

Rising number of dowry deaths in India

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May 27: Young housewife burnt alive for dowry

LUCKNOW: For nineteen-year-old Rinki dreams of a happily married life was never to be. Barely a month after her marriage, she was allegedly tortured and then set ablaze by her in-laws for dowry in Indiranagar in the small hours of Saturday. Daughter of late Gyan Chand, a fish contractor who expired a year ago, Rinki was married to Anil on April 19... However, soon after the marriage, Balakram [Anil's father] demanded a colour television instead of a black and white one and a motorcycle as well. When Rinki's mother failed to meet their demands, the teenage housewife was subjected to severe physical torture, allegedly by her husband and mother-in-law... On Saturday morning she [her mother] was informed that Rinki was charred to death when a kerosene lamp accidentally fell on her and her clothes caught fire. However, prima-facie it appeared that the victim was first attacked as her teeth were found broken. Injuries were also apparent on her wrist and chest.

June 7: Woman ends life due to dowry harassment

HAVERI: Dowry harassment claimed yet another life here recently. Jyoti, daughter of Chandrashekar Byadagi, married to Ajjappa Siddappa Kaginele in Guttal village (Haveri taluk) had taken her life after being allegedly harassed by her husband Ajjappa, mother-in-law Kotravva, sister-in-law Nagavva and father-in-law Siddappa for more dowry, the police said. Police said that the harassment compelled her to consume poison... The Guttal police have arrested her husband and father-in-law.

June 7: Body found floating

HAVERI: The police said that a woman's body was found floating in a well at Tilawalli (Hanagal taluk) near here... The deceased has been identified as Akhilabanu Yadawad (26). The police said that Akhilabanu was married to Abdul Razaksab Yadawad five years ago. In spite of dowry being given, her husband and his family tortured her to bring some more dowry. Her father, Abdulrope Pyati in his complaint, alleged that she was killed by them. Her husband and his two brothers have been arrested, the police added.

These three chilling reports from the *Times of India* are typical of the many accounts of dowry-related deaths that take place in the country every year. One cannot help but be struck by the offhand way in which a young woman's life and death is summed up, matter of factly, without any undue cause for alarm or probing of the causes. It is much as one would report a traffic accident or the death of a cancer patient—tragic certainly, but such things are to be expected.

The character of the articles points to the fact that the harassment, beating and in some cases murder of women over dowry is both common and commonly ignored or even tacitly condoned in official circles—by the police, the courts, politicians and media. These crimes are not isolated to particular groups, social strata, geographical regions or even religions. Moreover, they appear to be on the rise.

According to an article in *Time* magazine, deaths in India related to dowry demands have increase 15-fold since the mid-1980s from 400 a year to around 5,800 a year by the middle of the 1990s. Some commentators claim that the rising number simply indicates that more cases are being reported as a result of increased activity of women's organisations. Others, however, insist that the incidence of dowry-related

deaths has increased.

An accurate picture is difficult to obtain, as statistics are varied and contradictory. In 1995, the National Crime Bureau of the Government of India reported about 6,000 dowry deaths every year. A more recent police report stated that dowry deaths had risen by 170 percent in the decade to 1997. All of these official figures are considered to be gross understatements of the real situation. Unofficial estimates cited in a 1999 article by Himendra Thakur "Are our sisters and daughters for sale?" put the number of deaths at 25,000 women a year, with many more left maimed and scarred as a result of attempts on their lives.

Some of the reasons for the under-reporting are obvious. As in other countries, women are reluctant to report threats and abuse to the police for fear of retaliation against themselves and their families. But in India there is an added disincentive. Any attempt to seek police involvement in disputes over dowry transactions may result in members of the woman's own family being subject to criminal proceedings and potentially imprisoned. Moreover, police action is unlikely to stop the demands for dowry payments.

