

## Formulating the Facets of Feminism

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### Abstract

Feminism in Indian context is one of the most evolving features of the modern period. There are many facets of Feminism that could be analysed from various perspectives. Basically the theory speaks about the inhuman treatment received by womanhood through patriarchy. The concept of Feminism changes from country to country according to the established social norms. While dealing with the Indian philosophy and Indian Feminism, we can say that the basic philosophy is altogether different due to the changing socio-cultural situations. Today, the women in India are seen in the search of identity. If their present quest is supported with the old Indian philosophy, the desired goal of Indian Feminism will be definitely achieved. The paper highlights the significance of Indian philosophical concept of Shiv-Shakti to preserve peace in the society. It also focuses on the need to change the present image of woman as the 'subordinate'.

**KEYWORDS:** Facets of Feminism, Indian Philosophy, Patriarchy etc.

### 1

The Modern term Feminism is an attempt to make a woman aware of her rights, capacities, potentials and strength. The woman as the capable creation of Nature has equal right of enjoying life with its complete liberation. Thus, the feminism helps a woman understand herself as an individual; and eventually prompts her to lead a meaningful life which is enriched with self-awareness and self-esteem. The modern term Feminism was coined and raised in the Western countries. With the realization of their own ability, the feminists started questioning their position and liberty granted to them by established norms of the society and the patriarchy. The condition of the women was analysed from various angles. The women's existence of 'I am' and the confidence of 'I can' started emerging on the canvass of the world. The same struggle for existence and the quest for identity were termed as 'Feminism' in social and literary field. The foundation of the Western Feminism was strengthened by the European Feminists thinkers like Simone de Beauvoir, Kate Millett, and Elian Showalter etc. The wave dashed on the Eastern countries and gave way to the realization of forgotten Indian Philosophy, which considers Shakti as a form of woman.

The educational opportunity at the wake of Indian Renaissance helped the woman to realize her latent talent and capacity. Women, who shouldered a number of responsibilities without any realization of their innate capacities, suddenly became aware of their own unique qualities. The women in India, who were for ages kept under surveillance and never made aware of their basic energy and strength, were suddenly awakened. They were made to realize their power which nature has bestowed upon them. In the modern term, the works of the feminist thinkers shook the foundation of the autocratic patriarchal system, made Indian women realize their

potentials. It was only then, that Indian intellectuals started excavating the similar positing of womanhood in ancient Aryan culture and they came across the doctrine of Siva-Sakti propounded in Indian *Sakta* philosophy. The doctrine advocates a theory that there is a feminine element at the root of every creation. It states on the pragmatic level, that even the element that is called Siva (male) is also a form of Sakti (female). Thus, both Siva and Sakti are indispensable and complementary. This consolidates the fact that the modern term Feminism, finds its echo in ancient doctrine of *Sakta* philosophy. The term Sakti makes the woman believe that the element of nature resides within her. Thus, the term Feminism that ushered in 20<sup>th</sup> century with Indian renaissance received a new hue and vigour on being studied in the light of Indian philosophy. It helped in the reawakening of feminine power and capacity in Eastern countries, particularly in India.

When we talk about Eastern Feminism, that is feminism in Indian context, we can claim that the Indian Literature has a strong root which is strengthened by cultural nourishment. India is among those few countries which boast a cultural heritage of about 2000 years. The rich cultural heritage guides the multitudes and helps to bring the solidity and peace in the society. The age old culture shows the way to make the society contented and peaceful. The cultural values are ingrained in the society consisting both 'men' and 'women'. The culture teaches that the man and the woman are the two forms of the same spirit. The happiness and the peace of both are inter-dependent. As a result, both are supposed to take care of the rights and duties of each other. They have to take into consideration their mutual aspirations and emotions. They are said to be one. The cultural symbols of Siva-Sakti, Prakriti-Purus are the proofs of the same thought. The present paper aims at taking a glance at the changing image of the woman from established Indian culture, which is based on Indian philosophy in the past to the weak human being in search of identity at present. It also attempt at analysing the cause behind the shift in the glorifying image in the past as mentioned in Indian philosophy and culture; to the prevalent Indian socio-cultural status of the women. It is painful to see the basic form of a woman as Sakti transformed into a weak and vulnerable object. The original meaning and potential of Sakti is seen missing and forgotten. The feminine active force is seen paralysed, thus called subsidiary. The re-awakening of women power in the form of Feminism in Indian context is a ray of hope to re-gain and re-establish the basic potential within a woman.

