

Manifestations of Domestic Violence and the Road to Recovery

Dr. Kalpana Thakur

Assistant Professor, Rayat Bahra College of Law, Panjab University, Chandigarh

Abstract—Domestic violence, a pervasive social issue, manifests in multiple forms including physical abuse, emotional manipulation, psychological intimidation, sexual coercion, and financial control. These manifestations are often interlinked, creating a cycle of abuse that can be difficult to recognize and even harder to escape. Victims often endure long-term trauma, including depression, anxiety, PTSD, and socio-economic instability. The road to recovery is complex, requiring not only legal and medical intervention but also sustained psychological support, community involvement, and policy reform. This paper explores the multifaceted expressions of domestic violence, analyzes their psychological and social impacts, and outlines pathways to recovery with a victim-centric approach. It also highlights the importance of awareness, early intervention, and a multidisciplinary support system to break the cycle of abuse and promote long-term healing.

I. INTRODUCTION

The term "domestic" commonly denotes matters associated with the household or familial relations (Oxford English Dictionary, 2020). In this sense, domestic violence refers to acts of abuse or aggression that occur within the private sphere of the home or among family members (UN Women, 2011). When analysed within a broader socio-cultural framework, domestic violence shares conceptual similarities with honour killings, which can be seen as an extreme and aggravated form of familial violence driven by notions of control, reputation, and social conformity (Chowdhury, 2016).

In the context of Indian society, this association becomes particularly relevant given the country's historical prevalence of the joint family system, where multiple generations cohabited and exercised collective authority over individual family members (Sharma, 2013). The gradual transition towards nuclear family structures, a product of urbanisation and modernisation, has not only redefined family

roles and relationships but has also created new tensions and conflicts within the domestic sphere (Desai & Andrist, 2010). This restructuring of family dynamics has, in some instances, provided a fertile ground for the persistence and manifestation of control-based violence, including acts justified under the guise of honour (Kethineni & Srinivasan, 2014). Thus, while domestic violence and honour killings may differ in their degree of severity, they remain interconnected phenomena rooted in patriarchal ideologies and socio-cultural norms governing familial honour and control. Women in India continue to lag behind their counterparts in developed nations in terms of social, economic, and political empowerment (World Economic Forum, 2023). This disparity is deeply rooted in the patriarchal structure of Indian society, wherein socio-cultural norms and traditions are largely dictated by male-dominated institutions. Historically, women have been perceived as bearers of familial honour, while men assume the role of its regulators and enforcers (Chowdhury, 2016). In such a system, female sexuality and autonomy are strictly governed according to male-prescribed codes of conduct, and any deviation from these expectations is construed as a threat to the family's honour and societal reputation (Kethineni & Srinivasan, 2014). In instances where such deviations occur, the formal legal process, often symbolised by the principle of procedure established by law under Article 21 of the Indian Constitution, is frequently sidestepped. In nuclear families, the eldest male member typically assumes the role of moral arbiter; in rural and conservative settings, this function is increasingly usurped by self-styled community panchayats or 'kangaroo courts', which operate without legal sanction or constitutional validity (Sharma, 2013).

India's commitment to addressing these gender inequalities is underscored by its status as a signatory to the Convention on the Elimination of All Forms of

Discrimination against Women (CEDAW), which obligates the nation to reform domestic laws to align with international human rights standards (UN Women, 2011). A significant step in this direction was taken in 2005 with the enactment of two landmark legal reforms. First, the Protection of Women from Domestic Violence Act, 2005, which for the first time provided a comprehensive legal framework for safeguarding women from various forms of domestic abuse (Ministry of Law and Justice, 2005). Second, the amendment to the Hindu Succession Act, 1956, which conferred upon women equal rights in ancestral property, a move aimed at dismantling long-standing patriarchal inheritance practices (Agarwal, 2005). The promulgation of these statutes marks a pivotal moment in India's legislative efforts to protect women's rights and promote gender justice.

