



**VIOLENCE AGAINST WOMEN:
A STUDY ON THE VICTIMS OF DOWRY IN VISAKHAPATNAM**

By

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CHAPTER VII

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SUMMARY AND RECOMMENDATIONS

In the preceding chapters of the thesis the researcher has presented an analysis on the data obtained on the concept of dowry and its serious implications on the women as victims of dowry. The researcher has also attempted to analyse the various determinants of dowry practice in the study. In this chapter the summary and recommendations of the study are presented.

Background of The Study:

Violence against women is a problem experiencing in all the societies, including developed, developing and under developed societies. It affects the lives of millions of women worldwide irrespective of socio-economic and educational background of them. Indian women are not exempted and facing the incidents of murder, rape, abduction, dowry, bride burning, torture etc. from time immemorial. Despite such a dark past violence against women has not been given much attention. Moreso, less attempts were made on the issue of why such a socially relevant theme has been left neglected and ignored.

From the ancient times, this dowry system has been in existence but, only its nature is changed. Even today women are facing dowry problems irrespective of their education and economic levels. So, there is a need to study on her suppression for dowry. In the light of the above the researcher conducted a study on “Violence against women: A study on the victims of dowry in Visakhapatnam”.

The study has been undertaken with the objectives of reviewing the literature on the subject of violence against women, more particularly on dowry related violence, to study the socio-economic and demographic factors associated with the victims of dowry related aspects, to identify and analyse the factors responsible for dowry practice, to present the profiles of dowry victims, to study the various conditions prevailed in the domestic circles and to propose relevant recommendations for its prevention.

As mentioned, the study mainly focuses its attention in the city of Visakhapatnam. A woman who has filed a case under the section 3 and 4 of Dowry Prohibition Act 1961 is considered as dowry victim for the study purpose.

The cases (344) which were registered in the First Additional Chief Metropolitan Magistrate (1stACMM), Visakhapatnam on dowry harassment during the years 2013, 2014 and 2015 were considered as universe. After identifying the victims in the years of 2013, 2014 and 2015, using systematic sampling technique fifty percent of them were considered accordingly, 172 were selected as sample. Out of these 172, 12 of them did not show any interest to express their experiences. Ultimately, remaining 160 have become the total sample of the study. Using the interview schedule prepared, pretested and modified earlier, the data was collected from the respondents.

Summary:

Initially after collecting data through interview schedule, the information was presented under seven heads and brief explanation about the respondents are presented under the following heads: 1) Personal profile; 2) Profile of family; 3) Profile of the marriage; 4) Status of the dowry; 5) Status after marriage; 6) Status of violence; 7) Present status of life.

Personal Profile:

Personal profile includes the background information about religion, caste, age, place of birth, place of upbringing, place of present living, education, occupation and income of the respondents and their spouses. This ultimately gives the socio-economic and demographic profile of the women respondents and their spouses.

In case of respondents, 45 percent are Hindus, 25 percent are Muslims and 30 percent are Christians, whereas in case of their spouse 48 percent are Hindus, 24 percent are Muslims and 28 percent are Christians. Thus, it is found that the religious status of respondents and their response is more or less the same.

Structurally, India is a caste based society and mostly where the caste that determines the status and functions of individual in the society, including their marriage.

The result in the study reveal that 41.2 percent respondents belongs to Other Category (O.Cs), 32.5 percent belongs to Backward Classes (B.Cs), 21.3 percent belongs to Schedule Caste (S.Cs) and 5 percent belongs to Schedule Tribe (S.Ts). In case of their spouses, O.Cs are around 45 percent, B.Cs are 30 percent, S.Cs are 20 percent and S.Ts are 5 percent. In other wards, the social status of the respondents and their spouse is similar that of each other.