## 2

Indian philosophical theories are based on experiences of reality and deep speculation of the great seers and intellectuals of ancient Aryan culture. They elucidate various aspects of life. They aim at bringing peace and beauty into human life on the earth. Among various aspects of mortal existence, the man-woman relationship is considered to be most precious and sacred. The doctrines presented in the Indian Philosophy had focused on it and had made it easier to understand with the help of symbolism. The main function of the philosophy is to device some norms and guidelines to bring order and render solidarity to the society. The society's existence is largely dependent on the men and women in them. Thus, the peace and happiness of the society is based on how the man and the woman accept and respect the existence of each other. In fact, for the achievement of the ultimate goals of life, the harmonious co-ordination of man and woman is essential. Indian philosophies pave the way for the same.

According Indian philosophy, man and woman are considered to be two sides of the same coin. They are considered as two forms of Nature, known and accepted as Siva-Sakti. This image exemplifies significance and inter-dependence of both. There is an inherent harmony between them. The Siva is incomplete without Sakti and vice-versa. In *Upanishada*, at one place there is a beautiful description. In *Bruhadaranyak Upanishada*, a beautiful statement could be found:

“ Sa Imamevatmanam dwidha aoyat tataha patishcha patnishcha  
abhavatam,  
Tasmat idam ardhavrugallam iva swaha iti smaha yadnyavalkyaha!”

(as cited in p.p. 14 Jeevan-Jidnyasa (Prashnottaari, Shikago, 1982))

[ It means “a divine man dividing himself into two parts; the half part was man and the other half was that of woman. That is why they are considered compatible and complementary. Thus Yadnyavakya said, “This body is the half part of a whole. It is like mono-cod of a dicotyledonous seed.”]

According to this philosophy, the basic element of nature is energy which is formless. It can neither be created nor be destroyed. This energy is seen in various forms. Siva and Sakti are two different forms of this energy, having some similar and some dissimilar qualities. In these two forms, element of Siva is considered to be neutral, inactive but possesses the quality of perseverance. The other element Shakti, on the other hand is active and free. But at a certain level both are mingled with each other in such a way that the existence of any one cannot be fruitful without the support of the other. Shiva is passive without Shakti and Shakti does not have her physical existence without Shiva. The Nature has bestowed specific qualities in one that cannot be found in the other. Similarly, both possess some common elements within them. The common absolute qualities are sufficient enough to live their life independently; but the solo life of the man and the woman does not make their life complete. Nature desires that the human life should be complete on the earth. So the male and the female are made into compatible elements to make the life complete on the earth. In Indian philosophy, this form is also known as Ardha Nari-Nateshwar which projects equal significance of a man and a woman. This form has an important implication in Indian Feminism.

The Sakta philosophy calls this state as Siva-Sakti Samarasya. In this original state of unity or oneness, Siva element is inactive, neutral and just perceives everything. But the Sakti element is free and active. On the empirical level, even the element that is called is Siva is also a form of Sakti. One cannot talk of Siva without Sakti. The world is grounded in the oneness of Sakti and Siva. Both are independent and yet they are together. There is an implicit harmony between them. There is a feeling of oneness and a sense of belongingness between them this is the original primordial state of existence. ( Meena Kelkar, Deepti Gangavane p.p. 113)

With the fine synthesis of these two elements in Nature, the creation continues in the universe. Their oneness is the symbolic of the harmonious co-existence of man and woman. This philosophy that finds its expression in ancient Indian scriptures was further eternalized and implemented in Indian society. The same dogma is at the

foundation of all reverence that one shows during the worship in temples and at homes.

The sorrow states of affair is that while this dogma is expected to be implemented at physical and practical level, which considers a woman as a form of Shakti on one hand; on the other hand the manipulative forces blind-folded the fact completely. As a result a woman is considered to be supplementary, seductive, weak and vulnerable. It is a gradual degradation of the basic dynamic energy transmuting into a submissive, weak object. Introspection into the Indian social history for past few centuries can supplement us with some evidence as to why this downfall took place. We need to trace back into the memory lane of the sensitive and perceptive conscious of Indian society in order to find the root cause of this menace. Although the journey of the woman as a form of Shakti turning into weak and vulnerable individual is depressing, her frantic search for identity in the present scenario should be appreciated and supported.