II. HEREDITARY ROOTS OF GENDER INEQUALITY IN INDIA

In the Indian socio-cultural context, the roots of patriarchal ideology are deeply entrenched within the familial structure, where children internalize gendered norms from an early age. Observing the dynamics between parents, children unconsciously absorb the notion of male dominance as natural and normative, thereby perpetuating the belief that societal authority inherently rests with men. This perception, shaped during formative years, is carried forward into adulthood, influencing the individual's own familial relationships and reinforcing generational cycles of patriarchy (Chowdhury, 2016). Even among educated and urban families, patriarchal undercurrents persist. A commonly heard expression - “Hamari beti nahi, beta hai” (Our daughter is as good as a son)-intended as praise, inadvertently reflects a male-centric value system. Such expressions imply that being equivalent to a son is the ultimate compliment for a daughter, while the reverse-“Hamara beta nahi, beti hai” (Our son is as good as a daughter)-is conspicuously absent from common discourse. This asymmetry highlights the deep-seated gender bias ingrained in the collective subconscious of society (Sharma, 2013). These seemingly innocuous beliefs and statements serve as cultural transmitters of gender hierarchy and are significant precursors to domestic violence. In

communities where traditional family ties remain strong and rigid gender roles prevail; these internalized codes coalesce into a collective moral framework that often sanctions acts of control and punishment against women. When transgressions against prescribed gender norms occur, such as defying family authority in matters of marriage or autonomy, the result may escalate into “honour killings”, an extreme and brutal manifestation of this patriarchal ideology (Kethineni & Srinivasan, 2014). Thus, what is perceived as a private family affair—value transmission within the household—forms the hereditary root of broader gender-based violence, making it a societal issue with serious legal and human rights implications.

III. DOMESTIC VIOLENCE: A CONCEPTUAL OVERVIEW

Domestic violence refers to a persistent pattern of abusive behaviors exerted by one or both partners in an intimate relationship, including marriage, dating, family relations, or cohabitation. It is interchangeably known as domestic abuse, spousal abuse, family violence, battering, or intimate partner violence (UN Women, 2011). This form of violence transcends geographical, socio-economic, and cultural boundaries, impacting individuals irrespective of gender, age, or status. Domestic violence manifests in various forms, including but not limited to:

1. *Violence*: This encompasses the use of physical force intended to dominate or control another individual against their will. The abuse may involve a combination of verbal, emotional, economic, physical, and sexual exploitation designed to undermine the autonomy and dignity of the victim (World Health Organization, 2013).
2. *Control and Manipulation*: Braiker (2004) identified several psychological strategies employed by abusers to manipulate and dominate their victims:
3. *Positive reinforcement*: Includes superficial charm, praise, insincere sympathy, excessive apologies, attention, forced expressions (smiles, laughter), material gifts, or public recognition.
4. *Negative reinforcement*: The removal of an unpleasant circumstance as a reward, such as threatening to abandon the victim unless they comply with the abuser's demands.

5. *Intermittent or partial reinforcement*: The deliberate alternation of abusive behaviors with affection to create confusion and dependency, fostering a climate of uncertainty and fear.

6. *Punishment*: Intimidation, verbal abuse, threats, yelling, emotional blackmail, guilt-tripping, sulking, or deliberate withdrawal of communication to exert power.

7. *Traumatic one-trial learning*: Severe incidents of explosive anger or intimidation designed to instill fear, conditioning the victim to avoid confrontation or resistance to the abuser.

8. *Oppression*: Domestic violence is fundamentally an exercise of power and control, often manifesting as oppressive behavior. This includes any act of domination exercised in a burdensome, cruel, or unjust manner, leaving the victim feeling mentally and physically overwhelmed, anxious, and trapped under adverse conditions (Johnson, 2008).

9. *Epidemiology of Domestic Violence*: Globally, domestic violence remains a pervasive public health and human rights concern. It occurs across all cultures, economic strata, and social groups, affecting individuals regardless of gender, although women and marginalized populations often bear a disproportionate burden (World Health Organization, 2013).

