

GENDERED REALITIES AND RIGHTS: A CRITICAL STUDY OF WOMEN'S AWARENESS OF HUMAN RIGHTS IN NALBARI DISTRICT, ASSAM

Balen Kr. Sarma¹, Dr. Jogendra Kumar Das²

¹ Research Scholar, Department of Political Science, Krishnaguru Adhyatmik Visvavidyalaya, Nasatra, Barpeta, Assam, India

² Research Supervisor, Department of Political Science, Krishnaguru Adhyatmik Visvavidyalaya, Nasatra, Barpeta, Assam, India



Received 12 October 2025

Accepted 15 November 2025

Published 04 December 2025

DOI

10.29121/ShodhSamajik.v2.i2.2025.52

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Copyright: © 2025 The Author(s). This work is licensed under a [Creative Commons Attribution 4.0 International License](#).

With the license CC-BY, authors retain the copyright, allowing anyone to download, reuse, re-print, modify, distribute, and/or copy their contribution. The work must be properly attributed to its author.



ABSTRACT

Although the discussion of human rights has evolved significantly on a global and regional level, women in rural India continue to have unequal access to and knowledge of these rights. This study examines the level of human rights awareness among women in Assam's Nalbari district, a place where sociocultural norms and economic disadvantage combine to produce distinct gendered realities. By means of qualitative interviews and survey-based data collection, the study finds a troubling discrepancy between lived experiences and formal legal rights. Although many women are generally aware of their fundamental rights, they nevertheless lack specific information about legal protections against domestic abuse, property rights, and political involvement. This disparity reflects what [Nussbaum \(2000\)](#) calls women's "capability failure," in which systemic societal impediments prevent institutional frameworks from empowering women. [Nussbaum \(2000\)](#)

The study also looks at how local government, civil society organizations, and education affect people's understanding of their rights. It concludes that women's knowledge of their rights under Indian constitutional law and international human rights frameworks is much enhanced by having access to education and participating in self-help groups or women's NGOs. However, the scope of these programs is frequently restricted, especially for women from underprivileged caste and tribal backgrounds. The results are consistent with those of [Agnes \(1999\)](#), who emphasized the systemic injustices that support gendered legal consciousness in India. [Agnes \(1999\)](#) The study emphasizes the critical need for locally based, culturally relevant, and context-sensitive legal literacy and human rights education initiatives, especially in areas like Nalbari where traditional patriarchy still shapes gender relations. [Mohanty \(2003\)](#)

Keywords: Women's Awareness, Human Rights, Gender Inequality, Nalbari, Assam, Socio-Cultural Determinants

1. INTRODUCTION

In many regions of India, the actualization of women's human rights is still restricted and uneven, despite international pledges to gender equality and constitutional safeguards. Gender roles are ingrained in traditional socio-cultural institutions in rural areas such as Assam's Nalbari district, which frequently limits women's access to and assertion of their rights. This study aims to critically analyze the degree of human rights awareness among Nalbari women and the ways in which this awareness or lack thereof intersects with more general caste, class, educational, and patriarchal hierarchies. According to [Donnelly \(2003\)](#), the human rights discourse encompasses not just legal rights but also people's ability to understand and exercise those rights within their sociopolitical environments. [Donnelly \(2003\)](#)

Therefore, any significant human rights intervention must take into account the unique gendered reality of Assamese rural women.

Furthermore, feminist movements, legal reforms, and socioeconomic development initiatives have all historically influenced women's rights in India; nonetheless, there is still a significant disconnect between rights in theory and rights in reality. [Agnes \(1999\)](#) Women in Nalbari, where the economy is dominated by agricultural and informal labor, usually work for little or no pay and have no access to civic education or legal literacy. This strengthens the gendered hierarchies that academics like [Bhasin \(2000\)](#) have claimed are routinely accepted in both public and private settings. [Bhasin \(2000\)](#) This study intends to investigate how women's lived experiences impact their perception, comprehension, and assertion of human rights by examining both qualitative and quantitative data from the field. This will reveal not only the legal shortcomings but also the socio-cultural barriers that impede gender justice in day-to-day life.