### 3

The womanhood for centuries have experienced various feminine phases which can be studied while dealing with the facets of feminism. The journey of womanhood from the form of energy to the weak, subordinate creature proves the significant role of the social norms on the life of its individuals. As mentioned above, philosophy and the culture shows that feminine force as a kind of active energy, the mother of all the creation. Whereas the socio-cultural concepts that changes with the passing of the time seem to be responsible for the change in the attitude toward women in the society. The vital forces of patriarchal social system have crippled feminine strength and rendered them insignificant.

Patriarchy is a system where father rules the family as the head. It is a system whereby male member of the society controls female sexuality and her reproductive capability. The exchange of women, abduction and rape are considered to be some of the aspects of patriarchy through which men try to control female sexuality. This control was exercised in the interest of male power. The theory behind the existence of patriarchy in all human civilizations propounded by Engels is termed as 'world-historical defeat of the female sex' (as cited in p.58 *Gender as History*) Engels talks about the transformation of woman into property and disappearance of mother-right. With women becoming the property of men, the sexual love ceased to be free and of advantage to women. The emergence of patriarchy led to devaluing of female tasks, roles and responsibilities, and a consequent valorisation of male roles and functions. This led to sexual hypocrisy in marriage and a chauvinist sexual ethic in society. The women were sought to be controlled through the institutionalization of patriarchal norms at several levels such as work, culture, custom, religion and education. The institutions like marriages and monogamy for woman (whereas male are free to have more than one sexual partner) came into existence and rooted themselves deeply in the human consciousness. The phallogocentric society has in every possible way suppressed women's right to lead a life of emancipation. The liberation of women seems impossible without having equal social norms for both the sexes. In India, projection of women in mythology is very positive. The literature of Vedic period shows the equal contribution of women in rituals, religion and household affairs. It is considered as the golden period for womanhood. But the impression of women in the society was shadowed after this era. The process of down grading and enslaving

woman had set in India in the later Vedic period, when Hindu Law givers like Manu codified in his book *Manu Smriti*. Certain stringent and unjust norms to strangulate the free existence of women Hem Raj Phonsa mentions then in his blog *Dr. Ambedkar and Women Empowerment*:

It is the very nature of woman to corrupt men Verse 2(213); woman has no right to acquire property Verse 8 (416); Rules like serving husbands faithfully even, if he is devoid of any good qualities verse 154 (5); a girl, a young woman, or even an old woman should not do anything independently, even in her own house. Verse 147 (5). A widow should be long suffering, until death, self-restrained and chaste (Abstain re marrying) verse 158 (5) She should obey her husband while he is alive and not violate her vow to him when he is dead 151 (5) (as cited in *Dr. Ambedkar and Women Empowerment, p.01*)

In India, the so called Golden rule of Gupta dynasty kings proved the worst period for women, when Brahminical Rules and dogmas which were codified against women were strictly enforced. The system keeping “Dev- Dassies” for the service of Gods and eventually priestly classes become the norm. Polygamy, Child marriage, illiteracy for women and discrimination on Sex, besides discrimination based on caste and creed became order of the day. In *Ramcharitra Manas*, Goswami Tulsi Das Says in Aranya kand salok 9

“Nobody can be as vile as a woman, who for a moment’s enjoyment, does not understand the pains of hundreds of births” In Saloka 5 he further says “A woman is impure from her birth”. In Balkanda ( sloka 57-A) Tulsi writes that a woman is silly and stupid by nature. (as cited in *Dr. Ambedkar and Women Empowerment, p.01*)

To make the matter worse for the fair sex, there is a long history of foreign invasion and wars in India that further downgraded the status of Indian women and relegated them to seclusion and oblivion. History proves that India was shattered due to various invasions of different groups and nations for so many reasons. Sometimes it was for imperialism, sometimes for material prosperity (because India was very rich country then), sometimes for religious authority. But Mughal and Turkish invasions are seen changed the image of women in India. Before Mughal invasions there was a great social mobility seen in India which changed the socio-cultural status of the nation. In this change, the place of women was not taken into consideration. As in her research article *Re-reading History: Unveiling Women* in the book titled *Women Studies in India*, Kiran Datar writes:

However, recent research indicates that this was a period of great social mobility. Large numbers of people migrated from Central Asia just after the establishment of Turkish rule – Khaljis, Afgans and Mongols.----- In this fluid social and political climate, it is significant, though perhaps not surprising, that there is hardly any record of women, in contemporary accounts or in modern texts. Texts, contemporary accounts and modern histories for this period have more or less erased women as a category from historical accounts. A critical look at the text for this period reveals an almost total blanking out of women. (Datar p.p.107-107)

History also reveals the incidences where the women were raped and exploited during these invasions. Naturally, the women were given protection at their homes. Household duties were assigned to them instead of performing outdoor duties. As a result, the world of the women was created inside the house. But with the passing of time, the inside world started hurting her self-esteem and women felt suffocated.

