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Portrayal of Women in Existential Feminism

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ABSTRACT

A society dominated by men imposes the role of being a woman, it is not something you're born with. Women constantly have to prove themselves in this society, and external influences shape their identity without their consent. Existential feminism, influenced by Beauvoir, challenges the traditional idea of femininity. Beauvoir explores how womanhood is constructed and the historical marginalization of women. In existential feminism, Beauvoir's ideas of the other and the importance of becoming, not just being, are fundamental. This research investigates how society restricts the freedom of women, connecting this with existentialism's emphasis on individual autonomy and the capacity to construct meaning. It makes the case that women may overcome social barriers by questioning accepted wisdom and pursuing equality. The maternal theories of Beauvoir are criticized in the study for perhaps weakening women's individuality. It also looks at how women can unintentionally marginalize one another and talk about the idea of "othering," which Beauvoir's work does not completely address and influences transgender people in particular.

Keywords Existential Feminism, Otherness, Freedom, Patriarchy, Women's Struggle

Introduction

What makes being a woman or a man different from just being human, and why do people often see women as "other"?Women aren't inherently feminine; societal norms imposed by patriarchy force them into a predefined feminine role. Women are compelled to demonstrate they are worth in society, external factors constantly influence their identity. Society automatically labels them as women without their consent. The world would be different if women weren't relegated to the status of 'other' and were considered equals to men. (Beauvoir, 1949). Discovering who we are involves a constant power struggle, I want freedom from others, and they want the same from me. It's like a never-ending tug-of-war where I might try to control others, and they try to control me. Each person sees themselves as free, while viewing others as confined. We need to remember that everyone, whether men or women, is a human being. In "Being and Nothingness," Sartre explores the idea of being aware of our existence. He talks about being-in-itself, like bodies without awareness, and being-for-itself, like consciousness without a specific character. People go through a process of evolving from being-in-itself to being-for-itself, shaping their own identities. This journey can cause distress and hopelessness, especially when it comes to societal expectations like gender norms. Sartre points out that figuring out our experiences and understanding life can be tough. A group of existential feminists, led by Simone de Beauvoir, is trying to change systems that treat men and women unfairly. Feminism is not about hating men. It's about challenging the systemic oppression that benefits men at the expense of women" (Kamla Bhasin, 2012).

Women have been fighting for equal rights in various areas like society, law, politics, economy, and culture since the late 1800s. This struggle, known as feminism, aims to end discrimination based on gender. Simone de Beauvoir, a strong advocate for feminism, argued that true individual freedom is only possible when both men and women are free. She introduced the concept of "Existential Feminism," which emphasizes equal freedom for both genders to lead meaningful lives. In her famous work, "The Second Sex," Beauvoir highlighted the idea that women who accept societal

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expectations without questioning their own choices end up living a purposeless life. Her philosophy focuses on the importance of individuals having the freedom to make their own life choices, transcending societal roles.

A woman named 'Herbertine Acklert' initially coined the term feminism in English in the late 17th century. She used it to resist male dominance in society and advocate for the rights and privileges promised to women during the French Revolution. However, the movement known as feminism, which aims to grant women equal rights, has developed in waves. The first wave in the late 19th century focused on getting the right to vote. The second wave, which spanned the 1960s and 1980s, broadened its scope to include social and cultural issues. The fourth wave (from 2012) uses digital channels to promote global gender equality, whereas the third wave (1990s–2000s) introduced ideas of intersectionality and diversity. This most recent phase uses Me-too protests to address contemporary concerns, including internet abuse. However, gender equality aims to break social norms. Existential feminists, inspired by thinkers like Simone de Beauvoir, seek to change systems for a more inclusive society where individuals of all genders can freely shape their destiny.

