



INDIAN JOURNAL OF  
LEGAL REVIEW

VOLUME 5 AND ISSUE 8 OF 2025

INSTITUTE OF LEGAL EDUCATION



## INDIAN JOURNAL OF LEGAL REVIEW

APIS – 3920 – 0001 | ISSN – 2583-2344

(Open Access Journal)

Journal's Home Page – <https://ijlr.iledu.in/>

Journal's Editorial Page – <https://ijlr.iledu.in/editorial-board/>

Volume 5 and Issue 8 of 2025 (Access Full Issue on – <https://ijlr.iledu.in/volume-5-and-issue-7-of-2025/>)

### Publisher

Prasanna S,

Chairman of Institute of Legal Education

No. 08, Arul Nagar, Seera Thoppu,

Maudhanda Kurichi, Srirangam,

Tiruchirappalli – 620102

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## DOWRY IN INDIA: LEGAL EVOLUTION, SOCIO-ECONOMIC IMPLICATIONS, AND HISTORICAL FOUNDATIONS

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**BEST CITATION** – SHIVANI ABHIJIT KHANOLKAR, DOWRY IN INDIA: LEGAL EVOLUTION, SOCIO-ECONOMIC IMPLICATIONS, AND HISTORICAL FOUNDATIONS, INDIAN JOURNAL OF LEGAL REVIEW (IJLR), 5 (8) OF 2025, PG. 473-478, APIS – 3920 – 0001 & ISSN – 2583-2344.

### Abstract

The dowry system in India, while stemming from ancient customs, has developed into a social issue that fuels gender-based violence, domestic violence, and even dowry-related deaths. This research paper investigates the historical roots of dowry, its evolution over time, and the socio-economic factors that perpetuate the practice. It critically evaluates the success of legal interventions, chiefly the Dowry Prohibition Act of 1961, along with later legal reforms. The study emphasizes the difficulties in implementation, gaps in enforcement, and judicial understanding. Employing a doctrinal methodology, the paper reviews literature from legal regulations, case law, and social science research to evaluate the effectiveness of legal measures in reducing dowry practices. It concludes by proposing recommendations for a comprehensive strategy that integrates legal, social, and educational reforms.

**Keywords:** Domestic Violence, Gender Inequality, Indian Legal System, Socio-Economic Impact, Patriarchy Dowry, Dowry Prohibition Act.

### 1. Introduction

The custom of dowry, initially a type of pre-death inheritance, has gradually transformed into a compulsory financial expectation imposed on the bride's family. In contemporary India, this tradition has resulted in troubling outcomes, such as abuse, intimidation, and deaths associated with dowry. Although this practice has been banned for more than sixty years, dowry continues to be deeply rooted in Indian culture. The ongoing existence of dowry raises significant legal, societal, and moral issues. This paper intends to examine the historical origins of dowry, the socio-economic factors that uphold it, and the legal strategies used to tackle it. It strives to assess whether existing laws have been effective and what additional reforms might be necessary.

### 2. Review of Literature

The phenomenon of dowry has garnered interest from scholars in various fields, including

history, sociology, law, and gender studies. A thorough review of literature highlights the transformation of dowry practices, their socio-economic impacts, and the efficacy of legal frameworks in tackling the issue. Historically, dowry was not regarded as a social evil but instead as a traditional present from the bride's family, often termed stridhan—a type of pre-mortem inheritance granted to the woman to secure her financial stability within her marital home. Groundbreaking historians like A. S. Altekar (1956) contend that during the Vedic and early post-Vedic eras, dowry was a voluntary gift rather than a requirement. Altekar stresses that women held rights to this property and could utilize it during times of hardship or widowhood. However, this idealized scenario starkly contrasts with the customs that developed in medieval and colonial times. Researchers such as Arvind Sharma (1984) have noted that as caste systems became more rigid, Brahmanical patriarchy grew, and women's property rights diminished, dowry

evolved from voluntary contribution to a forced obligation, with economic dependency on women deepening their vulnerability in marriage.

From an economic and social perspective, dowry has transformed into a major factor influencing marriage discussions, especially among middle- and upper-caste groups in India. The literature consistently illustrates how dowry has developed into a medium for social advancement and economic exchange. M. N. Srinivas and other sociologists proposed the idea of Sanskritization, indicating that lower castes emulate the practices of higher castes to achieve upward social mobility—dowry being a significant illustration. This notion clarifies the widespread presence of dowry even within communities where it was once customary. Madhav Rao's (1993) examination of dowry customs in Andhra Pradesh and Bihar shows how educational achievements, government employment, and urban jobs considerably elevate dowry expectations. The perceived status of the groom frequently dictates the financial and material demands from the bride's family, connecting dowry with consumeristic aspirations. National Family Health Survey (NFHS) reports (2005–16) and information from the International Center for Research on Women indicate that economic growth does not inherently relate to a reduction in dowry but, ironically, aids in its establishment as a marker of status and prestige.