IV. MANIFESTATION OF VIOLENCE

One of the most explicit manifestations of the concept of honour in Indian society is reflected in the domain of marriage, particularly concerning women. In traditional Indian social structure, marriage serves not only as a personal union but also as a crucial link between kinship and caste systems. These kinship connections, established through marriage alliances, are instrumental in sustaining the strength, identity, and status of caste groups within the broader societal and political landscape. Consequently, any breach of these culturally prescribed caste-based marriage norms is perceived as an affront to the honour of not merely the immediate family but extends to the larger clan and, by implication, the entire caste community (Chowdhry, 2013).

Violations of these expectations—such as inter-caste marriages, elopements, or unions outside of customary territorial boundaries—are often met with severe retribution in the form of violence, including

what is termed as "honour killings." These incidents are direct expressions of an entrenched ideology where familial and communal honour is deemed more significant than individual rights and freedoms. As Chowdhry (2013) observes, such acts of violence underscore the pervasive nature of honour as a socio-cultural ideology that legitimizes the use of coercion and brutality in safeguarding caste purity and social order.

Notably, many cases associated with honour-based violence involve consensual relationships or marriages that defy traditional norms of caste endogamy and village exogamy, practices which, though culturally enforced, are not codified in formal legal frameworks. Under the Hindu Marriage Act, 1955, the only legal constraints on marriage pertain to certain prohibited degrees of relationship; the law does not prohibit inter-caste or inter-clan marriages. Thus, there exists a marked divergence between legal permissibility and social acceptability, with transgressions against customary expectations often resulting in concealed or suppressed acts of violence that surface only when exposed to public scrutiny.

The caste system itself acts as a reinforcing agent for such violence. Historically and socially, caste groups have demonstrated a collective anxiety to protect their perceived purity and status. This anxiety often transforms into a defense mechanism—an informal, yet potent form of community-sanctioned vigilantism, where the individual perpetrator of an honour killing is morally validated by widespread communal approval. Such moral reinforcement emboldens the executioner, who perceives the violent act as a legitimate and even righteous defense of communal honour (Deswal, 2013).

This reinforcement of "caste sensibility" serves to entrench these practices at the collective psychological level of caste group members, fostering an environment where the violent upholding of honour is normalized and even valorized. The psychological internalization of these values ensures the perpetuation of violence as a legitimate tool for preserving social hierarchy and community prestige, thereby making honour-based crimes a deeply ingrained and systemic issue rather than isolated aberrations.

V. TRADITIONAL VERSUS MODERN: A SOCIO-CULTURAL DILEMMA IN ADDRESSING VIOLENCE

The divergence between traditional and modern mindsets in India plays a pivotal role in shaping the nature and perception of violence against women, particularly in rural and urban settings. In many rural societies, traditional norms continue to dictate the boundaries of permissible behavior, especially regarding marriage and gender relations. Ironically, while illicit relationships or crimes such as incest and sexual violence may be overlooked or ignored in these communities, formal alliances such as inter-caste or love marriages often provoke extreme reactions, including threats of violence or honour killings. The obsession with regulating women's sexual autonomy through marriage alliances highlights the deeply entrenched notions of honour, caste purity, and familial prestige in these regions (Chowdhry, 2013).

This phenomenon illustrates the paradox of rural conservatism-where practices such as witch-hunting or child marriage may have declined due to legal reforms and awareness campaigns, yet patriarchal control over women's choices in marriage remains rigidly enforced, often justified under the guise of preserving custom and tradition. Such selective enforcement exposes the moral contradictions embedded in these rural societies, wherein the outward abandonment of certain social evils masks the persistence of other regressive practices under the cloak of cultural continuity.

