

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

According to the dictionary of Anthropology, 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.

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 Hindu sastra 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. 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). In the same way, Torgersen emphasize dowry is a unidirectional flow of gifts from bride-givers to bride-takers which gets accumulated unnecessarily (Torgersen, 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 according to Tertilt (Tertilt, 2002).

In contrast, 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, 1996 p187-190).

The dowry system is responsible to a great extent for child marriage and discrimination against Girls. If a girl is married at a tender age, a small amount of dowry will work, but if the girl is Educated and qualified, she needs an equal amount of dowry to get a bridegroom of the same Status (SATHI, 2000).

It is widely practiced all over Nepal, particularly in Terai region. Terai is a flat area along the largely unregulated border with the Indian states of Uttar Pradesh and Bihar. Accommodating 50.34 percent of Nepal's population, it is the first area where dowry has become a part of most marriages. In the Terai district of Nepal, especially, the bordering districts with India dowry practices are going in a crystal clear format. Rautahat is also one of the districts situated near bordering of India. So, many cases of dowry practices are also found here. According to a survey conducted by Singh (1996 AD), dowry system is highly prevalent among Hindu, Maithil, Brahmans and other castes in this region. Similarly in the year 2002 AD, a total of 7 cases of dowry from 5 districts (Udaypur, Sunsari, Rautahat, Bara and Mahottari) have been found to publish in some newspapers. Likewise, by the caste of dowry victims, it has been recorded as 2 in Yadav, and 1 each in Adhikari, Bhandari, Rajbanshi, Rajbhandari, Sapkota, Sah, Mndal and Tharu (Rahat, 2006). It is spreading like a communicable disease in Madheshi community for a number of different causes with variant consequences.

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 Paul

(1996 AD) dowry has taken a certain uniform shape and it is being used as a mechanism for promoting and safe-guarding prestige (izzat) 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, 2000). Likewise, many sad stories and cases emerged of burnt, hanging out, poisoning, torture etc in different parts of Nepal (Rahat, 2006). Besides, physical abuse, psychological abuse, early marriage, female infanticide etc. are furthermore consequences of dowry system.

To know the dowry practice in Madheshi Community I selected Gaur Municipality as my study area. There are three municipalities in Rautahat District at present. Gaur is headquartering of Rautahat located near to Indian bordering area. Gaur has basic infrastructural facilities like roads, district hospital, colleges and other public offices. Agriculture is the major occupation for the most of the population of the study area. Besides, the occupation also includes service (Government or Private), Business, Labors etc. Arrange marriage as a norms in this community so the dowry practice is in crystal clear format.

1.2 Statement of the Problem

Dowry system, although not originated from Nepal, it is spreading at a vast rate all over Nepal. Specially, this is more prevalent in terai regions. In Rautahat 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.

The various consequences emerged from this dowry violence in the survey area 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. Therefore, this research will be intended to analyze some of the relevant questions during research period.

-) Why dowry practice is so high in Madheshi community?
-) What are the attitudes and practices of people towards dowry system?
-) What are the consequences of dowry practices?
-) What are the factors that perpetuate dowry practice in Madheshi Community in Terai?

1.3 Objectives of the Study

The general objective of the study is to describe dowry practice, causes and consequences in Madheshi Community at Gaur municipality of Rautahat district. However, this study has aimed to bring out the following specific objectives:

-) To analyze the attitude and practices of people towards the dowry system.
-) To explore the causes and consequences of spreading dowry system.

1.4 Rationale of the Study

The most significance of this study lays in the fact that it is the first survey of this kind in the study area and it deals directly with the current situational analysis of dowry system as well as its antecedent causes and forthcoming consequences. This survey directly relates the causes and consequences of dowry practice with its attitude and practices among the local people in Madheshi Community of Rautahat district.