Thirdly, the change from the spiritualism to materialism with the passing of time can be stated as one of the reasons for the attitude towards women. Mythological, philosophical and ideal image of woman is Shakti. She possesses the capacity to think and talent to implement the thought. Due to basic sensitive, tender and motherly softness, a woman shouldered the responsibility of catering the family and nurturing the young ones well. With the masculine toughness, the man accepted the outside work. Those were the days when the inside and outside work was considered as equally significant. So the women were important part of the social institution as men. But gradually, the outside work was linked with money and money brought material prosperity. Material prosperity was considered as the status symbol. This changed attitude of the society resulted into the prominence given to outside world and work. The indoor responsibilities like taking care of home and nurturing children were considered insignificant. Eventually, the woman was considered as subordinate. The insignificance and subsidiary position was tolerated by the womanhood for a long time. Exploitation of widows, problems of child-marriages, dowry deaths, and crime against women at home are some of the examples of the inhuman treatments received by women in the society. The herald of Feminism is a protest against the same.

4

Today, the Indian women are struggling hard to carve a niche of their own in different spheres of life. With the support of various Government policies, laws, social work institutions, humanitarians and visionaries, the women are successfully realizing and improving the natural talent and capacities they possess. Despite these great efforts, the clutch of patriarchy is not eradicated totally from the social platform. As a result, the women related problems and issues remain unsolved owing to the want of awareness among the general public, their own incapacity to break the silence and serious consideration from the authority. Unless this mindset of the society is changed, the prospect of a healthy social life in India will remain absolutely utopian.

**Table I: Discrimination against the Girl Child, as 30.9.2006, 2006-2007**

S. No.	India/State/UT	Sex Ratio 2001 0-08 years	School Enrolment 2006-2007 (%)						Drop-out Rate Classes I-VIII 2006-2007 (%)		
			Classes I-V			Classes VI-VIII			Boys	Girls	Total
			Boys	Girls	Total	Boys	Girls	Total			
	<b>India</b>	927	114.4	107.8	111.2	77.4	69.5	73.6	46.6	45.3	46

The following aspects of the womanhood in India need a thoughtful consideration.

Although the constitution of India guarantees equality to all citizens, the status of women and girls is not at par with that of males in some sections of the society. The

sex-ratio in the 0-6 years is the indicator of this fact. Various schemes like *Balika Samriddhi Yojana*, *Kishori Shakti Yojana*, Integrated Child Protected Scheme, *Sabla*; Scheme for Adolescent Girls etc. are launched by the Government of India to uproot the discrimination against the girls and women. Some legislative measures like Prenatal Diagnostic Act, Child-Marriage Restrain Act also have been undertaken to reduce the discrimination but the expected results are not seen in the society. The following table from *Statistics on Women in India 2010* of sex-ratio indicates the same.

Even in educated Indian families the preference is given to the son. The Statistic of Women in India 2010 clearly reflects the mindset preferring the sons than the daughters in the families.

Table II: Women and Men Who Want More Sons than Daughters, (%), 2006

S.No.	India/States/UTs	Women		Men	
		who wants more sons than daughters %	who wants more daughters than sons %	who wants more sons than daughters%	who wants more daughters than sons %
	India	22.4	2.6	20	2
1	Andra Pradesh	9.3	2.6	12	2
2	Arunachal Pradesh	28.3	5	30.3	3.2
3	Assam	24.1	2.1	17.9	2.8
4	Bihar	39.2	1.2	38.5	1.7
5	Chhattisgarh	32.2	3.6	34.8	2.4
6	Delhi	11.7	2.1	11.7	1.5
7	Goa	8.7	4.1	11.4	2.1
8	Gujrat	22.7	2.3	20	1.6
9	Haryana	22	1.2	18.4	2.2
10	Himachal Pradesh	11.8	2	9.2	1.1
11	Jammu & Kashmir	23.4	3.1	23.9	2.2

