

# On Natural Women and Constructed Women: Take the Female Images in *Educated* as an Example

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**Abstract.** In *Second Sex*, Beauvoir describes a female character constructed by society from her own unique perspective. In the autobiographical novel *Educated* by an American woman, it also expresses the different choices of constructed women and natural women for their own life paths, but every independent woman actually shines with the brilliance of the integration of constructed women and natural women, so on the road of female understanding, you can explore and understand with a kinder and more inclusive viewpoint. From a female perspective, you also can obtain a clearer and more fair way of thinking about constructed women and natural women.

**Keywords:** natural woman, constructed woman, Beauvoir, *Educated*.

## 1. Introduction

In the eyes of Beauvoir, there is no way to construct women's personal speech and independent consciousness. For the whole society, if the discourse power between men and women is not equal, the environment will be unbalanced. Therefore, whether it is for the peaceful development of society or for the female group, it is very important to adjust the appropriate role of women in society. When women have their own independent views and social behavior, the rise of group consciousness is very benign for the environment.

## 2. Introduction: The situation of "unequal" women in the United States in the 1990s

The background of the United States at that time: In the late 1980s and 1990s, women in some parts of the United States had many objective and subjective obstacles to go to school, so they basically did not enjoy the right to education in the female group. From childhood, they were imprisoned in the family and could only listen to the guidance of their parents' knowledge to enter another one when they grew up. The husband of the family listens to the right to speak, and women receive limited and inaccurate theoretical education that has been constructed. When such a social atmosphere fills the whole United States, women are becoming more and more vulnerable and have fewer and fewer opportunities for education. Therefore, there are very few women in the family of origin who can jump out for independent study or enter public institutions. In this context, the author of *Educated* tells his own story about his female consciousness and educational atmosphere against the injustice at that time. The father of the family where the heroine "Tara" belongs in the book is a Mormon. He devoutly believes that he does not go to school, does not seek medical treatment, and cannot have his own will, otherwise he will be no different from the devil. Abandon all public institutions, so under the indoctrination of his ideas, both men and women in the family cannot carry out private activities, and women must be subordinate to the family to carry out all life and social activities. When Tara walked out of her family and began her own independent study and life, she reflected the image of natural women not bound by the times and words.

## 3. "Tara" and "Faye": the image comparison of the two female types

Beauvoir's *Second Sex* has a strong understanding of the image of women [1]. She believes that women are constructed in the later stage and are constructed by society and men's language. Therefore,

since women were defined as "women", they have lost their sense of autonomy and the right to know themselves. Such a social situation leads to women like creatures grafted under the words of social groups. When they appear, they have been planned for what kind of activities they can carry out in society and what kind of role they should play in the family. Several women shaped in Tara Westover's autobiography *Educated* show the differences between "natural women" and "constructed women" through different life trajectories and styles to discuss the differences between the two types of women and how to live together in the future society.

#### 4. Understanding of natural women

Naturally, women may have experienced the influence of "female roles" who have experienced social limitations and finally jump out and may maintain their unstained image, but what they have in common is that they all have a very strong sense of autonomy in their lives and careers, and can take full responsibility for their own decisions. Women enjoy equal rights and status with men, can fully participate in social production and management, and receive full support and assistance in public affairs and family and personal life, and realize full freedom [2].

Tara's own life trajectory is a very distinct expression of a "natural woman", because she has never been exposed to public education before the age of 17. Only her father's "Mormon" thought and his interpretation of religious books are instilled, so she is basically in a closed consciousness. After her brother "Taylor" entered college, she gave the books she sent back completely let her understand what was outside. Through her own awareness, she decided to go out of the tattered mountains and start a life that belongs to herself and is in line with society. After entering college, she encountered a lot of discomfort, even because she had never been exposed to public education since, she was a child. She did not have a clear understanding of the common sense in the mouth of teachers and classmates. However, she did not choose to escape but faced it bravely. She became more and more comfortable in her educational career with a sensitive understanding of literature and outstanding thinking, and finally entered the top. The palace of the university. But in fact, Tara is influenced by the thinking of her father's mother, Grandma Yamashita. When the views of "Grandma Yamashita" and "Granny Yamashita" are in conflict, "Grandma Yamashita" will choose to refute "Gine" and insist on herself. This is the initial feeling point of "Tara" on the language of independent women. Later, she mentioned the issue of children's schooling many times. "Grandma Yamashita" said that she had unlimited support for the right to education, and gave "Tara" advice and provided transportation, and wanted to take "Tara" out to study. This is the second strong impact on Tara's independent female behavior [3]. After that, every "Grandma Yamashita" speech and behavior was the catalyst for the burst of "Tara" primitive natural women in the future. With such a woman who is by her side and uses actual behavior as a specimen of persuasion, "Tara" has never followed the "no school" rule in her heart, even if she has lived in a closed family for 17 years. Therefore, the natural female consciousness of "Tara" does not jump out of the cracks in the stone, but is paved early in the morning, shining little by little in the later life, and finally demonstrated in practice. When Tara successfully stepped out of the mountains and competed with the family of origin countless times in the later period to fight for the power of education, love and life for herself, she had already released her unfettered natural women. I even think that Tara's whole life is not really bound by society or construction women, but because she can't confirm whether her decision is rational at a young age, so she doesn't completely hide her expression and action until she is about to become an adult.

