

Destiny: Simon argues that males are biologically privileged and that being physically stronger formed the grounds for oppression

History: Simon argues women have never influenced history of their own accord somehow and have been subjected to years of patriarchal abuse

Myths: Simon describes the various sentiments men have held over women throughout history. Concepts like witches, abusive women, damsels, transcended women, predisposition to ideas of inferiority, or simply the thought of equal influence that men and women share in society are all discussed in this section. There's not a single unifying idea to take away from this part.

Volume 2 lived experienced

Note that this section is strongly biased to Simons personal life and the ideas in it are sewed towards her childhood experiences and others like hers.

The child: this chapter focuses on how women influence the worldview of their daughters, how young girls respond to concepts like femininity and males, what they may do if they find themselves curious about sex and the origins of babies, how they'll respond to their first menstruation(typically how men in ancient times did-in ardent disgust), the implications of mensuration and how it's perceived by them(often with shame compared to males), and female sexuality with its implications on girls rejecting protestant/catholic christian views on femininity in western societies.

The girl: similar to myths this focuses on the genealogy and elements of adolescent female behaviour. She proposed that women coming of age experienced conflicts in fulfilling christian standards of femininity compared to living a life of autonomy they may have gained in their childhood due to a bundle of different reasons all relating to the disposition of adolescent girls for her time: being stuck as dependent on their families or male connections, being in a position were financial/social independence would be unfavourable or simply being idlers due to either restriction of where they could work or if their needs were always provided for them. She concludes stating most women will seek feminine norms for her time with age or desire them for the comfort it can offer at the expense of financial and social freedom.

Side note I just think it fun to read, so much entertainment that lasts for so long

Sexual initiation: this is less important than other chapters as it focuses on Simons interpretation of female sexuality, sexual assault and sexual maturity. She argues that most women have horrible first time experiences and with time married women will come to enjoy sex along with their male partners equally through experience and out of respect for those they love

The lesbian: here Simon suggests her reasons and analysis for why lesbian relationships and behaviours emerge. Personally I don't agree with the contents and believe whatever lesbians do in their lives is subjective to their own experiences, like anyone else's behaviour

The married woman: Simon makes several statements on what she feels drives patriarchal nuclear family structures in western societies to become abjected. She argues most issues women and men face when married stem from cultural and legal issues in society as a whole than issues between the couple that drive divorce. She argues the unusual level of dependence housewives have on their husbands reduce them to slaves performing labour that benefits no one meaningfully in society which can badly damage a wife's self-esteem. She argues this alienation and dependence breeds repetition and hostility between couples as they lose unique experiences to share between one another and said slavery can breed hidden resentment for the husband among wives. Finally she suggests that some level of change must be brought up on current marriage structures to alleviate these trends, not that their outcomes are guaranteed but heavily promoted under these types of marriages.

The mother: expanding on the first chapter in volume 1 of *Destiny*, this chapter touches on ideas of the implications of abortions. How patriarchal societies hold women to double standards to avoid abortion so long as it doesn't harm a nearby male, and how women respond to abortion multifariously. Later on it touches on pregnancy and a common feeling of glee women experience by becoming pregnant with their first newborn, and sudden emotions of alienation experienced once the newborn undergoes its first weaning through birth. Expanding on this, mothers, as Simon puts, treat girls and boys differently both techniques of childrearing exist in conjunction as expressions of the mother's disposition, through this she finds parenthood and what mothers experience from it exist in immanence in the mother whose disposition dictates their views on their children more so than any "natural" instinct (this aspect of authenticity in how people live gets a lot more attention in "mother nature is trying to kill you"). Likewise many children maybe subject to motherly abuse for the same reasons for why marriages may undergo common problems that can lead to divorce; the structure of the nuclear family and its effects on its members may lead to the atomization of social connections between people. Finally the main suggestion by Beauvoir to address this is freedom for women, by having more women employed and make meaningful life experiences mothers, women, girls can grow to seek motherhood out of a personal want and not an obligation so long as governments support it that can yield far more stable families and self-fulfilment among this demographic who may've experienced menstruation, sexual initiation and marriage as aspects to justify their existence as women only to come to terms - in ardent disappointment, with the reality that these aspects of life are common and have limited influence on the world and their loved ones. The mother touches on ideas of birth, parenthood and feminine expression among women transitioning to become parents and in this we see a general overview and explanations for common trends in western families posited by mothers.

