

A Study on Dowry Deaths in Tamilnadu

R. Vishva Priyan¹ and Mrs. Logapriya T²

IV Year BBA, LLB(Hons)¹

Assistant Professor²

Saveetha School of Law, Saveetha Institute of Medical and Technical Sciences (SIMATS), Chennai

lbvishva@gmail.com and logapriya.sav@gmail.com

Abstract: Dowry is defined as money and other valuables of higher cost, which a woman brings to her husband's home in the occurrence of marriage. The system of dowry in marriages has been prevailing in our society for a long time. The practice regarded as social curse, which has always been unnoticed. Greediness for money and portrayals of social status as given birth to the social evil called Dowry. It became the deep-root factor of bride suicides and deaths of newly married women. Different communities have different marriage customs, but when comes to subject of dowry no one is exception. All communities conjointly protects the custom and contributing to the heinous crime. The sampling techniques were used for collection of primary data for the present study. Convenient sampling is used to collect the primary information from the respondents. Convenience sampling method is used in this study to collect the samples. When population elements are selected for inclusion in the sample based on access, it is called convenience sampling. The total number of responses collected in the Survey is around 211. Dowry deaths are threat to women welfare and their life stability. The aim of this research is whether the dowry death increases, level of satisfaction of laws, sanctions of punishment by anti dowry laws. The research addresses various stats and practices of dowry. The Indian States following dowry practice in spite of legislating special law. Enforcement of Women and Education of communities would possibly put a bar on the cruel practice

Keywords: Dowry, Demand, Death, Practice, Punishment

I. INTRODUCTION

Dowry is any type of present provided by the bride's family to the bridegroom's family in the form of cash or products, which could be ornaments or commodities or home things needed by the newlywed to begin their married life. Dowry, as defined in Section 2 of the Dowry Prohibition Act of 1961, is "any sort of property or valued security directly or indirectly agreed to be provided by-

- (i) One spouse to the other spouse in a marriage; or
- (ii) By either party's parent or any other person, to either party's parent or any other person, at or before or after the marriage in connection with the marriage of the said parties.

In Asia, the history of dowry is a little murky. Some experts claim that dowry has been practiced from the dawn of humanity, while others claim that it did not exist in antiquity.

Dowry is an all Indian phenomenon. In 2019, India reported more than 7.1 thousand dowry deaths. In layman terms dowry can be understood as something which is given to son-in-law or to his parents on demand either in cash or in kind. India has an alarming trend of dowry death according to which 20 women die every day as a result of Dowry related harassment, either murdered, or compelled to commit suicide. According to National Crime Records Bureau(NCRB) reports on an average, every hour a woman succumbs to dowry deaths in India with the annual figure rising upwards of 7000. Another statistical figure which shows the reality of our society and laws and also the sheer weakness of our legislative and judicial system. Dowry is the collective greed of society and their urge to show off their status, wealth and groom's worth in society thereby showing how much money or gifts the groom received. It is the patriarchal structure of the society in which women are treated as subordinate and men as superior with all powers in their hands has given rise to such a social evil. A society where women are treated as an object makes them easy prey for such patriarchs to be their victims. Along with it, the presence of gender-inequality makes the bride's family obliged

to make the dowry demands met at any cost. The enormous pressure on women from society and family forces them to spend their lives within the four walls of the house without raising their voice and enduring all forms of violence at the hands of in-laws and husbands just for the protection of pride, honor and reputation of their families.

In India, West Bengal, UP, Bihar and Madhya Pradesh tops the charts in cases of dowry deaths. While UP reported 2,222 cases of such deaths, Bihar reported 1,000 cases, MP reported 522 cases and West Bengal reported 454 cases, according to NCRB. Crimes against women and children in Tamil Nadu have increased significantly in 2021 in comparison to previous years. Home department, showed a total of 2,421 crimes against women in 2021, including 442 cases of rape, 27 cases of dowry death, 875 cases of cruelty by husband and his relatives and 1,077 cases of molestation. Tamilnadu shows the least counts in dowry deaths while comparing with the other states. Statistics put out by the Tamil Nadu police for the past four years show that Chennai ranks the highest among all districts in the state for dowry deaths.

Legal Implications on Dowry Death

Section 304B of the Indian Penal Code states that if a woman dies within seven years of marriage by any burns or bodily injury or it was revealed that before her marriage she was exposed to cruelty or harassment by her husband or any other relative of the husband in connection to demand dowry then the death of the woman will be considered as a dowry death. Punishment for dowry death is a minimum sentence of imprisonment for seven years or a maximum sentence of imprisonment for life.

As per Section 2 of the Dowry Prohibition Act, 1961 which says that dowry is any property or valuable security directly or indirectly agreed to be given by-

- (a) by one party to a marriage to the other party to the marriage; or
- (b) by the parent of either party to a marriage or by any other person, to either party to the marriage or to any other person, at or before or any time after the marriage in connection with the marriage of the said parties.

Section 498A of the Indian Penal Code defines cruelty. If a husband or any relative of him causes mental or physical harm to a woman then they will be held punishable under this section. Punishment will be imprisonment for three years and also will be liable to pay fine.

Section 113B of the Indian Evidence Act, 1872 states about the Presumption as to Dowry Death. If a woman dies in relation with any demand for dowry and it was shown that soon before her death she was subjected to harassment or cruelty by any person. Then the court will assume such a person responsible for her death.

Despite making so many provisions, the practice of demand for dowry still has not stopped. No matter how many laws the government makes, it still can't eradicate it fully from society. The **aim of the research** is to identify the causes, summarize the opinions of people, preventing strategies against dowry death and practice of dowry.

II. OBJECTIVES

- To study about the practice of dowry deaths.
- To know about the legal provisions against dowry violence.
- To understand solutions to the dowry death.
- To analyse the people opinion on dowry death

III. REVIEW OF LITERATURE

Karwa, Dr. (2020). Dowry Death and Law- in India. National Journal of Research in Ayurved Science. 8. 10.52482/ayurlog.v8i06.690. Dowry death is a burning issue of the Indian society since years. The unnatural death of newly married young woman due to dowry is routine headline of every newspaper and television news. Protection of young married women against harassment and cruelty on account of dowry is responsibility of government. There are some laws for such crime in India. Ban of giving and taking dowry - the Dowry Prohibition Act, 1961, is the one which is most commonly challenged since its commencement all over the country. To deal with this section 304 - B (Dowry deaths) and 498 - A (Cruelty by husband or in-laws) were incorporated in the Indian Penal code in the mid 1980's. Improvement of educational status of females and society willing for dowry by educational cum awareness programs along with severe punishments to offenders will be helpful to deal with this social crime.

