

### 1) Women's identity

Simone De Beauvoir depicts the exact matter that should primarily concern a woman: the ownership of her identity. He explains that both genders are subdued to each other by being in a relationship, but their commitment couldn't possibly erase their own being as an individual.

To free a woman is, in fact, eliminating the concept that her existence is tightly binded to a man. The only acceptable aspect of "living" for each other is to continue to have capable minds and personal experiences but to still share your being with an hypothetical partner.

The health of a relationship is dictated by recognizing the other's identity, by not trying to have some sort of supremacy on the other sex.

Embracing this concept will let a woman gain peace of mind, and a suitable life, even with a man by her side.

### 2) Modern times suppression

Nevertheless, nowadays a woman inevitably succumbs to expectations about the association of her figure with a man present in her life.

The female figure is an appendix to the male one, continuously fossilized to her role of mother, wife or girlfriend; if one doesn't desire to have certain goals in life, like marriage or motherhood, she gets classified as a spinster, as a lonely failure.

If certain achievements, obviously reached with a man, must define the integrity and the morals of a woman, where is the acceptance and the embracing of one's identity?

Simone De Beauvoir's work fails in his attempted message, because a man could never avoid to subdue a woman to him if he doesn't view her as an individual in the first place, but as a mere piece of meat.

The supremacy that a man aspires to have over a woman is dictated by the constant fear of inferiority, where the woman's intelligence becomes the man's embarrassment.

Many female philosophers, writers and scientists were killed or mocked; the greek philosopher Ipazia was thorn to pieces by a crowd for being brilliant. The italian writer Michela Murgia was repeatedly told in many interviews to just shut up, merely for exposing her proved points.

A woman doesn't get recognized as an individual, therefore her figure can't be acknowledged as her own, but subdued to a man's.

### 3) Female identity in cinema.

The academy award winner movie "Poor Things" by Yorgos Lanthimos depicts exactly why De Beauvoir's words are useless in modern society.

Bella Baxter is a grown woman who gets saved from death with a brain implant, but with a newborn's brain. Ever since she is "reborn" she is subjugated by those who stays around her, like her creator and her promised husband.

Having the same mentality of an infant, she profoundly desires to explore and to experience, but having a grown up body, she has adulthood needs, like sexual experience. The whole movie is a representation of how a woman has to build her identity on her own, not following men's expectations or orders.

At first, she even finds a lover, named Duncan, whom with she discovers the pleasure of sexual intercourse, but she abandons him when their conversations become circular, and he doesn't give any pleasure or meaning to her existence. In the end, after discovering her past and building her future, Bella returns to her creator's house, where, in a sort of utopic finale, she lives peacefully

among men as an equal, due to the fact that she alone discovered who she was and who she wanted to be.

#### 4) Conclusions

We live in a society where sexual inequality is engraved. Every individual has the right to find it's purpose in life, without getting influenced or having disheartenment by a potential partner.

Just because Simone De Beauvoir's words aren't really applied to modern society, they still can be. Two people who are in love should support eachother in every circumstance, without erasing their true-self, or worse, to monopolize the other's identity, even when it seems to be love.

I've stated the dreadful representation of the woman's figure in our world, where she gets mocked by mensplaining, insulted and overshadowed.

Genders still aren't equal, and men surely don't acknowledge a woman if not to sexualize her.

A marriage, no matter how healthy it is, will always tend to obscure the wife and to elevate the husband. By this statement I'm not assuming that a couple can't co-exist nor that they can't be two separate beings with shared love, but the woman inevitably gets overpowered, and her identity subjugated to her husband's. There aren't two distinct subjects; there is one subject, the man, with his apposition, the woman. Until the female figure gets actually recognized as a sensible being, and not just as a man's companion, women's identity will never be acknowledged nor respected.