

# Patriarchal Intrusion in Matrilineal Culture of Meghalaya an Analysis of Domestic Violence Against Women

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## **Abstract:**

With the shifting of point in time, the socio-cultural set up, modernization and with the advent of Christianity, the khasi matrilineal society witnessed the slipping away of Matrilineal and the rising of Patriarchal in the society. Male is more responsible as a father in his wife's house than an uncle in his sister's house. He is the head of the family and the decision making power is in his hands. By having the power to decide over the matters in the family, male is taking control over his partner's life. As regards male domination it is said that patriarchal intrusion into matrilineal society. One out of four khasi women like other women in the world suffer from domestic violence at least once in their life. Its cause is in various which led cruelty and some times death. With modernity, there has been an immense change in the tradition and custom in the matrilineal society among the Khasi people in Meghalaya. Matrilineal society, also called matrilineal, group adhering to a kinship system in which ancestral descent is traced through maternal instead of paternal lines. It is fact that domestic violence and women discrimination is seen in each and every society. Therefore this paper discussed the present context to know and identify the prevalence of domestic violence among women and its consequences in Meghalaya especially among Khasis'. This study used exploratory method for data collection along with police, Mahari and NGOs information.

**Keywords:** Matrilineal, patriarchal, Domestic violence, Khasi kinship.

## **1. INTRODUCTION**

Family has been considered as a unit that was beyond the State intervention and the domination of women within the domestic sphere. Therefore, the authority structure came to be considered as patriarchal, succession to be patrilineal and living arrangements to be patrilocal, marked by unequal gender relations of power running along the gender lines in which man's powerful position and woman's subordination is accepted as it conforms to the existing social norms. But feminist theory identifies patriarchy as the root cause of domestic violence, whereby males do whatever is needed to exercise control over women and keep them subservient (Dobash & Dobash, 1979). But in many cases these theories develops separation, cruelty and violence in the family. The key to considerate violence against women from gender outlook is to realize that the root cause of violence lies in an imbalanced power affiliation between men and women in male dominated societies. As noted recently, "violence is a sign

of the fight for the upholding of certain fantasies of identity and power” (Sally, 2003). Gelles (1983) in his writings gave a clear picture of the feminist theory which claim patriarchy as the sole cause of violence against women. recent studies shows that there is a growing consensus that no single factor explains men’s violence against women; it is multi-factorial with many different and often overlapping causes (Harway & O’Neil, 1999). While some of these factors are certainly caused and aggravated by various forms of patriarchy, several other factors are also responsible for men’s violence against women. Domestic violence is a universal problem. It pervades across all cultures and strata of the society. Domestic violence impacts women of all races (Gillum, 2002; Huang & Gunn, 2001; Morrison et al., 2006) and can result in both physical and mental consequences (Campbell, 2002). Furthermore, the domestic violence problem has been identified as occurring across all religions, ethnicities, cultures, ages and economic status (Pyles & Postmus, 2004). Despite a large number of studies having been conducted around the globe focusing on these abusive relationships, knowledge about abused women’s experiences is lacking. Globally, the majority of victims of domestic violence are women and they experience severe forms of violence than men. Even though domestic violence represents only one of the numerous forms of violence to which millions of women are subjected, it is perhaps one of the most widespread forms of violence (Declaration on the Elimination of Violence Against Women, 1993). Domestic violence occurs to a greater or lesser degree in all regions, countries, societies, and cultures; it affects women irrespective of income, class, or ethnicity (Human Rights Watch, 1995). It cuts across age, education, social class and religion in the society (INCLIN, 2000).

In India domestic violence is currently defined by the Protection of Women from Domestic Violence Act of 2005. According to Section 3 of the Act, “any act, omission or commission or conduct of the respondent shall constitute domestic violence. In broad terms, domestic violence is not just physically hitting a partner but include many more such as psychological, social and family constructs create the climate in which domestic violence occurs (Jeffrey et al., 1985). According to a nationwide survey conducted by the International Centre for Women's Research, 52% of women have suffered at least one incident of physical or psychological violence in their lifetime (ICRW, 2000).

Women in India through the ages have been victimized, humiliated, tortured and exploited. There have been incidents of murder rape, abduction and torture from time immemorial.