The anti-dowry laws in India were enacted in 1961 but both parties to the dowry—the families of the husband and wife—are criminalised. The laws themselves have done nothing to halt dowry transactions and the violence that is often associated with them. Police and the courts are notorious for turning a blind eye to cases of violence against women and dowry associated deaths. It was not until 1983 that domestic violence became punishable by law.

Many of the victims are burnt to death—they are doused in kerosene and set light to. Routinely the in-laws claim that what happened was simply an accident. The kerosene stoves used in many poorer households are dangerous. When evidence of foul play is too obvious to ignore, the story changes to suicide—the wife, it is said, could not adjust to new family life and subsequently killed herself.

Research done in the late 1990s by Vimochana, a women's group in the southern city of Bangalore, revealed that many deaths are quickly written off by police. The police record of interview with the dying woman—often taken with her husband and relatives present—is often the sole consideration in determining whether an investigation should proceed or not. As Vimochana was able to demonstrate, what a victim will say in a state of shock and under threat from her husband's relatives will often change markedly in later interviews.

Of the 1,133 cases of "unnatural deaths" of women in Bangalore in 1997, only 157 were treated as murder while 546 were categorised as "suicides" and 430 as "accidents". But as Vimochana activist V. Gowamma explained: "We found that of 550 cases reported between January and September 1997, 71 percent were closed as 'kitchen/cooking accidents' and 'stove-bursts' after investigations under section 174 of the Code of Criminal Procedures." The fact that a large proportion of the victims were daughters-in-law was either ignored or treated as a coincidence by police.

Figures cited in *Frontline* indicate what can be expected in court, even in cases where murder charges are laid. In August 1998, there were 1,600 cases pending in the only special court in Bangalore dealing with

allegations of violence against women. In the same year three new courts were set up to deal with the large backlog but cases were still expected to take six to seven years to complete. Prosecution rates are low. *Frontline* reported the results of one court: "Of the 730 cases pending in his court at the end of 1998, 58 resulted in acquittals and only 11 in convictions. At the end of June 1999, out of 381 cases pending, 51 resulted in acquittals and only eight in convictions."

Young married women are particularly vulnerable. By custom they go to live in the house of their husband's family following the wedding. The marriage is frequently arranged, often in response to advertisements in newspapers. Issues of status, caste and religion may come into the decision, but money is nevertheless central to the transactions between the families of the bride and groom.

The wife is often seen as a servant, or if she works, a source of income, but has no special relationship with the members of her new household and therefore no base of support. Some 40 percent of women are married before the legal age of 18. Illiteracy among women is high, in some rural areas up to 63 percent. As a result they are isolated and often in no position to assert themselves.

Demands for dowry can go on for years. Religious ceremonies and the birth of children often become the occasions for further requests for money or goods. The inability of the bride's family to comply with these demands often leads to the daughter-in-law being treated as a pariah and subject to abuse. In the worst cases, wives are simply killed to make way for a new financial transaction—that is, another marriage.

A recent survey of 10,000 Indian women conducted by India's Health Ministry found that more than half of those interviewed considered violence to be a normal part of married life—the most common cause being the failure to perform domestic duties up to the expectations of their husband's family.

The underlying causes for violence connected to dowry are undoubtedly complex. While the dowry has roots in traditional Indian society, the reasons for prevalence of dowry-associated deaths have comparatively recent origins.

Traditionally a dowry entitled a woman to be a full member of the husband's family and allowed her to enter the marital home with her own wealth. It was seen as a substitute for inheritance, offering some security to the wife. But under the pressures of cash economy introduced under British colonial rule, the dowry like many of the structures of pre-capitalist India was profoundly transformed.

Historian Veena Oldenburg in an essay entitled "Dowry Murders in India: A Preliminary Examination of the Historical Evidence" commented that the old customs of dowry had been perverted "from a strongly spun safety net twist into a deadly noose". Under the burden of heavy land taxes, peasant families were inevitably compelled to find cash where they could or lose their land. As a result the dowry increasingly came to be seen as a vital source of income for the husband's family.