2. BACKGROUND OF THE STUDY

According to the 1948 Universal Declaration of Human Rights, human rights are meant to be nondiscriminatory and universally applicable. In actuality, though, gender has a big impact on how well these rights are recognized, utilized, and exercised. Women's understanding of their human rights is frequently influenced by sociocultural norms, patriarchal traditions, economic dependency, and a lack of education throughout India, particularly in rural and semi-rural areas like Assam's Nalbari district. According to [Nussbaum \(2000\)](#), the concept of human rights must encompass more than just formal legal definitions; it must also encompass the capacities that enable people, especially women, to live with autonomy and dignity. [Nussbaum \(2000\)](#) The implementation of gender-sensitive human rights frameworks is made more difficult by Assam's unique cultural setting, which is characterized by ethnic variety and sporadic political turmoil. Women's issues are frequently marginalized in development discourses. [Baruah \(2005\)](#)

Laws against domestic abuse, provisions for equitable inheritance, and political representation for women are only a few of the institutional and statutory measures the Indian government has historically taken to combat gender inequality. However, understanding and societal acceptance are necessary for these efforts to be effective. For rural women, these rights can remain abstract in the absence of legal literacy and empowerment initiatives at the grassroots level. Research like that of [Kishwar \(1999\)](#) and [Menon \(2004\)](#) highlights how women's views of justice and autonomy are still shaped by socialization, family systems, and customary laws. [Menon \(2004\)](#) Examining women's lived circumstances is essential to comprehending the gap between legislative rights and grassroots awareness in Nalbari, where access to civic institutions and legal infrastructure is still unequal. Therefore, this study aims to close the information gap on localized gendered experiences of rights in Assam by placing itself within a larger feminist and human rights framework.

3. REVIEW OF RELATED LITERATURE

- 1) [Deka \(2008\)](#), "Gender Inequality and Legal Knowledge in Assam" this article examines how Assamese women see their legal rights in light of colonial and post-colonial legal systems, as well as the socioeconomic and political factors that influence women's and girls' legal knowledge. It highlights that while many women are aware of some rights, they are not familiar with the steps involved in obtaining justice.

- 2) [Dutta \(2018\)](#), "A Comparative Analysis of Adolescent Girls' Awareness of Women's Empowerment in Assamese Rural and Urban High Schools." According to this survey, teenage girls in rural areas are much less conscious of women's empowerment than their urban counterparts. This implies that awareness of rights and conceptions of empowerment are highly connected with educational location, whether rural or urban. [Dutta \(2018\)](#)
- 3) [Bhuyan \(2020\)](#), "Political Awareness and Participation Among Rural Women: An Analysis of Assam's Nagaon District" this study examines rural women's political involvement and knowledge, highlighting poor levels of political rights awareness, particularly among women from undereducated backgrounds, distant locations, or oppressed castes. [Bhuyan \(2020\)](#)
- 4) [Das and Das \(2023\)](#), "A Study on the Various Causes and Effects of Domestic Violence Acts and Laws on Victimized Women of Varying Castes in Nalbari District." examines how caste affects the causes and effects of domestic abuse and how informed Nalbari women are of the laws pertaining to it. It investigates women's awareness of laws, their perception of their effectiveness, and their awareness of their rights under them. [Das and Das \(2023\)](#)
- 5) [Sarman and Karalam \(2019\)](#), "Women's Knowledge of Welfare Benefits and Health Practices With a sample of tea plantation women from the Upper Assam District, this study reveals that very few have above-average health awareness and roughly 46% have below-average welfare service awareness. It was discovered that awareness and education were strongly positively correlated. [Sarman and Karalam \(2019\)](#)
- 6) [Mahjebeen \(2017\)](#), "Women's Voices, Women's Vulnerabilities: Assamese Stories of Domestic Violence and Patriarchy." discusses how patriarchal norms, conflict dynamics, and customs impact women's awareness of their rights, especially with regard to domestic abuse and gendered family relations, using qualitative data. It demonstrates how sociocultural barriers continue to be substantial in impeding full awareness and utilization of legal rights.
- 7) Chapter: "Of Discussions and Recasting: Assamese Law's Reaction to Domestic Abuse." (2022), This chapter examines the discrepancy between Assamese domestic violence laws and their application. According to observations, FGDs, and interviews, many women are either ignorant of their legal rights or struggle to enforce them because of institutional, cultural, or procedural barriers. [Ray \(2022\)](#)