Similarly, this research also focuses on married women's daughter in-law, obligation and reality which are reflection of Nepali society. The research is investigated attitude, practice, Causes and Consequences of dowry practice in Madheshi Community. How and why the married women have been dominated and exploited by

their husband and in low family members. So it is expected that the findings will be helpful for implementers, policy makers and will provide how insight for the research. It will also help local people to know about dowry violence.

This study is even focused on understanding how married women are deprived from freedom. An attempt has also been made to understand how they perceive their situation as an individual. It will also make clear that women are not only victim of male but by same sex. Somehow it will also be helpful to NGOs/INGOs to conduct women development programs in the communities and also launch programs related to dowry system.

1.5 Organization of the Study

The study has been divided into five chapters. Chapter 1 outlines the background of the study, statement of the problem and objectives, conceptual framework, rationale of the study and organization of study. Chapter-2 deals with the review of literature which gives idea about violence against women's in general and Nepal in particular as well as global level. Chapter-3 basically describes the study methodology. The research method are followed under this study are individual survey, Case Study and in-depth interview. Likewise semi structured Questionnaire and checklist were used to collect information. The sample includes all the weddings conducted within the last 5 years (2011-2016) and having at least one of the spouses belonging to Gaur. 35 Sample households from the Universe of the study were selected on the basis caste to catch the diversity within Madheshi Community. From the every selected households married couples (15-59) of the HHs was interviewed. Chapter 4 explains about the data processing, interpretation and findings of analysis. In such chapter there is detail description about the Madheshi Community of Gaur Municipality who are living in Rauthate district, their social, occupational, marital, and academic and all of the aspect of their life has been included. Within this chapter there is the case study about the victimize women and their Family who were extremely suffering from the dowry Practices. Chapter 5 concentrates on summary of findings, conclusion and recommendation of the study.

CHAPTER-TWO

LITERATURE REVIEW

2.1 Theoretical Review

History of feminism and Dowry System

The term feminism used to be describing political, cultural or economic movement aimed at establishing equal right and legal protection for women. Feminism involves political and sociological theories and philosophies concerned with issues of gender difference as well as a movement that advocates gender equality for women and campaigns for women's right and interests. . Although the terms "feminism" and "feminist" did not gain widespread use until the 1970s, they were already being used in the public parlance much earlier; the history of feminism can be divide into three waves. The first feminist wave was in the 19th and earlier 20th centuries which main concern women write to vote, the second was in the 1960s and 1970s which focuses on legal and social right to women and the third extends from the 1990s to the present. Feminist theory emerged from these feminist movements.

The trend of feminism at different stage has developed many feminist theories. Feminist theory is a system, which develops the idea of social life, and human experience from the woman centered perspective. We know that those different kinds of feminist theories in gender studies. Among them these are described some theories in which Liberal feminism always highlights the notion of female. In which, feminist says that, women and men are essentially the same, there for they should have equal opportunities (Simone, 1949). In consequences, such a perspective argues that all human beings have same potential. Women can run boardrooms nations and galaxies as well as men. Whatever inequality in society is injustice. Liberalism argues that it is the basic human rights for all individual to participate fully in the organization of the society. Female have freedom of choice in each and every level. Male and female have equal natural rights but traditionally male are enjoying over the female and deprived to the female from their rights. Liberal feminism upholds the theory of gender inequality that's characterized with four basis themes (Simone, 1949).

First: Men and women are not only indifferently situated in society but they are unequally situated. This inequality manifests in the life sphere of material resources, social status, power and opportunities for self-actualization.

Second: This inequality results from the organization of society and not from any significant biological or personality difference between women and men.

Third: Gender is socially defined. Gender inequality situates women less empowered than men to realize what they share with men for self-actualization.

Fourth: Existing social structures are not equalitarian and had to be changed.