Belur, Jyoti & Tilley, Nick & Daruwala, Nayreen & Kumar, Meena & Tiwari, Vinay & Osrin, David. (2014). The social construction of 'dowry deaths'. *Social Science & Medicine*. 119. 10.1016/j.socscimed.2014.07.044. The classification of cause of death is real in its consequences: for the reputation of the deceased, for her family, for those who may be implicated, and for epidemiological and social research and policies and practices that may follow from it. The study reported here refers specifically to the processes involved in classifying deaths of women from burns in India. In particular, it examines the determination of 'dowry death', a class used in India, but not in other jurisdictions. Classification of death is situated within a framework of special legal provisions intended to protect vulnerable women from dowry-related violence and abuse. The formal class into which any given death is allocated is shown to result from motivated accounting processes representing the interests and resources available to the doctors, victims, victim families, the victim's husband and his family, and ultimately, the police.

Undurti, Vindhya. (2016). Dowry Deaths.10.1002/9781118663219.wbegss612. The phenomenon of dowry deaths – of violence against young married women by their husbands and families related to extortion for gifts – was vital in activating the women's movement in post-independence India in the 1980s. Although the historical and traditional meaning of dowry has changed over the centuries, the evolution of the practice from possibly customary inheritance to extortion and violence is embedded in an increasingly consumerist society and capitalist economy. Highlighted initially by the women's movement as a symbol of devaluation of women and leading to major legal reform, analysis of the criminal justice system's response to dowry deaths revealed that they obscured other causes of gender-based inequalities and violence against women which are not peculiar to India alone.

Mohanty, Sachidananda & Sen, Mousumi & Sahu, Geeta. (2013). Analysis of risk factors of dowry death - A south Indian study. *Journal of forensic and legal medicine*. 20. 316-20. 10.1016/j.jflm.2012.09.027. Dowry deaths in the newly married brides are a burning problem of southern India. The objective of the current study was to identify the risk groups. This prospective study was carried out on 140 cases. Results revealed that majority of the victims (83%) were young aged between 18 and 26 years, childless (65.7%) and mostly died within 4 years of marriage (77.2%). About 80% of the victims were illiterates (53%), house wives of rural background (62.9%) and from middle socio-economic group (81%). Husband alone or along with in laws (75%) and joint family (85%) were mainly responsible for death. The common causes of death implicated are hanging, burning and poisoning. Mostly the place of occurrence was in-laws house. Suicidal deaths accounted in 57% and the rest being homicide. At the end some potential risk factors and their remedial measures suggested.

Babu G, Retheesh & Babu, Bontha. (2011). Dowry deaths: A neglected public health issue in India. *International health*. 3. 35-43. 10.1016/j.inhe.2010.12.002. This paper appraises the public health burden of mortality in India caused by the practice of dowry and examines the association of some demographic and socio-economic factors with dowry deaths and dowry-related suicides. The paper is based on the data available on the public domains of the National Crime Records Bureau (NCRB), third National Family Health and Survey-2005-06, Planning Commission of India and Census of India 2001. In 2007, the total number of dowry deaths and dowry-related suicides reported in India were 8093 and 3148, respectively. There was a 74% increase in dowry-related deaths from 1995 to 2007, while there was a 31% increase in the reporting of dowry-related suicides. Occurrence of dowry deaths has significant association with some demographic and socio-economic variables. The data reveal that the status of women is undesirable, and the burden of mortality and related morbidity is enormous. There should be a national injury surveillance system and reliable estimates of dowry-related homicides. The study warrants the undertaking of research to give insights into circumstances and triggers of such violence, the healthcare seeking of these victims, bottlenecks in seeking health care and reporting to the police.

Mitchell, Austin & Soni, Suparna. (2021). Institutional development and the dowry death curve across states in India. *Journal of International Development*. 33. 10.1002/jid.3549. Why do some informal institutions increase in prevalence while other informal institutions decline? We study why dowry deaths have increased with economic development in some Indian states but have decreased in others. We argue that when economic development is low, traditional institutions rather than state institutions govern behaviour. But as economic development increases to a high level, modern formal institutions replace traditional informal institutions. Women are increasingly exploited and murdered over dowry as incomes increase from a low level, but fewer deaths occur as incomes increase from a high level. We test

this argument using a dataset of dowry deaths in years 2001–2011 for 32 Indian states and territories. Our paper contributes to understanding how exploitation through informal institutions rises and falls with economic development. Kumar, T. & Jagannatha, S.R. & Karibasavaiah, Ananda. (2012). Dowry death: Increasing violence against women. *Indian Journal of Forensic Medicine and Toxicology*. 6. 45-47. A retrospective study of dowry deaths was conducted at Department of Forensic Medicine, Kempegowda Institute of Medical Sciences and Research Centre, Bangalore over a period of five years (January 2005-December 2009). Out of the total 2145 autopsies conducted in the mentioned period, 121 cases (5.6%) were reported to be dowry deaths. The multiple factors leading to dowry deaths were examined. It was observed that the majority of the affected women (58.7%) were in the age group of 18-25 years. Death occurred mostly within 1-2 years of marriage (30.6%), followed by (22.3%) within 2-3 years of marriage. Majority of the victims were matriculates (62%) followed by graduates (20.7%). Most cases, that of (60.3%) cases belonged to lower middle class and (22.3%) cases belonged in lower class. The commonest method employed was hanging seen in (66.9%) cases followed by poisoning in (18.2%) cases and burns in (9.9%) cases. It was observed that majority of the death occurred were suicidal (85.1%) in nature followed by (11.6%) accidental and (3.3%) homicidal deaths.

Mayer, Peter. (2022). "They Did Not Have to Burn My Sister Alive": Causes and Distribution by State of Dowry Murders in India. *Dignity: A Journal of Analysis of Exploitation and Violence*. 7. 10.23860/dignity.2022.07.01.09. Dowry, the money, goods, property, or gifts given by the bride's family to the groom or his family at the time of marriage, is a common custom in South Asia. Although it is illegal to demand or offer a dowry in India, it is a nearly universal custom in many parts of the country. If, after marriage, a husband's family feels that the wife's dowry was insufficient, they may harass or inflict other forms of domestic violence on her to put pressure on her family to provide an additional dowry. At its most extreme, this violence may lead to the murder of the wife. An increase in dowry murders, commonly by immolation, in the 1980s and 1990s was reflected in important studies of the phenomenon and changes to the law to prevent the crime. Although the number of dowry murders has grown in succeeding decades, there have been few recent studies; rarer still is research from an all-India perspective. In this paper, I examine trends in and causes of murder for dowry and the related crimes of domestic violence. Prominent theories are tested for their ability to explain the incidence of murder for dowry. Dowry murders are concentrated in north India. Because the marriage alliance systems of the north differ from those of the south, the impact of Indian kinship systems is explored. The multi-generation or 'joint' family—nearly universal in India—has been found by Umar to be a common factor in many cases of dowry murder he studied. By contrast, Oldenburg has argued that changes in land tenure during British rule created individual property rights for men, leading to a preference for sons and the emergence of demands for dowry and, ultimately, dowry murder. Most case studies of dowry murder have been drawn from India's larger cities; the impact of urbanisation is also studied. Economists have suggested structural factors, such as population growth, the economic value of women's work, poverty, income inequality, and conspicuous consumption as possible causes driving domestic violence and murder for dowry. The institutional capacity of an Indian state to provide education, health, and enforcement of laws such as those prohibiting dowry is also examined. This study identifies five principal causes which explain nearly 80% of the variation in dowry murders at the level of individual Indian states: its prevailing kinship system, the prevalence of the joint family, the extent of women's workforce participation, income inequality, and the institutional performance of a state.

