

CHAPTER - ONE

INTRODUCTION

1.1 Background of the Study

Politically, there are seven provinces in Nepal. In this province there are eight districts. The researcher has selected Siraha district of province-2. It is Nepal's most popular province and smallest province by area. It has an area of 9661 sq km with a population of 5404145 (CBS, 2011). Geographically, there are three regions in Nepal i.e. Mountain, Hill and Terai. Terai region is the flat area along the largely unregulated border with the Indian states of Uttar Pradesh and Bihar. The Terai is the most vulnerable area in terms of dowry and it accompanies (Jha, 2010).

Dowry is the payment given by the girl's side to the boy's side in the mode of cash or kind (in terms of motorbike, furniture, jewelry, electronic goods and clothes) despite of giving the bride. Dowry started with the word kaniyadan where kaniya means daughter and dana starts for the gift. Therefore, the mandatory economic and stuff i.e. the property or money given by the bride's side to the groom's side for the purpose of marriage is known as Dowry (Karki, 2014).

Dowry system is a practice of giving money or property or some kinds of special gifts at the marriage of a daughter by the father (sister by the brother) to bridegroom or bridegroom's family. Generally, dowry includes the cash payment, jewels of diamond, gold or silver, electrical appliances, furniture items, land, utensils and other household products which help the newly married couple to set up her home.

Dowry system is deeply rooted with social and religious system. Actually it is not any wrong system but if this gets priorities in conjugal life, then become vulnerable and ultimate results different violence. There are various forms of violence the extent of domestic violence is also wide which was rooted very deeply in traditional Nepali community (Bhuiyan, 1991).

Dowry or Dahej is the payment in cash or kind by the bride's family to the bridegroom's family along with the giving away of the bride; known as Kanyadan during their marriage. Kanyadan is an important part of Hindu Marital rites and is a compound word and single words kanya and dan. Specifically, kanya means daughter

and dan means giving away. As a result, collectively they are called kanyadan that is the giving away of daughter (INSEC, 2003).

Dowry has been imminent from a very old era and still rampant. Dowries were common in ancient Greece and Rome, and modern Europe. European also brought this tradition both to North and South America. Today, dowries are very popular among South Asian countries, especially, among India, Pakistan, Bangladesh, and Nepal. In Nepal, in recent days, people are very positive towards dowry system. They are highly influenced and strongly enchanted towards it. So, it is widely practiced all over Nepal, particularly in Terai region. It is not only confined to Terai region only but the increasing in hilly and other parts of the country as well even though in Nepal also.

Government of Nepal is somehow trying to abolish dowry by introducing Social Practices Act (1976) by provisioning no Tilak should be accepted or given in connection with marriage. It has another act, i.e. domestic violence act (2009) that provisioned to prevent and control violence occurring within the family and for matters connected therewith and incidental there to make such violence punishable. Similarly, there is also a provision of punishment with compensation in constitution of Nepal (2072) against the women violation and exploitation. It strictly prohibited all forms of violence or exploitation against women led by religious, social, cultural tradition, custom or any other basis (Constituent Assembly Secretariat, 2015).

In the Terai district of Nepal, especially, the nearby districts of India dowry practices are going in a crystal clear format. Siraha is also one of the districts situated near bordering of India. So, many cases of dowry practices are also found here. Singh (1996 AD), says that dowry system is highly prevalent among Hindu, Maithali, Brahmans and other castes in this region.

The various causes of spread of dowry system may be Education and occupation, appear once of girls family structure, parental property of boys, proud of high society birth, social position, economical status or demographic. Similarly, according to Mr. Paul 1986 AD, dowry has taken a certain uniform shape and it is being used as a mechanism for promoting and safe-guarding "izzat" (prestige) both for the donor and recipient families. Likewise, religion, tradition, psychology of giver and taker group, greediness, social prestige of both group are furthermore causes of spread of dowry system.

The consequences of dowry system practice are of varied ranges. They vary from verbal abuse to fatal crimes. In the name of dowry, many women have to listen to their mother-in-laws and other relatives insulting words and even some of them are endured. Beating and burning can also result from the issue of dowry (SAATHI, 1997). Likewise, many sad stories and cases emerged of burnt, hanging out, poisoning, torture etc in different parts of Nepal (Rahat, 2004). Besides, physical abuse, psychological abuse, early marriage, female infanticide etc. are furthermore consequences of dowry system.

1.2 Statement of the Problem

When we try to visualize the social picture of the world South Asia, few specific picture emerge in front of us. Especially in our philosophy or in patriarchal society women hold low or secondary profile our society has get some basic features which are responsibility to minimize women's status. One of them obviously dowry system a bride suppose to bring fortunes with in material size and shape to her husband's family and home.

Dowry system, although not originated from Nepal, it is spreading at a vast rate all over in Nepal. Specially, this is more prevalent in Terai regions. In Siraha district, one of the districts in the Terai region of Nepal, it is widely practiced as well. It has been so deep-rooted here that it is considered as one of the forms of domestic violence in recent days. We can also call it dowry violence.

Dowry was a very simple thing in the past because almost everyone used to send something or some materials along with their daughter during her marriage. So, it was considered as a gift provided by the relatives of the bride to her. However, later on bridegroom's side started to put their demand as a dowry before marriage, and coined a precious term 'Tilak' for this precious sum of gifts. So, these days dowry is a problem rather than a gift, and it is a problem also because of its remarkable consequences.

Dowry system has broken many families and resulted ample mental emotional and physical tortures to innocent newlywed girls. It has caused many physical, mental damages along with murders of young women. The system of inheritance

disadvantages girl's right from birth. As a guest in father household awaiting transfer to another household on marriage a girl does not inherit from her real household.

There are many communities who demand dowry as their fundamental rights and the pivotal base of the marriage. Therefore, in many pivotal South Asia countries daughters are taken as liabilities and burden where sons are considered as social assets.

The dowry system has come up as basic and prime cause of domestic violence in many countries. It is burning issue in Nepal. It has become a regular feature of coverage in most of the media channels with sensitize news.

The various consequences will emerge from dowry violence in the study area which are physical abuse, psychological abuse, verbal abuse, marriage break and less social status. These consequences are very chronic and their needs a great effort to root out its main cause the dowry system (INSEC, 2003).

This research has focused to answer the following research questions:

- What are the different conditions of dowry system's between past and present years?
- How dowry system is operating in the study area?
- What are the public suggestions to overcome with dowry system?
- What difficulties are being faced by the married women because of dowry?

1.3 Objectives of the Study

The general objectives of this research was to identify the impact of dowry system in Madheshi community by provide information about it in Madheshi community of Siraha district. However, this study was focused on the following specific objectives:

- To find out the present situation of dowry related activities.
- To identify the causes and effects of spreading dowry system.
- To analyze the people's perception about dowry system.

1.4 Significance of the Study

The information garnered from this research will be applied in other places to explore the same problems. This research study will be based on dowry system in Terai region of Nepal, especially in Siraha district. In the context of Nepal, many national and

international researchers have worked on dowry system, but none worked amongst the Madheshi people of Siraha district. My interest is to identify the perceptions and understand the beliefs of Madheshi people about dowry system. It deals directly with the current situational analysis of dowry system as well as its antecedent causes and forthcoming consequences. This research directly relates the cause and consequences of dowry system with its attitude and practices among the local people in Madheshi community of Siraha district. So, the important of this research will contribute significantly in the following area:

- This study will help to find out the causes and effects of dowry system.
- It will help our government to make policy related to dowry system.
- It will drag the attention of the NGOs and INGOs in the research area to launch programs related to dowry system.
- It will make aware to the local public in the research area about the violence due to the dowry problem.

1.5 Limitations of the Study

Every research has its own limitations. I have done research in Ayodhyanagar village of Dhangadhimai municipality and had spent proper time in the field talking to people and observing different events related to dowry issues. I am aware of the local knowledge, so I did not anticipate any difficulties or problems during my research. I have talked about both current and past events and focused on why they decided to undertake certain decisions. Throughout the whole research process I realized some of the limitations of my study. The specific limitations are given below:

- This study is an academic study. Therefore a large area was not incorporated in the study.
- The study is limited to Ayodhyanagar village of Dhangadhimai municipality of Siraha district.
- This study covers only 50 married men and women of different age groups.
- This study is concerned only to understand dowry system; and attitude and practices and causes and consequences of dowry system in Ayodhyanagar village of Siraha district.

1.6 Organization of the Study

Generally, on the course of research, this study is accompanied by dividing into six chapters. These chapters are further divided into topics and various sub topics. The different chapters are organized as follows:

The first chapter deals with an introduction of the study, statement of the problems, research objectives, significance of the study, and limitation of the study.

