

DOWRY DEATH IN ASSAM: A SOCIOLOGICAL ANALYSIS

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Abstract- *Dowry is a transfer of parental property at the marriage of a daughter. The word 'Dowry' means the property and money that a bride brings to her husband's house at the time of her marriage. It is a practice which is widespread in the Indian society. Assam is a state of North East India where different ethnic groups are living together and the problem of dowry is evident in this state. In the last few years' dowry death is regular news of Assam. The dowry is given as a gift or as compensation. This paper tries to analyze the main societal impacts on ancient Indian society, analyzing the influence of the ancient text of Manu, pre-colonial, post-Aryan, and post-British thought. Through this practice of dowry many women lost their lives and bride burning is becoming a serious issue of Assam. To remove the evil effects of dowry, The Dowry Prohibition Act, in force since 1st July 1961, was passed with the purpose of prohibiting the demanding, giving and taking of dowry. But there are many people who are still unaware about this fact. In considering the evil effects of dowry; this paper is an attempt to study dowry death in Assam. In addition, this paper focuses on the laws related to dowry. This study has been conducted on the basis of secondary sources. The paper continues to analyse the problem of dowry in Assam today, and attempts to measure its current effects and implications on the state and its people. Finally, the paper seeks possible solutions to the issue presenting the idea that both legal and social change must occur in order to improve the current situation.*

Key Words- Dowry, Dowry-Death, Bride-Price.

I. INTRODUCTION

In Indian society there are numerous problems like superstitions, illiteracy, cast system, dowry system, etc. It is surprising that even in these days of the 20th century, society is still drowned in the dark depth of these evils. Dowry death, at present, is a burning problem of our society. It is increasing day by day owing to prevailing socio - economic structure and life style in the family. Dowry is a payment of cash or valuable gifts from the bride's family

to the bridegroom upon marriage. Dowry is a token of love, given to one's daughter or sister at the time of her marriage. A dowry establishes a type of conjugal fund, the nature of which may vary widely. This fund may provide an element of financial security in widowhood or against a negligent husband, and may eventually go to provide for her sons and daughters. In the legal sense, dowry means any property or valuable security given or agreed to be given, either directly or indirectly, by one party to a marriage to the other party at or before or after the marriage as a consideration. It has become customary to give dowry. The practice of dowry is not newly introduced, it is a traditional practice. In Indian context the rich well status of Dowry; it was the highest form of a Brahmin marriage, associated with ideas about Dakshina or gift of virgin daughter to the groom's family. Dowry is an institution in which girls parents give gift to the girl at the time of marriage. But in the course of time, it became a crude institution resulting in female infanticide, suicide, bride-burning and indignities and cruelties. The problem of dowry became a serious social evil among the people both in towns and village. Promises to address gender gap are far from reality. In India, women do not seem to enjoy all the rights to freedom provided under the constitution of India. According to a report by National Crime Report Bureau (NCRB), a crime against women is recorded every 1.7 minutes in India. Every 16 minutes a rape case is recorded in this country and every 4.4 minutes a girl is subjected to domestic violence.

Assam is a state of North East India where different ethnic groups are live together. In this state the problem of dowry is seen. In contemporary era, it is observed that dowry death is a burning issue of Assam. A senior Assam Police official said that although cases related to crime against women has increased; it is also a fact that many genuine cases are under-reported and many concocted allegations are levelled (14th July2015, Assam Tribune). In the last few years' dowry death is regular news of Assam. Unfortunately, the news of dowry death is being so neglected by the media so that the news gets a place of few lines that too in very inner page. The people of Assam are also not so concern about it; but day by day it became a burning issue of the state. It is become dangerous gender discrimination where only women are victimise. In patriarchal society this discrimination reflects a gender gap between men and women; where many women are lost their life.

II. OBJECTIVES

Considering the evil effects of Dowry in Assam, this paper is an attempt to meet the following objectives:

- i. To study the problem of dowry death in Assam.
- ii. To discuss about the Law related to prevention of Dowry practices in India.