Many studies have explored the relationship between dowry and gender-based violence. Harassment and fatalities related to dowry are significant consequences of this practice. Sociologist Leela Dube states that dowry violence stems from a patriarchal perspective that regards women as economic burdens, with their value determined by the dowry they provide. These viewpoints are supported by feminist scholars like Nivedita Menon, who argue that dowry exemplifies deeply rooted gender inequality and the commodification of women in marital exchanges. The research of Flavia Agnes, a notable feminist legal scholar,

critiques the government's approach to dowry-related violence. Agnes asserts that although laws such as Section 498A IPC and Section 304B IPC were enacted to address dowry violence, their effectiveness has been diminished due to patriarchal biases within legal systems and a lack of systemic reforms.

On the legal side, a significant amount of literature explores the development and limitations of legal provisions designed to combat dowry. The Dowry Prohibition Act of 1961 has been thoroughly analyzed and criticized for its ambiguous definitions, inadequate enforcement measures, and low rates of conviction. Legal scholars such as Upendra Baxi (1985) contend that, while the Act made giving and receiving dowry illegal, it did not offer clear procedural protections or guarantee the safety of victims. The legal terminology was too specific to accommodate contemporary forms of dowry, including demands made after marriage or indirect financial pressures. Additionally, courts have had differing interpretations, resulting in inconsistent rulings and ambiguity regarding the law's scope. The introduction of Sections 304B and 498A in the Indian Penal Code in the 1980s aimed to enhance the legal framework by directly dealing with dowry-related deaths and cruelty stemming from dowry demands. Nonetheless, as scholars like Ratna Kapur note, the legal system has frequently been impeded by delays, inadequate victim protection, and a judicial inclination towards conciliation over prosecution.

Judicial rulings have also garnered significant critical scholarly focus. Cases such as *State of Rajasthan v. Jaggu Ram and Vemuri Venkateswara Rao v. State of Andhra Pradesh* demonstrate how courts have interpreted circumstantial evidence in dowry death cases. In certain cases, the courts have taken a progressive approach, acknowledging the subtle and ongoing nature of cruelty related to dowry. However, in other instances, the burden of proof has remained

excessively high, resulting in acquittals. Scholars like Vasudha Dhagamwar highlight that the burden of proof under Section 304B often unjustly shifts to the family of the victim, complicating convictions when direct evidence is lacking. Furthermore, empirical studies conducted by the Law Commission of India and the National Crime Records Bureau (NCRB) indicate a high number of acquittals, pointing to systemic problems in investigation, prosecution, and trial procedures.

Feminist legal critiques have stressed that, while the current legal framework acknowledges dowry-related violence as a crime, it does not tackle the structural and cultural elements that facilitate such violence. For instance, feminist theorist Uma Chakravarti points out the complicity of families and communities in sustaining dowry as a symbol of status and control. She claims that legal reforms should be complemented by social changes to dismantle the patriarchal value systems that support dowry practices. Initiatives by civil society organizations, such as the All India Democratic Women's Association (AIDWA) and the Lawyers Collective, have also played a crucial role in the discourse by documenting case studies and offering legal assistance to victims.

In conclusion, the literature review reveals that dowry in India is a complex and multi-layered issue that intersects with historical customs, socio-economic ambitions, and ingrained gender roles. Although legislative measures have progressed over time, their effectiveness remains limited without parallel changes in societal attitudes and institutional operations. The literature emphasizes the need for a comprehensive approach—legal, social, economic, and cultural—to effectively confront and eliminate dowry practices in India.

### 3. Methodology

The current research employs a doctrinal or qualitative legal research methodology, concentrating mainly on the examination of statutes, judicial rulings, and academic commentaries to grasp the legal framework

and socio-legal consequences of dowry prohibition in India. This method includes an in-depth review of primary legal materials such as the Dowry Prohibition Act, 1961, pertinent sections of the Indian Penal Code including Sections 498A and 304B, and evidentiary regulations under the Indian Evidence Act, especially Section 113B. Significant rulings made by the Supreme Court and High Courts are analyzed to evaluate the judicial reactions to dowry-related violence and the interpretation of legislative provisions. Secondary materials like reports from the National Crime Records Bureau (NCRB), suggestions from the Law Commission of India, government documents, and peer-reviewed academic publications are utilized to offer contextual analysis and socio-economic perspectives. This approach facilitates a thorough understanding of the discrepancies between legal systems and real-world conditions, aiding in the identification of both the advantages and limitations of current laws.