Oldenburg explains: "The will to obtain large dowries from the family of daughters-in-law, to demand more in cash, gold and other liquid assets, becomes vivid after leafing through pages of official reports that dutifully record the effects of indebtedness, foreclosures, barren plots and cattle dying for lack of fodder. The voluntary aspects of dowry, its meaning as a mark of love for the daughter, gradually evaporates. Dowry becomes dreaded payments on demand that accompany and follow the marriage of a daughter."

What Oldenburg explains about the impact of money relations on dowry is underscored by the fact that dowry did not wither away in India in the 20th century but took on new forms. Dowry and dowry-related violence is not confined to rural areas or to the poor, or even just to adherents of the Hindu religion. Under the impact of capitalism, the old custom has been transformed into a vital source of income for families desperate to meet pressing social needs.

A number of studies have shown that the lower ranks of the middle class are particularly prone. According to the Institute of Development and Communication, "The quantum of dowry exchange may still be greater among the middle classes, but 85 percent of dowry death and 80 percent of dowry harassment occurs in the middle and lower stratas." Statistics produced by Vimochana in Bangalore show that 90 percent of the cases of dowry violence involve women from poorer families, who are unable to meet dowry demands.

There is a definite market in India for brides and grooms. Newspapers are filled with pages of women seeking husbands and men advertising their eligibility and social prowess, usually using their caste as a bargaining chip. A "good" marriage is often seen by the wife's family as a means to advance up the social ladder. But the catch is that there is a price to be paid in the form of a dowry. If for any reason that dowry arrangements cannot be met then it is the young woman who suffers.

One critic, Annappa Caleekal, commented on the rising levels of dowry, particularly during the last decade. "The price of the Indian groom astronomically increased and was based on his qualifications, profession and income. Doctors, chartered accountants and engineers even prior to graduation develop the divine right to expect a 'fat' dowry as they become the most sought after cream of the graduating and educated dowry league."

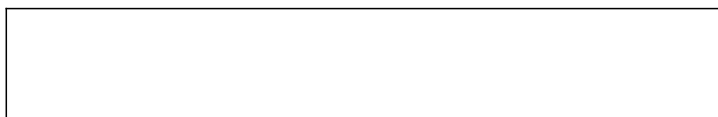
The other side of the dowry equation is that daughters are inevitably regarded as an unwelcome burden, compounding the already oppressed position of women in Indian society. There is a high incidence of gender-based abortions—almost two million female babies a year. One article noted the particularly crass billboard advertisements in Bombay encouraging pregnant women to spend 500 rupees on a gender test to "save" a potential 50,000 rupees on dowry in the future. According to the UN Population Fund report for the year 2000, female infanticide has also increased dramatically over the past decade and infant mortality rates are 40 percent higher for girl babies than boys.

Critics of the dowry system point to the fact that the situation has worsened in the 1990s. As the Indian economy has been opened up for international investment, the gulf between rich and poor widened and so did the economic uncertainty facing the majority of people including the relatively well-off. It was a recipe for sharp tensions that have led to the worsening of a number of social problems.

One commentator Zenia Wadhvani noted: "At a time when India is enjoying unprecedented economic advances and boasts the world's fastest growing middle class, the country is also experiencing a dramatic escalation in reported dowry deaths and bride burnings. Hindu tradition has been transformed as a means to escaping poverty, augmenting one's wealth or acquiring the modern conveniences that are now advertised daily on television."

Domestic violence against women is certainly not isolated to India. The official rate of domestic violence is significantly lower than in the US, for example, where, according to UN statistics, a woman is battered somewhere in the country on average once every 15 seconds. In all countries this violence is bound up with a mixture of cultural backwardness that relegates women to an inferior status combined with the tensions produced by the pressures growing economic uncertainty and want.

In India, however, where capitalism has fashioned out of the traditions of dowry a particularly naked nexus between marriage and money, and where the stresses of everyday life are being heightened by widening social polarisation, the violence takes correspondingly brutal and grotesque forms.





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