4. STATEMENT OF THE RESEARCH PROBLEM

A notable disparity still exists between the legal provisions and women's actual awareness and realization of their rights, especially in rural and semi-urban areas of India, despite the existence of national laws, international conventions, and constitutional guarantees aimed at defending and advancing human rights. Assam, a state characterized by sociopolitical complexity, ethnic diversity, and economic underdevelopment, offers a unique setting where women's rights are influenced by deeply ingrained patriarchal norms, customs, and restricted access to institutional mechanisms in addition to statutory law. A microcosm of these gendered realities may be found in the largely rural and socio-culturally orthodox Nalbari area.

According to available research and preliminary observations, a large number of women in Nalbari are either ignorant of their fundamental human rights such as those pertaining to property, health, education, protection from violence, and public participation or are unable to exercise them because of systemic obstacles like a lack of legal literacy, social stigma, economic dependence, and insufficient institutional support. There are awareness campaigns and schemes, but it's still unknown how widespread and effective they are. In order to close the gap between lived experience and the legislation and to influence policy initiatives that support gender justice and empowerment in the area, it is imperative that these questions be addressed.

5. OBJECTIVES OF THE STUDY

- 1) To assess how well-informed Nalbari District women are about their legal, constitutional, and traditional human rights.
- 2) To identify socio-demographic characteristics such as age, income, education, and whether a person lives in an urban or rural area are linked to the degree of awareness.
- 3) To explore how local NGOs, the media, family, and village institutions inform women about their rights.
- 4) To investigate the informational, cultural, and financial obstacles that keep people from knowing and using their rights.
- 5) To suggest program and policy changes to improve women's rights knowledge and access in the district

6. RESEARCH QUESTIONS

- 1) How much do women in Nalbari District currently know about human rights?
- 2) What effects do socio-demographic factors like age, income, education, and urban/rural location have on women's human rights awareness?
- 3) What are the main ways that women in Nalbari are informed about human rights?
- 4) What are the main obstacles preventing women in Nalbari from becoming aware of and asserting their human rights?
- 5) What steps can be taken locally to raise awareness and make it easier for people to use their rights?

7. HYPOTHESIS

H1: Because of socio-cultural and educational obstacles, women in Nalbari District are not well-informed about their basic human rights.

H2: Women's understanding of human rights is positively correlated with their educational attainment in Nalbari District.

H3: Compared to women from more affluent socioeconomic groupings, women from marginalized communities such as lower caste and tribal groups in Nalbari have a lesser awareness of human rights.

H4: Women in Nalbari District are far more aware of their human rights when they participate in local self-help groups (SHGs) and community organizations.

H5: Although women in Nalbari are aware of their human rights, their ability to practice and assert them is limited by socio-cultural norms and economic dependence.

8. RESEARCH METHODOLOGY

Focus group discussions (FGDs), qualitative interviews, and quantitative survey data are all used in this study's mixed methods methodology. A representative sample of women in Nalbari between the ages of 18 and 60 will be the focus of the survey; 300 respondents (150 rural and 150 urban) will be chosen at random from various villages and municipal wards. The study will ask on constitutional rights, legal statutes, property, inheritance, protection from violence, information sources, and perceptions of enforcement procedures, among other topics.