The image of "Faye" is complex, which not only constructs the female color, but also highlights the female color. Because in the family, Faye will still silently support his daughter to go to school and cover for her in case she is seen and scolded by "Gine". When "Tara" had not gone to school, when the lead singer in the choir, it may have surpassed the family, "Faye" still acquiesced and found the right clothes for "Tara" to attend the event. Because he has not been in contact with families in public institutions for a long time, there is a great difference in dress and ideological aspects, as well as with the social crowd, but Faye still tries his best to maintain and strive to do everything for his

daughter. In the early stage, the mother's consciousness actually hopes that her daughter will not be bound by tradition and can form her own consciousness in such a family. Therefore, from such deeds and words, we can judge that "Faye" is actually a "natural woman" who is not completely bound in her heart, because she gives her daughter freedom and opportunity, and in fact, she is also giving freedom and opportunity to the young herself. Faye's view and rationality prove that women are not bound, only the appearance of destructive images when they encounter difficulties against their will.

## 5. Understanding of constructed women

Constructing women is the image of women under male discourse. The scope of action is framed by the words of society and others. If you can't shape your own personal consciousness, you can't make independent decisions.

Compared with "Tara", "Faye" is more about building the image of women. When he was a child, he was influenced by the indoctrination and behavior of the idea of "a decent life" carefully concocted by his mother, which led to the formation of the idea that he did not want to be a "exquisite woman". However, due to the influence of the society at that time, she was already a woman who had been built. Finally, she was attracted by "Gine" who looked different. After marriage, she became a full-time housewife. Later, she had her own profession to become a "midwife" with the permission of "Gine". Faye's thinking is a classic construction of feminism. She wants to resist the thinking of her mother's confinement when she was a child, but in the end, she did not jump out of the female image under social language. Tara conveys the importance of education to readers with her own personal experience, highlighting that education is a golden key to open doors in people's lives [4]. But in fact, the behavior of "Faye" is not a typical bound constructed woman, but wants to resist the limitations of this society on women, but only chooses a different destructive way from "Tara" to deal with it. Therefore, what is shown or partially conveyed is bound by society and family.

## 6. Silence and dialogue between women

In this process, communication dislocations and obstacles between natural women and constructed women. Connected in a closed environment, women's discourse does not jump out of the limited framework, or when there is a free female discourse in the social or family atmosphere, it is impossible to communicate at the same frequency, because some women are domesticated by the constructed discourse and are afraid to express their personal will. When Tara's father "Gine" talks about some stubborn words, "Grandma Yamashita" will refute him and evaluate him as: "I have a few cents in my wallet. You'd better take them all. Your reason is worth it." Tara is recognized in her heart but can't use the same language. And when it comes to whether their children are educated to go to public institutions again, "Grandma Yamashita" will think that "Jean" does not let children go to school is to let the children "wandering in the mountains like savages". When "Gine" continued to oppose "Tara" going to school, "Grandma Yamashita" proposed to take "Tara" away for her education, and resisting the consciousness of "Gine" was not just a manifestation of verbal or attitude. However, Tara chose to escape and ignored it and did not dare to accept it. The different verbal expressions in behaviors indicate the different degrees of influence of women after being restricted by society. Tara is the representative of natural women, but even like her, when she lacks the way and education of women's own words, she can only express silence as an expression, from her silence to express the difference between communication or dialogue between different colors and strong women. In her and Faye, women's ambiguous and complex identity factors are particularly prominent. Only by clarifying their past, women can better look forward to the future [5].

## 7. Conclusion: Between nature and construction

There are natural women and constructed women, and due to the different views of the two, there is no social atmosphere of female groups, which also makes them not closely connected social

relations, but only interspersed in the social discourse of men. Therefore, when women rise up to resist, their actions are only a symbol. The commotion does not constitute anything of any substantial meaning. However, because there are many populations or human signs in society, we can diversify our understanding of the world. For natural women and constructed women, it is not the existence of opposites or the need to assimilate women in the world into one category, but to find an appropriate way in society so that they can all be able to This atmosphere coexists. And in fact, everyone is multi-faceted. In personality, it may be a fusion of construction and nature, so we can't understand individuals with a very thin perspective. We should be open and inclusive, respect and identify with the existence of each type of people. The ultimate goal is to find the difference in the formation of the two, not assimilation or differentiation. Because there are natural women and constructed women in every woman, we can give women more space, so that society can fully understand and allow every type of woman to communicate and achieve balance.

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