It is further observed that nearly three-fourths (74.4 percent) are in the age group of 20 to 30 years, 19 percent are in between 30 to 40 years, 4.1 percent are above the age of 40 years and 2.5 percent are below 20 years of age. In the case of spouses majority of them (59.4 percent) are under 20 to 30 years of age, followed by 35.6 percent under 30 to 40 years and 5 percent above 40 years of age group.

Basing on their place of birth, the result shows that 55 percent of the respondents were born in urban area, 39.4 percent were in rural area and only 5 percent in tribal area. Coming to their spouse it was observed that 45.6 percent were born in urban area, 46.9 percent were in rural area and 7.5 percent in tribal area.

In case of place of upbringing, around three-fourth of the respondents were brought up in urban area; 23.1 percent were in rural area and 6 percent in tribal area. Coming to their spouse 61.9 percent were brought up in urban area, 36.9 percent were in rural area and 1.3 percent in tribal area.

The result on the place of present living depicts that 95.6 percent of the respondents are living in urban area, 4.4 percent are living in rural area. Coming to their spouse, 80 percent are living in urban area and the rest 20 percent are living in rural area. Interestingly it can be analysed the dowry has become an urban problem than to the other areas in this study.

Basing on their education levels, it depicts that 38.8 percent respondents had graduation, 20.6 percent had secondary level of education, 20 percent intermediate education, 11.3 percent had post-graduation, 6.2 percent professional education and only 3.1 percent are illiterates. Coming to their spouse 30.6 percent had graduation, 18.8 percent had intermediate education, 17.4 percent had post-graduation, 16.9 percent had

secondary level education, 12.5 percent had professional education and 3.8 percent are illiterates.

Occupation wise, it is found that 90 percent of the respondents are not engaged in any occupational activity but they were confined themselves to the domestic duties, while 5.6 percent are private employees, 3.8 percent are self-employees and 0.6 percent are government employees. Coming to their spouse 50 percent are private employees, 27.5 percent are self-employees and 22.5 percent are government employees. It is noted in the study that women with domestic duty are more prone to dowry harassment than the other women.

The Income level shows that 91.3 percent of the respondents come under ‘no income’ category. Among the income earners, 6.3 percent of the respondents are under Rs.10.000/- to Rs.30.000/- category and 2.4 percent are less than Rs.10.000/- category. Coming to their spouse, 35.7 percent are under Rs.10.000 to Rs.30.000/- category, 28.7 percent are under Rs.30.000 to Rs.50.000/- category, 22.5 percent are above Rs.50.000/- category, 11.9 percent are under less than Rs.10.000/- category and 1.2 percent are under ‘no income’ category. In continuation to the previous result, it is noted here that women with ‘No Income’ category are subjected to dowry violence.

Profile of Family:

The study shows that 38.1 percent are living in Katcha house followed by 32.5 percent in Semi-pacca and 29.4 percent are in Pacca houses. In other words, almost three-fifths live in the shelter accommodation.

The data on the nature of the family it depicts that more than sixty percent of the respondents (67.5) are from nuclear family, 27.5 percent from extended family and the rest, 5 percent from joint family. Extended and joint families together come to 32.5 percent of the respondents. Thus, it can be concluded in the study women from nuclear family are significantly prone for dowry related issues.

It is observed that around seventy percent of the respondents have children and remaining thirty percent respondents did not have any child. It is observed that in the first

instance, just more than fifty percent female children were born. Then coming to second instance around, sixty five percent are female children and the remaining are male children. In otherwords, it can be concluded here that women with female children are more victims of dowry.

The result of the study further emphasizes that nearly 62.4 percent of the parents of the respondents are living in short distance/ long distance and the remaining 37.6 percent are staying in the same place where the women respondents reside. Coming to in-laws, 53.85 percent are living in the same place, where the women respondents reside, while 29.49 percent are living with them jointly and the remaining 16.66 percent are residing in short distance/ long distance.