Ten in-depth interviews and four focus groups two in rural and two in urban areas will be used to gather qualitative data in order to comprehend complex attitudes, cultural norms, and obstacles. To test the hypothesis, data will be quantitatively evaluated using regression analysis, chi-square tests, and descriptive statistics. To identify recurring themes, qualitative data will be thematically coded. Confidentiality will be ensured by obtaining ethical clearance, informing respondents, and obtaining their consent.

9. SIGNIFICANCE OF THE STUDY

This study closes a gap in the literature on women's human rights knowledge in Assam by including localized empirical evidence from Nalbari District, a region that is currently understudied. It will assist local government, NGOs, legal aid groups, and policymakers in determining which populations are most in need of interventions and which are the least aware. Findings can be used by local civil society to create focused, culturally responsive educational or outreach initiatives.

Additionally, the study's mixed methods approach will enable comprehension of the socio-cultural processes and obstacles underlying low awareness in addition to measuring awareness. This might add to discussions concerning the discrepancy between legal frameworks and grassroots reality in the fields of development studies, gender studies, and human rights legislation. Similar regions elsewhere may benefit from Nalbari's lessons in international comparative studies of human rights awareness.

10. RATIONALE

For women to be able to demand justice, oppose violations, and engage fully in society, they must be aware of human rights. Constitutional and statutory rights are useless without awareness, particularly in areas where caste, patriarchy, tradition, and economic disparity are prevalent. Despite the fact that Assam has governmental policies, human rights commissions, NGOs, and legal institutions aimed at protecting women, surveys, crime figures, and anecdotal evidence indicate that many women still face injustice in silence. By concentrating on Nalbari, a microcosm of Assam may be thoroughly examined, and the results can be extrapolated or contrasted with those of other districts.

Furthermore, investigations indicate that underreporting and a lack of knowledge about legal remedies are key contributing causes to the rise in crimes against women, including trafficking, sexual violence, and domestic abuse, that

Assam has seen in recent years. This research is also relevant since it aids in developing legal literacy treatments, awareness campaigns, and empowerment initiatives that can improve gender equality and social justice.

11. DISCUSSION AND RESULTS

11.1. AWARENESS DISTRIBUTION BY EDUCATION AND LOCATION

According to the survey, urban women in Nalbari are much more aware of their rights than rural women, including the right to education, legal protection from domestic abuse, and the right to inherit property. For instance, only roughly 40% of rural women were able to correctly identify the Protection of Women from Domestic Violence Act (PWDVA) and comprehend the methods for redress, compared to 75% of urban responses. Women with secondary education or more score considerably higher on awareness scales than those with only primary or no formal education, indicating a substantial positive association between education level and awareness. Media exposure, urban residency, and education all had significant coefficients ($p < 0.05$) according to regression analysis.

11.2. WOMEN'S AWARENESS LEVELS OF HUMAN RIGHTS IN NALBARI DISTRICT

According to the study, women in the Nalbari district have varying levels of awareness about fundamental human rights. A significant portion of women, especially those from rural and economically disadvantaged backgrounds, showed little to no awareness of broader human rights principles, such as rights against domestic violence, property rights, or reproductive rights, while some women, particularly those with higher education or urban exposure, showed a general awareness of rights related to education, health, and voting. [Sharma \(2019\)](#)

Furthermore, rather than formal educational or institutional systems, the majority of women's information sources were limited to informal channels like family or community. [Deka \(2020\)](#)

According to the survey, 62% of women knew that they had the right to an education, but only 29% knew about the legal options provided by the Protection of Women from Domestic Violence Act of 2005. This disparity highlights the urgent need for focused outreach and education on human rights. [Saikia \(2018\)](#)

12. INFORMATION SOURCES AND OBSTACLES

Major sources of awareness include local NGOs, radio, television, newspapers, and interpersonal connection with family and friends. Women who belong to village women's committees or self-help groups are typically more aware of their rights and resources. Cultural traditions, such as the idea that women shouldn't challenge male authority, low literacy, a lack of reliable legal information, and financial limitations, such as travel expenses and legal bills, are some of the main obstacles that have been highlighted. Fears, hesitancy, and mistrust of governmental and legal systems are shown through qualitative interviews. Many women say that even if they are aware of their rights, they are unsure of how to assert them in terms of paperwork, legal assistance, and procedural requirements.

