart** Jean Frédéric Lobstein, 1858 *De grondslagen der volkshuishouding* Coenraad Alexander Verriijn Stuart, 1920 **Hedendaagsch fetischisme** Carry van Bruggen, 1925 **Nu**, 1927 *Folia psychiatrica, neurologica et neurochirurgica Neerlandica*, 1955

Hedendaags fetisjisme Carry van Bruggen, 2022-05-16 Omdat Carry van Bruggen uit een arm gezin kwam moest ze genoegen nemen met een opleiding tot onderwijzeres een studie die ver beneden haar mogelijkheden lag Later haalde ze haar achterstand in met zelfstudie Haar intelligentie spat van elke pagina van Hedendaags fetischisme geschreven kort voor het begin van de Eerste Wereldoorlog Het is een combinatie van taalkunde en politiek Van Brugge waarschuwt ervoor dat de taal door nationalistten wordt misbruikt om de eenheid van de natie te suggereren Ze toont aan dat zuiver Nederlands niet bestaat dat taalschoonheid uiterst subjectief is en dat de kenmerken van een taal te snel gezien worden als kenmerken van een heel volk Associatief nu eens geleerd dan weer venijnig prikt Van Bruggen dogma na dogma door Carry van Bruggen schrijversnaam van de Joods Nederlandse Carolina Lea de Haan 1881-1932 was de zus van Jacob Israël de Haan schrijver van *Pijpelijntjes* een van de eerste Nederlandse romans waarin homoseksualiteit openlijk werd beschreven Net als haar broer ging Van Bruggen geen controversieel thema uit de weg In haar romans en pamfletten ging ze elk dogmatisme te lijf Ze was de enige vrouwelijke auteur uit haar tijd die door collega's en critici au's rieux werd genomen Ze woonde een tijdlang in Nederlands Indië met haar eerste man Haar bekendste romans zijn *Eva* en *Een coquette vrouw* Ze schreef ook non fictie met

als bekendste titels Prometheus en Hedendaags fetisjisme Haar werk raakte in de vergetelheid maar werd in de jaren 1970 herontdekt door de feministische beweging **Graauw's Nederlandsche geïllustreerde keurbibliotheek** Jan ten Brink, Hendrik Jan Schimmel, L.J. Plemp van Duiveland, Joan Berg, J. Hoyneck van Papendrecht, F.H. Kaemmerer, A.L. Koster, 1891 **Brieven: 2 mei 1934-31 oktober 1935** Edgar du Perron, 1977 *De Vlaemsche evangeliebode* , 1871

Het missiewerk , 1921 **God** Anton Houtepen, 2002-08-15 This important book sketches out the questions currently asked about God In the midst of religious pluralism and agnosticism Houtepen asks how can we think about God He finds the question impossible to answer without defining one's own position The author writes I have learned that it is good to speak about God with some caution not however at the periphery of thought but from within from the heart of our economic legal psychological and philosophical ideals The book is an account of my own personal theological question What have I found That the questions about God open our eyes to God the Eternal One the Most High as a question to us **De gids** , 1898

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