The result in the study also depicts that two-third of the respondents family members (respondents' siblings) are living in long distance and the remaining one-third of family members are living in the same place of respondents. In case of in-laws' family members (spouses' siblings) two-third of the in-laws family members are living in the same place and the remaining one-third of the in-laws family members are residing in long distance. It can be analysed here that proximity with in-laws and their family members leads to dowry harassment.

The result further describe that huge majority, 60.6 percent of the respondents meet their parents sometimes and remaining 39.4 percent of the respondents meet frequently. Coming to meeting with respondents' family members (siblings), 69.7 percent of them met sometimes, 19.3 percent never met them and 11 percent meet frequently. Coming to meeting the in-laws, 54 percent meet frequently, 45 percent meet sometimes and only 1 percent never met. Then coming to in-laws' family members, 63.8 percent meet sometimes, 19.5 percent never met and remaining 16.7 percent meet frequently.

Profile of Marriage:

The study reveals that 53.8 percent of marriages were arranged marriages, while 25 percent of marriages were love marriages without parents consent, and the remaining 21.2 percent love-cum-arranged marriages with parents consent. In otherwords, it can be

concluded that all most three-fourth (53.8 and 21.2) were married with the consent of parents.

The respondents' age at marriage reveals, that 57.5 percent were married between 21 to 30 years, and the remaining 42.5 percent respondents were married below 20 years of age. Coming to spouses age at marriage shows that 92.5 percent were married in between 21 year and 30 years, 4.4 percent were married above the age of 31 years and just 3.1 percent were married at the age below 20 years. It can be understood that respondents in particular were married at very young age than that of their spouse.

The study shows that 35.6 percent marriages were performed in religious places, 23.1 percent in functional halls, 16.3 percent at in-laws house, 13.1 percent at parental house and the remaining 11.9 percent marriages were performed at other place like Marriage Registrar Office. Interestingly it is observed that 57.5 percent marriages were registered, and 42.5 percent marriages did not which is mandatory at present.

With regard to marriage expenditure it is found that highest (33.1 percent) amount was paid towards articles, 29.4 percent gifts to bridegroom, 28.8 percent towards feast, 25 percent towards venue, 18.8 percent for clothes and ornaments and the remaining 8.7 percent towards miscellaneous expenditure.

The result in the study depicts, that majority (62.5 percent) of the respondents' parents borrowed money on interest to meet marriage expenses.

Status of Dowry:

With regard to dowry it is observed that 81.9 percent of parents of respondents discussed about dowry and 18.1 percent did not discuss about dowry during marriage time and after marriage. However, all the respondents (100 percent) paid dowry at one time or other.

It is revealed in the study that majority (53.8 percent) of the respondents paid above 6 lakh rupess, 18.1 percent paid from 2 lakhs to 4 lakhs, 17.5 percent paid 4 lakhs to 6 lakhs and just 10.6 percent paid below 2 lakhs as dowry.

The results further describe that huge majority (65.6 percent) of the respondents' parents paid dowry fully at the time of marriage and remaining 34.4 percent of parents have not paid dowry fully at the time of marriage as promised earlier to pay later.

It is understood from the respondents that more than half of the in-laws spent the dowry amount in clearing their debts. However, 41 percent of in-laws spent the dowry amount for marriage expenses.

Status of Marriage Life:

With regard to marital relations in between the respondents and her spouse, it is found that 60.8 percent of them had cordial relations up to one month, 23.2 percent up to six months and 17 percent up to one year. Thus, the data reveals that within one month itself majority of the respondents experienced marital disharmony with their spouses in relation to dowry .

The data further shows that 91.9 percent of the respondents had differences with their spouse on dowry issue only after marriage. Only 8.1 percent of them had the problem of dowry during marriage.

The study further found that nearly 40 percent of their spouses/ in laws demanded additional dowry to a tune of one lakh and above 6 lakhs, 23.8 percent demanded 2 lakhs to 4 lakhs, 20.6 percent demanded 4 lakhs to 6 lakhs and remaining 15.6 percent demanded below 2 lakhs.