Marx and Engels is the founder of this Marxian theory. They argue that woman's subordination results not from the biological but from the social arrangement and family is another cause of woman's subordination (Maria, 1981). They explain that after the emergence of the idea of property men become master with his strength. Similarly, the patriarchal value system always favors men in the process of property and authority transformation. Marx has discussed about the class-based society, where there is always conflict between them. He again talks about the haves or have-nots, in this context men are considered themselves as have and women are considered as have-nots. In which there is upper class and lower class, men are considered as upper class and women are lower class and women are subordinated, less advantaged than men in their access to material goods, power, status and possibilities for self-actualization. From this theoretical vantage point Marx has viewed both classes women and said that although the bourgeois men are rewarded by the luxurious life style, they themselves had never central nor resources.

Radical feminism theory seeks the gender free society. They believe that marriage, family, intercourse, pregnancy, motherhood etc. connect women to men and vice-versa is source of women oppression, debasement, powerlessness, subjugation and misery (Bhandari, 1999). Radical feminism in particular was concerned to uncover and celebrate the virtues and the powers of women, which were discounted and sneered at the dominant masculinity or patriarchal culture. Within radical feminism, femininity is unnaturally imposed, hence the demonstration at Miss World or other beauty pageants and femaleness natural and positive.

Central to radical feminism is an intense positive valuation of women and as part of this deep grief and rage over their oppression. They affirm women's special worth in defiance of patriarchy, which devalues women. For them all of societies are characterized by oppression (Kate, 1969). Strategy of radical feminists lies in eroding patriarchy. The defeat of patriarchy and step towards genderless society becomes viable only when working for women's consciousness, so that every woman recognizes her own value and strength, rejects patriarch pressures to see her as weak, dependent and second-class civic. They profess for total changes in the structure of gender based on patriarchal system (Ellsberg, 2000).

The Feminist discourse is violence against poor, downtrodden women of lower caste and class and those belonging to the marginalized minorities. While this makes for a normative stance in privileging the most oppressed of women it also regrettably causes an 'othering' of the phenomenon of violence. Coupled with this 'othering', and as a consequence of it, feminist writing in India has given exclusive focus to patriarchy and to a limited extent the interlocking of patriarchal oppression with oppression of the class-, caste- and community-based factors. Effectively, these studies deny the recognition and understanding of violence as a multi-faceted phenomenon; that is, as a complex product and experience of the interplay of psychological, situational and socio-cultural factors (Vindhya, 2005).

In context of Nepal, women are facing different kind of violence like rape, girls trafficking, dowry related violence etc. women's are both physical and psychological abuses by their family their society and always treated as second class citizen even in their family too. Among these feminist perspective Marxist feminism gives close insight to look dowry violence particularly in madheshi community. The patriarchal value system always favors man in the process of property and authority transformation this is in the same case of dowry practice women were no any control over their own property their gifts after marriage power always in the males hand and women are in powerless position.

Marriage as a Market in Dowry System

Even though the marriage market is different around the world, Anderson (2007) notes that the tradition of marriage payments is or has been a part of most societies at

some period of time. Marriage payments mostly occur in societies where marriages are arranged by the parents of the respective spouses. The payments differ in magnitude and the direction transferred in. Bride price, common in Africa, is transferred from the groom's household to the bride's, while dowry is when the payment is transferred along with the bride from their natal families to the groom's family (Dickemann, 1991). The value of the bride price is usually low, whereas the dowry often exceeds the annual income of the household, leading to impoverishment for some families. Micro data from India reveal that the value of the transferred assets sometimes even exceeds six times the annual income of the household. Since the payments are of such a magnitude it has effect on coming generations and disturbs the savings patterns. (Anderson, 2003 & 2007, Rao 1993, Srinivas, 1984, Srinivas & Lee, 2004). Becker's (1981) theory suggests that due to inflexibilities in the division of household commodities, a more powerful or rich individual in the marriage might ask for compensation. Therefore, when two individuals entering into one household have unequal power or unequally contribute to the household assets, marriage payments are likely to arise. Dowry payments will occur when the bride's share of the household income is above her shadow price in the marriage market. Thus dowry can simply be thought of as an economic transaction to compensate for the fact that women produce less into the household (Anderson, 2007).