In contrast, urban societies, characterized by their heterogeneous and individualistic nature, exhibit different patterns. Social monitoring is less pervasive due to the breakdown of joint family systems and the anonymity of city life. Customary norms have lesser influence in such settings, diminishing the collective pressure to conform to caste or kinship codes. As a result, extreme manifestations of honour-related violence are relatively rare. However, domestic violence persists, often manifesting in more private and psychological forms within nuclear households. The intensity of such violence in urban areas may be amplified by isolation, economic stress, and the erosion of extended family support systems (World Health Organization, 2013).

Moreover, urban populations benefit from better access to education, legal awareness, and institutional support mechanisms, which serve as deterrents against overt forms of gender-based violence like honour killings. The exposure to progressive ideals and rights-based discourses among urban youth, particularly women, has fostered a shift towards individual autonomy in matters of marriage and relationships. This transformation is gradually challenging the foundations of traditional patriarchal control.

However, this cultural shift is met with resistance in rural areas, where fears of cultural erosion and loss of patriarchal authority fuel opposition to change. Traditionalists perceive the growing assertiveness of women, inspired by education and globalization, as a threat to established social hierarchies. In response, informal justice systems such as 'kangaroo courts' (khap panchayats) reinforce conformity through extrajudicial diktats and punishments, attempting to curb the influence of modernity (Sharma, 2018).

For sustainable progress, a harmonization of tradition and modernity is essential. Customs and traditions, to remain relevant, must evolve alongside societal changes, respecting fundamental human rights and gender equality. Legal provisions, such as the Protection of Women from Domestic Violence Act, 2005, aim to bridge this gap by incorporating constitutional principles of dignity and autonomy while respecting cultural contexts where possible.

Ultimately, the tension between tradition and modernity represents a transitional phase in India's socio-legal evolution. As globalization and education continue to penetrate rural societies, awareness regarding women's rights and individual liberties is likely to erode the legitimacy of oppressive customary practices. While resistance may persist, the gradual assertion of modern values promises a future where gender-based violence, whether domestic or honour-related, is no longer justified by tradition.

VI. QUESTIONING SOCIAL HYPOCRISY: THE PARADOX OF HONOUR, DOMESTIC VIOLENCE, AND CONSTITUTIONAL RIGHTS IN INDIA

This inquiry compels us to confront an uncomfortable truth: Does Indian society foster a climate of

hypocrisy when addressing women's rights? On one hand, the socio-cultural narrative glorifies women as the 'better half,' the epitome of sacrifice and familial honour. On the other, women are systematically denied autonomy, reduced to the role of domestic caregivers, reproductive agents, or worse—property that can be controlled, corrected, or discarded under the garb of social propriety. The prevalence of illegitimate dictates issued by self-styled forums such as Khap Panchayats and Kangaroo Courts, which impose restrictions on women's dress, mobility, and choice of partners, starkly violates constitutional guarantees under Articles 14 (Right to Equality), 15 (Prohibition of Discrimination), 19 (Freedom of Expression), and 21 (Right to Life and Personal Liberty). These parallel structures of social control are often granted tacit political sanction. In some states like Haryana, their activities have been disturbingly likened to those of NGOs performing 'social duties,' thus bestowing unwarranted legitimacy on these unconstitutional entities (Chowdhry, 2013). The Supreme Court of India in *Shakti Vahini vs. Union of India* (2018) 7 SCC 192 categorically condemned the actions of such Khap Panchayats, declaring that “honour killings are illegal and a grave violation of the Constitution.” The Court held that every adult has the right to marry a person of their choice, irrespective of caste or community, and any infringement upon this right by third parties, including family or community bodies, is unlawful. The judgment mandated state governments to ensure preventive, remedial, and punitive measures against such vigilantism.

This brings forth the pressing issue that while legislative tools like the Protection of Women from Domestic Violence Act, 2005, and the Indian Penal Code already criminalize forms of gender-based violence, the real deficit lies in enforcement, political will, and societal readiness to change. Every new case that garners public outrage merely results in fresh legislation-while pre-existing, unimplemented laws gather dust.