Social life: a shorter chapter touching on the trends in behaviour married women in predominantly christian societies may adhere to in pursuit of validation or affection they don't receive from their families. These behaviours include ardent endeavours in fashion, social events like parties and or infidelity. Though the final element of this set of behaviours occurs

again strongly in part due to a mix of how marriage is structured in nuclear families but far more induced by arranged families.

The prostitute: this deconstructs the image of prostitution and what it means for liberation for some women by providing context behind the origins of prostitutes, and their disposition. Here Simon states that prostitutes are not necessarily liberated from patriarchal oppression, especially in the presence of pimps, nor is their disposition favourable. She also goes into detail about how certain qualities of the relationships among prostitutes are shared between married women and to a lesser extent lesbians. She expands on this by bringing up the term hetaera to describe women whose disposition and personal liberties are favourable and expressed through the same methods prostitutes use to gain their incomes but much more efficiently at the expense of those around them, women or not. Hetaeras, by her description can exist outside of prostitution most predominantly in media as actors though many fail to achieve this and fall into the same ennui and isolation shared by new prostitutes and married women, though the wealth these women yield is much more substantial.

The mature woman: some ideas of parental problems, and the effects of isolation in patriarchal nuclear families get brought up so I'm not going into detail about them but do be aware that the disposition of women become procured among elderly women and they have a range of response hostile, indifferent to celebratory of their femininity emerge but soon converge to indifference once those emotions fade. They learn a lot especially after the deaths of their husbands about gender and its influence in the society (presumably western) they live in.

Woman's situation and character: generally speaking there's a lot of generalisations about women in this chapter Simon throws out as she interprets them as symptoms of the transition away from patriarchal society in Europe but still having the same cultural norms from them still present.

The narcissist: This chapter is generally awful and has many issues with overgeneralizing women. Please don't read this expecting to learn anything.

The woman in love: expanding on the married woman this chapter explores in considerably more detail of what female desire for men means under patriarchy and how it fuels a cult like passion for women to please their spouses (often without expectation of substantial reciprocity) in so much that it damages their social well-being, sense of attachment to reality (discussed in more detail in the girl), and responses to various conflicts that stem from patriarchal family structures. Do note a lot of her suggestions are generalisations.

The mystic: expanding again on the girl and the woman in love this describes the behaviour of some women who turn to religion instead of males as a form of projecting their want to independence or acquisition of grace. The main point is the results are the same due to the disposition those women are in or even worse due to the cult-like nature of certain religious institutions that can encourage deliriums and self destructive behaviours.

The independent woman: finally Simon closes off with her book describing the disposition of many women in Europe and na that are transitioning to a world where male and female rights to work vote and sovereignty are recognized. She illustrates that yes some women in

her time don't want or actively discourage others to seek independence, about hardships to break into the world and why but at least progress is happening. With time more women will inevitably grow to hold increased influence in the world for the better and that women like all other groups that have faced oppression should come to be left to their own independence to decide their futures for the good of humanity.

Conclusion piece: Simon now puts together the message and implications of gender equality pushing forward in any society undergoing progressive change, here ideas of the realities of cultural conflict, gender based violence and infidelity towards a single trait women have in regards to christian femininity and virility as a byproduct of their disposition are all discussed. Nonetheless both men and women will come to live in a healthier society with stronger and more diverse relationships, better childhood experiences among women to come to be self fulfilled and sustaining adults, better care of youth and the relief of males from the burdens they share under patriarchy. In short the second sex though containing many flawed ideas suggests the realities, history, and revolution women have or will face from birth till death that all work to provide the information necessary to justify and promote a transition to an egalitarian world.

Thank you for reading.