III. HISTORICAL BACKGROUND OF DOWRY SYSTEM

It is believed that, during the Vedic period, the family of the bride would accept gifts and money from the groom's family. This was taken as an alternative to bloodshed that would normally occur during the capture of the bride as was prevalent at that time. A later modification of this system paved way for the ceremony in front of a "godly" fire ("Yajna" in Sanskrit). It was this system that led to the present day dowry system in India. The cultural practice of dowry in India is often traced to the Hindu Text 'Laws of Manu', also known as Manava Dharma Sashtra which was written between 200BC to 200AD. According to this text Dowry was a type of inheritance, for women, which was called 'Stridhan' in south India. In North India it is considered as a gift or Dahaj. In "varadakshina", the father of the bride presents the groom cash or kind. All of these could be done voluntarily and out of affection and love. According to Kautilya "Means of subsistence or jewellery constitutes what is called the property of the woman. It is no guilt for a wife to make use of this property in maintaining her son, her daughter-in-law or herself if her absent husband has made no provision for her maintenance".

In India, during the medieval years, was primarily an agricultural economy. In that times the Mugal rulers and Nawabs demanded high Dowries. The Rajput kings gave Dowries to ensure that their daughters lived comfortably after their marriage. However, the system was confined to the ruling classes, Rajput and Brahmins. The lower caste had, on the contrary a system of bride price. In the lower caste the female member were considered an asset for family useful for agricultural labour and other traditional occupations. In the wake of sanskritisation, the lower castes intimated the practise of dowry. Even the poor borrowed money to give dowry. The poor Rajput in Rajasthan started killing newly born female children due to fear of dowry. In Indian context the rich well status of Dowry; it was the highest form

of a Brahmin marriage, associated with ideas about Dakshina or gift of virgin daughter to the groom's family.

IV. THEORETICAL BACKGROUND

Dowry is a social evil. In Assam most of the women are mentally and physically victimised by dowry related cases. But in this present paper, importance has been given in the dowry death reports in Assam. In this reference Marxist theory of gender has been applied.

4.1 Marxist Theory of Gender and Dowry Death

The Marxist theory of gender founded by Karl Marx, later it is followed by Friedrich Engels. According to Engels, throughout man's history, greater restrictions were plays on sexual relationship and reproduction of children. Marxist believed that women are unequal to men not because of any direct conflict of interest between genders, but because of the working out of class oppression. According to Marxist theory of gender, there was a division of labour by sex, with men mainly responsible for the domestic sphere, but women were not subordinate to men and they were mainly responsible for reproductive activity. In a patriarchal structure, women are not considered as feasible for productive activities. Due to the patriarchal attitude, it is expected that that women should be responsible for household activities then responsible for job. Patriarchal norms and values give importance on reproductive actives of women as more feasible for them. As a result women are become dependent on their family to meet basic needs. As a result unequal preferences given by the patriarchy attitude over women expose the gender bias in the society. So that, the problem of dowry is increased day by day and create a very dangerous situation in society. In reference to this present paper researcher has been tried to apply this theory through presenting different reports of dowry death in Assam.

V. METHODOLOGY

This is based on descriptive research design. To prepare this paper, the data has been collected from various secondary sources such as; books, journals, newspapers, and other internet sources etc.

VI. SIGNIFICANCE OF THE STUDY

The study has a great significance because through this study the scenario of dowry death in Assam can be visible. Dowry now a day's become a serious threat to Assamese society and culture. In the last few years' dowry death is regular news of Assam. Unfortunately, the news of dowry death is being so neglected by the media so that the news gets a place of few lines that too in very inner page. This paper is very significant to understand the serious issue of dowry death in Assam. This paper is also helpful to know the Law related to prevention of Dowry practices in India.

VII. REVIEW OF LITERATURE

Dr Arya Anita (2000) in her book 'Indian Women', discussed about the experience of a grass root worker, practically involved in to social activities and mixed up with masses. She also tries to provide information on gender and economic participation and the related problems of working women at various levels.

Ahuja, Ram (2009) in his book he discuss the problem of violence against wife or wife battering is not recognized by some scholars as a problem of criminal violence but is viewed by them as a social problem of human welfare and a social issue of changing woman's status in family and society. Contrary to this, the problem of dowry death is not considered a private family matter but is largely recognized by the public, the intellectual community and the criminal justice system as a vital problem of criminal violence.

Sharma K. L (2014) in the book 'Indian Social Structure and Social change' discussed about the social system of India. In this book the author discussed that hierarchy and inequality are deeply rooted in India's tradition and are also found in the form of the in equally place in caste and class groups. These have resulted into persistence and equilibrium because of organic linkages and interdependence of various socio- economic groups.