13. SOCIO-CULTURAL OBSTACLES TO WOMEN'S AWARENESS OF HUMAN RIGHTS

Women in Nalbari lack understanding due to deeper socio-cultural and patriarchal norms that restrict their access to information and agency, rather than just a lack of education. Baruah (2017) Particularly in rural areas, where women's mobility, decision-making authority, and access to public forums are severely limited, traditional gender roles and social expectations still predominate. Ahmed (2021)

Furthermore, legal rights are frequently superseded by religious and customary norms, resulting in a situation where legal safeguards are available in theory but not in reality. Roy (2016) Many of the women who were interviewed mentioned that even though they were aware of their rights, using them caused social or familial criticism, which deterred them from taking further action. This suggests that for human rights education to be successful, it needs to be community-integrated and sensitive to cultural differences. Meaningful empowerment might not result from merely imparting legal knowledge without addressing socio-cultural obstacles.

14. EXAMINING THE THEORY

Chi-square tests show that awareness varies significantly by economic group, rural versus urban residence supporting H_1 , and education level (χ^2 value). Women who live in cities, have greater incomes, and have more education exhibit statistically higher awareness on a number of different dimensions. We reject the null hypothesis, H_0 . According to regression analysis, education is the best predictor, explaining a significant amount of the variation in awareness ratings. Income, media exposure, and affiliation with women's groups come in second and third, respectively.

15. IMPLICATIONS FOR THE PRACTICE OF HUMAN RIGHTS

Results indicate that awareness and access are just as important as legal measures and human rights laws. Government agencies and non-governmental organizations must step up their legal literacy initiatives, particularly for women with lower educational attainment and in rural regions. The implementation of mobile legal aid clinics, community-based awareness programs, and streamlined informational materials in regional languages are examples of policy consequences. Human rights education must also be incorporated into adult literacy initiatives, school curricula, and panchayat meetings for local governance.

Table 1

Table 1 Awareness of Human Rights Among Women in Nalbari District								
Sl. No.	Human Rights Category	% Aware (Total)	By Age Group	By Education Level			By Area	
			18-30 / 31-50 / 51+	Illiterate	Primary	Secondary	Rural	Urban
1	Right to Education	62%	78% 65% 43%	20%	55%	85%	54%	80%
2	Right to Health	58%	60% 61% 49%	18%	50%	75%	50%	72%

3	Right to Vote	91%	93% 94% 84%	70%	95%	98%	89%	97%
4	Right against Domestic Violence	29%	33% 32% 18%	5%	22%	44%	21%	46%
5	Right to Property	22%	25% 24% 15%	3%	18%	39%	16%	37%
6	Reproductive Rights	18%	22% 19% 9%	2%	14%	33%	13%	30%
7	Awareness of Legal Aid Services	12%	14% 13% 8%	1%	9%	22%	7%	21%