The second chapter deals with review of literature. This chapter deals is divided into three parts. The first one is Theoretical Review, Review of Previous, another one is status of women and the last one is conceptual framework Studies.

Third chapter deals about overall research methodological procedure which was applied for the study. It includes research design, selection of the study area, sources and nature of data, methods of data collection and data analysis.

Chapter fourth holds the background characteristics (introduction to study population) of the household and respondents. As indicated by our objectives, this chapter will actually explore the relations.

Chapter five deals with the data analysis and interpretation section where the information gathered by questionnaire interpreted specially regarded to understand dowry system; and impact, attitudes and practices and causes and consequences of dowry system.

Chapter six leads to the summary of findings and conclusions of the whole study. It also includes recommendations for the further area of study on the basis of the findings.

CHAPTER-TWO

LITERATURE REVIEW

Literature review provides knowledge or guidelines about related subjects and gives detailed information about previous studies. The literature review consists of my study related to dowry system among the Madheshi people in the Nepalese condition. Some of the works reviewed are directly or indirectly related to this dissertation and thus are presented below:

This chapter reviews the available and relevant literature on dowry system and its practices in Nepal. In this section, efforts have been made to review past researches, publication and documents pertaining to area of this study.

2.1 Theoretical Framework of the Study

In a research situation, theory is taken to be a set of explanatory concepts that are useful for explaining a particular phenomenon, situation or activity (Kitchin and Tale, 2000). Silverman (1994), has stated that "without theory there is nothing to research". This indicates that theory is a very important in undertaking a research study. As regarding to the nature of the research topic, the researcher will use gender theory to get guideline in a proper way. Women found all over inequality between the sexes in every sphere of life. Women demanded to define their position and sought space in home and society based on equality principle. In this theory dowry is expected while the majority of marriage are consanguineously arranged between first cousins. Control of the dowry belongs to the bride in theory. Although in practice control often transfers to the husband and in-laws, and groom. Through the help of this theory the researcher will find out the impact of dowry system in Madheshi community of Ayodhyanagar village of Dhangadhimai Municipality.

Similarly, the liberal feminist also aimed to bring equality of opportunity among sexes which could lead women to achieve higher status job. The observable differences between the sexes are not innate but a result of socialization and sex role conditioning. The ways, in which boys and girls are treated differently, from about the moment of birth, arguably discourage women from developing their full potential as human beings.

2.2 Law against Dowry System

If someone demands dowry by compulsion from other, this type of activities are regarded as crime against humanity. If such crime is being done successfully by people, they should be punished according to some rule and regulation. But during the marriage ceremonies, amount of nearly about 10,000 as well as precious jewelries like gold and silver are being exchanged as dowry. If the dowry systems are prevailed more between two parties, they shall be punished with imprisonment which may extend to 15 days or with both. On the contrary, the goods/materials which are exchange as dowry are accumulated unnecessarily (SAATHI, 1999).

It argued Nepal to amend discriminatory laws on property and inheritance, marriage, nationality, birth registration and abortion and to punish person who procure women for prostitution or for trafficking and it expressed concert above harmful traditional customs and practice such as child marriage, dowry, polygamy and ethnic and religious practices that forces girl to become prostitutes (UNFPA, 2000).

The Social Practices Act (1976), there are no any specific provisions made over dowry under the treaty and acts of Nepal. It mainly talks about the discrimination and domestic violence and takes dowry as one of the major causes of the violence based on gender of against women. There is no any provision of total prohibition of dowry.

In Nepal also, social reform act was passed in 1975 in order to provide legal protection against dowry in Nepal society. But this act not only failed in implementation but also totally rejected by society and obviously phased out (Rahat, 2004).

In the context of Nepal, "Samajik Byawahar Sudhar Een, 2033 B.S." is one of the important acts in the direction to control dowry system. According to code 5 of this Een, before or after marriage, the groom side should not ask for or should not compel the bride side to give anything like cash, clothes, dowry, dan, bidai, presents etc. as well as they should not fix anything as mentioned to be given before marriage. Besides this, the groom should neither deny to marriage nor did to take along the bride along with him due to the absence of anything as mention above. In the sub code 2 and 3 of the same code, it is also mentioned that, if anybody want to give cash or materials by their own wish, besides the single set of clothes wore by the bride at

the time of marriage; it shall not exceed the total amount of Rs 10,000. According to code 3, if anybody disobeys these laws, they could be either charged for Rs 10000 in maximum or they could be sentenced for 15 days imprisonment or both (INSEC, 2003)

2.3 Review of the Previous Studies

Max Weber (1864-1920) suggested that social science is associated with the interpretation of the knowledge means explaining the process about the knowledge rather than talking about the facts (as cited in Hughes, n. d.). The author added that the interpretive approach is centered towards driven of the meaning of culture that existed in the society. Therefore, the author established the meaning of social phenomenon likewise actions, behavior, interactions, and beliefs in detail and comprehensive way from the view of participants of illustrating dowry is practiced due to the decision making of parents regarding the marriage of sons and daughters. In the Terai community, therefore, the research paradigm used to be interpretivism.

In 21st century still "Marriage", is losing its dignity because of this dowry system. It is high point of time to raise voice against dowry . So we have to step up immediately. Keeping this is mind WOREC together with different human rights organizations. According to the dictionary of Sociology, dowry means "property given by a family to its daughter upon marriage for the benefit of her new conjugal household" (Barifield, 1997). Similarly, Cambridge dictionary has defined dowry as "property that a woman brings to her husband at marriage". Likewise Oxford Advanced Learner's Dictionary has given two definitions for Dowry. According to the first definition, "it is the money and/or property that, in some societies, a wife or her family must pay to her husband when they get married". In contrast, in the other definition, "it is money and/or property that, in some societies, a husband must pay to his wife's family when they get married". And the system of practicing dowry is called a dowry system.

Similarly, Paul presents his quite different view like most of the richer sections both expect and give more dowry than their poorer counterparts and also spend lavishly in pomp and show. Even urban-born people transact higher quantum of dowry than their rural counterparts. By types of family, there is higher dowry in nuclear family than joint family. Moreover, dowry is proportionally higher among those whose marriages

are arranged. The majority of women respondents, whose husbands are in professional or executive and white-collar occupations, had high incidences of higher quanta of dowry transaction from their natal families (Paul, 1986 p187-190).

Similarly, "Daijo or Dowry is the gift given to the bride by members of her family, relatives and friends". There is no doubt that the present widespread problem of dowry has its origin to the twin Hindu marriage rites, namely Kanyadan and Vardakshina. According to the Hindu Shastras, the meritorious act of dan or ritual gift is incomplete till receiver is given Dakshina. These Vardakshina and dowry in these days include ornaments and clothes, which the parents of the bride could afford and were given away as property of the bride (Dahal, 2003).

Reeves, Kuper, & Hodegs (2008) defined ethnography as the study and documentation of social practices, culture, perception, and thoughts of people, communities, institutions, and groups. Furthermore, the authors elaborated ethnography as the study of social interactions.

Generally, people are guided from their own culture and traditions they have and practicing such behavior based on the culture they have in their daily life. Therefore, the author realized that to document first the cultural practices of the people towards, dowry and captured their feelings and experiences regarding economic transaction and its consequences for the people. After that, the author described the factors (religion, caste, class, age, and family status) those were embedded with dowry and explore it in details therefore; the methodology used for this study was ethnography.

In the same way, Anell emphasize dowry is a unidirectional flow of gifts from bride-givers to bride-takers which gets accumulated unnecessarily (Anell, 1994). However, in the view of Singh, dowry consists of material goods (household utensils, watch, jewelry, television, cycle, computer, motorcycle, car, house etc.) as well as cash (Singh, 1996). Likewise, many valuable items, like golden ornament, television sets, refrigerators, motorcycles etc. are the form of dowry according to Jha (Jha, 1997) besides it also consists of household items, jewelry as well as a house or land (Tertilt, 2002).

Dowry amount depends largely on bridegroom's property, educational backgrounds and the nature of job. In the poorer families with no educational background, dowry

amount might range between Rs. 5,000 to Rs. 10,000. But the price of boy having secondary level education and with some parental property is no less than one hundred thousand rupees no matter even if he is jobless. If one is graduate or post-graduate, degree holder and is having employment, one's prize soars up to over two hundred thousand rupees. An engineer costs something like three to five hundred thousand rupees. And an M.B.B.S. doctor costs something between half a million and one million rupees, over and above a car, a television and several items (Jha, 1997). Similarly, the dowry demands depends especially on bridegroom's occupation: for engineer – 15 lack, for doctor – 10 lack, for overseer and equivalent to the officers – 8 lack, lower than above occupation – 5 lack and for unemployment – 1 lack according to Anmol (Anmol, 2008).

