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DOWRY SYSTEM IN INDIA



The Dowry

**J. P. Bhatnagar, Shailendra Kumar
Awasthi**



The Dowry:

Disappearance of the Dowry Muriel Nazzari, 1991-10-01 Why did a practice that had been considered a duty stop being a duty or conversely why did daughters lose the right they had previously enjoyed of receiving from their parents the wherewithal to contribute to the support of their marriage Despite the many historical and anthropological studies about dowry to the best of my knowledge this is the first analysis of its disappearance My hypothesis at a general level is that the institution of dowry was among the many fetters to the development of capitalism such as entail monopolies and the privileges of the nobility of churchmen and of army officers that disappeared as the influence of industrial capital spread worldwide Yet entail monopolies and privileges were abolished legally whereas the dowry was not abolished legally it disappeared in practice Thus the question remains what led individual families to change their customs regarding dowry And they changed remarkably I found that in the seventeenth century practically all propertied families in S o Paulo endowed every one of their daughters favoring them by giving dowries far exceeding the value of what their brothers would inherit later on By the early nineteenth century in contrast long before the custom of dowry had disappeared less than a third of the propertied families in S o Paulo were endowing their daughters and those who did gave comparatively smaller dowries with a very different content while some families endowed only one or two of several daughters How to explain this transformation in customs I will argue throughout this book that the practice of dowry altered because of changes in society the family and marriage Since dowry is a transfer of property between family members changes in the concept of property in the way property is acquired and held or in business practices are relevant to an understanding of change in the institution of dowry as are changes in the function of the family in society the way it is integrated into production and how it supports its members The changes experienced by Brazilian society that help explain the decline and disappearance of the dowry are many of the same transformations that have been observed in more central regions of the Western world Through a long process that started in the eighteenth century and continued into the early twentieth century Brazil changed from a hierarchical ancien r gime type of society in which status family and patron client relations were primary to a more individualistic society in which contract and the market increasingly reigned A society divided vertically into family clans changed gradually into a society divided horizontally into classes As the state grew stronger it took over functions previously performed by the family which in seventeenth century S o Paulo s frontier society had included municipal government and defense Between the seventeenth and the late nineteenth centuries a new concept of private property developed The family changed from being the locus of both production and consumption to being principally the locus of consumption while family and business became formally separate The power of the larger kin declined and the conjugal family became more important and marriage was transformed from predominantly a property matter to an avowed love relationship the economic underpinnings of which were no longer made explicit At the same time there was a change from the strong authority of the

patriarch over adult sons and daughters to their greater independence and from arranged marriages to marriages freely chosen by the bride and groom These transformations took place in Brazil starting in the eighteenth century and continuing throughout the nineteenth century in a gradual and complex manner so that both old and new characteristics often coexisted at a given time sometimes even within the same family As these changes occurred the **The Dowry** Lorraine Paolucci Macchello,2004 In the 1920s Maria and Carlo Paolucci immigrated from eastern Italy and settled in San Francisco Their daughter Lorraine collected the tales of meeting the challenges of living in the new country while trying to maintain ties to family and culture **The Civil Laws of France to the Present Time** David Mitchell Aird,1875 **The Revised Civil Code of the State of Louisiana** Louisiana,1875 **The Black Book of the Admiralty** Travers Twiss,1873 *The Spanish Civil Code in Force in Spain, Cuba, Puerto Rico, and the Philippines* Spain,1899 *Fraser's Magazine for Town and Country* James Anthony Froude,John Tulloch,1871 Contains the first printing of Sartor resartus as well as other works by Thomas Carlyle **The Tésawalamai; Or the Laws and Customs of the Malabars of Jaffna** Ceylon,1891 **History of Rome, and of the Roman People** Victor Duruy,1886 *The Green Bag* ,1899 *South Asians and the Dowry Problem* Werner Menski,1998 Collection of the main papers from three International Conferences on Dowry and Bride Burning the 1st and 2nd conferences were held at Harvard University in 1995 and 1996 and the 3rd at London University in 1997 The Institutes of Gaius and Justinian, the Twelve Tables, and the CXVIIIth and CXXVIIth Novels Gaius,Thomas Lambert Mears,1882 **Revised Civil Code of Louisiana** Louisiana,Eugene Davis Saunders,1888 *The Home Encyclopædia* ,1895 **The Jewish Law of Divorce According to Bible and Talmud with Some Reference to Its Development in Post-Talmudic Times** David Werner Amram,1896 *Elsie's Dowry* Emma Leslie,1872 **Convent Life Or the Duties of Sisters... to the Service of God** Arthur Devine,1897 **The Institutes of Justinian** Thomas Collett Sandars,1876 **Dowry Prohibition Act, 1961** J. P. Bhatnagar,Shailendra Kumar Awasthi,1996 **Dr. William Smith's Dictionary of the Bible** Sir William Smith,1880

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