
Emancipation of Women in Terms of Communication before Independence and After

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Abstract

The word emancipation is not new for anybody when we relate it with women. For ages we are talking about freedom for women. In this paper I am focusing on communication. The word communication means expressing or exchange of your ideas thoughts from one person to another person. We all know that women have always been suppressed ,dishonored by men when she wants to communicate her feelings. She is not treated as human being she is treated as an object. Many writers have pen down their feelings on this topics showing the misfortunes bestowed on women when they have spoken for their rights for speech. So this paper focus on the condition of women during partition and after partition regarding the rights of speech through the character Ayah in the novel “Ice Candy Man” by Bapsi Sidhwa how she was suppressed and harassed by the people of other caste.

Key Notes- Communication, suppressed, dishonored,

Full Length

A woman's whole existence is seen in relation to the service she can render to her husband. A more pitiable and resentful phase of woman's marginalization thus begins after her marriage. She is never recognized as an individual, an equal and a human being with her own needs and desires. She is usually seen as an object providing sexual pleasure to man, an asset, a decoration piece and a nurse maid to bring up the children and to shoulder all the responsibilities of the household. From time in memorial we have seen that women have been subjugated before or after partition if we look into the character Ayah from Ice Candy Man. We see she has been suppressed and dishonored by Ice Candy Man during partition she was not given the freedom of speech or the freedom to communicate her feelings towards Ice Candy Man we see Godmother also in the same condition she is a devoted wife who is carrying her duties honestly without expressing her feeling before anybody even though when she is tortured by her husband when marks are seen on her body by Lenny.

All this shows that women have seldom been perceived as human beings but as objects of beauty and bestowers of services to their husbands and families, their contribution never having been calculated in statistical terms. They are producers of economy but have been projected as consumers and hence are considered a burden on limited resources. As Simone Beauvoir says:

The term 'female' is derogatory, not because it emphasizes woman's animality, but because it imprisons her in her sex, and if this sex seems to man to be contemptible and inimical even in harmless dumb animals, it is evidently because of the uneasy hostility stirred up in him by woman. (*The Second Sex*, Preface)

Millet thinks that one of the aims of freeing women is to free them from "immemorial sub-ordination which in the process can bring us a great deal closer to humanity (Millet, 363).

As Rousseau says:

The whole education of women ought to be relative to men. To please them, to be useful to them, to make themselves loved and honored by them, to educate them when young, to care for them when grown, to counsel

them, to make life sweet and agreeable to them – these are the duties of women at all times, and what should be taught from their infancy.

(Quoted by Rousseau)

Thus Shanta and Godmother are trapped within a marriage which has more silences than communication. Further the image of women is promoted by culture. Women are always seen as a source of darkness. So it is very much necessary that women should transform themselves and gain courage to speak out for all the inhuman acts done to them they must fight for their rights as we see in the novel.

This is the ultimate transformation of women from weakness to strength. She overcomes all the hardships that come in her way and ultimately gets success by displaying her disbelief in traditional system and rebels against the prescribed social codes of conduct and creates an identity for herself. . In conclusion one can say that like a phoenix she rises from her ashes – stronger, more capable. It is the rebirth of Durga, Shanta, who has realized her *Shakti* but in a new form.

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