12	Jharkhand	28.1	2.3	24.6	3.7
13	Karnataka	11.6	4.6	12.7	2.7
14	Kerala	11	5.7	11.8	3.8
15	Madhyapradesh	30.8	1.8	27.9	1
16	Maharashtra	14.1	2.9	14.3	2.2
17	Manipur	28.5	4.2	34.7	3.3
18	Meghalaya	11.9	17	21.5	13.5
19	Mizoram	29	22.7	43.5	14.7
20	Nagaland	21.4	9.8	28.4	5
21	Orissa	24.02	2.4	20.3	1.6
22	Punjab	17.7	1.6	13.4	1.5
23	Rajasthan	34.3	1.5	24	1.8
24	Sikkim	15.5	5.9	17.1	4.2
25	Tamil Nadu	5.7	3.1	7.9	1.8
26	Tripura	17.7	3.4	15.2	2.2
27	Uttar Pradesh	33.5	1.7	27.8	1.2
28	Uttarakhand	20.7	2.1	13.6	1.3
29	West Bengal	16.5	3.5	16.6	2.1

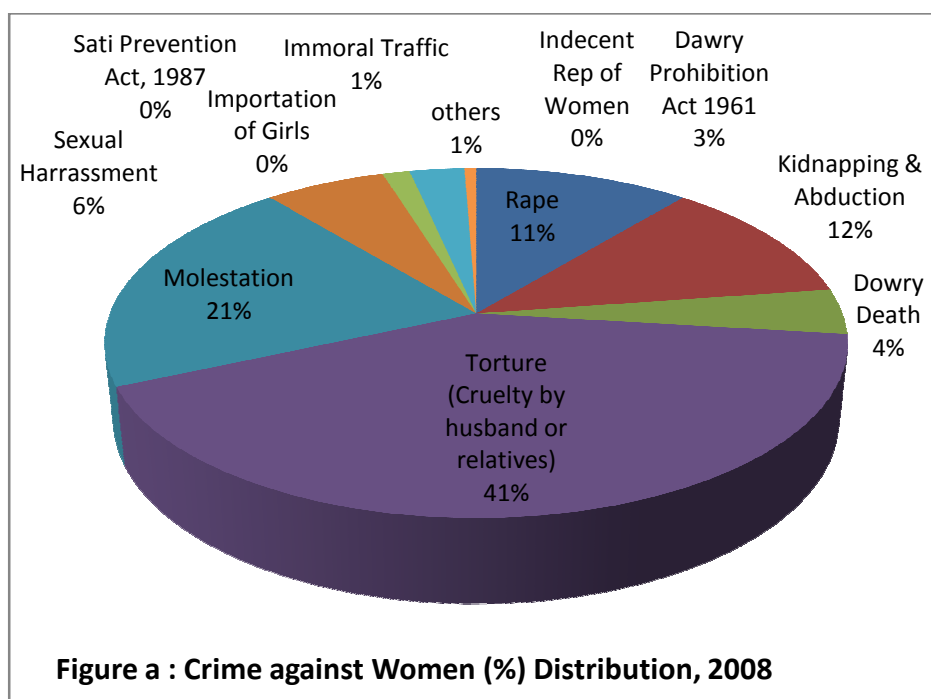
**Note:** Table excludes women and men who gave non numeric responses to the questions on ideal number of children or ideal number of sons or daughters.

**Source:** International Institute for Population Sciences. (2006). National Family Health Survey (NFHS-3) 2005-06 India. Mumbai. p. 106.

Statistics on Women in India 2010 (p.p.117,118)

In case of crime against women in India, most of the crimes are done in the house and by the husband and relatives. The following diagram proves the same.





In fact, the home is supposed to be the safest place for a woman in the world. But in the patriarchal social set-up, the women has been considered to be vulnerable and thought to be a subordinate. Thus, the crime against women take place where no punishment is announced. The institution of marriage which is considered to be the backbone of Indian society is found hollow from within as many women experience emotional, physical, sexual violence at home by their own spouse.