Gurbani, Vikas & Thakur, Shagun. (2018). Study of Alleged Dowry Death Cases at a Morgue in West Bengal. *Indian Journal of Forensic Medicine & Toxicology*. 12. 313. 10.5958/0973-9130.2018.00061.0. Sec. 304-B of Indian Penal Code states "Where the death of a woman is caused by any burns or bodily injury or occurs otherwise than under normal circumstances within seven years of her marriage and it is shown that soon before her death she was subjected to cruelty or harassment by her husband or any relative of her husband for, or in connection with, any demand for dowry, such death shall be called "dowry death", and such husband or relative shall be deemed to have caused her death[1]. The predominant types of dowry crimes relate to cruelty (which includes torture and harassment), domestic violence (including physical, emotional and sexual assault), abetment to suicide and dowry death (including, issues of bride burning and murder). Maximum no. of cases 31(42.6%) were in the age group of '19-22 yrs' (Table – II); followed by 27(37.0%) in the age group of '23-26 yrs'. The other age groups in decreasing order of frequency are '27-30 yrs' – 8 (10.9%) cases; '15-18 yrs' – 5 (6.8%) cases and '31-34 yrs' – 2 (2.7%) cases. The cause of death in majority of the cases – 46(63%) was burn injuries (Table – VII). The second major cause of death was hanging as seen in 12(16.4%)

cases, followed by poisoning in 11(15.1%) cases. There were 2(2.7%) cases each of strangulation and head injury. © 2018, Indian Journal of Forensic Medicine and Toxicology. All rights reserved.

Sathyanarayana, Pramod & Sundaragiri, Suraj. (2017). An Epidemiological Study of Dowry Deaths in Special Reference to Burns in Indian Scenario: A Medicolegal Study. *Medico-Legal Update*. 17. 50. 10.5958/0974-1283.2017.00067.6. Dowry death is a burning problem of the society in India owing to prevailing traditional cultural practices, socioeconomic and psychosocial taboos and life style. Objectives: This paper appraises the patterns, socioeconomic and demographic factors of dowry deaths cases due to burns. Materials and Method: The present prospective study comprised of 212 dowry death cases pertaining to burns brought for medico-legal autopsy at tertiary teaching hospital in Telangana, India for 2 years. Data was collected and analyzed in relation to different factors from police inquest report, first information report and autopsy examination proper. Results: Deaths due to burn (n=212) constituted commonest causative factor for dowry deaths. Majority (n=141; 64.09%) were found to be homicide. Majority (n=63; 29.72%) were recorded in the age group of 23 to 26 years. 91 cases (42.92%) had more than 80% of total body surface area involved in burns. Majority of deaths (n=77; 36.32%) occurred during night (9 pm to 6 am). Husband alone was found to be most common offender (n=71; 33.49%). Majority of the victims were housewives (n=173; 81.61%). Majority of the dowry deaths were drawn from joint family (n=174; 82.08%). Incidence were more in arranged marriages (n=173; 81.60%). First and the foremost location of incidence was in-law's house (n=160; 75.47%). Conclusions: This social malicious evil needs to be targeted by a multifaceted and united approach of women welfare organizations, police and judiciary towards enhancement of socioeconomic and educational profile along with provision of strict laws and speedy justice.

Nauman, Muhammad & Yahya, Farzan & Ali, Shagafat & Yaqoob, Mariam. (2012). DOWRY SYSTEM IN PAKISTAN. This research paper argues on the evil of dowry system and its impact on Pakistani civilization. The objectives of this research were to substantiate the effect, favoritism and involvement of people in Dowry system. This research notified that dowry creates imbalance in the status of women and it affect women mentally and physically. Dowry is also a cause of endorsing greed and conflicts in the society. Majority of people are involved in dowry system whether they are educated or illiterate. However, most of the respondents are against this system. Simple random sampling technique and questionnaire as a data collection instrument has used to accomplish this research. Furthermore, reliability analysis has applied to verify the reliability of scale and chi-square has used to check the association of demographics with research questions. Results have been discussed in the light of Pakistani cultural context.

Menezes, Ritesh & Nagaraja, Sharath & Krishna, K. & Devadass, P.K.. (2016). Deaths: Dowry Killings. *Encyclopedia of Forensic and Legal Medicine*. 10.1016/B978-0-12-800034-2.00399-2. Dowry-related issues constitute a major public health problem in India and dowry deaths continue to plague civilization despite the enactment of the Dowry Prohibition Act to curb the social evil of the dowry system wherein a gift, monetary or otherwise, is offered to the bridegroom by the bride's parents on demand by the groom's family. Dowry harassment of young, married women resulting from gender inequality in the Indian patriarchal society remains a challenge to be curbed. This chapter focuses on violence against young, married women as a result of the prevailing dowry system in India in a social and medicolegal context.

Dube, Dipa & Yadav, Mukesh. (2015). Medical Evidence in Dowry Deaths: An Evaluation by Indian Courts. *Journal of Indian Academy of Forensic Medicine*. 37. 297. 10.5958/0974-0848.2015.00076.7. Dowry Death has been one of the most barbaric forms of cruelty inflicted on young brides in the matrimonial home. Over the years, it assumed dangerous proportions calling for immediate legislative changes. Supreme Court judgment dated 11th Oct 2006 held that the demand for dowry or money from the parents of the bride has shown a phenomenal increase in last few years. Cases are frequently coming before the Courts, where the husband or in-laws have gone to the extent of killing the bride if the demand is not met. These crimes are generally committed in complete secrecy inside the house and it becomes very difficult for the prosecution to lead evidence. Forensic medical evidence has proved to be a crucial area in establishing the fact of 'unnatural' death before the Indian courts. An evaluation of cases indicates that proper scientific evidence has assisted the courts to establish the cause of deaths, while the absence of it has created a dilemma, leading to the acquittal of the accused. The paper emphasizes on the significance and indispensability of Forensic Medical evidence for the purpose of prosecuting an accused for the offence.

Babladi, Prakash & Sangram, R.. (2005). The post mortem study of thermal deaths with reference to dowry deaths. *Journal of Forensic Medicine and Toxicology*. 22. 23-25. In the present study, special reference to dowry deaths was made in 5 years study, total 165 cases of dowry deaths were registered, out of which 17 cases were registered as dowry deaths due to burns. Until now only 3 cases were seen convicted & 32 cases were acquitted, till 130 cases were pending. Out of 662 burn deaths, female preponderance over male was evident [Male : female :: 24.38% : 75.62%], commonest age group of victims which is most affected belongs to the younger age i.e., 21-30 years. Out of 501 females, 399 were married women and about 142 were died within 7 years of marital period, attributing to the dowry deaths.

