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## DOWRY PROBLEMS IN CHENNAI CITY

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### Abstract:

The purpose of this paper is to examine the involved social and cultural dowry practice. Dowry is a payment of cash or valuable gifts from the bride's family to the bridegroom upon marriage. Dowry is one of the social evils which India needs to fight and abolish totally. The paper argues that this threat of Dowry has become a social trouble in modern India leading to the oppression of women, physical violence on the bride, financial and emotional stress on the parents of the bride, marital conflict, and so on. The practice of giving dowry is widespread and deep-rooted in Indian society. Paying dowry at the moment of marriage is almost considered a universal rule and dowry demands are rising.

### Keywords:

Dowry, Dowry deaths, Marriage and Women.

### Introduction:

Dowry is an ancient practice in India. The dowry system is so deeply rooted in Indian culture, that sometimes one feels that there's going to be no way out for another country. The Dowry system in Indian marriage can be called the commercial aspect. It is the money that is given even property can also be included in the dowry. The dowry system started in an ancient period during marriage a specific amount of property was given to the groom from the bride's family based on the welfare life for the bride. As times change dowry remains in society but its significance keeps changing. The Dowry system is becoming a burden for the bride's family in fulfilling the demands of the groom which may cancel the marriage ceremony if the bride's family is not satisfied with the demand of the other side. To end this dowry practice, the government has to enact a new law to rescue the people from taking dowry under the Dowry Prohibition Act of 1961 was passed which prohibits the practice of accepting and giving

dowry and if found guilty shall be punishable with imprisonment which may extend to six months, or with fine which may extend to five thousand rupees, or with both. The police have the power to arrest the offenders for creating domestic violence against the bride under Section 498 of CRPC and Section 304B defines the punishment for such an act according to which "whoever commits dowry death shall be punishable with imprisonment for a term which shall not be less than seven years but which may extend to life imprisonment. The publishing newspaper The Tims of India also talks about the dowry death committed in India in which 20 women die every day as a result of Dowry related to harassment and domestic violence either murder or suicide.

According to Kautilya "Means of subsistence or jewellery constitutes the property of the women. It is no guilt for a wife to property care her son, daughter-in-law, or herself if her absence has made no provision for her maintenance".

However, outstanding to the social nature and society of this problem, the legislation has failed to produce the desired results in our society. To free this problem, engaging the social and moral consciousness of the people, promoting education and economic independence for women, and active law against the dowry system can help to find a solution to get free from the problem. The dowry practice is not only illegal but also unethical. Hence, social consciousness about the effects of the dowry systems needs to arouse comment. Violence against is not a new phenomenon. It is a primary practice that has always been treated as a part and principle of social-cultural. Despite the centuries-old history, the misuse of fair sex has not been accepted as a crime in its totality until now. Many forms of indignity and oppression are still socially accepted. This form of exploitation has always been socially and culturally valid with the ultimate purpose of sustaining a supportive social order.

#### **Review of literature:**

According to Johnson – Build the Knowledge on Violence against Women (2001) has examined that in India, as in all nations around the world, violence against women turns out daily. The dominance of men plays a part in the force. In more or less Indian women, the possibility of violence occurs throughout their lifetimes, particularly after marriage. This article discussed more than a few kinds of violence against women some of which, females in India experience. Included in this consultation of violence are the part of women's status, dowry, and the effect of the Western capitalist economy.

According to Uma – Violence against women (2005): Human Rights Perspective has examined that domestic violence is a kind of gender-based violence intended for supporting women. The global capacity of domestic violence is of grave concern, both in terms of its reach and extent. Domestic

violence is possibly the most common of all social evil country or society can claim to be free of it, but the patterns and trends vary across regions and countries.

According to Karthikeyan – Human Rights (2005): Problems and Answer explained that discrimination against women is a violation of the basic human right of equality and this main difficulty for women's participation in the social, economic, and cultural description on an equal basis with men. It handles the welfare of society as well as the family.

According to Vani Prabhakar – Gender-based Violence (2012) the globe remarked that every society across the globe represents a significant impediment to development. She critically points out that despite all the talk and activities regarding the protection of women's human and legal rights, women are grossly denied their rights throughout the world, especially in Southeast Asia. Usually, the mother-in-law induces the son to torture the daughter-in-law only to humiliate her and even take to physical violence.