Similarly, according to Singh, Tilak is the piece of the goods which are taken during the engagement and varies depending upon the family backgrounds, caste and education. The price ranges from Rs. 40,000 to 50,000 (An instance where Rs. 25,000 was taken as Tilak has been reported) (Singh, 1996).

Similarly, the dowry-related violence is the very good irony for 21st century. In the year 2005, a total of 24 incidences of dowry were published. The age of the victims of dowry ranges from 15-19 to 25-29 age groups. Almost all incidences of dowry (19 out of 24) are from Terai castes and 5 are from Brahmin, it indicates that dowry system may be most prevalent in Terai castes than Hill castes ethnicity (Mahara, 2006).

Das (2008) mentioned in his study, an exploration of causes of dowry system in Dhanusha district, that there are mainly three causes existing in the society in terms of dowry i.e. social, educational (out of 206 female respondents no one with higher education) and economical. Here social stands for social norms that Kanyadaan: gift of a daughter, and Putrasamarpan: handing over of son to the daughter in-law.

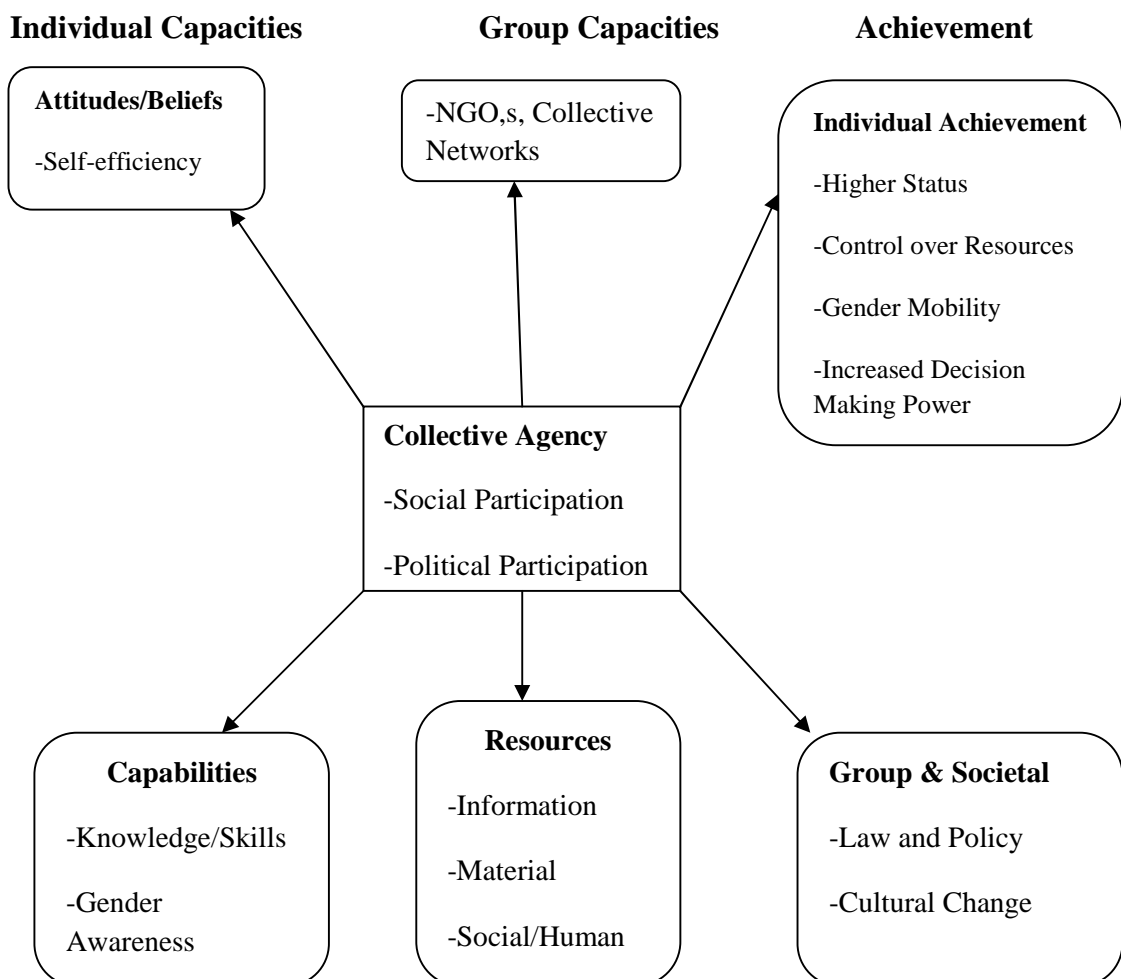
Karki (2014) highlighted that there are social, economical, educational and legal factors are directly associated with dowry in his study, a study on dowry related violence in Nepal. It means there are so many factors like social, educational, economical, political, cultural, and legal are embedding with dowry.

2.4 Conceptual Framework of the Study

Conceptual frameworks can help to illuminate the determinants of dowry system and its impact in Madheshi community. When we speak of gender inequality in the nation, dowry system can be considered the catalyst for this issue. According to the social infrastructure of the nation, it is a common perception that a woman is a liability and is to be married off someday with a dowry debt at disposal. Well, for the masses, the birth of a girl is an inception to long-term plans to pay off the dowry along with the child (Mahato, 2016).

This study has tried to find out possible factors that directly or indirectly determine the condition of dowry in Madheshi community. It includes people's personal and family backgrounds. In this conceptual framework I will try to find out the perception and what difficulties are being faced by the married women because of dowry. This study will try to understand the people's knowledge and concerns regarding the dowry system.

The figure clearly shows my conceptual framework:



CHAPTER-THREE

METHODOLOGY

This chapter describes the various methods applied and adopted for the completion of this research work. It includes reason for selecting the topic, rationale for selecting the field area, research design, interview, observation, methods for data collection, case study and data analysis procedures of the study.

3.1 Research Design

This is a sociological research and the research is exploratory and descriptive in nature because it has attempted to discover the detail investigation and records of the study area. The explanatory approach allow me to explore the information derived from the study has focused for analyzing the ways to accommodate for the reduction of dowry system. Descriptive approach also allows me to describe the different affecting factors of dowry system.

3.2 Selection of the Study Area

Research was conducted in the rural community of Siraha district. It lies in province no. 2. The study "Dowry system in Madheshi community" is carried out in Ayodhyanagar village of Dhangadhimai municipality of Siraha district which is situated in the Northern part of district headquarter. The research area is surrounded by Indian border Bihar from south, Saptari from east, Dhanusha from west and Udaypur from North. This municipality has also equipped with well facilitated Health Post. There is also a higher school for education. The population of this municipality is 47449. The study area is not developed in irrigation, electricity and the Madheshi community had not got good position in the society.

The study was focused on the basis of lifestyle and dowry system of local people and their perceptions about dowry system and available practices. Most of the people have their own land to cultivate and some of them also cultivated land under the *bataiya* system (share crop basis). Their houses were of thatched roof and bamboo wall construction. The Ayodhyanagar village of Dhangadhimai municipality was chosen in such a way that there was a heterogeneous community in terms of caste, ethnicity, and occupation.

3.3 Sources and Nature of Data

The study used both primary as well as secondary data. This study was mainly based on primary data. The primary sources of data were gathered from field research through observation with formal and informal discussion with married women as well as men. The sources of such data were different aged individuals who experience the reality, encounter different impact of dowry system and their causes in their own context of the Madheshi community. Secondary sources of data will obtain from published and unpublished books, journals, articles, previous related studies and other available sources. In this way the nature of data information will be both qualitative as well as quantitative.

Mostly qualitative data was collected from the field through the use of various research tools and techniques in order to fulfill the standard objectives and to answer the research questions. In this way the nature of data was both qualitative and quantitative.

3.4 Methods of Data Collection

The study were apply both primary as well as secondary data. Mostly qualitative data will collect from the field through the use of various research tools and techniques in order to fulfill the standard objectives and to answer the research questions.