However in the State of Meghalaya is unique from the rest of the country in terms of its matrilineal culture. Apart from the rest of the Indian the society the state is mainly matrilineal and matrilocal. The system of inheritance is matrilineal and the residence of the husband is matrilocal where a man leaves in the woman’s house. Although women are given prominence in terms of its culture, the reality shows the opposite feature. The State has witnessed several cases of violence against women such as rape, murder, trafficking of girls as well as domestic violence. However most of the cases go unreported. Crime against the fairer sex in Meghalaya is fast rising in spite of the fact that Domestic Violence Act had come into force in the year 2006.

Meghalaya has witnessed tremendous increase in the number of crimes in the last 20 years. The crime chart below from 2001 to 2022 clearly indicates the rise in the number of crimes. Focussing on domestic violence related cases once can see that the year 2015 has the highest number of cases i.e.44 with regard to cruelty by husband or relatives. The year 2006 has the highest number of cases i.e. 6 with regard to dowry deaths. The statistics provided by the Meghalaya Police department have revealed staggering figures of violence reported in the State ([http://megpolice.gov.in/crime\\_statistics.html](http://megpolice.gov.in/crime_statistics.html) meghalaya police report, 2010-2022).

Meghalaya is a state that boasts of women empowerment where women enjoy higher social status and the advantage of inheriting property and moreover are seen at the forefront in domestic as well as public life. Yet with all these social status that the women of the state are enjoying, the society is still experiencing the degradation of the social status of women and they are now reduced to just as sexual objects. The above escalating facts and figures reveal that the matrilineal society no longer guarantees dignity and safety to women. Rape, molestation, abduction and kidnapping of girls and women, cruelty by husband and relatives are the most common type of violence against women in the state as reported by various newspaper articles.

Meghalaya being the matrilineal society where it is suppose that women enjoy equal rights with men in every sphere in life but in certain cases women suffer in different ways. Women in agricultural sector did not get equal paid for equal job. They inherit the ancestral property but it was the male member who indirectly control over the property in the form of a maternal uncle or in the form of a father or husband. Structural violence in the form of threatening, brain washing and controlling behavior of a husband is another type of violence that present in the community. Many victims do not recognize the more subtle abusive and controlling behavior that may occur early in the relationship for what they are.

## **2. Patriarchal intrusions into matrilineal culture of Khasi community, Meghalaya**

With the changing of time, the socio-cultural set up , modernization and with the advent of Christianity the khasi matrilineal society witnessed the slipping away of kniship and the rising of kpuship in the society,. Male is more responsible as a father in his wife's house than an uncle in his sister's house. He is the head of the family and the decision making power is in his hands. By having the power to decide over the matters in the family, male is taking control over his partner's life. As regards male domination, this refers to the power that men have over the decisions made in the family. In this case, it is this patriarchy that places women at greater risk of Intimate Partner Violence when the man makes the family decisions (Passah, Philomath, 1998). One out of four khasi women like other women in the world suffer from domestic violence at least once in their life. Male would exercise his power over the weaker section of his family, his wife and children and to maintain that dominance through various forms of violence. In the case of domestic violence, the nature and cause of violence is sometime blurred or it simply happen for no apparent reason because a perpetrator choose to release his tension, anger, stress, to a close and defenseless victim which most of the time happen to be a women. Not only drunkard husband treat his wife cruelly but in certain situation the jealousy and selfishness of a husband also resulted in the physical injury and emotional pain. It also involves actual or threatened death, serious physical and psychological damage and gives rise to feelings of intense fear, horror or helplessness (Sen, 1985).

With modernity and Christianity, there has been an immense change in the tradition and custom in the matrilineal society among the Khasi people in Meghalaya. Matrilineal society, also called matrilineal, group adhering to a kinship system in which ancestral descent is traced through maternal instead of paternal lines (the latter being termed patrilineage or partiality). Every society incorporates some basic components in its system of reckoning kinship: family, marriage, post marital residence, rules that prohibit sexual relations (and therefore marriage) between certain categories of kin, descent, and the terms used to label kin. A lineage is a group of individuals who trace descent from a common ancestor; thus, in a matrilineage, individuals are related as kin through the female line of descent (Kharkrang, 2012).

Matrilineage is sometimes associated with group marriage or polyandry (marriage of one woman to two or more men at the same time). Anthropologists have provided different perspectives and interpretations about kinship and its role in society. With a perspective based in Charles Darwin's theory of evolution, some 19th-century scholars, such as Johann Jakob Bachofen and Lewis Henry Morgan, believed that matrilineal societies predated patrilineal ones and represented an earlier evolutionary stage. In a matrilineal system, descent is traced through the female line but this does not generally make for a matriarchal society, rather men take line of support and authority from their mother's brothers or maternal uncles (Kharkrang, 2012).