Kamble, R.. (2021). Dowry System In India An Analysis. 8. 142-146. It is a well-accepted fact that dowry is a custom or tradition which has a very long historical background; it can be traced from ancient times. In addition to this, the system is not connected to any particular religion in India; it is a very common system that is followed all over the nation. The present paper tries to focus on the very concept of dowry, its historical background, and problems related to it. The paper also discusses the various provisions of the Dowry Prohibition Act 1961 and other provisions. Further, the paper highlights some of the basic merits and demerits of the practice of the system.

Singh, Rishav. (2023). Dowry as a curse for society. The said article talks about the origin of dowry as well as it provides for a brief historical background for the same. The articles aims at drawing the attention of citizens towards the increasing crime rate against girl child due to dowry while at the same time it provide the information about the measure to stop the same and some landmark judgements.

Ibnat, Afia. (2022). Examining the Dowry System in Bangladesh and India through Religion, Patriarchy and British Colonization. 10.13140/RG.2.2.26773.40160. This paper argues that the proliferation of the existing dowry system has less to do with religion and more to do with the patriarchal ideology, the marketization of marriage and the systematic exclusion of women from the labour force during the British rule in India and Bangladesh, along with the deliberate universalization of the dowry system implemented by the British. These factors amalgamated and led to the spread of the dowry system that exists today in the two countries. While most people assume it may be religion that plays the biggest role in the proliferation of the dowry system, this paper shows that even though religion may be a contributing factor, it still cannot be accredited as the main or only cause of the present dowry system. Using a Most Similar Systems design (MSS), this paper compares Bangladesh and India, two neighbouring British post-colonial countries that have similar GDP and overall growth in terms of development, but differ when it comes to religion, with Bangladesh being a Muslim majority country and India being a Hindu majority.

Srinivasan, Padma. (2004). The dowry system in Northern India. *Journal of Marriage and The Family - J MARRIAGE FAM*. 66. 1108-1117. 10.1111/j.0022-2445.2004.00081.x. In spite of modernization and women's increasing role in the market economy, the practice of the dowry in India is becoming more widespread, and the value of dowries is increasing. There are many well-documented adverse consequences of the dowry system, particularly for women. This is a study of attitudes toward the dowry system among married women in the northern province of Bihar (N= 4,603), in which the dowry has strong roots in tradition. Hypotheses regarding antecedents involving attachment to tradition, exposure to modernizing influences, and self-interest were developed. Each set of factors has some effects, and nearly two thirds of the women in the survey disapprove of the dowry. The practice may be quite resistant to change, however, because its social and economic consequences carry tangible benefits in an increasingly materialistic culture.

Sharma, B & Harish, Dasari & Gupta, Manisha & Singh, Virendar Pal. (2005). Dowry - A Deep-Rooted Cause of Violence Against Women in India. *Medicine, science, and the law*. 45. 161-8. 10.1258/rsmmsl.45.2.161. The system of dowry is a social practice which on its own has claimed the lives of scores of women – both young and old, and has made life a virtual hell for many more. Unfortunately, education among women has not produced a reformative effect on their social outlook, nor encouraged any change in them conducive to social upliftment. Those parents who prefer not to take dowry for their well-qualified and settled male children, are in fact considered 'strange' by the society and doubts about 'the respectability of the groom's family' are usually raised. The present study makes an in-depth review of the dowry system in India and analyses the reasons which have demonized dowry into its present commercialized and institutionalized form.

Lee, Gary. (2004). Women's attitudes and social change. *Journal of Marriage and The Family - J MARRIAGE FAM*. 66. 1108-1117. 10.1111/j.0022-2445.2004.00081.x. In spite of modernization and women's increasing role in the

market economy, the practice of the dowry in India is becoming more widespread, and the value of dowries is increasing. There are many well-documented adverse consequences of the dowry system, particularly for women. This is a study of attitudes toward the dowry system among married women in the northern province of Bihar, in which the dowry has strong roots in tradition. Hypotheses regarding antecedents involving attachment to tradition, exposure to modernizing influences, and self-interest were developed. Each set of factors has some effects, and nearly two thirds of the women in the survey disapprove of the dowry. The practice may be quite resistant to change, however, because its social and economic consequences carry tangible benefits in an increasingly materialistic culture.

IV. DATA ANALYSIS

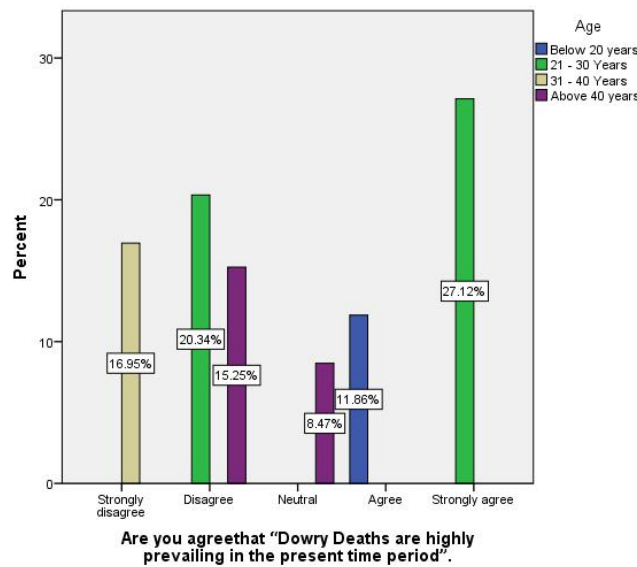


FIGURE 1

Legend: The figure 1 shows distribution of respondent’s age on prevalence of dowry death in present time.

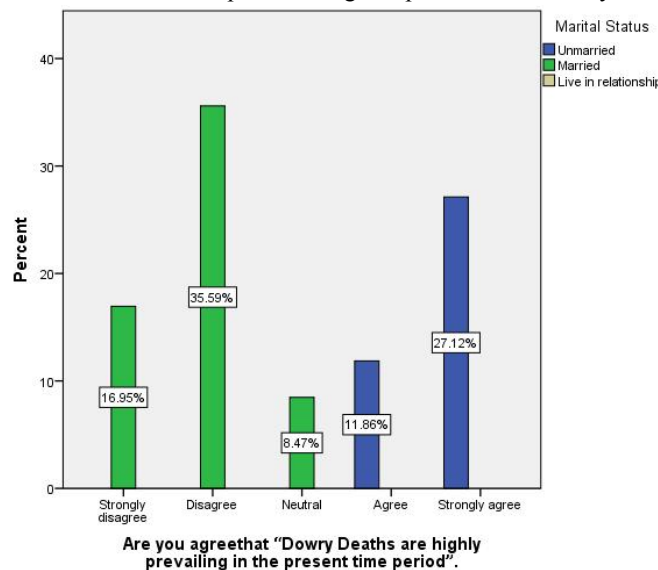


FIGURE 2

Legend: The figure 2 shows distribution of respondent’s marital status on prevalence of dowry death in present time.