There are many ways that otherness shows up in different environments. Gender-wise, women face particular biases and challenges in sectors where males predominate, and are commonly portrayed in conventional ways in the media, which furthers their perception as the "other" (Beauvoir, 1949). Racial otherness is demonstrated by behaviors such as racial profiling, in which authorities and the general public view members of particular races as fundamentally distinct and untrusted (Omi & Winant, 2014). According to Said (1978), religious minorities may face racism or marginalization since they are perceived as "other" in comparison to the majority. People from lower castes are considered inferior and excluded from a variety of social life due to caste-based otherness, particularly in nations with strict social hierarchies like subcontinent countries (Ambedkar, 1936). These instances demonstrate the complexity of the "otherness" problem, which impacts people on several identity dimensions such as gender, ethnicity, religion, and caste

Research Methodology

To examine how women are portrayed within the context of existential feminism, this study uses a qualitative research approach, paying particular focus to the contributions made by Simone de Beauvoir. Phenomenology the study of lived experiences and existential issues about women's representations in existential feminist literature and philosophical thinking, forms the basis of this approach. The research aims to investigate women's subjective experiences as depicted by existential feminist thinkers by emphasizing phenomenological methods. Specifically, it looks at how Beauvoir's themes and narratives speak to larger existential issues,

including authenticity, freedom, and identity. To contribute to a broader and more thorough knowledge of women's lives and experiences, the research attempts to give a sophisticated explanation of how existential feminist literature by Beauvoir reflects women's lives and experiences. Using a qualitative methodology, this study concentrates on the ideas of existential feminism, particularly the notion of "Otherness." The approach mainly entails a close textual examination of Simone de Beauvoir's The Second Sex through a Philosophical Textual Study. In order to investigate existentialist ideas like subjectivity, freedom, responsibility, and "Otherness" in relation to women's experiences of oppression and autonomy, this work and supporting feminist literature will be analyzed. The research aims to investigate how existential feminism challenges gender roles and societal norms by means of a thorough reading and contextual analysis. Specifically, the critique will focus on women's construction of the "other".

The Research Objectives

➢To analyze the ways in which existential feminism questions the expectations society has of women and conventional gender roles.

➢To examine how women are portrayed in existential feminism, emphasizing their independence, subjectivity, and autonomy.

➢To explore the idea of "Otherness" as defined by Simone de Beauvoir and how it affects the agency and oppression of women.

Research Questions

1: In the context of existential feminism, how are women depicted, especially in Simone de Beauvoir's writings?

2: What effects does the idea of "Otherness" still have on women's freedom and agency in society?

Significance of the Research:

Philosophical Insight: By providing a thorough examination of existential feminist philosophy, the work advances feminist scholarship and broadens our knowledge of gender identity, autonomy, and freedom.

Cultural Relevance: It discusses how women are portrayed in various cultural contexts where patriarchal institutions and traditional gender norms are still prevalent.

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Cultural Relevance: It discusses how women are portrayed in various cultural contexts where patriarchal institutions and traditional gender norms are still prevalent. **Literature Review**

This study delves into Simone de Beauvoir's existentialist feminism, particularly her work The Second Sex. Historically, women have been viewed as dependents, connected to traditional roles. The study focuses on the discrimination and inequalities between men and women, addressing the core principles of feminism that advocate for gender equality and reject any form of superiority. However, before Beauvoir, the roots of existential

philosophy were mostly associated with male thinkers. In 'The Second Sex,' the aim was to raise women's awareness and empower them to change their circumstances. The basic emphasis was on empowerment through the ability to make choices, underscoring the varied consequences for men and women when limited choices reinforce gender inequality and power dynamics. Within the diverse landscape of feminist thought, various schools of feminism have emerged, each offering unique perspectives on gender issues.

Among these, existentialist feminism stands out. This school of thought, which will be the focus of this research literature review, explores how societal norms and expectations shape women's autonomy and identity, drawing inspiration from existentialist philosophy's emphasis on individual agency and choice. While the term "patriarchy" within feminist discourse denotes a prevailing male-female power dynamic characterized by male dominance and mechanisms that subordinate women. This concept has emerged as a central focus of the feminist movement, serving as a primary impetus for its advocacy. The evolution of women's rights understanding has unfolded across numerous countries since the emergence of the first feminist movement of the late 19th and early 20th century. This movement, dedicated to achieving legal, economic, and social equality between genders and eradicating sexism and male oppression, has left a lasting impact on global perspectives.

Why is a woman seen as other? Is femininity based on biology, behavior, or perhaps doesn't have a clear existence? (Beauvoir, 1949).

In (Gender Trouble), Judith Butler challenges the idea that a person's biological sex necessarily dictates their gender and sexuality. Butler agrees with Beauvoir that a person does not become a woman at birth; instead, she argues with the concept that there is a clear and direct relationship between being biologically female, displaying characteristics of femininity, and wanting males as sexual partners. According to Butler, societal scripts influence and control how we perceive and perform gender, highlighting the disconnection between sex, gender, and sexuality. What is the significance of females in the animal kingdom? And what unique kind of female, is realized in a woman?

