

**EDUCATION – A SOCIAL NOTION IN THE NOVELS OF MANJU KAPUR**

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**Abstract**

The article looks at new women in Kapur's novel as its main subject. Therefore, it is important to explore various histories, education, cultures, and value systems in relation to the sociocultural context, taking into account the complexity of existence. Women are subjected to social groups when they are under the pressure and control of patriarchy. In the society, they face prejudice and discrimination. In Kapur's writings, he expresses their struggles and unfair treatment in the confined society. In her works, we witness the emergence of a new kind of woman, the liberation of women, and their empowering. They are trying to create the state of their own identity in this world, not acting as puppets in the hands of others. They receive inferior treatment in every aspect of society. But in modern times, the illness is becoming less prevalent. However, few women who are confined can escape and live. However, the majority of women demonstrate their strength and potential in both qualitative and quantitative ways.

**Key Words:** Education, Gender, Identity, Love and Society.

In all of her writings, Manju Kapur has demonstrated the various strategies patriarchs use to limit the freedom and independence of women, but we are baffled by the disparate educational approaches taken by sons and daughters. A daughter's education is viewed by society as an alluring substitute for marriage. Daughters are advised to enroll in school instead of looking for a career, which is a trap that will make it easier for her to locate a good spouse. Marriage is the ultimate institution in which all women should engage after completing their schooling. The awful status of a daughter's education is described in Manju Kapur's words.

While women were barred from further education under traditional patriarchy, they occasionally had access to minimal literacy. Even though contemporary patriarchies have recently opened up, not all schooling is equal for either sex. Naturally, this distinction is noticeable during early socialization, but it also holds true in higher schooling. Virmati is found bragging about the family tradition of educating the females in *Difficult Daughters* (1998). My mom and my ma'am were all students. In our family, it is known as the rival. My father still buys books and periodicals for my mom to read.

Even Kasturi, her mother, was sent to a school designed to offer only a limited education in accordance with Samaj customs. She was informed that once she received a proper education, she would become one of the best examples of Hindu women. She acquired sewing, reading, writing, and account-balancing skills. It was believed that Kasturi had learned everything she would ever need to know after five years of rigorous and orderly instruction. After graduating

at age 12, she stayed at home till getting married. Kasturi was thankful to her mother after getting married for all the time she had spent in the kitchen chopping, slicing, pounding, wrapping, combining, and baking.

Women's education was not seen as an outstanding achievement or as a field of study that went beyond the basics. And in the majority of situations, it was humorous in its emphasis on virtue - a sugared word that meant obedience, slavery, and a sexual restraint perilously akin to iciness. Virmati wanted to continue her education after passing her FA examinations. But her parents believed she had done enough studying. Her finance's parents didn't want her to have too much education because they felt she was qualified enough to be their daughter-in-law. Virmati's wishes were in some way granted, albeit in a painful circumstance. The marriage was delayed since her father-in-law passed away; there was to be a period of mourning. As an alternative to marriage, Virmati enrolled in AS College rather than staying at home. Only after a failed marriage were the daughters permitted to continue with their higher education.

In her subsequent book, *A Married Woman* (2003), Manju Kapur examines a completely different facet of educating a female. Sita, the mother of Astha, shared the customary beliefs of other women of her day. She frequently asked God to find Astha a good spouse. However, Astha's father believed that Astha was responsible for her own future and that the more books she read, the stronger her hands would become. He always believed in her ability and suggested that she could take the competitive examinations if she worked on her weak area of mathematics. He believes that independence comes with a solid career. Astha may possibly apply for the IAS and find a decent husband if she performed well in her exams, he comforted his wife. While urging his daughter to work hard in school, he himself never considers life beyond marriage.