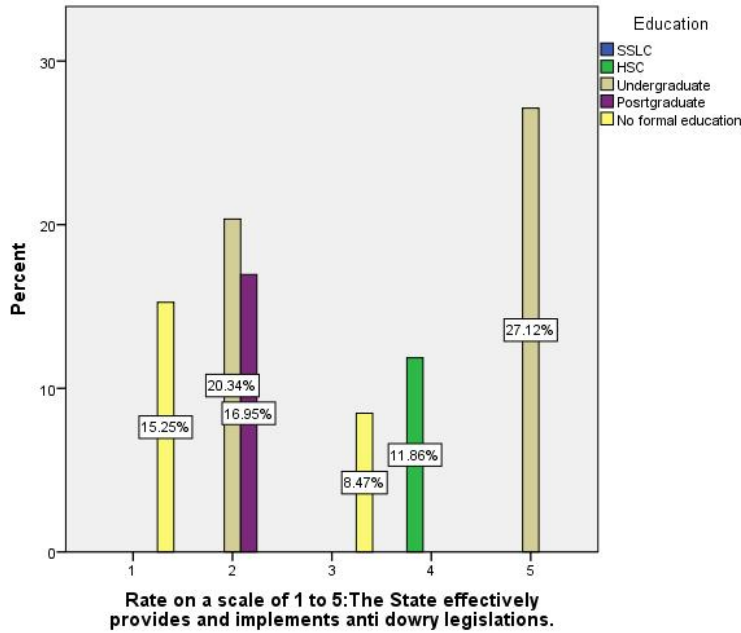


FIGURE 3

Legend: The figure 3 shows distribution of respondent's education on implementation and effectiveness of anti dowry laws.

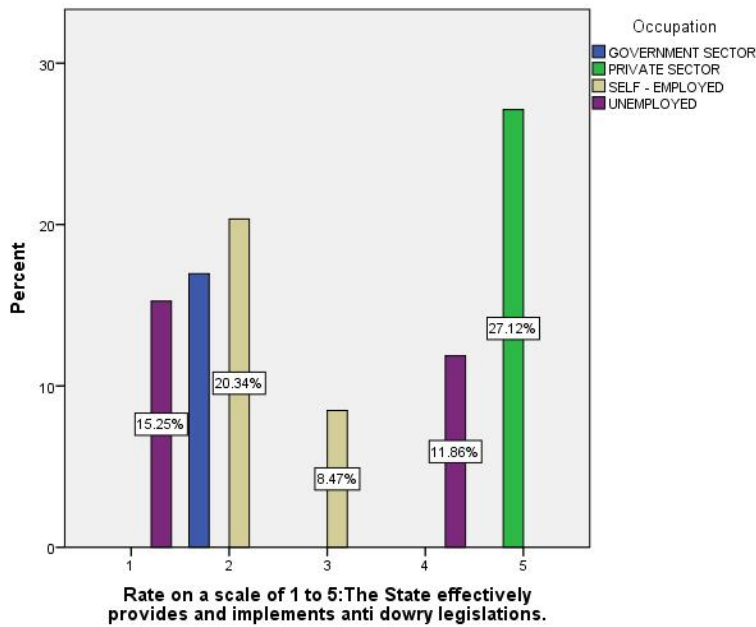


FIGURE 4

Legend: The figure 4 shows distribution of respondent's occupation on implementation and effectiveness of anti dowry laws.

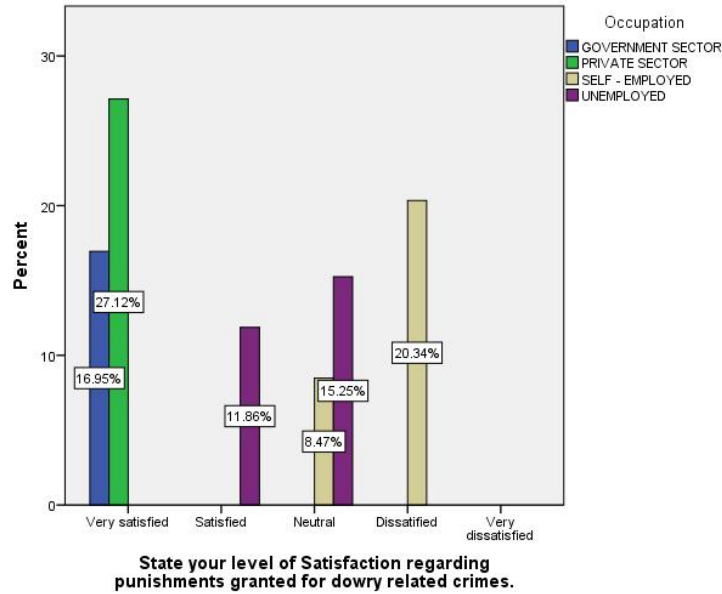


FIGURE 5

Legend: The figure 5 shows distribution of respondent’s occupation on satisfaction of punishments for dowry crimes.

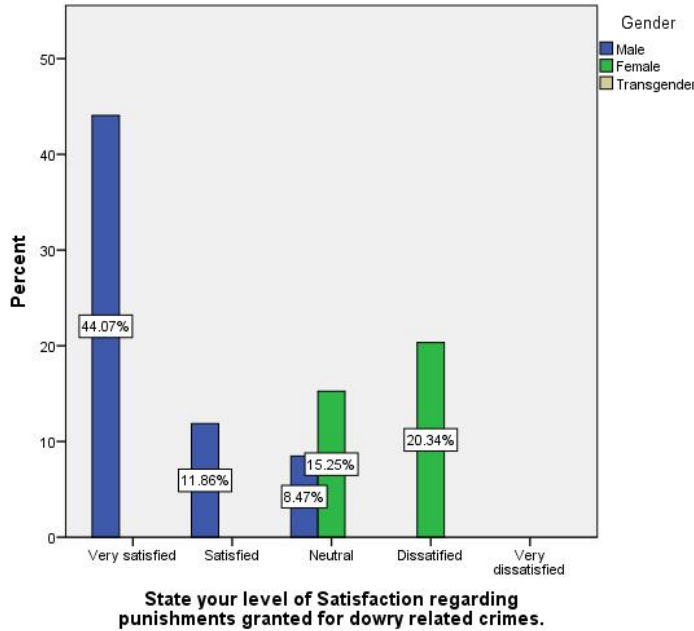


FIGURE 6

Legend: The figure 6 shows distribution of respondent’s gender on satisfaction of punishments for dowry crimes.