Beauvoir explores the perspective of historical materialism, asserting that humanity is a historical fact, not an animal type. Historically, women faced legal and career disparities, confined to traditional roles.

And women were often deemed second-class, lacking the same status as men. Looking back through history, certainly, religion has always played a major part in people's lives. Religion influenced a wide range of beliefs, from daily practices to philosophies and life concepts. Religion maintains that Adam was the first man and that Eve was created by God from his rib because he was lonely and needed a partner.

Eve's daring to taste the apple from the forbidden tree is what causes things to take a bad turn. (Saint Ambrose).

In Christian ideology, Saint Paul asks women to be humble and reserved, and he grounds the idea of women being dependent on males in both the Old and New Testaments. “The man is not of the woman; but the woman of the man”, and the woman was made for the man, not the man for the woman (S. Keener, 1992). However, antifeminists draw an argument from examining history; that women became non-essential and never went back to becoming essential. (Beauvoir, 1949).

“It was not God who wronged them, but they wronged their own souls

The Qur’an” (30:9 [All 1998, 1053]).

The idea of feminism was first introduced to the Arab or Muslim world when it traveled from the French language to Egypt around. The Arabic translation of it is (Nisa). In the "Islamic feminism" gained popularity

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among Muslims (Bardan 1996). Furthermore, according to Asma Barlas (Believing women in Islam, 2019), Islam opposes discrimination against women. Barlas argues that historical studies of religious authority and knowledge have an influence on how the Qur'an is read to uphold patriarchy, injustice, and sexual oppression—despite the fact that non-Muslims routinely draw attention to the maltreatment of women in some Muslim countries. She contends that the Qur'an's interpretation has been molded by how, by whom, and under what conditions it has been read, supporting patriarchy. After critically examining the Qur'anic teachings on several topics, Barlas concludes that, far from endorsing patriarchy, the teachings promote complete gender equality. From this other perspective, readers should understand Islam through its holy scriptures, not through Western culture or media.

Beauvoir's view of women in existential feminism has flaws. Because her focus on women as the other simplifies gender complexities, lacking depth and Beauvoir's universalization of women's experiences neglects intersectionality, undermining the diverse impacts of race, class, and other intersecting factors. Furthermore, her focus on the negative aspects of women's existence may overlook their agency and positive contributions. Beauvoir advised women to copy males, ignoring their biological state and self-embodied identity to attain independence.

However, for a woman, equality is not living life like men but rather achieving equality by being equal. The limited applicability of her Western-centric perspective to global contexts, the critique of motherhood, and the heteronormative bias further contribute to the weaknesses of Beauvoir's portrayal of women in existential feminism.

Recognizing these critiques is essential for a nuanced evaluation of her contributions to feminist philosophy (R Tong, 2018).

Limited Freedom

(A) The other in patriarchy

In feminist language, patriarchy means a system in which men are placed at the top and women at the bottom. The feminist movement draws together individuals from all over the world to fight against this dominant system that sees women as less important. Their objective is to make things equitable for women in the legal, political, and financial realms. As the first wave of feminism in the late 1800s and early 1900s marked the beginning of a lengthy period of growth for the concept of women's rights. The feminist cause works against sexism and injustice treatment of women to make sure that they have the same rights and opportunities as men. It has had a worldwide effect on how people see these problems. However, the phenomenon of men being given more power and authority than women exists in our societies. Men are more dominating in terms of jobs, social status, and politics than they are in terms of simple physical strength. When women were treated unfairly in the past, they were not allowed to defend themselves. This discrimination is patriarchal. There is a power imbalance between men and women that are represented in a variety of literary works, such as plays, poetry, and stories.

Moreover, men in positions of power and control have dominated many patriarchal societies throughout history. Economic, religious, and cultural factors created and maintained these systems of patriarchy in part. The primary cause of gender inequity is society's perception of women, often determined by assumptions affirmed in fictional representations of gender. According Beauvoir, men build ideas of women as the other, putting themselves in the position of the subject and the self. A lack of women's voices helps the ongoing existence of gender inequality. This happens as a result of men's perception that women are unique and that their past defines them rather than accepting them as whole human beings.