According to Siwan – Dowry inflation (2003) points out that in South Asia, and

especially India, dowry inflation is an issue, because it leads to gender-selective abortions and in extreme cases to violence, such as murders of daughters-in-law whose families don't deliver sufficient dowry. A report by AIDWA states that the practice of giving and taking dowry is widespread in two of the country's most progressive states-Kerala and West Bengal.

#### **Research gap:**

There are so many studies and articles, highlighting the dowry system. Most of the study focused only on the theoretical point of view of the difference between the urban and rural dowry systems of the district of students and the causes and consequences of dowry deaths. Dowry is characterized as a phenomenon where women were admitted for marriage. But in my research paper, I have

discussed the available dowry system and followed by both higher and lower people without any changes. Dowry generally means factors like social, economic, and political aid. Respondents for the dowry system collected the results from the questionnaires by especially getting details about the reviews of their marriage and family. Most of the Responses give a good result in the generation they can try to take the dowry in the will of the bride's situation and decision.

**Statement of the problem:**

The main 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, which includes issues of bride burning and murder. It is a social problem in the country because when the demand for dowry is not met, the girl is sometimes burnt and thrashed to death by the family members. Poor families are mainly affected by the dowry because their

**Results and Discussion:**

Table 1 Personal Information

S. No	Basis	Options	No. of Respondents	Percentage (%)
1.	Age (in years)	18 - 25 years	19	19
		26- 35 years	25	25
		36-40 years	36	36
		Above 40 years	20	20
		Total	100	100
2.	Gender	Male	22	22
		Female	78	78

daughters won't be married to the groom if the demanded amount is not paid.

**Research objectives:**

- To study the causes of dowry.
- To measure the consequences of dowry.
- To examine preventive measures of dowry.

**Research methodology:**

The research is collected from the primary and secondary sources of data collection. Primary sources of data were collected with the help of a questionnaire. The Secondary sources of data collected are from other journals and articles for the reference of the topics to get proper knowledge of the dowry system. Statistical tools are important to simplify the complex tasks involved in the collection and processing of data. In this study, various statistical methods like Tables and percentages are used for the study of data.

		Total	100	100
3.	Marital Status	Married	67	67
		Unmarried	33	33
		Total	100	100
4.	Education Qualification	School student	09	09
		UG	29	29
		PG	25	25
		Others	37	37
		Total	100	100
5.	Occupation	School student	09	09
		Public sector	34	34
		Private sector	18	18
		Entrepreneur	13	13
		Others	26	26
		Total	100	100
6.	Religion	Hindu	79	79
		Christian	18	18
		Muslim	06	06
		Total	100	100
7.	Types of Family	Nuclear	69	69
		Joint	31	31

		Total	100	100
8.	Income	Below 10,000	22	22
		10,000-20,000	20	20
		20,000-50,000	23	23
		Above 50,000	21	21
		Unemployed	14	14
		Total	100	100%

Source: Primary data:

Table 1, the explanative description of data in the personal information collected out of 100 respondents. There are 19 respondents aged 18 to 25, 25 respondents aged 36 to 35, 20 respondents aged 36 to 40, and 20 respondents aged above 40. Based on Gender, there are 22 males and 78 females. Based on marital status, there are 67 married and 33 unmarried. Based on education qualification, there are 09 school students, 29

undergraduates, 25 post-graduates, and 37 others. Based on occupation, there are 09 school students, 34 public sector, 18 private sector, 13 entrepreneurs, 26 others. Based on religion there are 79 Hindu, 18 Christian, and 06 Muslim. Based on income, there are 22 of below 10,000, 20 of (10,000-20,000), 23 of (20,000-50,000), 21 of above 50,000, and 14 of Not applicable. Based on family 69 nuclear and 31 joint families. Those mentioned above are the personal details of the Respondents.