The societal structure determines which form of marriage payments that are likely to occur. Primitive, tribal, nomadic societies with polygamy mainly have the tradition of bride-price. Dotal societies are usually socioeconomically complex and socially stratified, with endogamous and monogamous marriage practices. Daughters leave their natal home after marriage while sons stay and divorce is prohibited and thus also unusual. (Anderson, 2003) In dotal societies women and their children are often dependent on the economic support of men and the women's role in agriculture limited (Boserup, 1970). In socially stratified societies, where men reap the benefits of modernization prior to women, dowry payments emerge due to quality differentiation amongst grooms. Thus dowry payments might decrease if the women's value in the marriage market increase, for instance if one Societies practicing dowry payment to Men and women from families with equal status marry women begin to benefit from modernization. (Anderson, 2003 & 2007) There by indicating that brides with income should pay lower dowries.

According to the description of a typical dotal society, one can predict the presence of dowry In Nepal. In the madheshi community arranged marriages are the norm. Marital dissolution remains rare and Hindu ideology views marriage as an essential ritual, which all men and women must undergo, in particular women (Srinivas, 1984). Brides become members of their husband's kin group after marriage and are expected to consider the interests of their new kin. Another important aspect is that children inherit status from their fathers and caste is in an important indicator of status (Srinivas, 1984).

Dowry is a major part in marriage negotiations and is settled on the individual level prior to the wedding. The age at marriage have increased but still remains low among certain social groups, fortunately women's education has also improved substantially (Dommaraju, 2009). (Andersson,2007) claims that beauty is the most important quality of brides in India, while for grooms it is the ability to earn a living, often reflected in his educational level.

The marriage market resembles most other markets, were rational actor search for the partner who will maximize their utility. Each actor is assumed to gain greater utility from being married to one person than remaining single (Cigno, 1991). It is assumed that utility can be transferred and that the market reveals full information. The marriage market is full of potential brides and grooms of different traits and characteristics, which make them more or less popular in the market. The marriage market will decide who marries whom, which in its turn depends on the preferences of each actor. (Srinivas, 2005) suggests that marriages are conducted on the basis of creating alliances among families and groups to ensure the protection and perpetuation of property, group identity and social status. Brides and grooms are assumed to have preferences for partners with similar characteristics as themselves, thus an effective marriage market is expected to cause assortative matching.

Whether the marriage market is groom or bride specific affect how the dowry is determined. If the market is purely groom-specific, the grooms can demand dowry from the bride he chooses regardless of her characteristics (Lahiri& Self, 2007). As a rational actor, the groom will choose the bride willing to pay the highest dowry If, on the other hand the market is purely bride-specific, brides with higher quality can pay lower dowries (or perhaps even get a bride-price), regardless of the groom

characteristics. However, there is a possible third situation, a mix of the two. In such a market both the groom and bride qualities will be valued and thus determinants of the amount of the dowry. Thereby implying that both spouses can use their traits to increase or decrease the dowry. Throughout the thesis I will consider the possibility of a mixed marriage market. Assortative matching indicates that individuals are not randomly matched in the marriage market but rather there are mechanisms that match individuals of similar characteristics, i.e. married couples are assumed to be more similar to any two other random individuals. An efficient marriage market is expected to exhibit positive assortative mating, where high quality grooms are matched with high-quality brides and low-quality grooms are matched with low-quality brides.

In stratified societies male hypergamy is common, the custom of marrying grooms from superior class, within the same jati. Women should wed superior males since children inherit. Includes the thousands of clans, tribes, communities and sub-communities in Nepal. Their father's status and therefore hypergamy in the other direction is forbidden since it would cause a lowering of status (Anderson, 2003). When male hypergamy occurs this causes asymmetry between the affinal groups, giving more power to the groom kin, who then can demand dowry (Srinivas, 1984).