Men are idealized as the usual human, and women are seen as lacking in these qualities. This androcentric idea, based on men's experiences, restricts women's perspectives and perpetuates patriarchal oppression. Even though this perspective challenges the variety of experiences that women have, both men and women often accept it as true.

(B) What does a woman mean?

“One is not born, but rather becomes a woman (Beauvoir, 1949).”

Every human being is born as a person, not particularly as a man and woman or other gender identity. Everybody has an equal right to freedom and a need to use it responsibly. Women have always been viewed as inferior and marginalized, and they have been expected to fit into established roles across feminist history. Women have always been portrayed as having less importance than men. Being a woman, in Beauvoir's opinion, is more of a label that society has placed on individuals rather it is anything that has anything to do with women. She asks why men are assumed to be the ideal while women feel the need to define themselves. Beauvoir highlights how essential it is to understand that being a woman is something that is learned over time and means more than only biological differences. She makes a distinction between biological sex and the gender identity that is socially formed, noting that becoming a woman is a process (Beauvoir, 1949).

Beauvoir also discusses the challenges that girls suffer from as they grow older, which include an increased number of restrictions, obligations, and stress to fit in. These affect girls' feelings and make them think of

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things that future partners might be looking at, which is uncomfortable. As girls mature into women, sexuality becomes connected with social expectations and an imbalance of power between the sexes. According to Beauvoir, women perceive and handle sex differently as a result of this unequal authority. Beauvoir disagrees, claiming that history was basically captured by men, therefore the useful things women achieved often got forgotten. While men play the roles of both participants and deciders, we should take whatever men present about women with doubt. Patriarchy, culture, and social systems form the norms that define our society. Parents set boundaries for their child when they bring them into the world. These factors have a bearing on how our identities are formed, causing beliefs about what it is to be male or female. Understanding female identity requires taking into account the patriarchal, ideological, traditional, philosophical, and cultural components of a certain region. The primary aspect of growth, identity, is additionally examined in psychological analysis. Understanding the creation of identities for females requires looking into how individuality fits within a larger sense of community and wholeness, in addition to personal characteristics.

When it comes to being a woman, how she views herself shapes a person's whole existence. Many different kinds of things, including their home, upbringing, gender, social class, political beliefs, profession, desires, food and sports choices, and social obligations form a person's identity. These factors taken together define our group identification.

However, more than being about who we are or where we've come from, identities are more about how we use the resources of history, language, and culture as we grow.

They are not just about where we are now, but also about what we might become. They take into account how we have been portrayed in the past and how that affects how we might portray ourselves in the future. Furthermore, an American philosopher Judith Butler (Gender Trouble, 1999), argues that creating one's identity includes a dominating approach that forces the 'I' against an 'Other'. This division creates artificial doubts about understanding and recognizing the other. She disagrees with the idea of limiting others because it restricts the freedom of women. Our identity, in her opinion, is linked to the principles that direct and form our life.

South Asian feminist and social activist Kamla Das Bhasin (Interview, 2012) says that the antithesis of pitṛsattā (patriarchy, G Lerner - 1986) is equality between the sexes rather than matriarchy. It has long been a historical desire of men to express their masculinity by dominating the bodies of women. It's necessary to remember that women are not considered a minority, compared to other oppressed groups. They have no common history, religion, or past. Though they don't consider themselves as a unit, women commonly refer to themselves as "women" as that's what men say. Rather than having their own identity, women are linked to men by their responsibilities as mothers, wives, or daughters.

Women's perceptions are affected by the ways that men define them. It is hard to avoid gender-based division as there is a personal link between women and their abusers. Overall, organized patriarchy is the root cause of worldwide sexism against women, which is why the equality movement has changed its emphasis from individual responsibility to social inequality. The shared movement recognizes the role that cultural norms play in maintaining gender inequality and aims at both men and women who support patriarchal policies. To remove these systems, there is a need for increased understanding among all parties involved.

The conclusion shows the harmful impact of patriarchy on men's emotional intelligence and humanity, so, connection between genders must be understood to realize absolute equality. However, worldwide sexism comes from patriarchy; trying to promote equality therefore focuses on structural change. Beauvoir discusses issues of gender reevaluation but ignores the marginalization of transgender people.