Culturally, Indian society exhibits a form of “benevolent patriarchy”, where the ‘protection’ of women is prioritized over their empowerment. Women are seen as dependents-first under the guardianship of their father, then husband, and later son. This dependency model reinforces the notion that a woman's free will must be circumscribed by

family and community honour. Thus, violence becomes a disciplinary tool to ensure conformity, whether in domestic settings or in the extreme form of ‘honour killings.’

The international community, particularly through UN reports, has identified such violence as not merely a domestic concern but a serious human rights violation. The UN General Assembly Resolution 55/66 on Traditional or Customary Practices Affecting the Health of Women and Girls (2001) explicitly condemns ‘honour crimes’ as incompatible with international human rights law. Furthermore, CEDAW General Recommendation No. 19 (1992) clarifies that states have an obligation to eliminate social and cultural patterns that perpetuate gender-based violence, regardless of their so-called ‘traditional’ justification.

In the Western context, such as in the United Kingdom, Patricia Easta and Evan Stark have argued that the multicultural model sometimes masks these crimes under the banner of cultural relativism, thereby denying ethnic minority women the full protection of domestic violence frameworks (Sen, 2005). This is a cautionary tale for India as well: Human rights are universal and cannot be diluted by cultural or communal exceptionalism.

A shift from cultural relativism to human rights universalism is urgently needed. Domestic violence and honour crimes in India are not merely “family matters” but grave violations of constitutional and international human rights standards. Judicial pronouncements such as *Shakti Vahini* mark a progressive step, but societal acceptance and political courage remain the missing links. Without these, every new law will be a symbolic gesture rather than an instrument of real change.

VII. CHALLENGES FOR WOMEN EMPOWERMENT

Despite a plethora of legal provisions designed to promote gender equality, significant obstacles remain in the path of women's empowerment in India. While laws like the Protection of Women from Domestic Violence Act (2005) and amendments to the Hindu Succession Act (2005) have established important legal frameworks, their effectiveness in curbing socially regressive practices such as honor killings is questionable. Honor-based crimes not only reflect a

deep-seated patriarchal mindset but also function as a severe barrier to women's autonomy and freedom (Chowdhry, 2013; Deswal, 2013).

The most appropriate approach to addressing these issues requires decentralization of authority and strict adherence to constitutional mandates, especially in rural and tribal areas where conditions for women remain precarious. The government's intervention is often reactionary, influenced more by media visibility than by a consistent commitment to gender justice (Singh, 2014). This raises concerns about selective attention and reinforces the perception of inequality in the application of rights guaranteed by the Constitution of India.

Decentralized governance models such as the 73rd Amendment (Panchayati Raj Act, 1992) and the 74th Amendment (Urban Municipalities Act, 1993) have been hailed as progressive measures that empower local self-government institutions (Government of India, 1992; 1993). These reforms are crucial because they enable community-level decision-making and reduce the risk of lawlessness embodied by khap panchayats and kangaroo courts that propagate regressive norms under the guise of tradition. However, the success of such measures also depends on ensuring that local governance does not itself become a mechanism for enforcing patriarchal customs.

Another significant element is the reservation of seats for women in panchayats. This policy has the potential to increase women's participation in mainstream politics and challenge entrenched social stereotypes (Jha, 2009). When women actively contribute to decision-making processes at the village level, they can dismantle the traditional norms that limit their agency.

Tribal areas governed under the Sixth Schedule of the Constitution present another set of challenges. While these regions enjoy a degree of autonomy, their councils are often governed by customary laws that can perpetuate gender biases (Baruah, 2003). Without proper oversight, such autonomy can hinder efforts toward gender equality.

The legal system itself presents contradictions. On the one hand, protective laws like the Protection of Women from Domestic Violence Act, 2005 (PWDVA) offer safeguards against abuse. On the other hand, critics argue that the misuse of such laws can victimize men unfairly and fuel gender discord

(Singh, 2014). Furthermore, leniency in punishing honor-based crimes or the existence of laws that criminalize consensual behaviors (such as extramarital sex or same-sex relations) indirectly legitimizes the violent enforcement of patriarchal codes (United Nations, 2010).