VIII. DISCUSSION

Dowry varies from caste to caste and from region to region. It varies depending upon urban, rural, caste and family background. Dowry is a socio-structural phenomenon. Variations in social structure, in terms of caste, class, ethnicity, religion, region and culture, result in variation of the system of dowry. Dowry is generally given to the parents of the

groom, but in recent years particularly in the urban areas, dowry is claimed as a right by the couples, particularly in the form of those items which are specially meant for them and their newly established household. Some parents give dowry in the name of their daughters, fearing its use by the groom parents of the groom. Most of the people assume that getting dowry is their birth right. Commonly the groom's parents view that they sacrifice a lot of money in order to educate their son. So, they have the right to demand dowry. But they did not think the same situation with the bride family also. The bride family also sacrifices money to educate their daughter. Several cases of tension and disharmony have come up because of such steps by the bride. In majority cases of bride killing or bride burning or dowry death, problem is created by the female themselves against their own sex. It has been usually found that approach of mother in law is different from that of the bride mother. The unnatural death of newly married young woman due to dowry is routine headline of every newspaper and media even today. Self-burning by females after death of her husband in Hindu community is traditionally accepted and is a matter of pride as in 'sati- Pratha' or 'Johar. But nowadays, large number of newly married young women are burnt alive by their husbands and / or in laws or forced by them to end their unhappy life, while a few others are killed first and then burned to hide the crime. In majority of these cases, dowry is the prime motive behind this terrible crime. In India, due to the crushing financial burden of the dowry expectation, a daughter is often neither welcomed nor valued by her natal family. Miller states that where dowry is the custom and the practice, the high masculinity of sex ratios will express the devaluation of daughters. Infact the rejection of girls begins before birth. Palriwal states that 'rather than female infanticide alone, dowry now leads to adult female homicide.'

Dowry death, Bride burning, wife battering, female infanticide is increasing day by day in Assam. Assam heads the list for all recorded crimes against women, including rape, kidnapping and abduction, dowry deaths and cruelty by husband and his relatives. There has been more than a two-fold increase in rape and dowry cases in Assam during last six years, according to data compiled and tabled before the Assam Assembly by the state home department. Dowry related deaths are rise in the state. Earlier, there was hardly a case related to dowry in Assam. But in recent years, it has damaged not only the social fabric of traditional Assamese society but also claimed many lives, said Silpi Hazarika, (a researcher of Human Behaviour and Allied Sciences in New Delhi).

8.1 Some Important Dowry Death Cases of Assam

In August 2005, a man killed his wife and the child by putting them on fire in Barpeta. Later, police find out that it is done by the husband only because of dowry. After finding out the cause of the case, the High Court gives him life sentence.

In 2015, 12 September, housewife succumbed to her burn injuries after she was set afire allegedly by her husband for dowry at West Lakshmipur village in Sadar Upazila .The deceased was identified as Salma Begum. Police said Salma was married off with Khalil three months ago. Right after the wedding, Khalil started demanding a substantial amount of money as dowry from Salma, and often tortured her for it. On that day Khalil beat Salma up and set her on fire after pouring kerosene on her body. (The Times of India October 3, 2015)

October 25, 2015, a woman was burned by her husband and her mother in law in Marigaon district, as per the police report she was murdered for dowry, and according to the post-mortem report she was a pregnant by that time. (Asomiya Khabr, 27 oct., 2015).

Recently on 11th November, 2016, in Barpeta district at Howli where a women named Khanamoni Das Kakoti was killed by her husband Monoj Kakoti. Family member of the bride registered a case alleging the groom's family of multiple demands for dowry and mental and physical torture after she birthed a girl. The police arrested her husband and sister in law.(Asomiya Khabr, 16th November, 2016).

In Assam bride burning is a terrific truth; most cases are related to dowry.

According to **National Crime Report Bureau** Assam had reported the highest rate of Crime Against Women 89.5% against national average rate of 41.7% in 2012. In 2012, 4,621 cases were registered on violence against women in Assam, from those cases over 38% cases were cruelty by husband or in laws. In North East India the dowry death case is highest in Assam. The rate of cognizable crime against women in India was 52.24 per lakh of female population. But the rate were significantly higher in Assam at 113.93 per lakh of female population followed by Tripura 89.15 per lakh, Rajasthan (83.13), Andhra Pradesh (76.25), Haryana (75.04).The following table will help us to understand the increasing rate of dowry death in Assam.