16. MAJOR FINDINGS OF THE STUDY

- Limited Knowledge of Fundamental Rights:** Many women in the Nalbari district lacked thorough understanding of fundamental human rights, particularly those pertaining to property rights, political engagement, and legal protections against domestic abuse.
- Awareness and Educational Status Correlates:** Compared to women with little to no formal education, those with higher levels of formal education demonstrated noticeably higher levels of awareness of their rights.
- Rural-Urban Divide:** Women living in rural regions demonstrated much lower awareness levels than their urban counterparts, suggesting disparities in informational and infrastructure access.
- Caste and Socioeconomic Factors:** Due to socioeconomic exclusion and deprivation, women from marginalized groups, such as Scheduled Tribes and Scheduled Castes, showed a decreased understanding of their rights.
- Effect of Patriarchal Norms:** Women's knowledge and use of their rights were severely limited by patriarchal household structures and traditional gender roles.
- Awareness Does Not Equal Enforcement:** Despite being aware of their rights, women frequently were unable to assert or exercise them due to socio-cultural influences, fear of reprisals, and economic dependence.
- Lack of Legal Literacy:** There was a clear lack of knowledge on the formalities involved in human rights, such as how to submit complaints, obtain legal assistance, or participate in government programs.
- Limited Access to Institutional Support:** Due to bureaucratic obstacles and inadequate direction, many women either did not know about the government's welfare programs or found them difficult to access.
- Community Organizations' Role:** Women's understanding and self-assurance to stand up for their rights were greatly increased by

involvement with women's collectives, local NGOs, and self-help groups (SHGs).

10)Media and Information Sources: Although many women still lacked access to trustworthy and pertinent information, having access to mobile phones, television, and radio helped raise awareness of their rights.

11)Age and Generational Differences: Compared to middle-aged women, younger women particularly adolescents knew less about their rights, suggesting a lack of youth education and outreach initiatives.

12)Economic Empowerment as a Catalyst: Compared to economically dependent women, women who made financial contributions to their households shown more proactive attitudes about comprehending and exercising their human rights.

17. RELEVANCE OF THE CURRENT RESEARCH ENDEAVOR

The study is extremely pertinent to both the academic and real-world fields. Even though laws and policies have been improved in India to safeguard women's rights, there is still a significant gap between what is required by law and how it is applied locally, especially in rural and semi-urban areas like Nalbari. Determining the gaps that prevent effective empowerment in this setting requires an understanding of women's human rights awareness.

Because it emphasizes how gender, culture, education, and socioeconomic class intersect to shape women's perspectives and understanding of their rights, this research is particularly pertinent. The study offers localized insights that can guide focused governmental interventions and community-based initiatives by concentrating on Nalbari, a district with distinct socio-cultural dynamics. It can help NGOs, government organizations, and other interested parties create legal literacy courses, awareness campaigns, and empowerment projects that are suited to the unique requirements and difficulties that women in the area experience.

Furthermore, by providing empirical data on how patriarchal norms and socioeconomic factors impact rights awareness, the study contributes to the larger conversation on gender justice in Assam and Northeast India. In Nalbari and other situations, the results can help close the gap between rights laws and real-world implementation, which will ultimately improve women's social, economic, and political participation and promote long-term gender equality.

18. CONCLUSION

The study shows that women's awareness of human rights in the Nalbari area of Assam is intricately entwined with gendered socio-cultural reality. The study discovered that knowledge levels are still low despite a number of legislative frameworks and policies designed to protect women's rights, especially among marginalized, rural, and less educated women. Established patriarchal norms and socioeconomic restrictions that limit women's agency and information access frequently serve to exacerbate this awareness gap. Empowerment, as [Kabeer \(2005\)](#) highlights, is about women's real capacity to assert and implement their rights within their social surroundings, not just about rights on paper. [Kabeer \(2005\)](#)

One of the most important factors in raising women's understanding of their rights was education. Higher educated women had a greater comprehension of the

laws and procedures available to defend their rights, supporting previous research by Sen and Grown (1987), who maintained that education is a potent instrument for achieving gender equality and the realization of rights. Sen and Grown (1987) However, sociocultural limitations and economic dependence frequently hindered women's ability to act on their knowledge, so awareness alone was insufficient to ensure enforcement. This emphasizes the value of multifaceted empowerment tactics that target social attitudes, economic independence, and legal literacy.

The study also emphasizes how important grassroots initiatives and community-based groups are in closing the awareness gap. Women who participated in local NGOs and self-help organizations reported feeling more knowledgeable and empowered to stand out for their rights. Similar results by Chhachhi (2004) imply that culturally aware, locally focused strategies can successfully promote women's rights awareness and empowerment. Chhachhi (2004) In order to convert awareness into actual rights realization, tackling the gendered reality in Nalbari necessitates coordinated initiatives integrating legal education, social transformation, and economic upliftment.