### 4. Limitations of the Study

While this research aims to deliver a critical assessment of dowry prohibition laws in India, it is limited by various constraints. Firstly, the study relies exclusively on secondary data and legal documents; no fieldwork, interviews, or surveys were carried out, which restricts the firsthand insights of victims, law enforcement personnel, or legal experts. Secondly, regional and cultural differences in the practice and perception of dowry across various states in India are not thoroughly addressed because of limitations in space and scope. Moreover, the dependence on reported cases and official statistics may not fully capture the actual extent of dowry-related violence, as numerous incidents go unreported due to stigma and fear of social repercussions. Although these limitations are recognized, they do not diminish the analytical significance of the study but rather highlight the necessity for future empirical research.

## 5. Historical Roots of the Dowry System

The dowry system in India traces back to ancient societal traditions where dowry was viewed as a form of stridhan—voluntary gifts given to the bride by her family. In the early Vedic era, dowry acted as a method to ensure financial independence and safety for women within a patriarchal family framework. However, in the medieval period, particularly with the emergence of feudal systems and caste strictures, dowry transformed into a compulsory demand linked to marriage discussions. This change was further solidified during British colonial dominance when legal frameworks favored male inheritance, systematically removing property rights from women. Consequently, the dowry system shifted from being a protective custom into a detrimental practice utilized to extract wealth from the bride's family, frequently masked as a means to uphold social status.

## 6. Socio-Economic Impact of Dowry

The dowry system carries significant socio-economic effects, particularly for women and lower-income households. It perpetuates gender inequality by treating women as commodities and associating their value in marriage with financial exchanges. Families frequently experience intense financial strain to fulfill dowry expectations, which can result in debt, anxiety, and at times, the abandonment of female children. For women, dowry often leads to domestic violence, psychological mistreatment, and in extreme situations, dowry-related fatalities. Ironically, economic progress in certain areas has resulted in rising dowry amounts, with advanced education and government employment regarded as benefits that justify increased demands. Therefore, the dowry system persists in sustaining cycles of poverty, gender bias, and societal discord.

## 7. Legislative Responses

The Indian government initially tried to mitigate dowry by implementing the Dowry Prohibition Act, 1961, which made giving and receiving

dowry a criminal offense. Nevertheless, due to its narrow applicability and poor enforcement, further legal reforms were enacted. Section 498A of the Indian Penal Code (IPC) makes cruelty by the husband or his family members a crime, while Section 304B specifically addresses dowry deaths, mandating severe penalties if a woman dies under questionable circumstances within seven years of marriage. Furthermore, Section 113B of the Indian Evidence Act establishes a presumption of guilt in these situations. Although these legislations demonstrate the seriousness with which the government treats dowry-related offenses, their execution is still inconsistent, with low conviction rates and procedural delays diminishing their effectiveness.

## 8. Challenges in Enforcement

Despite the existence of strict laws, enforcement continues to be a significant obstacle in fighting the dowry system. Numerous cases remain unreported because of fears of societal retaliation, family pressure, and the stigma linked to unsuccessful marriages. Law enforcement often shows reluctance to file cases or carry out thorough investigations, citing the personal nature of marital issues. Additionally, lengthy trials and insufficient witness protection discourage victims and their families from seeking justice. Another critical issue is the occasional abuse of legal provisions, especially Section 498A, which has resulted in doubt and diminished the importance of legitimate complaints. These obstacles underscore the immediate necessity for systemic reforms, enhanced victim support mechanisms, and gender-sensitive training for law enforcement and judicial officials.

## 9. Judicial Trends and Case Laws

Judicial interpretation has significantly influenced the enforcement and comprehension of dowry-related laws in India. Courts have addressed numerous cases under **Sections 304B and 498A of the Indian Penal Code**, frequently weighing the rights of victims

against the necessity to prevent the abuse of the law.

In **State of Punjab v. Iqbal Singh (1991)**, the Supreme Court underlined that any unnatural death of a woman within seven years of marriage necessitates a presumption of dowry death if harassment is demonstrated.

In **Satbir Singh v. State of Haryana (2021)**, the Court reaffirmed that ongoing cruelty and harassment for dowry prior to a woman's death constitute sufficient grounds for conviction under Section 304B.

Simultaneously, courts have voiced concerns regarding false cases, as observed in **Arnesh Kumar v. State of Bihar (2014)**, where the Supreme Court instructed police to refrain from automatic arrests under Section 498A, highlighting the importance of a preliminary inquiry.

These cases illustrate the evolving judicial attempts to strike a balance between safeguarding women and ensuring fairness in the criminal process.

## 10. Conclusion

In summary, the dowry system in India is profoundly rooted in social and cultural practices, rendering legal measures alone inadequate. Although legislation such as the Dowry Prohibition Act and IPC provisions signifies important advancement, their success relies on rigorous enforcement, public awareness, and societal transformation. Only a comprehensive approach that includes legal, educational, and cultural efforts can genuinely eradicate the dowry system and achieve gender justice.

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