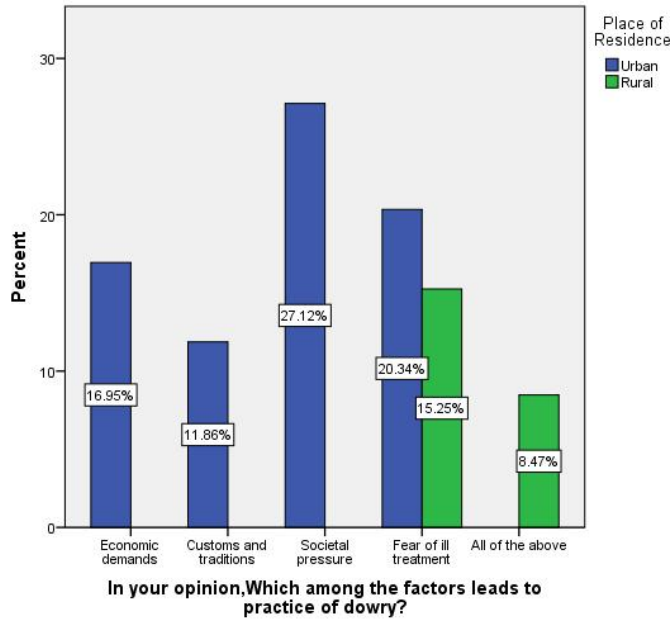


FIGURE 7

Legend: The figure 7 shows distribution of respondent's place of residence on factors causing dowry crimes.

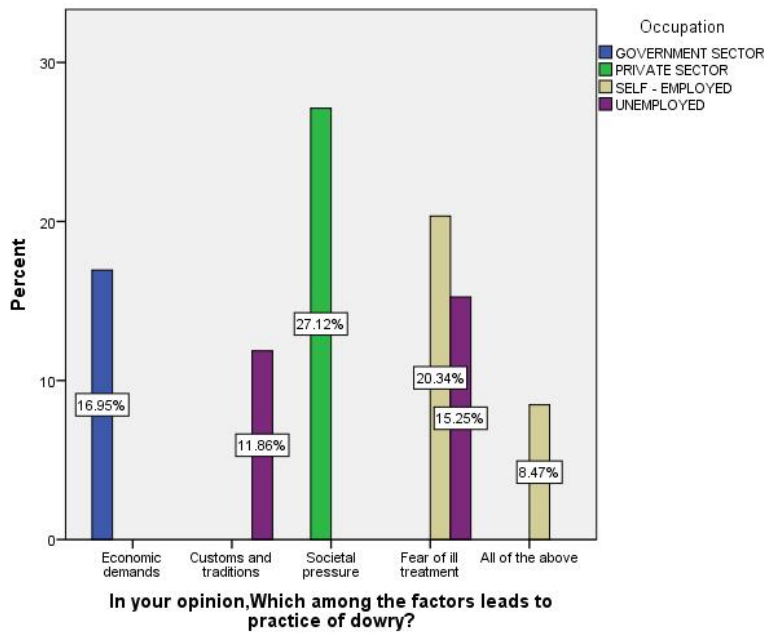


FIGURE 8

Legend: The figure 8 shows distribution of respondent's occupation on factors causing dowry crimes.

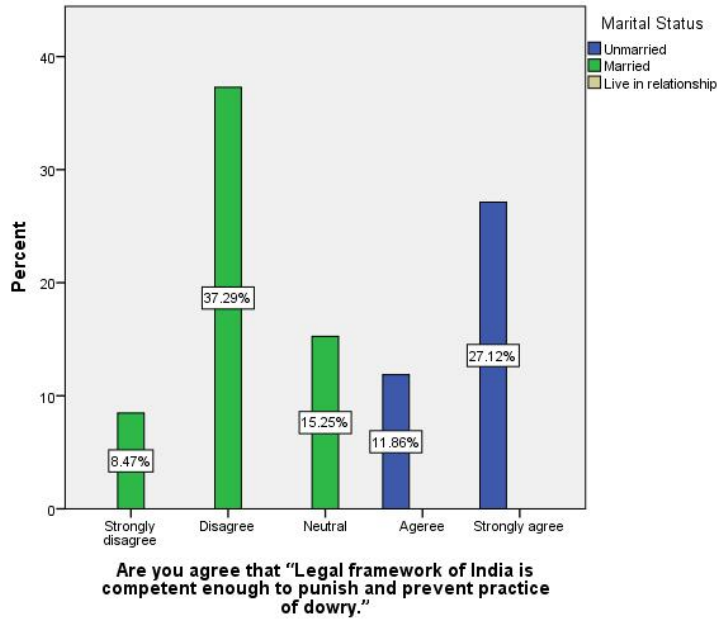


FIGURE 9

Legend: The figure 9 shows distribution of respondent's marital status on agreeability of competency of laws against dowry.

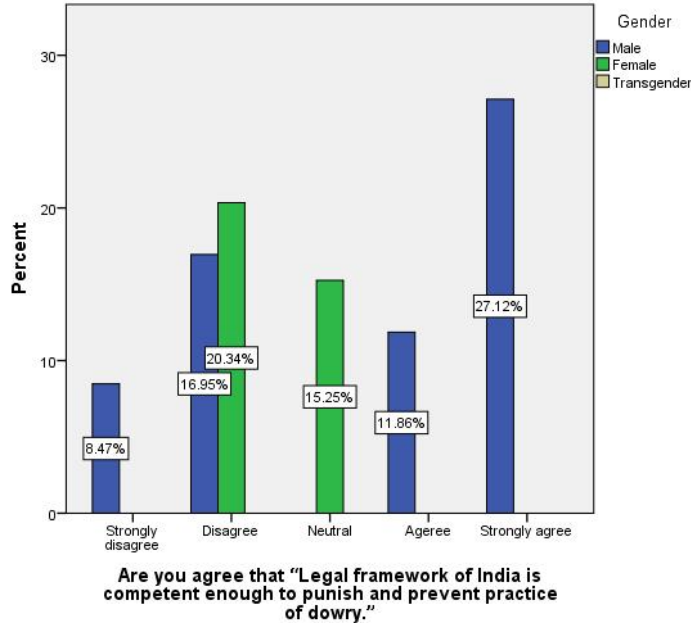


FIGURE 10

Legend: The figure 10 shows distribution of respondent's gender on agreeability of competency of laws against dowry.