3.4.1 Interview

It is a well-known and commonly practice technique to collect primary data from the field. I have taken interviews from different sex, age and occupation groups of married individuals to balance my research. Some of the interviews were conducted in a group to get different opinions of individuals at a particular issue. I have interviewed 50 peoples of Ayodhayanagar, including male and female. Among them 25 were male and 25 were female respondents. Interviewing people to get information about various pieces of knowledge, attitudes, values, and different understanding of dowry system of the people's reality. Similarly, interviews were used to find out people's perception on the impact of dowry system in their day-to-day lives. I have collected qualitative information, as my aim was to pursue quantitative and qualitative analysis of how people of different class were performing dowry together in a particular cultural setting.

3.4.2 Observation

Observation were the another important technique for data collection. The basic method of data collection for this study was observation along with formal and informal discussions with married people. The observation methods were adopt to gather information about dowry understanding and perception to their society. The objective of this research was to see things from the "native point of view" or "how do local people feel and think about their understanding about dowry system". The researcher applied this tool to collect nuanced and deep information related to their dowry systems. Observation helped the researcher obtain authentic information.

3.4.3 Case Study

Case study is another important technique of qualitative data collection. It help in obtaining the qualitative data and micro level information. This study requires detail study of individual cases in order to obtain detail information. The main purpose of conducting case study were to collect more in-depth information of Madheshi people perception on dowry stems and their understanding in Ayodhyanagar village of Dhangadhimai municipality. From the study of selected cases in the community, qualitative information could be gathered on subjects such as: daily activity, perceptions of dowry, and understanding of dowry and other dowry related practices which persist in the community. By using this method the researcher gets real information about the Madheshi people and their perception, understanding, and behavior of their on dowry system.

3.4.4 Sampling Procedure and Sample Size

Sampling is also one of the important tool for data collection. Sampling were taken as portion of universe or as representative of that population or universe. There are 14 wards in Dhangadhimai municipality among them I have selected ward no. 8, Ayodhyanagar village. In Dhangadhimai municipality there are around 12500 HH. The study area consists of 408 households. Among 408 household 50 HH will be selected through simple random sampling by using the lottery method.

3.5 Data Analysis

Data analysis is an important part of the research project. Analysis of data is complicated work that has to go through different processes from data collection to drawing conclusions. The pertaining questionnaires were design to collect the data. The data were collected by personally interviewing the selected respondents. Data analysis is the process of making sense of collected information. After the completion of data collection, it is edited and coded. The coded data were entered and presented in a table. Finally, the data were analyzed to withdraw findings, summary and conclusions. This study is more quantitative than qualitative. The collected data was analyzed by the researcher in different forms and then consolidated. The information collected from primary sources is organized in content form and incorporated with their research findings.

CHAPTER-FOUR

PHYSICAL SETTING OF THE STUDY AREA

This chapter deals with demographic, social and economic characteristics of the respondents. In this section, socio-economic backgrounds of the sampled household were analyzed by using table. There are 408 user households. Out of them 50 household respondent was analyzed by the selection of sample household respondent for this study.

Ayodhyanagar village is ward no. 8 of Dhangadhimai municipality of Siraha district which lies in rural area of Nepal. It is located in the south eastern part of the district headquarter. There are 8 municipalities and 9 rural municipalities in Siraha district. The study area is one of the 8 municipalities of Siraha district and it lies in the Sagarmatha zone of eastern development region. It is one of the 8 districts of provinc-2. It is adjoined with multiple castes people. They are Yadav, Mahato, Sah, Ram, Das, and so on. In the study area people used to speak mostly Maithili language in daily life while talking with their own castes people.

Madheshi are the largest people of Ayodhyanagar who have adopted their primary occupations such as agricultural work, animal keeping, ways labor and business etc. The economic condition of the people was estimated by the observation of family income and size of the physical facilities, the number of animals they possessed, environmental sanitation and total land holdings, cash generating activities. The main occupation of Madheshi people are agriculture. Most of the Madheshi people grow agricultural product on their own land and some of them grows grains under the share crops system. Nowadays, the youth are going to foreign countries to earn money as a labor worker. The majority of these elderly people and uneducated whereas small children are educated. Many of the elderly men have gone to India and other countries in search of work. They are poor as they need to go away from home in search of employment. Most of the parents have keen interest to send their sons to India. Therefore, only a few children are studying as the secondary school.

Most of them have a nuclear type of family. For example husband, wife and their unmarried sons and daughters only. The type of family in this community is

patrilineal (the lineage of children is drawn from the male side of the family). Male make vital role for the entire family.

There are some religiously important sites where in certain festival and ritual ceremonies are performed. People come from different parts of Nepal and celebrate with full zeal. They believe blindly on supernatural power like god, goddess, evil spirits, pishach and there is also some of the divine agent.

4.1 Age and Sex Composition of the Respondent

The age and sex composition of the population is very important in this study. Population growth in Nepal is very high. Most of the Madheshi people live in Terai region of Nepal. In the study area they all speak Maithili language. In this area most of the people were non-Dalit castes. A population's age and sex composition is considered as a map of its demographic history. The various demographic events differ in different age and sex. So, age-sex composition is important in every sector. The information on age and sex of each household are obtained from different age's married women. In this study the researcher were selected 50 household as a sample size.

Table No. 1

Age and Sex Composition of the Respondents

Age-groups	Number				Percentage (%)
	Male	%	Female	%	
15-20	1	4	2	8	6
21-25	3	12	3	12	12
26-30	4	16	3	12	14
31-35	4	16	6	24	20
36-40	5	20	5	20	20
41+	8	32	6	24	28
Total	50				100

Source: Field Survey, 2018

Table no. 4.1 shows that the total respondent was 50, among them 25 are males and 25 are females. The age and sex composition of the population shows that out of total 50 respondents, the highest percentage (28%) of the total population is found in the age group of 40+ years. Similarly in sex wise it is seen that majority of males (32 percent) and females (24 percent) are in 40+ and 31-35, 40+ age groups. It is followed by age group of 35-35 and 36-40 equally. The age group 26-30 and 21-25 followed respectively. The lowest percentage (6%) of population is found in age group of 15-20 years.

4.2 Caste /Ethnic Composition of the Respondent

Caste/ethnicity is the most important identity in the context of Nepal. Now about to restructure of the states based on caste/ethnicity also. The seats are preserved for the backward caste/ethnicity in every mechanism of the nation. Every caste and ethnic groups has been represented in the household survey. The caste/ethnic composition of the study area is shown below.

Table No. 2

Distribution of the Respondent by Caste/Ethnicity

Nos. of Respondent	Caste/ethnicity	Percentage (%)
Yadav	20	40
Mahato	13	26
Sah	5	10
Ram	8	16
Das	2	4
Other	2	4
Total	50	100

Source: Field Survey, 2018

In the study area, Yadav and Mahato are high in number than other caste/ethnic groups which is 40 percent and 26 percent respectively. Das and other castes are 2 percent and 2 percent equally. Ram (Chamar) is the third highest caste in the study area which is 16 percent. Sah are 10 percent in the study area.

4.3 Educational Status of the Respondent

Education plays an important role in human life, which has positive relationship with socio-economic status of the people. It is a well-accepted fact that educational status of the people plays a decisive role in every sector of the human life. In the context of education, the people of the study area are relatively developed. There are 1 Government schools and 3 Private primary/secondary schools with one 10+2 campus which have played a vital role to uplift the literacy status but during the field survey, it was observed that only few people had completed higher education. The following table shows the education level of sample household.

Table No. 3**Educational Status of the Respondent**

Level of Education	Number				Percentage (%)
	Male	%	Female	%	
Non Schooling	2	8	3	12	10
Primary	8	32	11	44	38
Lower Secondary	4	16	6	24	20
Secondary	7	28	4	16	22
SLC and above	4	16	1	4	10
Total	25	100	25	100	100
	50				

Source: Field Survey, 2018

By knowing the school attendance history only, the literacy status of population cannot be identified. Therefore the educational attainment in formal education system is divided into five levels a. Non schooling b. primary c. Lower Secondary d. Secondary and e. SLC and above. According to this level of attainment 10 percent respondent were uneducated. Similarly, 10 percent respondent SLC and above. 38 percent respondents were attend primary education. Respectively, 22 percent and 20 percent respondents were attended secondary and lower secondary education.

4.4 Household Size

The household size affects the life style, economy, health , social and educational condition of the family. In the study area two kinds of families according to their nature, can be categorized. Both nuclear and joint family is found. A nuclear family consists of father, mother, and unmarried son and daughter. Similarly, joint families are consist of grandfather, grandmother, father, mother, married son and their children. The following tables showed the household size of the sampled household of the respondent.