In a society where male hypergamy is desirable, the dowry becomes a tool for competition. Families with daughters will try to move up the social ladder by matching their daughters with grooms from high status families, thereby the desire to marry grooms of a higher caste (Srinivas, 2005). However male hypergamy is only possible if the bridal families of a certain class are capable of paying higher dowries than brides of a higher class.

An actor in the marriage market will be more or less popular depending on the traits the individual has acquired. High-quality grooms are expected to be able to demand higher dowries and high-quality brides to pay lower dowries. Which traits that are determinant of quality is ambiguous however high education and income are most likely significant (Cigno, 1991). Since most marriages in a dotal marriage market are arranged, the characteristics of the spouses' households are also hypothesized to be significant. Schlegel (1993) claims that fathers compete for son-in-laws and young men for the best dowry they can get.

2.2 Empirical review:

2.2.1 Religious and Historical Basis

Dowry system has been in place since before the written record and it has been used by parents in every country imaginable, including Americans in older times. According to Rigved, at the time of marriage, parent used to give pillow, box (made by wood), Plung (Bed). Such practices are also mentioned in the holy book of Mahabharata and Ramayana. In addition, it is mentioned that GomaBrahmini carried away wealth, gold, silver, cow, horse as dowry along with her in the story of "Swasthani Festival". Similarly, in the holy book of Budha called "Dhammpad", Visharta's father gave her unlimited wealth at the time of her marriage (INSEC, 2003).

2.2.2 Prevalence of Dowry System

After introducing "SamajikByawaharSudhar Een, 2033 B.S." Dowry practice should have disappeared or at least decreased. Reality reveals the opposite development, that is, the dowry system has spread to new classes, castes and societies in Nepal to such an extent that we can call it universal. Originally dowry payments were a tradition of the high castes, but like most other high caste traditions, the lower castes have copied, a phenomenon known as Sanskritization (Srinivas, 1984, Srinivas, 2005, Anderson, 2007). Gold, mainly made into jewellery, have become the most important part of the dowry in Nepal and thereby is commonly referred to as pavun (gold) (Srinivas, 2005). The bride is the Main recipient of the jewellery, however it is ambiguous whether the bride gains control of Them after marriage. Gifts will also be given from the groom family to the bride (Srinivas, 1984), but since the bride is moving in the same direction one could claim that the groom family are gifting themselves.

In India the inherent caste hierarchy remains rigid, 9 out of 10 weddings are conducted with spouses of the same castes as their natal families (Dommaraju, 2009). (Dickemann, 1991) claim that dowry marriages are tools to secure or create bonds between dominant kin groups.

India has a long tradition of hypergamic marriages, brides marrying grooms of higher status within the same caste, which is assumed to be a strategy for the bride's kin to

improve their status (Srinivas, 1984, Srinivas & Lee, 2005) which is same case in Nepal too.

Dowries were common in ancient Greece and Rome, and modern Europe. European also brought this tradition both to North and South American. Today, dowries are very popular in South Asia (Tertilt, 2002). Dowry related violence is a lot more prevalent than most people realize, and this is because it is treated as "a family matter". In recent days it is widely practiced in different parts of Nepal especially in the terai Regions. According to Rautahat also, in the terai region of Nepal (the bordering district with India) the dowry practice is up to going in crystal clear format. For instance, Rautahat district is one of the districts situated in the boarder of India, and dowry system is highly prevalent in here. Likewise, Singh stated that dowry and Tilak system is highly prevalent among Hindu, Maithali, Brahmans and other castes of the Terai region of Nepal. According to Jha, gender disparity and dowry-related violence are more prevalent in Madhesi communities compared to other Pahadi communities. Among Madhesi castes the dowry system is highly practiced in castes such as Teli, Rajput, Marwadi, Thakur, and Muslims. Similarly, Pravah states that there is also tradition of dowry system in the Madhesi, Tharu, Chhetri, Brahman, Limbu, Rai castes. The Dowry system is so prevalent in these area that several harass cases are always emerging here. Some are even fatal or deadly.