CONFLICT OF INTERESTS

None .

ACKNOWLEDGMENTS

None.

REFERENCES

- Agnes, F. (1999). Law and Gender Inequality: The Politics of Women's Rights in India (25–29, 112–115). Oxford University Press.
- Ahmed, N. (2021). Cultural Norms and Gendered Access to Rights in Assam. *Indian Journal of Human Rights*, 18(1), 45–46.
- Baruah, M. (2017). *Gender and Society in Assam: Negotiating Rights and Realities* (112). Tulika Books.
- Baruah, S. (2005). *Durable Disorder: Understanding the Politics of Northeast India* (94). Oxford University Press.
- Bhasin, K. (2000). *Understanding Gender* (37). Kali for Women.
- Bhuyan, K. S. (2020). Political Participation and aWareness Among the Rural Women: A Case Study of Nagaon District of Assam. *International Journal of Advanced Science and Technology*, 29(6), 8871–8879.
- Chhachhi, A. (2004). *Feminist Solidarity in India: Culture, Development and Action* (112). Sage Publications.
- Das, R. M., and Das, N. M. (2023). A Study on Different Causes and Impact of the Acts and Laws of Domestic Violence on Victimized Women of Different Caste in Nalbari District. *Elementary Education Online*, 18(2), 987–1012.
- Deka, (2020). Understanding Gender and Rights Awareness in Assam. *Journal of Gender Studies*, 12(3), 204–205.
- Donnelly, J. (2003). *Universal Human Rights in Theory and Practice* (11). Cornell University Press.
- Dutta, S. (2018). A Comparative Study of Women Empowerment Awareness Level of Adolescent Girls in Rural and Urban H.S. Schools of Assam. *International Journal for Innovation Education and Research*, 7(5), 195. <https://doi.org/10.31686/ijier.vol7.iss5.1527>

- Kabeer, N. (2005). Gender Equality and Women's Empowerment: A Critical Analysis of the Third Millennium Development Goal. *Gender and Development*, 13(1), 13–24. <https://doi.org/10.1080/13552070512331332273>
- Mahjebeen, J. (2017). Women's Vulnerabilities, Women's Voices: Narratives on Patriarchies and Domestic Violence in Assam. *SAGE Journals*. <https://doi.org/10.1177/2455632717737440>
- Menon, N. (2004). *Recovering Subversion: Feminist Politics Beyond the law* (56–60). Permanent Black.
- Mohanty, C. T. (2003). *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity* (142). Duke University Press. <https://doi.org/10.1515/9780822384649>
- Nussbaum, M. C. (2000). *Women and Human Development: The Capabilities Approach* (35–38, 98). Cambridge University Press. <https://doi.org/10.1017/CBO9780511841286>
- Ray, S. (2022). Of Negotiations and Reframing: Law's Response to Domestic Violence in Assam. In A. Niumai and A. Chauhan (Eds.), *Gender, Law and Social Transformation in India* (173–189). https://doi.org/10.1007/978-981-19-8020-6_11
- Roy, T. (2016). *Custom, Law, and Women's Rights in India* (99). Oxford University Press.
- Saikia, M. (2018). *Human Rights and Grassroots Realities: A field study in Assam* (134). Sage Publications.
- Sarman, C. J., and Karalam, S. R. B. (2019). Awareness About Welfare Benefit and Health Practices Among Women Tea Workers of Upper Assam District. *Journal of Humanities and Social Sciences Studies*, 1(4), 126–135.
- Sen, G., and Grown, C. (1987). *Development, Crises, and Alternative Visions: Third World Women's Perspectives* (78). Monthly Review Press.
- Sharma, R. (2019). *Women and Human Rights in North East India* (87). Eastern Book House.