The Khasi society is changing rapidly in every spheres of life. The fast influence of changes brought about by education and modernization has had a great impact on the life, the mindset tradition and culture of the people. The khasi people had a strong believe in the role of a maternal uncle called U kni, the chief uncle has the authority to control over his sisters, his nieces his nephews and overall in charge of the clan, since time immemorial he has become an important figure in the society. Any important decision in the clan cannot be taken without his permission. However, in the present day there is a massive decline of the role of U Kni among the khasi. As a maternal uncle he did not exercises his power as it was in the olden days, his traditional role has been taken over by the father of the family, he himself became more a father and less an uncle. The changing role from the kni to the father of the family in Khasi society has a tremendous significance for the family and for the society at large. It is not merely a change of role, but also a change of cultural paradigm. This change is bound to affect the lifestyle, value system and behaviour of the Khasis (Mawlong, 1998).

Patriarchy refers to an institutionalized domination of women by men. Most societies in the world exhibit some form of patriarchy in their social stratification. Even the Khasi social system, although matrilineal in nature, has a unique form of patriarchy where the knii (maternal uncle) exercised authority over the family members. He acted as the adviser, mediator, a disciplinarian and a helper in times of need. The maternal uncle was by tradition the center of authority and economy, the pivot of the whole family or the clan. He had control over his sisters' children and he safeguarded the well-being and integrity of the clan. In the last few decades some changes are seen in the Khasi social system whereby the patriarchal role traditionally held by the knii is gradually being assumed by the father of the family. Although the institution of kni still exists its role and status are expected to be no longer what it used to be in the past (Mawlong, 1998).

Although limited work is available in the field of the rising patriarchy system and the condition of women in Meghalaya but there are several other sources that address the hardships and agonies of domestic violence. Study on intrusion of patriarchy cannot be done in isolation without having a thorough understanding of its impact in the matrilineal system, the oppression and suffering of women under male power which give way to different kinds of violence in the society.

### **3. Need and Justification of the Study**

The development of the nation in true sense can hardly be achieved without proper development and empowerment of women. Modernization and development process is affecting both men and women life differently. Domestic violence and women discrimination is seen in each and every societies and it's the social and cultural norms which validates the status of women in a society. Therefore it is most essential in present context to know and identify the prevalence of domestic violence among women in Meghalaya especially among Khasis'.

Statistical findings from around the globe highlights, one out of every three women has experienced domestic violence in an intimate relationship at some point of time in her life, where as in Meghalaya one out of every four women has experienced domestic violence. The statistical evidence on the prevalence of domestic violence in India however does not show the actual figure. This is because most of the available information consists of qualitative studies of a very small sample size. The only large scale indicator of violence against women is the data relating to crime against women published by National Crime Records Bureau, Ministry of home affairs, Government of India and the National Family Health Survey, which also include domestic violence in its survey.

Therefore, domestic violence is now an issue of considerable social concern worldwide. India and its constituent part Meghalaya are no exception. Considering its importance and influence on their life, urgency was felt for a study of domestic violence in West Khasi Hills region of Meghalaya, in the light of the spurt of domestic violence here as reported in the media in the recent years. The need of the day is to do research on the prevailing domestic violence among women and identify its influence on their day to day life.

The researcher after going through the literature review found that, although researches had been done on domestic violence, very few researches had been done on the influence of domestic violence on the family members. However, coming to native tribals of Meghalaya at where matrilineal societal practice and faith is there. The researcher found that no research has been done on domestic violence as well as its influence on the family members in this region. Therefore, based on the above facts and the research gap; the researcher had decided to take up the study to find out the problems and causes of domestic violence in the select sample of Meghalaya which may provide the basis for better future policy implementation and to check domestic violence in the region.