In the year 2002, a total of 7 cases (dowry) from 5 districts (i.e. Udaypur, Sunsari, Rautahat, Mahottari, and Bara) have been published in the newspaper. The analysis shows that 6 cases are from the Terai belt followed by one from Udaypur district of Eastern hill. The age of victims in dowry cases, which all 100 percent of the cases are to be in the age group of 17-25 years. By caste of the victims, it has been recorded as 1 each in Kalwar, Das, Yadav, Khatun (Muslim), Thakur and Rauniyar. In addition, in the year 2003, the total numbers of dowry cases are 14 from 10 districts, (Bara, Siraha, Sunsari, Saptari, Kathmandu, Dhanusa, Mahottari, Kaski, Rupandehi, Dang). By the age distribution, the analysis shows that about 57 percent of the cases have been happened in age group of 17-25 years followed by about 43 percent in 26-45 years of age. By caste of victims, it has been recorded as 2 in Yadav, and, and 1 each in Adhikari, Bhandari, Rajbanshi, Rajbhandari, Sapkota, Sah, Mandal and Chaudhary (Tharu) (Rahat, 2006 p55-56). Besides, there are several cases of tortures among

female, although they do not say because they consider it as their family matter and do not want to make it public. The several cases may be the consequences of unfulfilled amount of dowry as demanded by the bridegroom's side.

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 Singh (Singh, 1996).

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).

2.2.3 Causes and Consequences of Dowry System

It has been said that from the time a daughter is born, parents are concerned with the problem of providing a dowry and that the dowry has become the most important problem facing families. Families that cannot afford to provide substantial dowries are

said to be forcing daughters to marry elderly men, married men or illiterate young men to reduce dowry payments (Jha, 1997).

In the view of Singh, the reason for the continuation of such practices by some communities of Terai could be that these are age old rituals and customs accepted over the ages (Singh, 1996 p7). By Paul, dowry has taken a certain uniform shape and it is being used as a mechanism for promoting or safeguarding prestige (izzat) both for the donor and recipient families. Similarly, the dowry system has come up as basic and prime cause of domestic violence in many communities. In addition; violence is not always committed for economic reasons that are dowry demands (Bhuiyan, 1991p19). There may be social, psychological or moral reasons as well. It has become a regular feature of coverage in most of the media channels with sensitized news. Many sad stories and cases emerged of burnt, throttling poisoning, torture and beating up to death in many provinces of the country in India, Nepal and other parts of the region as well (Rahat, 2006).

First failure to meet the dowry demands or the new demands often results in verbal and physical abuse to the bride. If physical abuse continues and worsens, this may lead to the bride committing suicide. Additionally, a common result of unmet dowry is sending the girl or women back to her parent's house. When this happens everyone considers that it must be the fault of the girl or woman saying such things as: "she could not adapt to her husband" or "she could not look after her husband properly". So, once again both the girl and her parents suffer from rumors and criticism. This also affects the reputation of the youngest sisters (O'Hanlon, 2004 p21-22).

In the name of dowry, many women have to listen to their mother-in-laws and relative insulting words and even some of them are endured. Beating and burning can also result from the issues of dowry (SATHI, 2000).

If parents do not pay the dowry demanded by the groom's family, girls are often tortured, including having acid thrown in their face, or being burned alive. Burning is often disguised as cooking accidents. Moreover, social practices like demand for dowry, son preference, not having a child (for which the blame is always on the women) in marriage majority of items lead to extreme physical, economic, sexual and mental torture of women (Central for Social Research, 2010).

Jha also presented that brides are tortured, poisoned strangled to death or are burnt alive when they fail to meet the dowry demands made on them. Also, according to Malla, the father of the girl commits suicide because he has not been able to manage for the dowry demanded by the parents of the boy. Sometimes the girl herself commits suicide on that account. Even due to dowry system the parents are sometimes compelled to marry the girl to a man who is almost fit to be her father. Besides, the parents often commit theft, forgery or misappropriation, to arrange for dowry (Malla, 2010). According to Subedi, brides are verbally, physically, and sexually tortured by their husband and his relatives when they cannot fulfill the demanded dowry (Subedi, 1997:18-19).