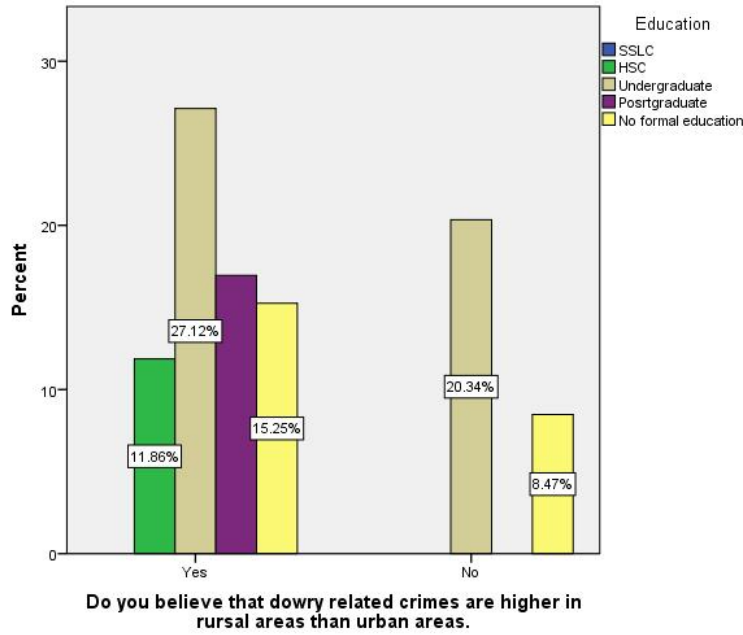


FIGURE 11

Legend: The figure 11 shows distribution of respondent's education on dowry crimes are higher in rural areas.

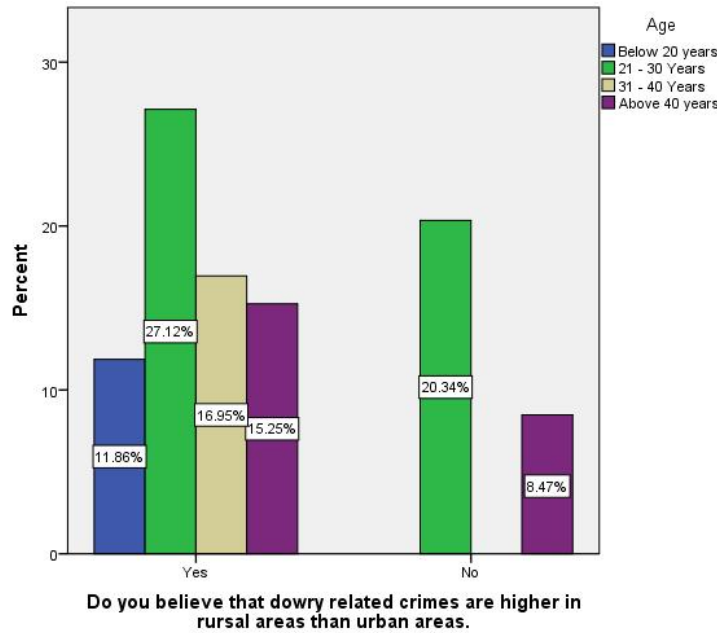


FIGURE 12

Legend: The figure 12 shows distribution of respondent's age on dowry crimes are higher in rural areas.

V. RESULTS

From the **figure 1**,majority of responses from 21 to 30 years stated strong agreeability on prevalence of dowry death. From the **figure 2**,majority of responses from unmarried people stated strong agreeability on prevalence of dowry death. From the **figure 3**,majority of responses from undergraduates stated on scale of 5 regarding state implements anti dowry legislations. From the **figure 4**,majority of responses from private sector stated on scale of 5 regarding state implements anti dowry legislations. From the **figure 5**,majority of responses from private sector shows highly satisfied on punishments sanctioned against dowry related crimes. From the **figure 6**,majority of responses from male shows highly satisfied whereas female showed dissatisfied on punishments sanctioned against dowry related crimes. From the **figure 7**,majority of responses from urban areas states societal pressure as the factor leading to practice of dowry. From the **figure 8**,majority of responses from private sector states societal pressure as the factor leading to practice of dowry. From the **figure 9**,majority of responses from unmarried responses states strongly agree upon competency of laws against dowry. From the **figure 10**,majority of responses from male responses states strongly agree upon competency of laws against dowry. From the **figure 11**,majority of responses from undergraduates responses states strongly believes that dowry crimes are higher in rural areas than urban areas. From the **figure 12**,majority of responses from 21 to 30 years responses states strongly believes that dowry crimes are higher in rural areas than urban areas.

VI. DISCUSSION

The figure 1 shows distribution of respondent's age on prevalence of dowry death in present time. From the figure 1,majority of responses from 21 to 30 years stated strong agreeability on prevalence of dowry death. The figure 2 shows distribution of respondent's marital status on prevalence of dowry death in present time. From the figure 2,majority of responses from unmarried people stated strong agreeability on prevalence of dowry death. The figure 3 shows distribution of respondent's education on implementation and effectiveness of anti dowry laws. From the figure 3,majority of responses from undergraduates stated on scale of 5 regarding state implements anti dowry legislations. The figure 4 shows distribution of respondent's occupation on implementation and effectiveness of anti dowry laws. From the figure 4,majority of responses from private sector stated on scale of 5 regarding state implements anti dowry legislations. The figure 5 shows distribution of respondent's occupation on satisfaction of punishments for dowry crimes. From the figure 5,majority of responses from private sector shows highly satisfied on punishments sanctioned against dowry related crimes. The figure 6 shows distribution of respondent's gender on satisfaction of punishments for dowry crimes. From the figure 6,majority of responses from male shows highly satisfied whereas female showed dissatisfied on punishments sanctioned against dowry related crimes.The figure 7 shows distribution of respondent's place of residence on factors causing dowry crimes.

From the figure 7,majority of responses from urban areas states societal pressure as the factor leading to practice of dowry. The figure 8 shows distribution of respondent's occupation on factors causing dowry crimes. From the figure 8,majority of responses from private sector states societal pressure as the factor leading to practice of dowry. The figure 9 shows distribution of respondent's marital status on agreeability of competency of laws against dowry .From the figure 9,majority of responses from unmarried responses states strongly agree upon competency of laws against dowry. The figure 10 shows distribution of respondent's gender on agreeability of competency of laws against dowry. From the figure 10,majority of responses from male responses states strongly agree upon competency of laws against dowry. The figure 11 shows distribution of respondent's education on dowry crimes are higher in rural areas. From the figure 11,majority of responses from undergraduates responses states strongly believes that dowry crimes are higher in rural areas than urban areas. The figure 12 shows distribution of respondent's age on dowry crimes are higher in rural areas. From the figure 12,majority of responses from 21 to 30 years responses states strongly believes that dowry crimes are higher in rural areas than urban areas.

VII. LIMITATIONS

The Major limitation of the study is the sample frame. The sample frame Collected through online platforms like sending mail, sending links via WhatsApp is the limitation of the study. The restrictive area of sample size is yet another drawback of the research. Collection of data via online platform is limiting the researcher to collect data from the field. Since the data is collected on online platform wherein the respondent is not known, the original opinion of the

respondent it is not found, The researcher could only come to a approximate conclusion of what the respondent is feeling to convey. The responses collected through online mode are not as accurate in comparison with reality.