Table No. 4

Representation of Household Size

Members	Number of Household	Percentage (%)
1-5	24	48
6-10	18	36
More than 10	8	16
Total	50	100

Source: Field Survey, 2018

The table 4 shows that there are out of sample household 48% households have below 5 members, 36% households have below 10 members and 16% households have more than 10 members. This shows that most of the people prefer to live in nuclear family. Respectively people are living in joint family with around 10 people. And few people prefer more than 10 family members. In this research more household more no of family members.

4.5 Housing Condition

The housing condition of Madheshi community was not so moderate. Most of them live in the house with roof made of Hay (Paral), slate and tin. The wall of the houses is made of stones and mud, bamboo and wood. Their houses have a partly enclosed veranda facing the courtyard in front of the houses which is considered to be the most appropriate place to well-come the guests. Some of the houses are two storied. There were not good system of ventilation and chimney. Nowadays, newly constructed houses don't have such problem. Most of the house face to southeast to get proper sunlight. The tin roof of a house signifies the prosperity of a person in the local community.

Table No. 5
Structure of the Houses

Type of House	Number	Percentage (%)
Kacchi	35	70
Pakki	15	30
Total	50	100

Sources: Field Survey, 2018

From the given table it is clearly shows that most of the respondents were living in Kacchi ghar (70%) and 30% people had Pakki ghar. It is most valuable thing for them to sustain in a certain place properly.

4.6 Occupational Status

Economic condition of a person depends on his/her occupation. Occupation refers the work that an individual do for his/her livelihood. Occupation is directly related to the personality development of an individual and socio-economic status in the community. The Madheshi people of the study area are engaged in different occupational activities. Agriculture is the main occupation in Nepal. The second important thing for them was remittance. This trend has seen in the study area. Some of them were also engaged in non agricultural work. In the study area people have started working at ten years of age. So people from ten years of age are involved in this category. This table provides the information about the primary occupation.

Table No. 6

Occupation of the Respondents

Occupation	No. of Household Respondents	Percentage (%)
Agriculture	29	58
Remittance	12	24
Trade	2	4
Labor	5	10
Government Employee	2	4
Total	50	100

Source: Field Survey, 2018

In order to study, the occupation of the respondents, the researcher were founded that mostly Madheshi people were depend on agriculture, remittance, government employment, trade, and labor. It was found that 58% of the respondents were engaged in agricultural activities as their means of livelihood whereas 24% of them depends on remittance, 10% of them engaged in labor, 4% engaged in government employment. Similarly 4% were engaged in trade.

4.7 Composition of Marital Status

Marriage is universal. Marriage is the social phenomenon and union of two opposite sex by social and cultural norms and values. Marriage determines the social roles and responsibilities of the people. Therefore it is called social institution. In our society, giving birth to a baby can only be accepted while the individual get married from legal and social institution. After marriage most of women are facing violence (dowry-related violence) in the family that may be from husband, mother-in-law, daughter-in-law and father-in-law. In this study the sampled population is studied on the basis of their marital status.

Table No. 7

Marrital Status of the Respondent

Marrital Status	Sex				Total	
	Male	%	Female	%	No.	%
Unmarried	-	-	-	-	-	-
Married	23	92	21	84	44	88
Widow/Widower	2	8	3	12	5	10
Divorced/Separated	-	-	1	4	1	2
Total	25	100	25	100		100
	50					

Source: Field Survey, 2018

Table no.7 represents the marital status of the study population. majority of the population (88 percent) are married. In married population male and female have almost equal condition (male 92 percent and female 88 percent). There were not any individual who didn't get marry and stayed single. The contribution of remarriage can be seen in the case of widowhood. There are 10 percent widowed people. The table shows that, female widowed is higher than the male widowed which is 12 percent for female and only 8 percent for male out of the total population.

4.8 Age at Marriage by Sex

In the context of Nepal, with parental consent, legal minimum age at marriage for both girl and boy is 18 years. If the boy and girl want to marry on their own choice then the minimum legal age at marriage for both is to be 20 years. Without having the minimum age of marriage they would not be able to do marriage against of their family. In some societies, girls are still married at younger ages. Similarly, in the study area most of the girls are found as married at the age below 19 years. Age at marriage one of the factor for determining the dowry demand. Early marriage is

prevalent due to dowry demand that effect specially on women health. It is found that in which age group of male and female have got married.

Table No.8

Age at Marriage by Sex

Age of the Respondent	Number of Household	Percentage (%)
Below 15	9	18
15-19	23	46
20-24	13	26
Above 25	5	10
Total	50	100

Field Survey, 2018

The highest 46 percent of the respondent of age at marriage is in the group 15-19 years, Similarly, 26 percent of respondents have got married in between the age 20-24. 18 percent of respondent have got marriage at the age of below 15. However, only 10 percent of the respondents have got married at the age above 25.

CHAPTER-FIVE

ANALYSIS OF DATA

This chapter provides situational analysis on respondent's knowledge about dowry system, knowledge and attitude of legal provision to control such practices, cause and consequences of dowry system.

5.1 Knowledge about Dowry System

All the respondents have heard about dowry system i.e. they have knowledge about dowry system. According to them, almost hundred percent of them have known that dowry system is taking/giving materials and amount. The origins of the dowry system in Terai have been greatly debated. Generally, parents of the bride nominally provided gifts such as jewelry and everyday household items to the bride which evolved over time to providing a sum of money to the groom's family. The giving of gifts or money to a groom on behalf of the bride's family is common practice in Terai. Dowry refers to the durable goods, cash and real or movable property that the bride's family gives to the bridegroom, his parents or his relatives as a condition of the marriage.

They also said that there is another more practical understanding was more patriarchal view, alleges that daughters were "given" away and that groom's were offered gifts as somewhat of a bribe to ensure that fair treatment of women. The exact sum of money was dictated by the groom's education and social standard. However, it's initial intention was to act as a safeguard should something happen to the groom in his lifetime rendering him no longer able to provide for his wife and eventual children.

5.2 Origin of The Dowry System

The dowry system in Nepal has a long history. The origin of the Dowry system is unbelievably modest with or hints of the vase potentialities displayed by these days. To understand about the origin of dowry, we have to analyze the position of women throughout the ages. During the Vedic period, women were sufficiently educated and civilized. Marriage was not a social contract but a necessity in law and the married women enjoyed a place of dignity.

The ancient marriage rite in the Vedic period are associated with *Kanyadan* or the ceremony of giving away the bride, According to Hindu Shastras, the meritorious act of dan or ritual gifts incomplete till the receiver is give a *Dakshina*. So when a bride is given over to the bridegroom, he has to be given something in cash or kind which constitute *Varadakshina*. Thus *Kanyadan* became associated with *Varadakshina*, i.e., the cash or gifts in kind by the parents or guardian of the bride to the bridegroom. The *Varadakshina* or dowry in those days included ornaments and clothes, which the presents of the bride could afford and were given away as the property of the bride. This *Varadakshina* was offered out of affection and did not constitute any kind of compulsion or consideration for the marriage. It was a voluntary practice without any coercive overtones. The *Dharamashastra* suggest that the maintenance (Vritti) and ornaments were the bride's property (Stridhan) over which she enjoyed complete right and which would provide her financial protection in adverse times.

5.3 Forms and Types of Dowry System

All the men and women have knowledge about dowry system. There are various forms of dowry system i.e. cash, materials, land, animal and all of them. In the study area there is practice of giving and taking all those forms of dowry system. All respondents accepted that there is a custom of dowry system in Madheshi community. Two types of dowry system are found in the study area viz. taking and giving materials and taking and giving amount/cash. They also present motorcycle, scooter and cycle. All males and females have pointed their views as dowry system is either taking or giving materials and cash. It is clear that both materials and cash are given or taken as dowry during the marriage of study area in Madheshi community.

5.4 Factors Encouraging Dowry

There are various factors that affect dowry system directly or indirectly. Out of them, in this study only social, cultural and psychological factors have considered. Dowry in linked with many social and cultural factors which justify and perpetuate the practice. Among these are :

- Social and religious pressure on the parents to get their daughters married as early as possible, which results into a sort of competition among parents of girls.

- Custom of arranged married, which results into parental interference in selection of matches for boy and girls.
- Rigidity of caste system and prevalent of the custom of endogamous marriages.
- Desire of parents of girls to get their daughters married in a family higher in status and prestige than their own.
- Natural wish of parents, to assure for daughter in their husband's family all possible affection and support.
- General attitude of people to regard giving and taking of dowry as a matter of status and social prestige.
- Non-productive role of women in the society.
- Spread of education among the girls and their desire to be married to someone who is better qualified than themselves.
- Rapid urbanization and industrialization which have increased the cost of living and scientific advancement which has brought into existence many valuable articles of luxury.
- Joint family system.
- Social and religious pressure on the people to get their daughters married as early as possible.
- Incidence and encouragement of early arranged marriage.
- Influence of caste element and the practice of hypergamous marriages.
- Attitude of the people to regard of dowry giving and taking as a matter of status and social prestige, and
- The growth of woman population outnumbering men tilted the balance, enlarging the number of potential brides for every prospective bridegroom.