2.2.4 Special 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, 2011).

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 (Rautahat, 2011:74).

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 subcode 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, 2011

2.3 Conceptual framework:

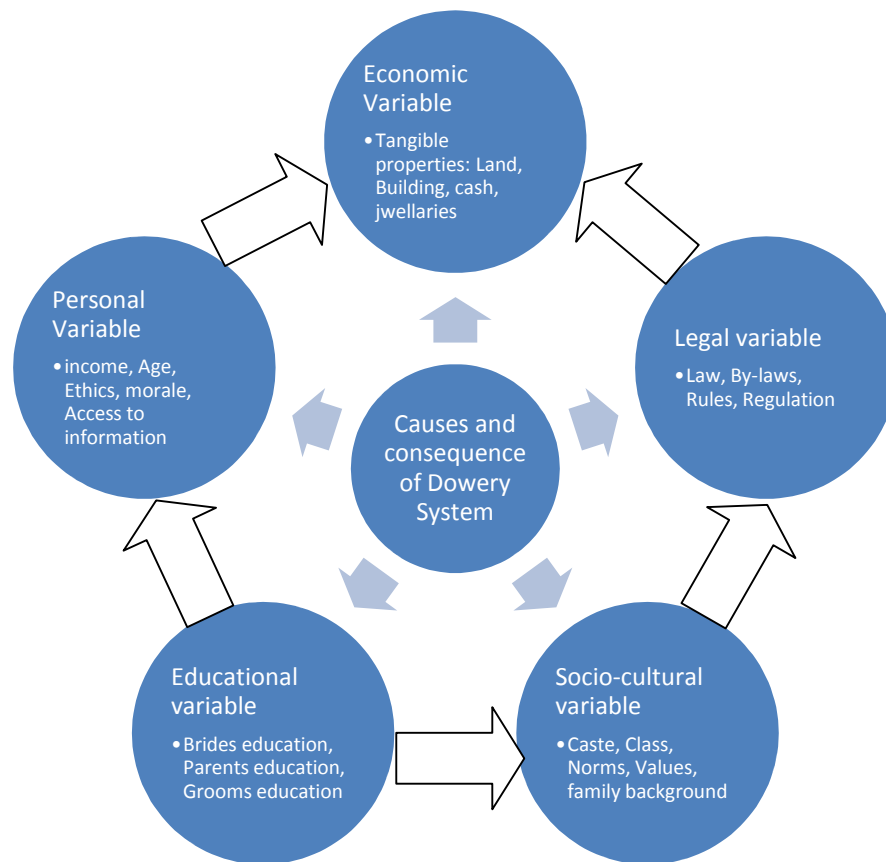


Fig 1: Conceptual Framework

The review of literature revealed that dowry practice exist in traditional to modern society whereas form of dowry practices is changing. Empirical data shows that dowry violence is significantly increased in last two decades whereas theoretical review reveals that man was always the control over the property and valuable things and women are in powerless position in their society. Women are always treated as “other” in both before and after marriage whereas both bride and groom characteristics and their parental background are the major determinates of dowry. These factors play vital role in dowry practice. On the basis of Bride and groom characteristics their value in marriage market is determined at the same time consequences of dowry also varied on the basis of bride, bridegroom and their parental background characteristics.

This study conceived the above mentioned conceptual framework for the analysis economic variables, socio-cultural variables, educational variables legal and personal variables are included in this study. These five variables have direct or indirect effects

on causes and consequences of dowry system so the whole study will be based on this conceptual framework. in which economic variables includes tangible property, cash, jewelry, land whereas socio-cultural variables includes Caste, Class, Norms, Values ,family background, educational variables includes Brides education, Parents education, Grooms education, Legal variable includes Law, By-laws, Rules, Regulation and Personal Variable income, Age, Ethics, morale, Access to information. In the combination of these variable dowry practice, causes and consequences can be determined so this study focused on these variables

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter discusses a set of methods, which is employed to accomplish the research objectives. More specially, it contains introduction to the study area, method of data collection, sampling procedure, and analysis.