Domestic violence is one of the epidemic that swept through out each and every society in the world, no society can take the pride and claims to be free from it. Women in the matrilineal society like all other women suffers behind closed doors, one out of four tribal women experiences pushing, slapping, kicking, threatening, sexual abuse, economical abuse , emotional, verbal abuse and controlling behavior in the hands of the male member in the family. They silently bear the physical and emotional pain of life, due to many reasons which make them hard to leave the abusive relationship. Male domination can be seen in the society, to lose one 's head over a woman is considered to be a sign of weakness for a khasi male. They say its only a women (sa i aka kynthei ) to express their chauvinistic contempt of woman's charm. The women are more adversely affected than men not because men wield power and women are deprived of it but because the system is more lenient to men, when there is a transgression of rules (Nongbri T. (1984).. If a man fails to meet his avuncular obligations, his wife is held responsible for it. If a man indulge in extra marital affairs or polygynous unions, his behavior is not only tolerated but is occasionally encouraged. Statement such as so what , "he is a man of mean" (yn lei saia u hehkamai) support his behavior. Infact some families may even take pride when their brother has many children from different wives and may call him "a man with many flags" .

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#### 4. Delimitation of the Study

The study delimited to the household economy and demographic factors such as: (i). age (ii). duration of marriage (iii). family type (iv). educational status (v). occupation and (vi). household income. This study was delimited to 25 villages from each block except Nongstoin block as it is district head quarter and density of population is high from where 50 villages had been taken. From each village four victimized



women had been taken for data collection.

## 5. Objectives of the Study

The objectives of the study are: To understand the socio-historical aspects w.r.t. Patriarchal intrusion into Matrilineal culture of the Khasi ethnicity. To study the socio-economic status of the Khasi women in the area. To study various forms of domestic violence against women on the basis of narrative analyses. To study the factors that contributes to domestic violence. To study the role of government agencies, counseling centers and women activists concerning domestic violence in the area of Khasi Hills.

## 6. Methodology

Keeping in view the nature of the present study, exploratory method was used to obtain in-depth information from the women from a matrilineal culture who were victims of domestic violence due to patriarchal intrusion.

The population of the study comprised of all the women of West Khasi Hills district of Meghalaya who were victims of domestic violence. Further, from the total villages of four blocks, 25 villages from each block and 50 villages from Nongstoin Block as it is one urban area, district head quarter and density of population is high were taken as sample village. Further, from each village four women who has been experienced and victim of domestic violence had been taken as sample to collect data which comprised 500 women from 125 villages. To get 125 villages and 500 sampled women the researcher used purposive and snowball non-probability sampling technique.

Further, as per the delimitation of the study, to get the total domestic violence victimized women for the study, the researcher approached the Superintendent of Police (SP) office of the district and their Blocks, the Village heads, Dorbars and friends of the sampled villages. After getting the lists of victims of women who have experienced domestic violence from each village, only four women those who suffered seriously were selected as sample of the study to comprised as 500. The District, number of villages and sample villages along with sampled victimized women from whom data had been collected. For the present study, two tools were used, i.e.

Women Interview schedule, Domestic Violence Scale for women and Information sheet on Domestic Violence for authorities. All the two tools were self developed and one tool was standardized as per the qualitative research norms.

## 7. Main findings

The findings of the study revealed the prevalence of domestic violence against rural married women. It revealed also that domestic violence against women is affected by certain demographic characteristic such as women's age, duration of marriage, type of marriage, type of family, number of children, level of education and occupation. The prevalence rate of domestic violence was different among people with different socio-demographic characteristics. It was found that women between the age group of 35-44 years, five years and above duration of marriage, women in love marriage, nuclear type of family, having more number of children, rural women, women who had secondary education and women who were housewives indicated the highest percentage in the experience of domestic violence. All these important findings indicate the importance of this issue and the need to prevent this problem. Identifying high-risk individuals and proper protection of them by national health system, the rule of law, and police

can prevent this growing social problem.

Women were also subject to multiple forms of domestic violence in their lifetime. Altogether six types of domestic violence were taken to examine the prevalence of domestic violence against women in the present study such as: physical, emotional, sexual, economic, psychological and verbal. All the forms of domestic violence were commonly seen among married women under study. However, emotional and verbal violence was found to be more prevalent. The study also indicated that married women had relatively little knowledge on domestic violence and did not even know what domestic violence was referring to. There were some women suffered domestic violence themselves but knowing nothing about its implication. In general, physical violence was better understood among interviewed women while the knowledge about emotional, economic, psychological and verbal violence was not well understood as a form of violence. In addition, the married women of younger were more likely to experience physical violence compared to women of higher age groups. Therefore, women of higher age group were more likely to be experience verbal, emotional, psychological and economic form of violence as compared with women of younger age group.