Freedom Unchained

A) Existentialism Freedom

In the 1940s, existentialist theory found acceptance in Europe after World War II. As defined by Beauvoir, existential freedom is based on the notion that women, like all people, can determine who they are and how their lives are shaped by the decisions and deeds they choose. According to her, women's freedom is frequently restricted by social roles and conventions, but real existential freedom entails overcoming these limitations and claiming one's identity and ideals. Beauvoir defines freedom as including not just one's autonomy but also addressing and changing the social systems that impose limitations on it (Arp, 2001).

Basically, humans want to understand and make sense of the outside world as well as their personal experiences. Finding purpose in life is influenced by the relationships we have with other people. We naturally want meaningful bonds with others as we are social animals. Having a sense of awareness of oneself can also help us make sense of our lives. According to Sartre, someone never completely describe themselves until one has lived. Therefore, defining how you exist comes before defining your identity. The choices that you make define the type of person you become into once you have lived. He also argues that humans are not born with an innate identity, but rather that they live and form themselves into who they want to be. As Sartre claims, we cannot justify

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holding a fixed human nature responsible for our acts if existence comes before essence. Neither do we depend on any established ideas or directions to justify our actions in the absence of God.

Similarly, to Sartre, Kierkegaard argues that real life and personal experiences, rather than theoretical thought, hold the reality of human existence. Kierkegaard believed that a person's choices, freedom, responsibility, and feelings like despair and regret all impact what it means to live. He highlights the need for people to actively recognize their existence by standing out from the crowd and giving their freedom meaning by strong commitment. The important moments when people understand who they are during which they have to deal with a crisis, have to make decisions, and experience the struggle between the unlimited and limited parts of life.

According to, the emotional turbulence of these experiences which include decisions, fear, desire, and accountability reveals the essence of human life. The existence of every individual, in the opinion of Sartre and Kierkegaard, is the ultimate reality. The value of the individual's existence is fundamental to their belief systems. Making choices, accepting uncertainty, and overcoming fear or worry are all part of the lively journey known life (Malantschuk, 2003).

In addressing feminist concerns, Beauvoir examines the difference between transcendence and existence. This point of view contributes to addressing an ongoing problem of women being seen as less important than men. Simply, she thinks that by recognizing how men and women change in terms of being able to overcome limitations and being bound by particular positions existentialism provides a clearer picture of human existence and can assist in solving the issue of women's subordination. Therefore, it would be incorrect to say that women are by nature less valuable than men. It's a historical development where men started seeing women as unimportant throughout time. Women started to realize their less important role in shaping human traditions. Men are usually able to get free from their limitations to take part in revolutionary activities, but women often find themselves restricted to the roles that are given to them. A woman is not being true to herself if she accepts the restriction without question. Besides what is expected of them, women are free people who can decide their future and overcome these limitations.

(B) Self and Other

Existentialist feminists analyze the ways in which women are often seen as men's objects in life. They examine the ways in which women oppose being objectified and examine how they are seen as the other. From a psychological point of view, an existential study claims that achieving inner acceptance of oneself is the first step toward living a meaningful life. Our actions, agreements, and choices about what not to do are all related to this inner satisfaction. Finding purpose in life and living meaningfully depend on this continuous exercise. This requires two types of exchanges: one with the outside world to find out what interests or concerns us and another with ourselves to see if we agree with our decisions. Understanding our fundamental thoughts in any context is known as inner agreement. We experience inner acceptance, or a kind of internal yes when our intentions and actual thoughts match.

Anyone can be authentic, make a statement, and overcome difficulties in life by doing this (Kierkegaard, 2013). The concept of difference is central to Beauvoir's theory, which places a significant value on how people connect. This idea is often seen as the main basis for understanding how people create their identities. It's commonly viewed as a difficult problem, particularly about knowing the subjectivity of women. Hegel is the source of Beauvoir's belief in the necessity of the idea of "otherness." To separate oneself from others, people need to understand this idea. This awareness is usually mirrored in relationships, particularly those including men. Every individual think that they are the subject and that everyone else is secondary. According to Hegel, when someone gets noticed by others even if they are viewed as less significant their self-awareness develops (RB Pippin, 2010).

People are better able to see and understand themselves when they receive acknowledgment from others. Furthermore, in his concept of gender, Beauvoir denies Hegel's notion of mutual understanding between the sexes. She says that a woman does not always put herself ahead as the main subject over a man. Rather, she is free to decide that she will do so. Beauvoir indicates that he specifies the woman as the "Other", not another particular, or the man who defines himself as the main subject. Rather than taking this role, the woman should identify the guy as different to create her own identity. Although agreeing that the cause of this failure remains unknown, Beauvoir argues that each person is in charge of forming their own identity. When a woman lacks the necessity, this is because she has not begun the process of change.