The National Family Health Survey III, 2006 found that a substantial proportion of women face spousal violence at home, a supposedly safe domain for women. The incidence of violence faced by even married women is given in Table 149. Statistics on Women in India 2010 (p.p.329)

Table II: Even Married Women Who Have Experienced Spousal Violence, 2006

S. No.	India/ States	Percentage who have experienced				
		Emotional Violence	Physical Violence	Sexual Violence	Physical or Sexual Violence	Emotional / Physical / Sexual Violence
	India	15.8	35.1	10	37.2	39.7
1	Andra Pradesh	13.3	35	4.1	35.2	36.8
2	Arunachal Pradesh	16.6	37.5	9.5	38.8	43
3	Assam	15.6	36.7	14.8	39.5	42.1
4	Bihar	19.7	55.6	19.1	59	60.8
5	Chhattisgarh	12.7	29.2	6.9	29.9	32.3
6	Delhi	4.9	16.1	2.1	16.3	17.2

7	Goa	12	16.5	2.8	16.8	19.6
8	Gujrat	18.5	25.7	7.5	27.6	33.8
9	Haryana	8.7	25.5	7.1	27.3	28
10	Himachal Pradesh	3.8	5.9	1.8	6.2	6.9
11	Jammu & Kashmir	8.9	11.5	3.9	12.6	15.1
12	Jharkhand	18	34.7	12.5	36.9	40.9
13	Karnataka	8.1	19.5	4	20	21.5
14	Kerala	10.1	15.3	4.8	16.4	19.8
15	Madhyapradesh	22.5	44	11	45.7	49.1
16	Maharashtra	17.5	30.6	2	30.7	33.4
17	Manipur	13.9	40.7	14	43.87	46.4
18	Meghalaya	7.9	12.6	1.6	12.8	15
19	Mizoram	11	22	2	22.1	25.1
20	Nagaland	12.6	14	3	15.3	21.3
21	Orissa	19.8	33.5	14.7	38.4	41.2
22	Punjab	10.7	24.4	7.2	25.4	26.7
23	Rajasthan	22.9	40.3	20.2	46.3	50.2
24	Sikkim	10.2	14.8	4.8	16.3	18.8
25	Tamil Nadu	16.8	41.9	3.2	41.9	44.1
26	Tripura	22.8	40.9	19	44.1	46.6
27	Uttar Pradesh	16.1	41.2	9.4	42.4	45
28	Uttarakhand	8.9	27.3	6.1	27.8	29.8
29	West Bengal	12.3	32.7	21.5	40.3	41.8

**Notes:** Union Territories were not covered in the survey

**Source:** International Institute for Population Sciences. (2006). National Family Health Survey-3, 2005-2006, India. Mumbai.p.51

The women are equally unsafe outside the home. The increasing numbers of rape cases in so called educated society is a serious issue. This shows the cultural and ethical degradation of the society. The inhuman treatment given to the women in the patriarchal set up shows that the society has forgotten the natural capacity of the women. The prevailing attitude towards women creates the need of Feminism in a rebellious form.

## 5

When we think about the ultimate goal of human life, by keeping aside the evils such as ego, dominance, malice etc, it is peace. All the philosophies in the world pave the way for peace, harmony and happiness of the human beings. Nature bestows everything to make the life on the earth as heaven. But the roads of life are slippery and fragile. If the humanity goes beyond patriarchy and social unequal norms, the female energy will be seen as sensitive and dynamic, capable in all the possible aspects of life. She is neither static nor an animal but a living and intelligent. If the feminine power is realized by the world, the real peace and happiness will definitely

be achieved by the man. Then only the utopia will exist in reality. So there is a need to change of the attitude of the society towards woman and there is a need the woman to feel the natural energy she possesses within her. To conclude,

A woman has strength that amazes men

She can handle trouble and carry heavy burdens.

She holds happiness, love and opinions.

She smiles when she feels like crying,

Cries when she is happy and laughs when she's afraid.

Her love is unconditional!

There's only one thing wrong with her,

She sometimes forgets what she is worth.