TABLE 1 - Dowry Death in Assam from 2001 to 2012

S.L No.	YEAR	DOWRY DEATH
1	2001	59
2	2002	70
3	2003	60
4	2004	74
5	2005	99
6	2006	105
7	2007	100
8	2008	103
9	2009	170
10	2010	175
11	2011	121
12	2012	140

Source: National Crime Report Bureau (2014)

From this figure it is seen that in 2010 dowry death cases is highest from 2001 to 2012. In 2011 it decrease 175 to 121 and in 2012 it increase to 140. The NCRB reports highlighted that the highest number of dowry death is found in Assam among the other states of in North east India. As per the NCRB report in 2012, Nagaon district registered the highest number of dowry death cases in Assam; in this year the total number of dowry death in Assam was 140, where Nagaon district registered 100 cases. Tribal district of Karbi Anglong recorded the lowest number of dowry death only one case was registered in that year. Even in the city dowry related deaths has become almost a regular crime, in Guwahati 9 cases were registered in the same year.

Table 2- Dowry Death in North East India from 2012 to 2015

Year	Assam	Tripura	Meghalaya	Nagaland	Arunachal Pradesh	Sikkim	Manipur	Mizoram
2012	140	37	1	0	1	1	0	0
2013	170	29	2	1	1	1	0	0
2014	189	33	1	0	1	0	1	0
2015	216	28	1	0	0	1	0	0
Total	715	127	5	1	3	3	1	0

Source: NCRB report (2012 to 2015)

From Table 2, it was Assam again which led the list with 170 deaths reported in 2013 over 140 the previous year. Tripura saw a decline 29 in 2013 from 37 in 2012, while in Meghalaya it increased to two from one. Nagaland, which reported no dowry deaths in the earlier years, saw one incident in 2013. Neither Arunachal Pradesh nor Sikkim reported any dowry deaths in 2013 although, in the previous year, both states had a case each. In Manipur and Mizoram, no dowry deaths were reported in this two year (Times of India, 8th Jun, 2014). In 2014 and 2015 it also seen that dowry death is highest in Assam comparison to other states of North East India.

It has been found that, in other states of north east India, especially in tribal areas, women are occupied an upper position in socio-economic structure. Due to patriarchal values, in Assam, women of Assam are still in a pitiable condition in comparison to other part of North East India. The reported cases of dowry deaths also reveal this fact. As a result, it has been found that the cases of dowry death are more in Assam than other areas of north East region.

8.2 Social factors of dowry death

Dowry Death is a social sin, which is the key factor for unnatural deaths among newly married females since years. It is difficult to suggest a set of factors responsible for the custom of dowry.

According to Ram Ahuja (2014), there are some important factors of dowry death which are- rules of marriage (including hypergamy), caste hierarchy, patriarchy, low status of women, a false sense of prestige and economic prosperity of some people. Dowry occupies only one end of the shore of social exploitation sea; within the same field are cruelty, penalty, and molestation, physical or mental torture etc. After marriage, girl is pushed into an unknown world and is trapped into network of insecurities and thus she is totally on the kindness of the husband and/ or his family members who might or might not look after her. Causes of violence against women have generally been attributed to inequality between men and women, hierarchical family relationship, early marriage and women's isolation. Connors also addresses causes such as 'the context of social structure, institutions and codes of conduct,' which leave in a position of inferiority to men, responsible to and in need of protection by them.' Endless biological, psychological and cultural arguments have been raised to explain women's lack of status. It is true that 'there is no field of activity no country in which women have obtained equality with men'.

Besides dowry, illiteracy, arranged or love marriages, child marriages, joint family structure, oedipal supremacy of mother in law, joblessness and monetary dependence of husbands on their parents, near complete dependence of women on their husband and / or in laws, drunkenness, cruelty and disloyalty of the husbands are other contributory factors affecting the marital happiness in one or other ways. The construction of the Northeast as an egalitarian and empowering space for women derived both from a lack of knowledge and dependence on colonial anthropological texts. Gender discrimination is believed to be non-existent or thought fit to be judged by existing social and political structures. (Sharma: 1998). It is not easy to determine the main causes of dowry death. Various studies found that some other social factors are also responsible for dowry such as-

8.2.1 Patriarchal structure: Patriarchy is in the domain of the family, father's figures hold authority over women and children. In Assam, there mainly patriarchal system dominates the societal rules and regulations. So, due to the patriarchal attitude of male, women are still in subordinate position in the society. Though women within a patriarchal structure tried to become empowered in each and every aspect, they are still an oppressed majority. As a result, they often faced the problems of dowry from the groom family which sometimes lead to dowry death.