The joint family system, it played a very important role in the ancient Hindu society highly agriculture in nature, brought in its train a number of peculiar social customs which later turned out to be social evils in modern society. Most of the customs like child marriage, arranged marriages and practice of kanyadan have sprung up in the Hindu joint family system. Once the customary formalities like kanyadan had been given religious significance, they developed into great institution.

5.5 Way of Fulfilling Dowry Demand

There are various ways of fulfilling dowry demand. Ways of fulfilling dowry demand is categorized into five types: taking loan, borrowing money from friends, relatives and neighbors, self income, selling land, and jewelry selling.

Table No. 9

Way of Fulfilling Dowry Demand

Ways	Sex				Total Percentage (%)
	Male	%	Female	%	
Taking Lone	11	44	13	52	48
Borrowing Money	2	8	1	4	6
Self-income	4	16	2	8	12
Land Selling	8	32	8	32	32
Jewelry selling	-	-	1	4	2
Total	25	100	25	100	100
	50				

Source: Field Survey, 2018

It was found that the economic condition most of the respondents' family is very poor. Therefore, majority of the respondents (48 percent) viewed that dowry demands are full filled by "Taking loan" and followed by "Land selling" (around 32 percent). 12 percent respondent says that they fulfill the dowry demand by self income. Very few (2 percent) respondents have their opinion about by "Jewelry Selling" is also ways of paying dowry demand. However, there are some differences in the opinions "Taking loan" and "Selling land". Around 44 percent of the male respondents said that "Taking loan" as a source of money and materials for dowry, but in case of female respondents it is only around 52 percent. Similarly, only 32 percent male respondents have said the option "Selling land" whereas around 32 percent female respondents also have suggested this option.

5.6 Determinants of Dowry Demand

Dowry is highly practiced by educated and higher degree holders like engineer, doctor, and masters in business administration, etc by demanding the high quantity of dowry to the bride's family. There is a belief that parents press on their children to study a particular subject because it influences the amount of dowry (Tharu, 2009). There are various kinds of determinants of dowry amount and materials but in this study dowry determinants are categorized into four type's viz. education and occupation, appearance of girls, family structure and parental property of boys. Table 9 presents information of the determinants of dowry amount and materials.

Table No. 10

Determinants of Dowry Demand

Determinants	Number of Household	Percentage (%)
Education and occupation	28	56
Appearance of Girls	6	12
Family Structure	6	12
Parents Property	10	20
Total	50	100

Field Survey, 2018

The highest percent of respondents (56 percent) viewed "Education and occupation" as the major determinants of dowry demand. 12 percent respondents viewed "Appearance of girl". Similarly, 12 percent respondent viewed that "Family structure" as determinants the dowry demand. 20 percent reported "Parental property" as determinants of dowry demand. There is no any significant difference is found by sex in reporting of "Education and occupation" and "Parental property of boys".

5.7 Causes and Consequences of Dowry System

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. ... For many, **dowry** has become a greater financial burden on the family, and can leave families destitute based on the demands from the groom.

5.7.1 Reasons for Taking or Giving Dowry

The reasons for taking or giving dowry were also studied in the study area. In the study area, along with Madheshi community there are also Tharu people. They are living together for a long time ago. They equally participate in each others culture and traditions. Even they have opted some cultures and traditions of others too. So, out of the numerous reasons for taking and giving dowry, it is considered here only few of them as: boy's education, discrimination among illiterate and ugly girls and all of the above.

Table No. 11

Reasons for Taking or Giving Dowry

Reason for Taking or Giving Dowry	Number of Household	Percentage (%)
Proud of high family	10	20
Proud of higher education in boys	10	20
Influence of other culture	12	24
Discrimination among illiterate and ugly girl	5	10
All of the Above	13	26
Total	50	100

Field Survey, 2018

The highest percent of respondents (26 percent) have considered all factors i.e. "Influence of others culture", "Proud of high family", proud of higher education in boys", "Discrimination among illiterate and ugly girl" and "all of the above" as a reason for giving and taking dowry. However, about 24 percent reported "Influence of others culture" as a main result. Similarly, 20 percent respondents have pointed "Proud of higher education in boys" as a reason for taking and giving dowry. In addition, around 20 percent respondents each have said "Proud of high family" and "Discrimination among illiterate and ugly girl" as a reason for taking and giving dowry.

5.8 Impact of Dowry System

The beginning of the 19th century played an important role in degrading women. In Nepal "family" has always been of prime importance. Marriage being an important social institution since Vedic period was biased against women. It was regarded as the social alliance between the two families instead of two persons. The bride was expected to serve her husband and his family and ensure their happiness and well-being.

Dowry is normal in both rich and poor people in the Terai region (Jha, 2000). Furthermore, Karki (2014) highlighted that dowry is highly rooted by the time since man started living an enlightened life with education. He highlighted that originally, it started with the concept of supporting, and ensuring security for the newly married couple to start their life means a substitution of the birthright for woman that period.

The victimization of women in Terai region of Nepal starts from the time of their birth. Boys are preferred to girls. In most of the cases the birth of a girl child does not make even the parents of the child happy leave alone other members of the family. On the contrary the birth of the son is enthusiastically celebrated with blessings showered on the couple by all the members of the family, friends and neighbors alike. In such cases women are equally to be blamed. Though they are feminine first and anything else in the second place they want to have a son. If they have one son they want the second child to be a son, the third to be son and so on. Even if an educated woman gives birth to 2 or 3 daughters she is made to hang her head in shame. She is subjected to abuses and all sorts of ill-treatment especially by the in-laws. Many women have

committed suicide being fed up with torture by mother-in-law and husband for being unable to give birth to a son for the family (Baruah, 2004) .

The impact of the dowry system was also asked to the respondents. In responses various impacts of dowry system was recorded. Out of them, verbally abuse, physical abuse, psychological abuse and less social status, was considered here.

Table No. 12

Impact of Dowry System

Impact of Dowry System	Sex				Total	Percentage (%)
	Male	%	Female	%		
Verbal Abuse	10	40	11	44	21	42
Physical Abuse	6	24	7	28	13	26
Psychological Abuse	5	20	5	20	10	20
Less Social Status	4	16	2	8	6	12
Total	25	100	25	100	50	100
	50					

Source: Field Survey, 2018

Table no. 12 shows that the highest percent (42 percent) respondents view is "Verbal abuse" as the prime impact of dowry system. Similarly, 26, 20 and 12 percent of respondents have regarded "Physical abuse", "Psychological abuse" and "Less social status" as impact of dowry system respectively. By sex, 44 percent females have pointed out "Verbal abuse" as the prime impact of dowry system than males (40 percent) respondents. Likewise, 28 percent females reported "Physical abuse" is also one of the prime impacts of dowry system than males (24 percent). Similarly, around 20 percent females viewed "Psychological abuse" as impacts of dowry system whereas 20 percent males also viewed "Psychological abuse" as impacts of dowry system. In reference to "Less social status" males (around 16 percent) proportion is

higher than females (8 percent). This might be correct because more female have experienced "Verbal abuse", and "Physical abuse" and similarly "Psychological abuse" from their male partner and males have tried to conceal these facts as this is a matter of shame.

5.9 Drawbacks of Dowry System

There may be unlimited drawbacks of dowry system but in this study area existed limited drawbacks of dowry system viz. loss of property, giver group compel to do negative work, accumulation of unwanted materials and early marriage.

Table No. 13

Distribution of Respondent's Opinion in Drawbacks of Dowry System

Drawbacks	Number of Household	Percentage (%)
Loss of Property	18	36
Giver group compel to do negative work	7	14
Accumulation of unwanted materials	20	40
Early marriage	5	10
Total	50	100

Field Survey, 2018

The above table state that 40 percent of population reported their opinion about the drawback of dowry system as "Accumulation of unwanted materials" which is the highest proportion and it is followed by 36 percent pointed as "Loss of property" is also one of the important drawback of dowry system. Similarly, 14 percent respondent says that giving group compel to do negative work were also the drawback of dowry system. 10 percent respondent says that early marriage also one of the drawback of dowry system.

