

FEMINISM: ROLE OF FEMALE EDUCATION

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When the French philosopher and novelist Simone de Beauvoir wrote in her 1949 book *The Second Sex* the well-known sentence, 'One is not born, but rather becomes, a woman,' she encapsulated an argument that would propel feminist thinking for the subsequent fifty years or more. In one brief sentence, she touched upon questions and troubles that lie at the very heart of feminist inquiry-questions as simple and complex as 'What is a woman?' In the attempt to tackle this question, feminism has become fractured, divided, and contradictory. It has also strengthened, developed, and evolved. Indeed, feminism can no longer be accurately described as a theory-implying a single and coherent trajectory of thought. Rather, feminism should be understood as a discourse: a dialogue of multiple related ideas.

Feminism these days is an honourable phrase and feminists are viewed well wishers' of people. In the beginning feminism meant sole battle for women's rights and getting them forcefully from the male society that has usurped them. So, women feminists in the starting have been supposed to be humans shouting at their husbands and the male society in general. Today feminism has matured and society too has realized the wonderful contribution of feminists towards an equitable society. The battle for women's rights is a part of the warfare for human rights due to the reality women are equal partners of men in integrating human civilization. Desire for autonomy and freedom is a necessary attribute of each human being which implies additionally woman.

The ugliest reality is Man has reached the moon and back, whereas women have not found their voices yet. Girls in India for a long time have been regarded as a non-entity whose solely duty is to serve all contributors of the family. Her fame in nearly all communities and cultures, except a doubt, depends upon on the biological fact, which restricts her to perpetuate the acquainted role. She ought to deny her 'self' and compromise

as well as sacrifice life, which is a natural phenomenon in society, therefore relegates girls to the secondary position. So, they have started out inspecting their innermost yearnings for self emancipation and self-identity. It has made them to cross towards self assertion. Obviously, all these troubles have influenced society to think once more about the recognition of women. Hence the image of female created by early writers oscillated them between Sati Savitri and to westernized contemporary woman. But it does not please most people. This protest of girls in opposition to their subjugated function shaped the shape of women's liberation movement. It has been an energetic strain for the liberation of women in the society since 1960s.

The impact of social reformists, activists and writers as well as the spread of education has set a new pattern for the prevailing Indian tradition. "If you educate a man you teach an individual, however, if you educate a girl you educate a whole family. Women empowered means mother India empowered". **Pt. Jawaharlal Nehru.**

In the average development of the country, women education plays a very important position. It no longer only helps in the development of half of the human resources, however in enhancing the quality of life at home and outside. Thinkers have given a number of definitions of education but out of these definitions, the most necessary definition is that which was put forth through M. Phule. According to Phule, "Education is that which demonstrates the distinction between what is right and what is evil". If we consider the above definition, we come to know that whatever revolutions that have taken place in our history, schooling is at the base of them. Education means modification of behaviour in each and every aspect, such as mentality, outlook, mindset etc. Educated women not only tend to promote training of their girl children, but also can furnish higher operation to all their children.

M.K. Gandhi, Raja Rao, Mulk Raj Anand, R.K. Narayan and Kamala Markandaya and so forth have fuelled women's liberation movement. At the starting due to the impact of some social reformists, women themselves have been not aware of their own identity and power in the society. But later this marginal, suppressed reputation given to women grew to be a necessary subject of discussion among the educated people. The Indian women acquired a political impetus in 1930, when National Congress launched the civil disobedience movement. Then, they geared up Mahila Samithies in each and every district, city or village in order to instruct women. Here, the women's liberation movement has transformed itself into the ideology of 'feminism'.

After independence when our country was once struggling against cultural and social colonialism then as a parallel to it feminism born. During the British administration, the function of women deteriorated, when Manu's code used to be translated into English and plenty unique Indian literature were additionally written in English then the reduced role of females pinned the perpetual tutelage of the women. Though British female have been at that time taking part in a respected popularity so spreading of English training and emergence of Western culture into Indian subculture realized the knowledgeable society about the ruined identification of female in Indian society. Indian Government as well as some reformers and different secular and sub-religious missionaries strived to make each and every female have to get the chance of education. The fundamental ambition of these groups is to combat in opposition to oppression, exploitation, injustice as well as discrimination against women. **SNDT University** in Bombay has been a pioneer one to grant indispensable focuses on the research on the theme of the women's issues. Different activists who are searching for integral social modifications validated outstanding convergence to define the ideologies of feminism. They desired to break-down all artificial limitations which segment the genders, sex characteristic and fundamental gender roles. These feminists also advise for the query that what is to be a woman, how, their feminine and sexual ability is necessary for the society. So, it's the proper time to redefine their position once more for the quality of what it capacity to be human.

Though female in India has not received the total equality in the social and professional world yet, an important element of the society is of the same opinion that feminism dramatically has increased the fame and role of women in the course of their development. But Indian feminism follows a middle path, neither is it too radical nor as a low scale. Indian feminism therefore takes into account to the continuing prevalence of the marriage and family, the place one can without difficulty evaluate the family members and compromises performed with the help of women. Man and woman both are having mutual wishes in each and every elements of life. Indian woman have great reverence to their husband, hence, even though Indian feminism is influenced by means of the East, modern modifications have been now not added about and the sanctity of love in married life is not yet destroyed. So, it's very critical that feminist awareness desires to be introduced out at the grassroots stage via schooling and awareness. The religious and cultural myths perpetuate the subjugation circumstance of female down the ages become a superb issue to produce this thought Indian feminism first. But those female who are awoken of this awareness by feminism, knows very well that not solely have received their 'space' in the society but have obtained greater beyond it. So, the feminism has been an

essential part of women discourse. It has been described as a ‘discourse of subjugation’ or ‘an understanding for the power distribution’, or we can say that feminism is a world revolutionary political ideology. It reminds the Indian society that women’s identity can in no way separated by the subsumed patriarchy. However feminism concerns itself with the welfare of the entire society not just the women’s world.

Vandana Singh and Deepti Singh, in their article *‘Feminism Voice in Anita Desai & Other Indian Writers’*, while defining the term feminism says: “According to the Oxford English Dictionary, the term ‘feminism’ was once first used in the latter part of nineteenth century and it used to be defined as having the traits of female”(10). It is a global fighting for gender equality. The struggling of women is not an on the spot incident. So, the existence and meaning can no longer be understood by a single definition or by way of explaining a simple incident. The course of feminism has crossed centuries to arrive at today’s concept. It is an evolutionary notion due to the change in the region and status of girls in society. The origin of feminism is due to systematic social injustice in the direction of the weaker sex. Hence, feminism highlights several problems related to women. Or we can say that feminism is a response to the impulse of patriarchal norms. It insists on girls to take challenge to get equal status and role in the society, which she deserves. However feminism is so significant in its concept that it is very hard to describe its step wise progress. Western feminism is different from that of Indian feminism. No doubt, there is a similarity among the two. Both the feminism started due to influence of male social reformists first and later used to be joined by female reformists. Indian typical beliefs and inspirations are different from those of western countries. So, Indian feminism and women’s conflict is different from western feminism.

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