8.2.2 Cultural Assimilation: Cultural Assimilation generally means the assimilation of culture; custom and tradition of different group of people try to acquire knowledge about the culture of others. The concept of Dowry is borrowed by the people of Assam from different culture. But in present day it became dangerous issues of Assam.

8.2.3 Materialistic Attitude: Materialistic attitude is the only cause of degradation of values in the society. Materialistic attitude excessively concerned with physical comforts or the acquisition of wealth and material possessions rather than spiritual intellectual or cultural values. Generally materialistic attitude is regard as the changing attitude of people towards the equality of man and women.

8.2.4 Increasing Rate of Neo- Middle class in Assam: Increasing the neo- middle class family in Assam is also an important cause of dowry in Assam. The Neo- Middle class people believe in taking and giving dowry because they think it as a status symbol and they also create a trend that all the neo- middle class people should take dowry in order to uphold their status.

8.3 Economic Factors

There are many economic factors that contribute towards the system of dowry. Some of these include inheritance systems and the bride's economic status. Some suggestions point to economics and weak legal institutions on inheritance place women in disadvantage, with inheritances being left only to sons. Some people think that women economic and financial security in their marriage is money, wealth or other some moveable goods. This helped prevent family wealth break-up and provided security to the bride at the same time. This system can also be used as a promote inheritance, as once a woman is presented with movable gifts, she may be cut off from the family_estate. For many, dowry has become a greater financial burden on the family, and can leave families destitute based on the demands from the groom. The demand for dowry has increased over time.

8.4 Religious Factors

Dowry in India is not limited to any specific religion. It is widespread among Hindus and other religions. For example, Indian Muslims call dowry as jahez, justify the practice in terms of jahez-e-fatimi. Islamists classify jahez into two categories: The first comprises some essential articles for the outfit of the bride as well as for conjugal life. The other is made up of valuable goods, clothes, jewellery, and an amount of money for the

groom's family, which is settled on after bargaining. The jahez often far exceeds the cost of the baraat and marriage parties. The jahez is separate from cash payment as Mahr or dower that Sharia religious law requires. In the Hindu religion Dowry is known as Stree Dhan.

The dowry at present is a source of both joy and curse in the society. It is also a joy to the husband and his relatives who get cash, jewellery, costly dress, utensil and furniture. But is a curse to the bride and her parents who have to bear huge cost to satisfy the irrational demands of the family of the boy. It is a matter of immense regret that societies which were earlier free from dowry are gradually falling prey to it. If the demands for dowry ended with conclusion of marriage, there might have been some room for relief. But it is a sad experience for many that the demands of dowry are extended towards the bride's parents even after the marriage of their daughter. She is sent to her parental home to bring more cash, ornaments, etc. as dowry. If she returns without dowry, cruel treatment or torture waits for her. When more pressure is put on the bride's parents, their dear daughter has no other option but to commit suicide to evade more insult and torture at the hands of the members of her husband's family.

IX . LAWS RELATED TO THE PREVENTION OF DOWRY PRACTICES IN INDIA

Protection of young married women against harassment and cruelty on account of dowry is responsibility of government. Social organization and media may also effectively contribute by developing awareness regarding this issue and mobilizing the support of society against this panic situation. It is very important that all human being have to fight together to end this social crime forever to bring new happy horizon in life of married women.

In view of the increasing number of dowry deaths, guidelines have been laid down by the Government of India for examination of The Indian Penal Code (I.P.C.), Criminal Procedure Code (Cr .P.C.) and Indian Evidence Act (I.E.A.) are amended as per the criminal law (Second Amendment) Act, 1983 and was approved by President of India to deal effectively with cases of dowry deaths and also the cases of cruelty to married women by their in laws.

The Dowry Prohibition Act is in force since 1st July 1961, which was passed with the purpose of prohibiting the demanding, giving and taking of dowry. Later the Act was amended in 1983 and 1984. Section 498-A was added to the Indian Penal Code and Section 198-(A) to the Criminal Procedure Code in the year 1983. The Dowry Prohibition Act clearly

stipulates that a person who gives or takes or helps in the giving or taking of dowry can be sentenced to jail for 5 years and fined Rs. 15,000/- or the amount of the value of the dowry, whichever is more.