Table 2

Personal Perspective of Respondents

S. N	Statement	No. of respondents			Total	Percentage (%)			Total
		A	N	D		A	N	D	
O		Total							
1.	Population poverty is the main reason for the dowry system.	39	24	37	100	39	24	37	100

2.	The dowry system is a necessity of our society.	14	13	73	100	14	13	73	100
3.	The idea of giving & and taking dowry.	15	14	71	100	15	14	71	100
4.	It is because dowry parents don't give birth to a girl child.	46	40	14	100	46	40	14	100
5.	The dowry system is the main cause of female feticide.	58	33	09	100	58	33	09	100
6.	Insist on "No dowry" In your marriage.	50	27	23	100	50	27	23	100
7.	The dowry system is important for marriage.	70	19	11	100	70	19	11	100

Sources: Primary data

Most of the respondents are against the dowry system. There was a change in society's attitude due to modernization but still, some believe that dowry is a tradition to be followed. Therefore, awareness should be made among people.

With the references to Table 2, we can infer the personal preferences of the 100 respondents. Based on the response received for the 1st question (population and poverty are main causes) 39 agree, 24 are neutral and 37 disagree. 2nd the question (dowry system is a necessity for society) 14 agree, 13 are neutral

and 73 disagree. Based on the 3rd question (giving and taking dowry) 15 agree, 41 neutral and 71 disagree. Based on the response to the 4th question (parents don't give birth to a girl child) 46 agree, 40 are neutral and 14 disagree. 5th question (dowry is the main reason for female feticide) 58 agree, 33 are

neutral and 09 disagree. Based on the response to the 6th question ("No Dowry" in your marriage) 50 agree, 27 are neutral and 23 disagree. Based on the response to the 7th question (dowry is important for marriage) 70 agree, 19 are neutral and 11 disagree.

Table 3

Personal Perspectives of Respondents

S. No	Statement	Options	No. of Respondents	Percentage (%)
1.	In favor of taking and giving dowry.	Strongly agree	6	6
		Strongly disagree	16	16
		Neutral	16	16
		Agree	23	23
		Disagree	39	39
		Total	100	100
2.	In favor of ending the dowry system.	Strongly agree	35	35
		Strongly disagree	10	10
		Neutral	16	16
		Agree	34	34
		Disagree	5	5
		Total	100	100
3.	Women are physically, mentally, or emotionally abused due to the dowry system.	Strongly agree	70	70
		Strongly disagree	5	5
		Neutral	5	5

	Agree	10	10
	Disagree	10	10
	Total	100	100

Sources: Primary data

Many women go through physical and encounter abuse by their family and husband, 70% of respondents agreed upon several suicides and murders because of the dowry system in South India. Therefore, the government must strengthen the laws governing the dowry system.

Concerning Table 3, we can infer the personal perspectives of the 100 respondents with several options concluding the data with strongly elaborate in particular questions. Based on the response received for the 1st question (favour taking and giving dowry) 6 Strongly agree, 16 strongly disagree, 16 neutral, 23 agree and 39 disagree. Based on the response received in the 2nd question (favour of mending dowry system) 35 strongly agree, 10 strongly disagree, 16 are neutral, 34 agree and 5 disagree. In the 3rd question (women abused due to the dowry system) 70 strongly agree, 5 strongly disagree, 5 neutral, 10 agree and 10 disagree.

#### Suggestion:

- Give equal rights between Sons and Daughter.
- Encourage them to have a career instead of marriage.
- Avoid any demands by the groom's family.
- Treat them equally without discrimination.
- Teach them to be independent and responsible.

#### Conclusion:

When a girl is accepted not for her virtues but

for the money she brings and when the dowry she brings is the be-all and end-all of the transaction, the marriage loses all sanctity and sublimity. The sooner the dowry becomes a thing of the past, the better for our society. The problem of dowry demand is not merely one of the families demanding cash and goods beyond the capacity and desire of another family to give but rather a question of the interrelatedness of psychological, social, and economic factors. As one reads the shocking story of individual women and families, one notices that there is very little and often no awareness among them of the roots of the problem or any motivations to curb the practice and bring about a much-needed social change. This can be attributed to the internalization of prevailing particular values that view women as inferior and have only themselves to blame for their predicament. It seldom sees them as victims of a particular form of oppression or socially prevalent sex biases. The burden of tradition, a prevailing ideology of male superiority, an insensitive police force, an archaic judicial system, and a society that condones violence create a chamber of horror where even angels would fear to tread.

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