Whether or not a daughter is educated, marriage is her ultimate goal. This idea has been ingrained so deeply in marriage. The daughter has been so deeply imbued with this idea since she was a baby that she readily abandons her schooling the moment she receives a marriage proposal. Will Sona, from an educated family, be content with shopkeepers when a marriage proposal came for her from the Banwari Lal Cloth Shop in Karol Bagh, even before her parents could say educational system? The male has barely completed high school, but Sona now claims she doesn't want to continue her studies because she wants to keep up with her spouse. While Rupa, her sister, continued unimpeded to complete her BA.

She had not been pressured to give up her degree by a marriage proposal. Her father set up her marriage to the Karol Bagh-based son of a retired colleague after she finished school. The patriarch, in the shape of her uncle, carefully examined all the benefits and drawbacks before deciding on the school for Nisha, Sona's daughter and a member of the next generation.

The choice of a school took into account the distance. Of course, gender was also taken into account. She would receive a traditional education in a girls' school, and it was better if she didn't come into contact with boys after her likely experience. The school needed labs, and if the girl wanted to study science, she should be able to. As soon as Nisha started attending her school, she began passing all of her exams with flying colors. It was discovered that Nisha had a knack for academics. Sona began at-home training her kid when she was ten years old. As a result, Nisha skipped class to focus on becoming a decent wife. She was compelled to fast for

karva chauth in order to ensure her future husband's success. Nisha's welfare was hampered by Sona's relentless insistence that she came from a traditional household and upheld tradition strongly. She believed that a girl from a trading family had no use for schooling because her ultimate goal was to get married and have kids.

Nisha realised that her mother's notion of a daughter was one who could help her every time, while Sona realised to her shock that Nisha's cooking skills at age sixteen were minimal. Peeling ten potatoes takes 30 minutes. How will you manage in your new house? Sona made an effort to instill in Nisha a respect for women. Her life's ultimate goal should be to provide for her family—her husband, her children, and her in-laws—and to feed them with food she has prepared herself. Nisha began learning to cook under her mother's rigorous supervision at that point.

Nisha passed her board examinations with an impressive 70% in the humanities, despite all the difficulties at home. With a developing 70% in the humanities. Since there was no potential husband in sight, the entire family debated what Nisha should do going forward. After much deliberation, it was agreed to extend her educational privileges a little bit. Nisha received English honours admission to Durga Bai College, a school exclusively for women. The girl's family thought it would suit her well as she awaited marriage.

In *The Immigrant*, Nina is a seasoned English lecturer at a particular college connected to Delhi University. Like any Indian mother with marry able daughter, Nina's mother, Shanti, is constantly trying to find and arrange a match for her. Therefore, even though Nina and her mother are intelligent and self-sufficient, the idea of getting married is very real to them. Despite having a degree, Kapur makes it abundantly obvious that marriage is a girl's ultimate goal in life. Through her novels, Kapur articulates the dark and pitiful reality of Indian women while bringing up important concerns for women in a very appropriate way. She promotes the tenable idea that education brings power, dignity, and honor. Therefore, a society's prosperity and development depend on the liberation and empowerment of both sexes.

The works by Manju Kapur depict the lives of women, their fight for fundamental rights, their search for identity, and their struggle for existence. Education makes people conscious of their dependence, which is demonstrated by their care for new ladies. Male chauvinism and the horrors done in the name of culture, tradition, religion, social acceptance, hypocrisy, and man's inhumanity towards fellow human beings have been explored by female writers. Women have historically been viewed as less important people. It goes without saying that a woman faces many challenges when she lives in a male-dominated society. Her young characters hardly ever develop an inclination to live in the past or turn violent.

They typically fight to solve the issue and make an effort to survive. Postcolonial literature has emphasised identity crises or the pursuit of one's identity. When someone travels to a foreign country, she is an outsider in no man's land and must fight hard to survive while overcoming the unfamiliar sense of nostalgia. Being a sociable animal, man she also requires a house, affection, and friends. But when she is away from her own country, she experiences an identity crisis or a loss of sense of belonging. She transformed herself into a different personality and established strong emotional bonds with her family.

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