The most common forms of physical violence reported by the majority of the respondents were slaps, beating, pushing, pulling of hair, ear and other part of the body, hitting with objects, being thrown at objects. In terms of emotional violence reported by the majority of the respondents were husbands not showing love and affection; refusing to acknowledge as a wife; forced to perform household duties; making the victim feel responsible for the violence and telling the wife others are better in performing duties. In terms of sexual violence reported by the majority of the respondents were demanding intimacy, violent sexual activity and forceful performance of unhealthy sexual acts. In terms of economic violence maximum percentage of women reported controlling financial expenditure and access to financial information such as, taking away money without permission, demanding an account of every purchase, expects permission for all purchases and destroying of personal belongings. In terms of psychological violence maximum percentage of women reported being made to feel bad about themselves and putting the fault on the victim at all times. In terms of verbal violence maximum percentage of women reported being blamed for family and sibling problems and anything that goes wrong and victims being made to feel one is not important.

Another important dimension of the study highlights the factors that are responsible for the causes of domestic violence. Consumption of alcohol, gambling and bad behaviour of the husband was reported as a major cause of violence by victims from rural areas and those belonging to lower class families. Similarly, unemployment of husband, financial stress, poverty, argumentative nature of the husband, negative attitude of the husband, inability to control anger, frustration cases of violence not taken seriously by the village headman or Mahari Association, lack of enforcement of prevailing laws to protect women were found to be the major causes of domestic violence against women. In addition, violence due to lack of sexual interest, followed by resistance for abnormal sexual behaviour of the husband, suspected extra-marital relations; suspected love affairs before marriage were found to be the cause of domestic violence in some measure. However, it is to be noted that the cause of domestic violence domestic cannot be explained on the basis of a single factor. It is the product of multiple factors interlocked with each other. Despite the personal characteristics, several interaction variables at the level of family, community, society and culture play a critical role in the occurrence of domestic violence.

The most important aspect of this study was to find out the affect of domestic violence on the children particularly in terms of their academic problems, social problems and psychological problems.

Children's experiences of domestic violence are multifaceted and entwined with their relationship to the victimised parent, most often the mother. Whenever there is domestic violence at home the infants, children and adolescents are significantly affected regardless of whether they are directly abused, witness the violence or are implicated in acts of violence. The study has found a substantial evidence of the affect of domestic violence on the academic, social and psychological aspect of their life. Therefore, practitioners, organisations and policies should have the capacity to ensure the safe future and recovery of women and children. However, steps to protect and improve the safety and well-being of mothers and children should go further. The health, police, child protection and criminal sectors' have a wider responsibility to ensure their practices do not collude with the perpetrator, do not undermine the mother and actively address the violent actions of the perpetrators.

Thus, the prevalence of domestic violence cut across women of every age, culture, race and religion. The prevention of domestic violence against women remains a big challenge no matter how many policies have been made the problem still persist. The most unfortunate fact remains that, for the most part, domestic violence continues to be perpetrated with impunity, access to justice is ridden with obstacles, and accountability remains elusive within the domestic realm. There is at present however a special law to deal with offences of domestic violence. The new enactment called the Protection of Women from Domestic Violence Act, 2005 contains remedies such as ex- part injunctions without the need for filing for divorce or maintenance, protection orders, non-molestation orders and non contact orders, which would help the woman while criminal action is being taken against the abuser to prevent him from making contact with her and inflicting more violence. But the legislative measures have not however served the desired purpose with the result that violence against women continues unabated; what has been noticed is that there has been no proper enforcement of laws and women continue to be victims of the atrocities of men. There is need therefore to make a thorough change in the mechanism envisaged under the Act.

Hence, the study has no doubt revealed the prevalence of domestic violence among married women in different Hills of Meghalaya. The significant part of this study is that it brought to light some of the problems faced specially by children at home where they witness domestic violence. Therefore, the study is an important wakeup call and an eye opener for all about the inherent weakness and placidness towards these ugly problems which undermine the dignity of women and the well being of their children.

The present study is about some of the agencies that are responsible for interventions in domestic violence related issues. These are the agencies that are responsible for protecting women victims against domestic violence.