Moreover, for Beauvoir, the ability to resist being viewed as nothing more than an object by others is an essential human quality. The need to be in charge of one's own life and destiny is the source of this resistance. This is important to note that Beauvoir's perspective does not prioritize societal forces. She begins her study with two people facing one another in a primordial cosmos. This makes us wonder to what degree and at what point in their growth humans are seen as social beings. We may additionally address the moral consequences of Beauvoir's theory that the human desire for freedom gives birth to a basic sense

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of discrimination to others.

But for Beauvoir, the presence is not just about the body but also about a particular body that is created and directed by outside factors, such as feelings or nature, as compared to logical choices. She believes that reproductive processes are basic, similar to animals, and lacking free will. The transcendent bodies, on the other hand, are created in the higher world where nature and emotions are controlled by conscious creation and action. According to Beauvoir, morality results from intentional, intellectual control over outside forces rather than from subordination to them.

It is seen as false to ignore the needs of the body and leave it to its natural state. Because the natural body hasn't been transformed by intentional human choices, Beauvoir claims that it isn't moral... Though Beauvoir believes women may have chosen choices, this argument ignores the reasons why women in the past took part in activities that may have brought them additional suffering. She also seems to be ignoring the fact that traditionally, women have managed to escape obligations and unwanted births. When Beauvoir asserts that women and men are both part of the human race and should not mix in with nature, she is essentially contradicting herself. However, the main point from our discussion is that women are traditionally perceived as being less conscious of things outside of their bodies and with a limited understanding of the personal dimensions of family life, including reproduction. They are thought to have a limited and restricted function.

Men, on the other hand, are connected to a higher in existence, especially in public life, through their perceived higher consciousness. A family that depends on males for the management of the world is one in which both the private and public domains are mutually dependent. Regarding the freedom of women and the position of the feminine body in existentialist theory, Beauvoir sounds uncertain. She accepts the limitations of the female body, including sexual passivity, menstruation issues, physical weakness, and reproductive functions, even though she believes that women are not naturally weak. According to Beauvoir, these factors make it more difficult for women to overcome social obstacles. According to Beauvoir, female autonomy is restricted by their dependability on men and their attention to routine tasks, while men's activities are considered to be more transcendent (DS Seltzer, 2011). Furthermore, the study of Beauvoir clarifies the obstacles women experience as a result of how society views their roles and bodies. She criticizes how traditional feminine activities get overlooked in favor of behaviors tied to control, and how pregnancy and motherhood are frequently viewed as burdensome. Beauvoir draws attention to the differences in experiences between men and women, noting that males can better put physiological issues aside. This shows the need to look past deeply held beliefs to question and change societal norms to achieve true gender equality. She highlights the need to question accepted gender roles and change cultural assumptions to reach real equality for both genders, as well as the limitations and discrimination that society places in the way of progress for women.

Rationale of the Study:

The study's motivation arises from the desire to understand how existential feminist concepts give a framework for addressing women's oppression and pathways for their emancipation. Thinkers such as Simone de Beauvoir have created existential feminism, which opposes the idea that women should only play passive, submissive roles and instead sees them as independent, self-defining individuals. In the modern world, when women still experience discrimination, marginalization, and constrictive social norms, this investigation is especially crucial. This research seeks to give philosophical insights into gender disparity through an analysis of existential feminism, as well as practical suggestions for implementing existential principles to empower women in patriarchal countries.

Conclusion

Worldwide sexism comes from patriarchy; trying to promote equality therefore focuses on structural change. Beauvoir discusses issues of gender re-evaluation but ignores the marginalization of transgender people. She highlights the need to question accepted gender roles and change cultural assumptions to reach real equality for both genders, as well as the limitations and discriminations that society places in the way of progress for women only not other genders (S Monro, 2001).

Beauvoir examines the subordination of women in The Second Sex through two key perspectives: first, women are characterized as the "Other" to men in a patriarchal society, while men represent transcendence and are associated with subjectivity and action, also Beauvoir rejects the notion of a constant feminine nature or essence, arguing that femininity is not characterized by a single attribute. Beauvoir's views on gender roles are still somewhat inflexible. However, the act of "Othering" can happen in a range of social situations and among diverse groups, it is usually looked at about gender issues in patriarchal societies.