Thus, while India's legislative framework for women's rights appears comprehensive, the challenge lies in consistent and unbiased implementation. Gender sensitization in the judiciary, bureaucracy, and among the general public remains essential for bridging the gap between legal rights and social realities.

Conclusion: Domestic violence has assumed a more covert and insidious form in the modern context, especially with the shrinking of family units into nuclear structures. This shift, coupled with the pervasive social insecurity faced by women, has cloaked the crime of domestic violence in the guise of cultural normativity. Despite women's remarkable achievements across various sectors, societal respect and recognition remain insufficient. The existence of a comprehensive legal framework has not translated into a noticeable decline in crimes against women, revealing the need for deeper, systemic reforms if gender equality is to be genuinely realized.

To address this challenge, several reforms are essential:

1. **Gender Sensitization:** There is an urgent need for gender sensitization programs, not only within established institutions but also at the grassroots level. Training institutional leaders allows the dissemination of sensitization down the organizational hierarchy, but personal biases and procedural flaws can still impede progress. Therefore, a more sustainable strategy involves integrating gender sensitivity into the education system itself, ensuring that adolescents are exposed early to values of equality and respect. This long-term investment promises gradual but enduring social change by addressing biases at their formative stage.

2. **Legal Literacy:** A significant barrier to women's empowerment remains their limited awareness of legal rights. This gap exists across urban and rural settings alike. To remedy this, legal literacy campaigns should be expanded through panchayats and integrated with services offered by government agencies such as banks and post offices. These familiar and accessible platforms can serve as

channels for distributing crucial legal knowledge to women.

3. Judicial Accessibility and Support: While the Protection of Women from Domestic Violence Act, 2005 (PWDVA) provides a robust mechanism for redress, its efficacy is hindered by over-reliance on the police for enforcement. Establishing dedicated women's cells that function in coordination with judicial bodies can streamline case resolution and enhance women's trust in the legal system. This dual approach would not only expedite justice but also make the judiciary more approachable for female victims of domestic violence.

The societal repercussions of domestic violence are profound and immeasurable. The scars of abuse manifest not just in private spaces but in public areas such as bus stations, schools, workplaces, and correctional facilities. The visible consequences—hopelessness, aggression, and emotional withdrawal—are symptoms of deeper psychological wounds. Beyond the personal toll, domestic violence perpetuates an inter-generational cycle of harm: children exposed to such environments are more likely to experience mental health issues, academic struggles, and future antisocial behavior, thus incurring long-term social and economic costs for the state. To break this destructive cycle and foster a progressive society, the nation must prioritize the welfare of all its citizens—especially women, who have historically been marginalized under the guise of tradition and patriarchy. True national success will be measured not just by economic indicators but by how equitably it treats its so-called "better halves"—women—as partners in progress and nation-building.