VIII. SUGGESTIONS

Enforcement of laws is the exact solution to address the issue, it is never enough to just introduce acts and amend sections to fight against a social evil. This requires strict and ruthless enforcement of such laws. That aspect still leaves a lot to be desired. Although such allegations are taken very seriously by the authorities, lack of proper investigative procedures often leads to the accused going free. Creating a widespread awareness against the evils of the dowry system is key first step towards eradicating the practice. Campaigns should be designed to reach the deepest strata of the society and aim to spread knowledge about the legal provisions against dowry. There also is the need to promote the need for educating the girl children. Encouragement of women to have their own career and to decide upon their marital relations. It is important or all of us to emphasize on educating the girls in order to fight widespread social evils like dowry. Knowledge of their rights will enable them to speak up against practice of dowry and other evils. When women provided with education equal to that of men, they can take their own decision.

IX. CONCLUSION

Dowry system in India is a polluted way of marriage that has affected the motive behind the marriage. It is a social evil. Dowry is basically an amount given to the bride's in-laws in the mode of cash or other similar kinds. Government has come up with various laws and schemes that shall prevent the implications of these rituals. However, owing to the problem, legislation has somehow failed to make the difference in the society. In order to remove this ritual from the foundation of our country, providing educational improvements and job security, considering all the facts a proper law that eradicates the dowry system in India is compulsory. Due to dowry system, women are not considered as the main branch of the family owing to the education and other important amenities and are treated as a non-important member of the family who is a burden to them and about to leave the family. The background with middle or lower class sends their daughters to school but does not put emphasis on their jobs and that is the reason why women workforce is less in larger organizational area.

The problem of Dowry and associated domestic violence can be solved to an extent by educating the people. It is necessary to examine the present law against Dowry and do away with the loopholes which had made it ineffective to an extent. Awareness among women and their families is still lacking which needs to be addressed through social awareness campaigns which can definitely help in creating widespread awareness against the evil of dowry and dowry-death. At the same time it is important for parents to give their girl child better opportunities at education and motivate them to be independent. Instead of saving money for dowry, parents should invest that money in the education of their children. As rightly observed by Benjamin Franklin "An investment in knowledge pays the best interest". India as a country needs change in its existing mindsets so as to push back against the iniquitous custom of dowry. Society needs to realize and accept the fact that in today's world women are capable of doing anything that men can. At the same time women themselves need to come out of the belief that they are in any way subordinate to men and they need to depend on men to provide for them. It is the youth of this country who can help stop it by not supporting such social evils.

REFERENCES

- [1]. Karwa, Dr. (2020). Dowry Death and Law- in India. National Journal of Research in Ayurved Science. 8. 10.52482/ayurlog.v8i06.690.
- [2]. Belur, Jyoti & Tilley, Nick & Daruwala, Nayreen & Kumar, Meena & Tiwari, Vinay & Osrin, David. (2014). The social construction of 'dowry deaths'. Social Science & Medicine. 119. 10.1016/j.socscimed.2014.07.044.
- [3]. Undurti, Vindhya. (2016). Dowry Deaths.10.1002/9781118663219.wbegss612.
- [4]. Mohanty, Sachidananda & Sen, Mousumi & Sahu, Geeta. (2013). Analysis of risk factors of dowry death - A south Indian study. Journal of forensic and legal medicine. 20. 316-20. 10.1016/j.jflm.2012.09.027.
- [5]. Babu G, Rethesh & Babu, Bontha. (2011). Dowry deaths: A neglected public health issue in India. International health. 3. 35-43. 10.1016/j.inhe.2010.12.002.

- [6]. Mitchell, Austin & Soni, Suparna. (2021). Institutional development and the dowry death curve across states in India. *Journal of International Development*. 33. 10.1002/jid.3549.
- [7]. Kumar, T. & Jagannatha, S.R. & Karibasavaiah, Ananda. (2012). Dowry death: Increasing violence against women. *Indian Journal of Forensic Medicine and Toxicology*. 6. 45-47.
- [8]. Mayer, Peter. (2022). "They Did Not Have to Burn My Sister Alive": Causes and Distribution by State of Dowry Murders in India. *Dignity: A Journal of Analysis of Exploitation and Violence*. 7. 10.23860/dignity.2022.07.01.09.
- [9]. Gurbani, Vikas & Thakur, Shagun. (2018). Study of Alleged Dowry Death Cases at a Morgue in West Bengal. *Indian Journal of Forensic Medicine & Toxicology*. 12. 313. 10.5958/0973-9130.2018.00061.0.
- [10]. Sathyanarayana, Pramod & Sundaragiri, Suraj. (2017). An Epidemiological Study of Dowry Deaths in Special Reference to Burns in Indian Scenario: A Medicolegal Study. *Medico-Legal Update*. 17. 50. 10.5958/0974-1283.2017.00067.6.
- [11]. Nauman, Muhammad & Yahya, Farzan & Ali, Shagafat & Yaqoob, Mariam. (2012). DOWRY SYSTEM IN PAKISTAN.
- [12]. Menezes, Ritesh & Nagaraja, Sharath & Krishna, K. & Devadass, P.K.. (2016). Deaths: Dowry Killings. *Encyclopedia of Forensic and Legal Medicine*. 10.1016/B978-0-12-800034-2.00399-2.
- [13]. Dube, Dipa & Yadav, Mukesh. (2015). Medical Evidence in Dowry Deaths: An Evaluation by Indian Courts. *Journal of Indian Academy of Forensic Medicine*. 37. 297. 10.5958/0974-0848.2015.00076.7.
- [14]. Babladi, Prakash & Sangram, R.. (2005). The post mortem study of thermal deaths with reference to dowry deaths. *Journal of Forensic Medicine and Toxicology*. 22. 23-25.
- [15]. Kamble, R.. (2021). Dowry System In India An Analysis. 8. 142-146.
- [16]. Singh, Rishav. (2023). Dowry as a curse for society.
- [17]. Ibnat, Afia. (2022). Examining the Dowry System in Bangladesh and India through Religion, Patriarchy and British Colonization. 10.13140/RG.2.2.26773.40160.
- [18]. Srinivasan, Padma & Lee, Gary. (2004). The dowry system in Northern India : Women's attitudes and social change. *Journal of Marriage and The Family - J MARRIAGE FAM*. 66. 1108-1117. 10.1111/j.0022-2445.2004.00081.x.
- [19]. Sharma, B & Harish, Dasari & Gupta, Manisha & Singh, Virendar Pal. (2005). Dowry - A Deep-Rooted Cause of Violence Against Women in India. *Medicine, science, and the law*. 45. 161-8. 10.1258/rsmmsl.45.2.161.
- [20]. Srinivasan, Padma & Lee, Gary. (2004). The dowry system in Northern India : Women's attitudes and social change. *Journal of Marriage and The Family - J MARRIAGE FAM*. 66. 1108-1117. 10.1111/j.0022-2445.2004.00081.x.