<http://shareinspirequotes.blogspot.com> ✓

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23	Rajasthan	34.3	1.5	24	1.8
24	Sikkim	15.5	5.9	17.1	4.2
25	Tamil Nadu	5.7	3.1	7.9	1.8
26	Tripura	17.7	3.4	15.2	2.2
27	Uttar Pradesh	33.5	1.7	27.8	1.2
28	Uttarakhand	20.7	2.1	13.6	1.3
29	West Bengal	16.5	3.5	16.6	2.1

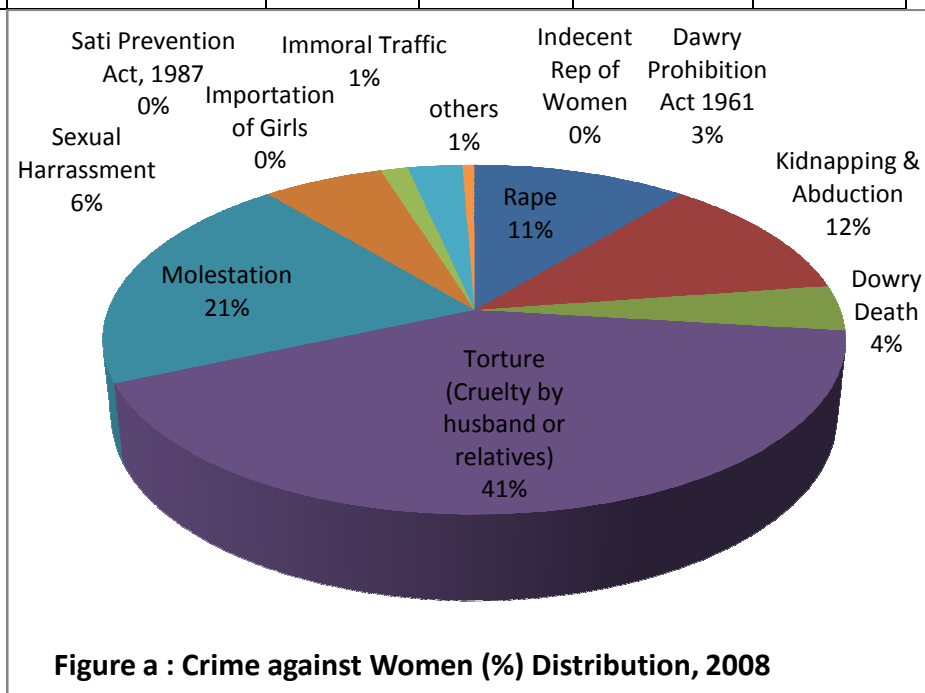


Table II: Even Married Women Who Have Experienced Spousal Violence, 2006

S. No.	India/ States	Percentage who have experienced				
		Emotiona l Violence	Physical Violenc e	Sexual Violenc e	Physical or Sexual Violenc e	Emotiona l / Physical / Sexual Violence
	India	15.8	35.1	10	37.2	39.7
1	Andra Pradesh	13.3	35	4.1	35.2	36.8
2	Arunachal Pradesh	16.6	37.5	9.5	38.8	43
3	Assam	15.6	36.7	14.8	39.5	42.1
4	Bihar	19.7	55.6	19.1	59	60.8
5	Chhattisgarh	12.7	29.2	6.9	29.9	32.3
6	Delhi	4.9	16.1	2.1	16.3	17.2
7	Goa	12	16.5	2.8	16.8	19.6
8	Gujrat	18.5	25.7	7.5	27.6	33.8
9	Haryana	8.7	25.5	7.1	27.3	28
10	Himachal Pradesh	3.8	5.9	1.8	6.2	6.9
11	Jammu & Kashmir	8.9	11.5	3.9	12.6	15.1
12	Jharkhand	18	34.7	12.5	36.9	40.9
13	Karnataka	8.1	19.5	4	20	21.5
14	Kerala	10.1	15.3	4.8	16.4	19.8
15	Madhyapradesh	22.5	44	11	45.7	49.1
16	Maharashtra	17.5	30.6	2	30.7	33.4
17	Manipur	13.9	40.7	14	43.87	46.4
18	Meghalaya	7.9	12.6	1.6	12.8	15
19	Mizoram	11	22	2	22.1	25.1
20	Nagaland	12.6	14	3	15.3	21.3
21	Orissa	19.8	33.5	14.7	38.4	41.2
22	Punjab	10.7	24.4	7.2	25.4	26.7
23	Rajasthan	22.9	40.3	20.2	46.3	50.2
24	Sikkim	10.2	14.8	4.8	16.3	18.8
25	Tamil Nadu	16.8	41.9	3.2	41.9	44.1
26	Tripura	22.8	40.9	19	44.1	46.6
27	Uttar Pradesh	16.1	41.2	9.4	42.4	45
28	Uttarakhand	8.9	27.3	6.1	27.8	29.8
29	West Bengal	12.3	32.7	21.5	40.3	41.8