It is observed that 61 percent of respondents' parents paid partial amount of additional dowry and around 13 percent of respondents' parents paid fully. Around one-fourth of them did not meet to pay in view of their financial crisis.

It is further seen that 88.1 percent of respondents' spouses are having bad habits; 42.5 percent of spouses are having suspicious nature and 47.5 percent are having illicit relationships.

In the case of intervention by parents, the data depicts that 82 percent of parents intervened very regularly and regularly in the difficult situation of their daughters. In case

of sisters, 49 percent very regularly and regularly intervened in the critical situation. In case of brothers, 70 percent very regularly, regularly and sometimes intervened in the problem situations. In case of intervening by in-laws around 20 percent intervened and the rest 80 percent did not intervene. In otherwords it can be said that in the crisis moments majority of the parents intervened but from in-laws they did not intervene.

Status of Violence:

It is observed that around one-third of respondents experienced physical violence very regularly and 42.5 percent experienced physical violence regularly. Further, around one-fourth of the respondents experienced physical violence sometimes, that is rarely. In otherwords physical violence is continuous activity by the husbands. In case of verbal violence, 70.6 percent very regularly have faced it and remaining 29.4 percent regularly faced it. It means all the respondents experienced verbal torture. Coming to other violence such as deprivations of common needs 20.4 percent experienced regularly, 16.9 percent experienced very regularly and 6.9 percent experienced sometimes.

With regard to insulting, it is found here that 66.3 percent of respondents very regularly insulted, 26.3 percent of them regularly, and 7.5 percent sometimes. It shows that all the respondents were insulted one time or other. Coming to threat of divorce, 48.8 percent were threatened sometimes, 18.8 percent very regularly and 9.4 percent regularly. Coming to threat of attempt of suicide by their spouses, around 20 percent spouses made sometimes and 10 percent regularly. Coming to threat of her life, 48.8 percent were faced very regularly, around 20 percent faced regularly, and 10.2 percent faced sometimes. Coming to treating like servant in the family, 70 percent of them were faced very regularly, 23.1 percent faced regularly and 6.9 percent faced sometimes. Coming to not allowing to go to parental home, 38.1 percent faced sometimes, 21.3 percent faced regularly and 17.5 percent faced very regularly. Coming to spouse suspecting nature 42.5 percent of them were purposefully mudslinging on the character of their wives. Use of foul language against respondents, it is found that all of them were abused constantly.

On the harassment context, it is found that three-fourth of their spouses have harassed the respondents very regularly while around one fourth of them have harassed

regularly. Coming to the harassment by their mother-in-laws, 55 percent of them were harassed very regularly and 32.5 percent of them regularly. Coming to harassment by father-in-laws, 21 percent of them were harassed very regularly, 33 percent of them were regularly and 32 percent were harassed sometimes. Coming to harassments made by sister / brother in-laws, 17.4 percent of them were harassed very regularly and 31.8 percent of them were harassed regularly. The result of the study shows that huge majority (84.4 percent) of the respondents were hospitalized due to the harassments.

Present Status of Life of Respondent:

To focus on the present condition of the respondents, it is observed that huge majority (85.6 percent) of the respondents are currently living with their parents, while 14.4 percent are living alone and in some cases with children. Thus, the respondents dependency on their parents is significant.

It is observed that 73.1 percent of respondents don't have any property, 10 percent of the respondents are self-earners, 17.5 percent of respondents are supported by Bharanam (A financial provision arranged through court from husband).

The result of the study further emphasizes that 91.2 percent are facing social stigma and similarly the women respondents did not feel to go for further marriage, in view of the hardships faced in the earlier marriage.