5.10 Practice of dowry system by Giving or Taking Dowry

Table No. 14

Respondent's Experience of Give or Take Dowry

Experience of Giving or Taking Dowry	Sex				Total	Percentage (%)
	Male	%	Female	%		
Have you given or taken dowry (Yes)	23	92	24	96	47	94
No	2	8	1	4	3	6
Total	25	100	25	100	50	100
	50					

Source: Field Survey, 2018

Tables no. 14 represents experience of give or take dowry of respondents. Out of 50 respondents 94 percent have given or taken dowry and only 6 percent respondents have not given or taken dowry. However, 6 percent of respondents reported that it is not necessary to give or take dowry. It seems that in practice it is not implemented though they are against dowry system. By sex, majority of (92 percent) males and (96 percent) females have experience of dowry system. Nearly more than double percent (8 percent) males have not more experience of dowry system than females (around 4 percent).

5.11 Practice of Dowry by Demand or Wish

For over a century, eradication of dowry has been a major item on the agenda of the social reformers of all hues. In the last decade or so, it has perhaps received more attention than almost any social issue yet; dowry is nowhere, near being eradicated in fact, it has flourished and spread through all levels of society. The respondents were also asked how did they took or gave dowry. Whether they took or gave dowry on demand or wish.

Table No. 15

Distribution of Respondent's Practice of Dowry by Demand or Wish

Respondents	Sex				Total	Percentage (%)
	Male	%	Female	%		
Demand from bridegroom	12	48	11	44	23	46
Wish from bride	13	52	14	56	27	54
Total	25	100	25	100	50	100
	50					

Source: Field Survey, 2018

Table no. 15 shows that the distribution of the respondents practices of dowry demand by demand or wish. About 54 percent respondents reported that they had given or taken dowry system according their wish and around 46 percent respondents had taken or given dowry on demand. By sex 44 percent females reported that they had given dowry on demand of males (48 percent). And around 52 percent males reported that they have gained dowry by the wish. From observation while filling question it seems that males were hesitating to response in this matter.

5.12 Dowry Fulfilled

The respondents were also asked to know whether dowry they had demanded fulfilled or not.

Table No. 16

Distribution of Practice of Dowry Fulfilled According to Respondents

Dowry Fulfilled	Number of Household	Percentage (%)
Yes	46	92
No	4	8
Total	50	100

Field Survey, 2018

Table no.16 shows that 92 percent respondents demanded of dowry have been fulfilled. Only very little around 8 percent respondents demand of dowry has not been fulfilled. The above data reveals that if the dowry is asked they are almost fulfilled. This may also be a cause of spread of dowry system as they are encouraged when their demand of dowry is fulfilled. So, to eradicate dowry system, they should be discouraged by not fulfilling their demands of dowry.

5.13 Forms of Dowry (Materials and Cash as Dowry)

The practice of dowry system is much more common in the Madheshi community. Two forms of dowry viz. materials and cash are found. Materials consist of household utensils, jewelries, television, cycle, computer, motorbike, freeze, land and furniture.

Table No. 17
Forms of Dowry

Materials	Number of Household	Percentage (%)
Only HHs Utensils	-	-
Only Furniture	-	-
Only Jewelry	-	-
All of the Above	49	98
Others	1	2
Total	50	100

Field Survey, 2018

Out of 50 respondents, cent percent respondents have given or taken household utensils and it is followed by jewelries as dowry which is received by respondents and after all of them also give furniture to their daughter as a gift. All the mentioned things presenter were 98 percent. There were only one respondent who didn't get those things as a dowry except land.

Table No. 18
Distribution of Respondents that has Given or Taken Cash as a Dowry

Cash	Number of Household	Percentage (%)
Below 50000	2	4
50000-100000	5	10
100000-500000	35	70

Above 500000	8	16
Total	50	100

Field Survey, 2018

In Madheshi community the practice of giving or taking cash as dowry is also prevalent. The amount ranges from less than 50,000 were only 4 percent. 10 percent were for those who has taken or given dowry up to 500,000 to 100,000 only. The highest percent (70 percent) of respondents have given or taken between 100000 to 500000 cash as a dowry. Some of the respondent has taken or given dowry above 500000. It is clearly shows that it depends upon their family background, boys reputation and their family land holding status.

5.14 Satisfaction of Dowry System

Those persons were asked whether they are satisfied with that dowry. Table No. 19 represents the satisfaction of dowry system of respondents.

Table No. 19

Distribution of Respondents Satisfaction of Dowry System

Satisfaction	Number of Household	Percentage (%)
Yes	44	88
No	6	12
Total	50	100

Field Survey, 2018

Around 88 percent respondents satisfied of dowry and 12 percent respondents did not satisfy of dowry. Some of them who did not satisfied with dowry because of their reputation and personality. They thought that they deserve better than that. That's why they did not satisfied with dowry.

5.15 Opinion of the Respondents about the Role of NGOs/INGOs to Stop Dowry System

NGOs/INGOs are operating its service to people in Nepal in different ways. Obviously they can contribute a lot to stop or control the different kinds of domestic violence except dowry system. In the study area some of the respondents are not known about the NGOs/INGOs what that they can contribute. Some of the respondents are not happy with the service of NGOs/INGOs as they do not deal with dowry system is also one of problem of the Terai region. In the study area there has not any programmed launched by NGOs/INGOs to stop dowry system yet.

5.16 Opinion that Best Way of Avoiding Dowry System

There is variation among respondents about the best way of avoiding dowry system. According to the field survey majority of the respondents give emphasis on punishment to perpetrator which is followed by women empowerment.

Table No. 20

Best Way of Avoiding Dowry System

Best way of avoiding dowry system	Number of Respondent	Percent (%)
Women education	17	34
Women empowerment	15	30
Punishment to perpetrator	18	36

Field survey, 2018

The above table shows that 17 percent respondent suggest best war of avoiding dowry system was women education. Similarly, 15 percent suggest women empowerment and 18 percent suggest punishment to perpetrator.

CHAPTER-SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS OF THE STUDY

The chapter attempts to summarize the major finding of the entire study related to situational analysis of dowry system of ever married men and women of different ages. The purpose of this chapter is to summarize the whole study and point out the major findings related to dowry system and its impact in Madheshi community of Ayodhyanagar of Siraha district. It also includes conclusion and recommendation of the study.

6.1 Summary

Dowry system is not just a one off isolated event. It is part and parcel of a person's, a family's, or a community's identity, which is the result of an evolving mix of social, personal, cultural and experiential factors. A sociological study shows that no community in the world is without some knowledge on dowry system. This study analyzes the situational analysis of dowry system of ever married men and women of different age groups. There were 408 households of Madheshi people among them 50 households were taken using lottery method under simple random sampling method for the study purpose. The same application was used for selecting ward. The findings of this study are summarized as follows:

Among the 50 sampled households the total population is 290, among them 142 are males and 148 are females. Out of total 50 respondents, the highest percentage (28%) of the total population is found in the age group of 40+ years. The lowest percentage (6%) of population is found in age group of 15-20 years. In the study area, Yadav and Mahato are high in number than other caste/ethnic groups.

Out of total sampled households, the literacy rate of the total respondent was 90 percent and illiterate were 10 percent. Out of literate 44 population, 38 percent are primary, 20 percent are lower secondary, 22 percent are secondary and 10 percent are S.L.C. and above.

Out of sample household 48% households have below 5 members, 36% households have below 10 members and 16% households have more than 10 members. most of

the respondents were living in Kacchi ghar (70%) and 30% people had Pakki ghar. It is most valuable thing for them to sustain in a certain place properly.

Among the total sampled household population, 35.2 percent are single, around 62 percent are married, 2.6 percent are widow/widower and only 0.3 percent are divorced/separated.

Mostly Madheshi people were depend on agriculture, remittance, government employment, trade, and labor. It was found that 58% of the respondents were engaged in agricultural activities as their means of livelihood whereas 24% of them depends on remittance, 10% of them engaged in labor, 4% engaged in government employment. Similarly 4% were engaged in trade.

Majority of the population (88 percent) are married. In married population male and female have almost equal condition (male 92 percent and female 88 percent). There were not any individual who didn't get marry and stayed single. There are 10 percent widowed people. The table shows that, female widowed is higher than the male widowed which is 12 percent for female and only 8 percent for male out of the total population.

The highest 46 percent of the respondent of age at marriage is in the group 15-19 years, Similarly, 26 percent of respondents have got married in between the age 20-24. 18 percent of respondent have got marriage at the age of below 15. However, only 10 percent of the respondents have got married at the age above 25.