In Meghalaya, three government departments primarily focus on women's issues: (1) the Meghalaya Social Welfare Department (MSWD), (2) the National Rural Health Mission (NRHM), and (3) the Women's Special Cell. Social Welfare's main focus is on the holistic development of Meghalaya society. It aims at the social and economic development of women, children, disabled individuals, and juvenile delinquents in the state. Currently, Social Welfare is trying to focus on making the village headmen understand that women's issues relating to domestic violence should not be handled by the village but instead should be reported and handed over to experts. The Women's Special Cell is an initiative by the National Commission for Women and Tata Institute of Social Sciences (TISS) that conducts community meetings, awareness programmes in schools, and gender sensitization programmes, as well as investigates cases involving intimate partner violence and domestic violence.



NGOs contribute immensely towards various developmental programmes. They work at the grassroots level in remote areas, and are an important link between the people and the state (Sohtun, 2016). There are several organisations actively addressing gender issues in the Khasi Hills districts, but they are relatively few compared to other parts of India. Amongst the approved NGOs, there are four that work closely with women's issues in Meghalaya. They work to identify rape cases, train individuals in dealing with such cases, increase governance and state accountability, reduce workplace sexual harassment, and provide recommendations to the government to improve policies involving women's security. The organization collaborates on cases with the police, health and social welfare departments, and the Meghalaya State Legal Services Authority.

The village headman having legislative and judicial powers, the role of the village level assembly (Dorbar Shnong) in women's issues is important. The village assembly is the lowest level of governance. Each village unit is headed by a male village headman. He is elected by the village council, which is composed of adult male members from every family residing in the village. The village headman is required to maintain peace and harmony in his respective village. He is the judge of all conflicts and quarrels, and he can summon 'defaulters' and punish them. In case of domestic violence or any other disturbance in the village that requires law enforcement involvement, the duty of the female unit and the SHG is to first report it to the village headman, who then decides the next course of action and whether to involve the police.

With society being matrilineal in nature, it is important that the women have a say in electing the individual who decides the distribution of land in the society. It is important that Khasi women realize their role in the political decision-making in society as well as recognizing their right to elect the leader of their society. There should be awareness programmes on the importance of women being a part of the village councils, along with other programmes that are organized by the government and various NGOs. We also recommend the inclusion of both men and women in these programmes to educate and encourage women to come forward to participate.

## 8. Conclusion

The responsibility of addressing the problem of domestic violence lies in the Judiciary, Government, Police, NGOs, Health care support, and Counsellors. Therefore, the findings would be beneficial in addressing the problem of domestic violence.

A massive awareness movement need to be carried out involving the community, religious leaders, women's organisations, village headman Associations and NGOs, at all levels is necessary to counter the present trend of domestic violence against women. Besides, awareness programmes there should be involvement of strategies to prevent domestic violence by seeking legal remedies and help rebuild her with recuperative services for sustainable livelihood.

Some of the reasons of domestic violence expressed by women include consumption of alcohol, gambling, out of marriage relationship suspicion, financial problems, demand for dowry, instigating in-laws, property issues, conflict over roles and responsibility, jealousy, childlessness and anger. Therefore, pre-marital and post-marital counselling should be given to minimize out of marriage relationship suspicion. Strict implementation of laws regarding dowry should be made for reducing the occurrence of domestic violence. Gender equality must be taught at school level so that there is no conflict over roles and responsibility in their future married life. There is a need to prioritize and integrated health services relating to infertility into existing reproductive health strategies to reduce the burden of infertile

individuals. Finally, counselling with regard to control of one's emotions should be given to married couples by social institutions and organizations working for family welfare. The Government and the NGOs should introduce specialized education and outreach to rural women who may not have access to help centres. Awareness programs through village self help groups should be conducted for improving the socio-economic condition of women through income generation programmes. Greater economic opportunities for women, awareness increasing activities and skill training, would ensure self-esteem and status of women within households; improve spousal relationship to reduce domestic violence. Facilities like short stay homes for women in distress should be provided and emphasis should be laid on vocational training to rehabilitate them. These shelters should give women an alternative place to live until they are able to either return to their families or obtain some other form of housing.

In order to reduce the risk of domestic violence there is a need to improve women's access to and control of income and assets recognizing her equal right to the family home and matrimonial property. Courts may develop policies and protocols to improve the capacity to identify and account for domestic violence and its impact on children's education and barred parents in order to arrive a parenting arrangement. It also take multiple approach to custody evaluations of domestic violence. Custody evaluator should be trained to handle such children in right way. The Ministry of Women and Child Development and education department may have to work in close cooperation with each other to minimise domestic violence for the sake of children's future.

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