Religion and its impact on cordial relation and dowry violence experienced by respondents: The religion of the respondents is not having any impact on violence related variable like, the existence of cordial relation between her and her husband, the physical, verbal and other violence faced by the respondents, and also respondents experienced violence by spouse and in-laws. The same situation of not varying over religion of the respondents continues even in case of religion of her spouse. That is the situation in all most all the related variables are same in case of all the religions to which the husbands of the respondents belong to.

Social status and its impact on cordial relation and dowry violence experienced by respondents: As social status of the respondents is varying the existence of cordial

relations between her and her spouse are also varying. However, the social status of the respondents is not having any impact on the physical, verbal and other violence experienced by the respondents. That is the situation is almost same in all the Schedule caste, Schedule Tribes, Backward Classes and Other Class in case of the respondents experienced violence by spouse and in-laws. But in case of having cordial relations between her and her spouse are varying over the social status to which the respondent belongs to. In case of social status of the spouse, all the violence related variables do not show any variation. The situation is same irrespective of the social status of the spouse.

Age and its impact on cordial relation and dowry violence experienced by respondents: As age of the respondents experienced physical violence and violence by her spouse are varying and all other violence related variables are not showing any variation over her age. In case of age of the spouse, only physical violence is varying as her spouse age is changing and remaining violence related variables are not changing.

Place of birth and its impact on cordial relation and dowry violence experienced by respondents: The place of birth of the respondents having an impact on existence of cordial relation between her and her spouse, where as other violence related variables are not varying as place of birth of the respondents. The place of birth of her spouse is not making any impact on the violence related variables.

Education, occupation and Income level and its impact on cordial relation and dowry violence experienced by respondents: Education qualifications, occupation and income level possessed by the respondents and her spouse does not show any variation over the dowry violence related variables. That is the characteristics like qualifications of herself and her spouse, occupation and level of income of her spouse does not have any impact on the violence for dowry.

Family and children and its impact on cordial relation and dowry violence experienced by respondents: In case of type of family to which the respondent and her spouse belongs is making impact on facing the other violence and violence created by her mother-in-law. That is existence of these two types of violence and type of family is varying. In all other violence related variables type of family does not show any impact.

Status of house in which the respondent and her spouse resides, status of having children, Sex of the first child as well as second child does not show any of the impact on the violence related variables.

Type of marriage and its impact on cordial relation and dowry violence experienced by respondents: Type of marriage having an impact on the existence of cordial relation between her and her husband, and making a variation in all the violence related variables except in case making violence by her mother in law.

Age at marriage and its impact on cordial relation and dowry violence experienced by respondents: Respondents age at marriage causes changes in oral violence and violence experienced by her due to her mother in law. However, their age at marriage does not show any impact on other violence related variables.

Parents borrowing money pay dowry and its impact on cordial relation and dowry violence experienced by respondents: Borrowing money to pay dowry causes changes in Physical and oral violence experienced by respondents. However, borrowing money for paying dowry does not show any impact on other violence related variables.

Amount of dowry and its impact on cordial relation and dowry violence experienced by respondents: The variation in the amount of dowry accepted to pay does not show any variation in the violence related variables. The status of payment of full dowry or not also not showing any variation in the violence related variables except in case of physical violence. Thus it as status of payment of full dowry is changing the physical violence variable is also changing.

Status of payment of remaining dowry and its impact on cordial relation and dowry violence experienced by respondents: The status of payment of remaining dowry which was not paid earlier though promised also not showing any variation in the violence related variables except in case existence of cordial relationship between respondent and her spouse and in case of physical violence. That is status of payment of remaining dowry is changing existence of cordial relationship between the respondent and her spouse and the physical violence variable is also changing.

Demanding additional dowry and its impact on cordial relation and dowry violence experienced by respondents: The status of demanding additional dowry is not showing any variation in the violence related variables except in case of physical violence due to her in-laws. Thus the status of demanding additional dowry is changing the variables relating to physical violence, in-laws created violence is also changing.