There are various forms of dowry system i.e. cash, materials, land, animal and all of them. In the study area there is practice of giving and taking all those forms of dowry system. All respondents accepted that there is a custom of dowry system in Madheshi community.

There are various factors that affect dowry system directly or indirectly. Out of them, in this study only social, cultural and psychological factors have considered.

Majority of the respondents (48 percent) viewed that dowry demands are full filled by "Taking loan" and followed by "Land selling" (around 32 percent). 12 percent respondent says that they fulfill the dowry demand by self income. Very few (2 percent) respondents have their opinion about by "Jewelry Selling" is also ways of paying dowry demand. However, there are some differences in the opinions "Taking loan" and "Selling land".

All the respondents have heard about dowry system i.e. they have knowledge about dowry system. Cent percent respondents have accepted that taking and giving materials and amounts is types of marriage and amount, materials, land and all of them are forms of dowry system.

The highest percent of respondents (56 percent) viewed "Education and occupation" as the major determinants of dowry demand. 12 percent respondents viewed "Appearance of girl". Similarly, 12 percent respondent viewed that "Family structure" as determinants the dowry demand. 20 percent reported "Parental property" as determinants of dowry demand.

The highest percent of respondents (26 percent) have considered all factors i.e. "Influence of others culture", "Proud of high family", proud of higher education in boys", "Discrimination among illiterate and ugly girl" and "all of the above" as a reason for giving and taking dowry.

the highest percent (42 percent) respondents view is "Verbal abuse" as the prime impact of dowry system. Similarly, 26, 20 and 12 percent of respondents have regarded "Physical abuse", "Psychological abuse" and "Less social status" as impact of dowry system respectively.

Out of total respondents 40 percent of population reported their opinion about the drawback of dowry system as "Accumulation of unwanted materials" which is the highest proportion and it is followed by 36 percent pointed as "Loss of property" is also one of the important drawback of dowry system. Similarly, 14 percent respondent says that giving group compel to do negative work were also the drawback of dowry system. 10 percent respondent says that early marriage also one of the drawback of dowry system.

Out of 50 respondents 94 percent have given or taken dowry and only 6 percent respondents have not given or taken dowry. However, 6 percent of respondents reported that it is not necessary to give or take dowry. It seems that in practice it is not implemented though they are against dowry system.

About 54 percent respondents reported that they had given or taken dowry system according their wish and around 46 percent respondents had taken or given dowry on demand.

Out of total respondents 92 percent respondents demanded of dowry have been fulfilled. Only very little around 8 percent respondents demand of dowry has not been fulfilled. The above data reveals that if the dowry is asked they are almost fulfilled. This may also be a cause of spread of dowry system as they are encouraged when their demand of dowry is fulfilled. So, to eradicate dowry system, they should be discouraged by not fulfilling their demands of dowry.

In Madheshi community the practice of giving or taking cash as dowry is also prevalent. The amount ranges from less than 50,000 were only 4 percent. 10 percent were for those who has taken or given dowry up to 500,000 to 100,000 only. The highest percent (70 percent) of respondents have given or taken between 100000 to 500000 cash as a dowry. Some of the respondent has taken or given dowry above 500000. It is clearly shows that it depends upon their family background, boys reputation and their family land holding status.

Around 88 percent respondents satisfied of dowry and 12 percent respondents did not satisfy of dowry. Some of them who did not satisfied with dowry because of their reputation and personality. They thought that they deserve better than that. That's why they did not satisfied with dowry.

By level of education, cent percent respondents have knowledge about legal provision of dowry system that has completed SLC and above education whereas cent percent respondents have no knowledge on legal provision of dowry system that has got no schooling education. The knowledge about the legal provision against dowry system has increased with the increase in level of education. In the study area, there has not any program launched by NGOs/INGOs to stop dowry system yet.

Out of total respondent 17 percent respondent suggest best war of avoiding dowry system was women education. Similarly, 15 percent suggest women empowerment and 18 percent suggest punishment to perpetrator.

6.2 Conclusions

This study has focused on to understand dowry system and it's impact in Madheshi community among Madheshi community of Ayodhyanagar of Dhangadhimai municipality.

Dowry system is a burning problem in the South Asian countries. In Nepal, dowry system is more prevalent in the Terai region of the border side of India, like Saptari, Dhanusha, Mahottari, Sarlahi, Rautahat, Bara and Parsha district. Today, we are in the 21st century. The advancements in new technology have brought a remarkable change into the life of people. Unfortunately, Nepalese men and women have compelled to face many problems related to dowry.

Almost all respondents have supported that amount, material (household utensils, valuable things etc.) are the forms of dowry system and both taking and giving materials and amounts are types of dowry system. "Education and occupations" are the prime determinants of dowry. Along with it both giver and taker groups are main perpetrator for spread of dowry system. Among 50 respondents, high percent of (92 percent) respondents have experienced practice of dowry system and only around 8 percent have not. However, 12 percent of respondents have reported that it is not necessary to give or take dowry. It seems that in practice it is not implemented though they are against dowry system. Comparatively, more materials are given as dowry than cash. Moreover, household utensils are given or taken compulsorily as dowry. The guardian of brides has fulfilled that dowry by "Taking loan" as well as from "Self income". It is found that the main reason behind taking or giving dowry is "Influence of others culture" (Tharu, Pahade castes).

The major impacts behind the spread of dowry system are the "Psychological factor" and the "Influence by the other's culture". The people in the study area have the psychological ideology that they should provide dowry to their daughter, no matter how less the sum amount is, during marriage for respect and to spend happy life in her in-law's house.

More female have experienced "Verbal abuse", "Physical abuse" and "Psychological abuse" from their male partner as major impacts of dowry system and males have

tried to conceal these facts as this is a matter of shame. However, no evidence of burning alive was found in the study area.

6.3 Recommendation for the Further Area of Study

This study has covered only Madheshi community of the study area and somewhere the similar culture people are living, thus for further research, coming researches are requested to study comparative study in this topic.

Investment from the government in education should be increased so that people of low economic status also can get chance to be educated.

This study is based on sampling procedure. This survey only relates with the understanding of dowry system, its attitudes and practices, causes and consequences which were determined only based on quantitative data. Thus, further research should be conducted using qualitative tools in different areas of dowry system problem.

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Appendix –I

HOUSEHOLD SURVEY QUESTIONNAIRE

1. General Information:

Name of the respondents:

Age:

Sex: male/female

Family size:

Educational Qualification:

Occupation:

Type of marriage:

2. Does your father have enough income or land to run your whole family?

(a) Yes

(b) No

3. When you got marry how old were you?

.....

4. Have you ever heard about dowry system?

(a) Yes

(b) No

If yes, please tell me what is dowry system?

.....

5. What are the forms of dowry system?

(a) Cash/Amount

(b) Materials

(c) Land

(d) All

6. Is there any custom of dowry system in your community?

(a) Yes

(b) No

7. If yes, what type of dowry system in this community?

(a) Taking/Giving materials

(b) Taking/Giving amount/cash

(c) Both

8. What do you think, is it necessary to give/take dowry?

(a) Yes

(b) No

9. What is the reason behind taking/giving dowry?

(a) Influence of the other culture

(b) Proud of the high family

(c) Proud of the higher education in boys

(d) Discrimination among the illiterate and ugly girl

(e) All of above

10. If a girl's guardian is not in position to pay dowry in cash and kind/materials, then how they pay dowry?

- (a) Taking loan
- (b) Disposing of his landed property
- (c) Self income
- (d) Selling land

11. If a girl parents is unable to pay dowry, what will happen?

- (a) Verbal abuse
- (b) Physical abuse
- (c) Psychological abuse
- (d) Less social Status

12. What things determine, how much material or amount should give?

- (a) Education and occupation
- (b) Appearance of girls
- (c) Family structure
- (d) Parental property of boys

13. What are the drawbacks of dowry system?

- (a) Loss of property
- (b) Giver group compel to do negative work
- (c) Accumulation of unwanted materials
- (d) Early marriage

15. In your opinion, how dowry systems in Madheshi community are increasing?

.....

16. Do you have knowledge about legal provision to stop dowry system?

- (a) Yes
- (b) No

If Yes, is there any program launched by NGO's/INGO's to stop dowry system?

- (a) Yes
- (b) No

17. In your opinion, what are the possible solutions to stop dowry system?

- (a) Women education
- (b) Women empowerment
- (c) Punishment to perpetrator

18. Did you give/receive dowry?

- (a) Yes
- (b) No

If yes, how much materials/amount you received/give?

.....

19. Are you satisfied with that dowry?

- (a) Yes
- (b) No

Appendix –II

Taking and giving Tilak