REFERENCES

- [1] Agarwal, B. (2005). Women's inheritance rights and inter-generational equity in India. *Economic and Political Weekly*, 40(44/45), 4709–4719.
- [2] Baruah, S. (2003). *Durable disorder: Understanding the politics of Northeast India*. Oxford University Press.
- [3] Braiker, H. B. (2004). *Who's pulling your strings? How to break the cycle of manipulation*. McGraw-Hill.
- [4] Chowdhry, P. (2013, October 3). The concept of honour in honour crimes. *The Tribune*. Retrieved from <http://www.tribuneindia.com>
- [5] Chowdhury, F. D. (2016). The socio-cultural context of honour killings in rural Pakistan. *Journal of International Women's Studies*, 12(1), 147-160.
- [6] Chowdhury, F. D. (2016). The socio-cultural context of honour killings in South Asia. *Journal of International Women's Studies*, 12(1), 147-160.
- [7] Committee on the Elimination of Discrimination Against Women (CEDAW). (1992). General Recommendation No. 19: Violence against Women.
- [8] Desai, S., & Andrist, L. (2010). Gender scripts and age at marriage in India. *Demography*, 47(3), 667-687.
- [9] Deswal, R. (2013, October 11). When family kills its own for honour. *The Tribune*. Retrieved from <http://www.tribuneindia.com>
- [10] Government of India. (1992). The Constitution (73rd Amendment) Act, 1992. Retrieved from <https://legislative.gov.in>
- [11] Government of India. (1993). The Constitution (74th Amendment) Act, 1993. Retrieved from <https://legislative.gov.in>
- [12] Jha, P. (2009). Reservation for women in Panchayati Raj Institutions: Impact on governance and empowerment. *Economic and Political Weekly*, 44(17), 58-63.
- [13] Johnson, M. P. (2008). *A typology of domestic violence: Intimate terrorism, violent resistance, and situational couple violence*. Northeastern University Press.
- [14] Kethineni, S., & Srinivasan, M. (2014). Honor killings in India: A study of the Punjab region. *International Journal of Criminology and Sociology*, 3, 241-250.
- [15] LawyersClubIndia. (2014). Protection of Women from Domestic Violence Act, 2005: An analysis. Retrieved from <http://www.lawyersclubindia.com/articles/PROTECTION-OF-WOMEN-FROM-DOMESTIC-VIOLENCE-ACT-2005>
- [16] Ministry of Law and Justice. (2005). *The Protection of Women from Domestic Violence Act, 2005*. Government of India.
- [17] National Crime Records Bureau. (2022). *Crime in India 2021: Statistics*. Ministry of Home Affairs, Government of India. Retrieved from <https://ncrb.gov.in/en/crime-india-2021>

- [18] Oxford English Dictionary. (2020). Domestic. Retrieved from <https://www.oed.com/>
- [19] Sen, P. (2005). Crimes of honour, value and meaning. In L. Welchman & S. Hossain (Eds.), *Honour: Crimes, paradigms and violence against women* (pp. 42–63). London: Zed Books.
- [20] Shakti Vahini v. Union of India, (2018) 7 SCC 192.
- [21] Sharma, K. (2013). Family structure and domestic violence in India: A sociological study. *Indian Journal of Social Research*, 54(4), 501-515.
- [22] Sharma, K. (2018). Khap Panchayats, honour crimes and the Indian legal order: Examining the disjunction. *Journal of South Asian Studies*, 41(2), 254-270.
- [23] Singh, A. (2014). Protection of Women from Domestic Violence Act, 2005: A critique. Retrieved from <http://www.lawyersclubindia.com/articles/PROTECTION-OF-WOMEN-FROM-DOMESTIC-VIOLENCE-ACT-2005>
- [24] United Nations. (1993). Declaration on the elimination of violence against women. Retrieved from <https://www.ohchr.org/en/instruments-mechanisms/instruments/declaration-elimination-violence-against-women>
- [25] United Nations. (2010). Good practices in legislation on harmful practices against women. United Nations Entity for Gender Equality and the Empowerment of Women (UN Women). Retrieved from <https://www.unwomen.org>
- [26] United Nations General Assembly. (2001). Resolution 55/66: Traditional or customary practices affecting the health of women and girls.
- [27] UN Women. (2011). Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW): India report. New York: United Nations.
- [28] UN Women. (2011). Violence against women prevalence data: Surveys by country. United Nations.
- [29] World Economic Forum. (2023). Global Gender Gap Report 2023. Geneva: WEF.
- [30] World Health Organization. (2013). Global and regional estimates of violence against women: Prevalence and health effects of intimate partner violence and non-partner sexual violence. Geneva: WHO.
- [31] World Health Organization. (2021). Violence against women prevalence estimates, 2018. Geneva: WHO. Retrieved from <https://www.who.int/publications/i/item/9789240022256>