Meeting additional dowry demands and its impact on cordial relation and dowry violence experienced by respondents: The status of meet additional dowry demands not showing any variation in the violence related variables except in case existence of cordial relationship between respondent and her spouse. Thus the status of meeting additional demand of dowry is changing existence of cordial relationship between the respondent and her spouse is also changing.

Salient Observations:

- Dowry victimisation effects the victim in many ways which include life security, financial security, social security, deprivation, etc.
- Parents of vulnerable families also prepare to abort in case of daughters from their birth or at the stage of fetuses in their mother's womb. The practice of female infanticide and feticide has led to an imbalance in the sex ratio in our Indian society.
- Many marriages was broken due to dowry practice and increases the tension of both parents and daughters. Besides, parents always remain worried and tensed in arranging money required to pay in dowry for daughter's marriage.
- In some cases girls with self dignity may refuse to marry a boy who demands dowry and may be forced to remain spinsters throughout their lives.
- Forcible suppression of sex urge may make them to become irritable, frustrated, disgusted and pessimistic. They may even develop neurotic diseases and get involved in an emotional problem.

- The practice of dowry leads to many negative consequences like separation between wife and husband, illegal contacts, etc.
- Dowry can be source of violence and burden to a woman and her family also.
- Many a times just for the sake of dowry for daughters' marriage, parents fix up their sons' marriage without taking their consent which finally leads misunderstanding and unhappiness between married couple.
- There is a lack of understanding levels between wife and husband, daughter-in-law and mother in-law. Sometimes mother-in-law try to dominate over daughter-in-law, this lead to unrest in the family.
- Dowry is thus a great impediment in the progress of women and girls being deprived of higher education are unable to raise their status. A girl is considered a liability in her own natal home due to prevalence of the custom of dowry practice. Some parents are unwilling to give higher education to their daughter as they have to search for highly educated boy for marriages and better educated boy will demand more dowry which creates problem for parents.
- Loneliness of women due to separation from spouse is another hurdle in the lives of women. Several times women have been stigmatized on the separation from spouse due to dowry issue.
- Due to the lack of proper investigative agencies the victims are not able to get justice on dowry harassments.

Recommendations:

- Awareness an dowry issues needs to be raised and steps need to be taken to speed up this process of change by empowering women and providing equal opportunity in the society.
- Pre-marital and marital counselling need to be organized for both men and women in different settings .

- Legislation on marriage expenditure need to be implemented effectively. There must be an upper limit for marriage expenses on the basis of income levels. In the light of the above the consequences and seriousness of dowry will reduce to a greater extent. Thus the government may implement and encourage this type of matrimonial arrangements to diminish the dowry evil. The government has to control people wedding expenses by way of the law. It needs to appoint anti dowry squad to check marriage expenditure to the both marriage parties. The squads should have judiciary powers to manage the marriage expenditure levels to prevent dowry seriousness. Finally there is a chance to control marriage expenses so dowry demands also may lie down.
- The primary reason behind the dowry system is the existence of a patriarchal society. Owing to such a social infrastructure, the dowry system still finds its takers and propagators. To ensure exclusion of dowry system from the nerves of our mind and society, gender equality is the another step. Educating children about the drawbacks of dowry system, and making sure that they inculcate the spirit to boycott it, is the long-term solution to the issue. To eradicate this evil, we need to learn and educate others about the ill-effects of it and it can be achieved by providing equal rights to both genders. Rather, altering the mindset of the masses, and making them realize that a girl child is an entity, not a liability is the long-term solution to the issue.
- Education is the primary catalyst of growth in any nation. If we have to reach out across the nation and make sure the mainstream community is at par with the nation's prospects, education is a necessity. Lack of education leads to immature decisions leading to economic utilisation. Dowry system is a social evil and owes its initiation to unawareness and illiteracy. Exclude this evil is not possible without educating the society. The legislation aren't enough to bring a radical change. Rather, the masses are the ones who hold the planned to eradicate the dowry system.
- The women in our society is influential contributor in the growth of the home, to the entire society and the nation. To churn out productivity, and ride upon the

reins of development, women empowerment is a necessity. However, owing to the dowry system, they are exploited both emotionally and verbally. It hampers their development and thought process. Hence, ensuring employment opportunities for the women and making education reasonable seems the first step to ensure eradication of dowry system from the society. In the long run, legislations will turn out to be effective, if crimes are reported, and a well educated society inclusive of self-dependent women will ensure robust reporting of dowry related crimes.