Women are often "other" to men in patriarchal traditions, where men control the majority of authority and power and cast women in subordinate roles. This continuous transformation maintains gender inequality by marginalizing women and promoting gender norms and biases. It is essential to acknowledge that the process of "Othering" is mutual. Women can be both "Other" and other women and create intra-gender structures and boundaries. Several ways can happen, including accepting social norms,

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struggling for limited opportunities and resources, or gender norm reinforcement. Women can judge or marginalize others who don't meet their ideals of beauty, for example, and judge one another based on unnatural facial features.

Secondly, Beauvoir's focus on individual freedom and the discovery of oneself; which fails to recognize the positive effects motherhood can have on a woman's sense of self. Within feminist discourse, Beauvoir's theory can be criticized for its shortcomings in women's freedom, motherhood, and individuality. She can minimize the benefits of motherhood for women's identity and personal growth even as she criticizes societal norms for restricting women's autonomy after becoming mothers. Her study is useful, yet it falls short of fully recognizing the fulfillment and growth that many mothers experience. Accordingly, a more thorough understanding of the diversity of emotions and benefits of motherhood within feminist discourse would be beneficial to Beauvoir's perspective on the role of motherhood. Furthermore, Beauvoir's concepts argue that women's freedom is universal, ignoring how women's lives are shaped by a variety of factors, including race, class, and geography. This means that she is not ready to appreciate or discuss the particular difficulties that women who experience multiple kind of discriminations, such as racism or poverty.

The limits of Simone de Beauvoir's existentialist viewpoint need to be recognized, that her structure could not fully account for the variety of experiences and difficulties that women experience. It is necessary to point out Beauvoir's viewpoint for ignoring the value of motherhood in women's lives. Though it plays a major role in many women's identities and experiences, motherhood is given little consideration in Beauvoir's existentialist philosophy. Beauvoir's ideology is ignoring the complexity of women's experiences in the realm of raising children by placing a higher priority on individual's freedom.

Also, her approach does not sufficiently take into account the intersecting realities that Black women suffer. Kimberlé Crenshaw introduced the term "intersectionality," which highlights how different types of oppression, such as discrimination based on sexual orientation, gender, race, or class are connected. Women of color faces particular difficulties with various levels of marginalization and discrimination, which can't be sufficiently taken into account by Beauvoir's existentialist perspective, that is primarily focused on gender-based oppression. Moreover, Beauvoir's theory fall short of addressing the challenges and realities faced by transsexual people. Due to their gender identification, transgender persons experience several significant difficulties, including being excluded, discrimination, and violence.

Beauvoir's theory fails to capture the complexities of transgender experiences and how gender identity interacts with different kinds of oppression, as it largely focuses on the experiences of cisgender women. Moreover, equitable feminism can work toward real social justice and freedom for all by highlighting the voices and experiences of all women (Davis, 1913, Stryker, 2007).

Furthermore, it's necessary that we should directly connect with the lived realities of oppressed populations and give them a central place in our actions and advocacy efforts as we develop the feminist discourse. This means paying attention and promoting the stories of women of race, transgender people, and other oppressed group whose struggles intersect with gender inequity. To fight with systematic oppression and promote real social change, we must prioritize intersectionality and inclusion in the feminist discourse. We should have an intersectional, equitable, and revolutionary feminism that encourages everyone to live true to who they are and grow in an inclusive society free of unfairness and discrimination. The experiences of marginalized groups must be fully included and given priority when we talk about feminism and work toward gender equality. Since their gender identification is separate from the one given to them at birth, transgender people often face violence and discrimination. Because of the mix of racial and gender bias they come across, women of color face particular challenges. We need to understand the types of oppression these groups experience and focus our actions and advocacy activities on meeting their unique needs by continuing to pay attention and to highlight the voices of these marginalized groups. We can create more effective plans for resisting systematic oppression and creating real social change if we recognize and address these interlinked kinds of discrimination. The ultimate objective is to build an intersectional, equitable, and transformational feminism. Therefore, this means creating environments in which people of various backgrounds and identities can speak up, fight for their rights, and lead real lives. We can work towards a society free from discrimination and injustice, where everyone is given the chance to flourish and live their lives to the maximum, by promoting the voices and experiences of minority groups.

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