9.1 IPC Section 304 - B deals with dowry death: If the death of a married woman is caused by any burns or bodily injury or occurs under abnormal or suspicious circumstances within seven years of her marriage duration and it is clearly shown that soon before her death she was subjected to cruelty or harassment or torture by her husband or any relative of her husband or in laws for, or in connection with, any demand for dowry, such death shall be called as "dowry death", and such husband or relative or in laws deemed to have caused her death. Whoever commits dowry death shall be punished with custody for a term minimum of seven years which may extend to imprisonment for life.

9.2 IPC Section 498 - A deals with husband or relative of husband of the subjecting her to cruelty: Who ever being the husband or the relative of the husband or in law of a woman, subjects such woman to cruelty or harassment or torture shall be punished with imprisonment for a term which may extend up to three years and shall to pay fine.

9.3 CRPC Section 176(1) provides inquest by executive magistrate and CRPC section 174(3) provides as follows When (1) The case involves suicide by a woman within seven years of her marriage (ii) The case relates to the death of a woman within seven years of her marriage in any circumstances raising a reasonable suspicion that some other person committed an offence in relation to such woman, or (iii) The case relates to the death of a woman within seven years of her marriage and any relative of the woman has made a request in this behalf, the police officer will forward the body for autopsy to the nearest medical officer for opinion.

9.4 IEA Section 113 - A deals with presumption as to abetment of suicide by a married woman When the question is whether the commission of suicide by woman had been abetted by her husband or any relative of her husband and it is shown that she had committed suicide within a period of seven years from the date of her marriage and her husband or such relative of her husband had subjected to cruelty, the court may presume, having regard to all the other circumstances of the case, that such suicide had been abetted by her husband or by such relative of her husband.

9.5 IEA section 113 – B deals with presumption as to dowry death Most of the victims are young married women who are usually labelled as accidental deaths, but actually these are not accidental cases but are of homicidal in nature. So it is the principal duty of forensic experts to look for the exact cause of death on the basis of relevant data and diagnostic criteria in scientific manner and approach.

X. SUGGESTIONS

This is a well-known fact that law always fails in removing social evils as there are three important things- Law-making, Effective implementation of law and Co-operation of people necessary for removing any evil.

In the scenario of Assam, law is there but its implementation is not so effective, that's why in present society dowry death has become a dangerous social evil. Some of the preventive measures which will help us to decrease this evil-

- Education is an approach to increase awareness among the people about such issues and imbibing such social issues in the curriculum of primary education. Moral and ethical values should be should be trained to the individual to prevent dowry problem.
- Young people, both men and women, should refuse to get married if dowry is being given or taken.
- To protest against the dowry problem women themselves should boldly raise their own status.
- The most important task is to create awareness among the people; this can be achieved by setting up awareness programmes and imitative in different section of society.
- Media both print and electronic should such incident with all seriousness to control the dowry death in future.
- Imparting stringent punishment to the people convicted of such crimes can also help to create a deterrent effect.

XI. CONCLUSION

From the above discussion it can be concluded that there have been growing incidents of gender crimes in Assam during the last few years. The actual rate of dowry death in Assam cannot be measured properly as it is increasing rapidly day by day. At one point of time when the terror of dowry hunted every girl along with their family members in the rest of India, the Assamese society was completely ignorant of the idea. Although over the years dowry related deaths from Assam have surfaced. But in present era it has been witnessed that dowry death is highest in Assam as compared to other states of North East India. Therefore, it can be said that the status of women is better in tribal society as some of the tribes followed matriarchal social structure. Women are not safe in Assam; the patriarchal system dominates the women. Dowry was not a part of Assamese community, but now it has become a dangerous attribute of Assamese society. Now women have to fear in every sphere of her life, she cannot feel safety with her husband also because in dowry death mainly the husband and in laws are involved. Although over the years women have become educated and also work in the public sphere yet they are still dominated by male member in both public and private sphere. Women have no equal right, though it has been declared by the Constitution of India that the Right to Equality is the fundamental right of every Indian citizen. In this 21st century women fall victim to gender crimes, such as Dowry Death. In a society half section of people are women; if this type of evil exists in society then the society will not develop in the real sense. The evils of dowry system must be removed at any cost. At public pressure the Government has enacted certain anti- dowry laws but these have not produced the desired results. The effort of the people in society need to act rationally, if they want this evil is to be removed. A word of advice: One should not treat Marriage as a lottery. After all “The Love of money is the root of all evil”.

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