- Financial security is much more in those cases where the victim either employed or supported with properties. This causing not only agony to the victim but also to the parents and other family members. In this regard it is essential that the government need to extend support, such of those women who are in financial crises. Social security measures such as financial facility there or reasonable pensions facility may help the dowry victim to protect herself. Further these women should also be given on priority basis bank and other government loans and help the women to start their own enterprises encouraging a status in the society. Training and orientation programs need to be organized and make the women equipped with special skills which will enable a women to earn their livelihood and support her own family.
- Social torture has also affected the dowry system. There are many people from groom side family members, relatives, neighbors etc., who are habituated of this kind of activities and they also encourage other for having it. Taking dowry has also become the social rule for completing marriage happily. It also seems that when the bride father has not given the dowry then they are also dominated by the bride and bridegroom's side family. To prevent from this also, some amount as dowry is given as a blessing to the bridegroom. People from the side of bridegroom make a jest and tease them because of not paying dowry. Social torture has also affected which should be avoided by the law and punished them strictly.

- Dowry as a system has been a part of the society since time eternal. The government has made legislation (Dowry Prohibition Act 1961) to control the dowry exchange. However, it has turned out to be ineffective. Well, to ensure the people to follow the laws, proper implementation should be carried out. It should ensure that no dowry exchange exercises are carried out.
- Media is the propagator of knowledge and the janitor of information interchange. Almost every single revolution owes its origins to media campaigns. Yet again, the dowry system asks for a revolution. The legislation have been in the stock for the past few decades, but they have been ineffective to deal with the case. However, media holds the potential to remove dowry system from the mainstream of Indian society. By publishing related news and making the authorities aware of any reported case of dowry related crime, they can keep an effective check upon the prospects. Enhancing information interchange is the first step to a well-aware community and media is the perfect medium for the task.
- In the present times social media has tremendous impact on the people, more particularly younger generations. Social media need to address on the issues of dowry and play a significant role in changing the mindset of the younger generations. IdontWantDowry.com- website: is one of its kind website comes as a boon for the anti-dowry bridge. IdontWantDowry.com is India's first matrimonial website for dowry free marriages. The website was launched on April 2, 2006. IDontWantDowry.com attempts to create a meeting place for brides and grooms who want to marry without dowry. The response to the site has been tremendous. As of 2017, IdontWantDowry.com has more than 5,500 members. It conducts "Matrimonial Meets" known as "Swyamavaraams". This is a place where brides and grooms can meet in person to choose their life partner. If this type of marital arrangements increase, the dowry seriousness will reduce, then next generation will be free from the system of dowry.
- Roll of Non-Government Organizations (N G Os) working for the betterment of women can play an important role in preventing the problem of dowry.

Government needs to support such NGOs to carry out the mission of preventing dowry practices.

Social work Interventions and Strategies:

Followings are the areas where by professional social works can contribute their professional knowledge is mitigating the problem of dowry.

- Advocacy and awareness programmes.
- Counselling and guidance services.
- Networking and community mobilization.
- Strengthening women groups.
- Training, orientation and sensitization of professional groups.
- Sensitive services to men, more particularly youngsters.
- Use of mass media and social media.
- Legal aid and services.
- Monitoring and coordinated efforts.
- Promotion of supportive groups, youth and women.
- Promotions of NGOs.
- Policy frame.