3.1 Rational of Site Selection

I chose this site because this is the place where dowry practice is in crystal clear format. Very few researches conducted in this research topic within the study area. Arranged marriage is the norms within community, almost every caste, and class people were give and take dowry as an essential part of their marriage .The second reason for choosing this site is because dowry violence is increased in this area.

3.2 Introduction to the Study Area

The study "Dowry practice in Madheshi community" is carried out in Gaur municipality of Rautahat district. There are three municipalities in Rautahat District at present. Gaur is headquartering of Rautahat located near to Indian bordering area. Gaur has basic infrastructural facilities like roads, district hospital, colleges and other public offices. Agriculture is the major occupation for the most of the population of the study area. Besides, the occupation also includes service (Government or Private), Business, Labors etc (Plan Nepal, 20011).

3.3 Research Design

This study has been carried out on the basis of exploratory as well as descriptive design. It is exploratory because it explores the causes and consequences of dowry in the study area and it is descriptive because it describes the situation of dowry as well as the factors and attitude of the people towards dowry. Descriptive research design is defined as involving collection of data in order to answer question concerning the current status of the subject of the study. Main reason of Applying descriptive

research in a particular is that it describes the current situation and answers the formulating questions of the subject of study. The research data are both qualitative and quantitative in nature.

3.4 Nature and Sources of Data

As mentioned earlier the information to be collected in this study is both quantitative and qualitative in nature. In the causes and consequences of dowry system which includes some socio-cultural and economic variables such as age, family background, economic status, gender and so on are quantitative and information on attitude and practice of dowry system are qualitative nature. The information to be collected is generated through primary sources and previous information on dowry system is generated through secondary sources of data. Here, primary data were collected through direct interview of the respondents and case study whereas secondary data were collected through published articles, books, news paper, internet etc.

3.5 The Universe, Sample Size and Sampling Procedure

The information required to investigate the answer of the research question raised in this study have to be collected from the Madheshi Community of Gaur municipality. Therefore, the universe of the study is the total population of Madheshi within in gaur municipality which is 26655. The sample includes all the weddings conducted within the last 5 years (2011-2016) and having at least one of the spouses belonging to Gaur. The reason for choosing marriage within the last 5 years is to avoid misleading results because of time factors, such as the fact that families educated their children longer today than they did in previous decades and family tend to have fewer children. There are many changes in the society that might distort the result if marriages conducted long ago are included and it is also more likely to remember details from marriage conducted recently that's why I used Purposive sampling to select the households. 35 households from the universe of this study were selected. I used stratified sampling to catch the diversity within Madheshi Community towards dowry practice and selected purposively 10 Brahmin, 10 yadav, 10 Teli and 5 kalwar caste. From the every selected households married couples (15-59) of the HHs was interviewed. The respondents were selected at two levels. 1st Madheshi households were stratified on

the basis of caste. Then on the basis of number of caste households, certain number of Households from every caste group was selected purposively.

3.6 Research Method and Techniques of Data Collection

The research method are followed under this study are individual survey and in-depth interview both are adopted to generate information to the causes and consequences of dowry system. The data collection tools under this individual survey are Semi-structured Questionnaire. The Questionnaire includes all the background characteristics of households and causes and consequences of dowry system with some open ended questions on the attitude and practice of dowry system. Selected respondents are generated through interview methods and a checklist is prepared as a guideline tool of data collection under interview.

3.6.1 Interview

To get actual result, interview is best method of research it gives fact information about field area. Selected 35 households is included in interview Specially, married couple of (15-59) age group. Every question, asked from model questioners of research. At that time some are excited to give answers. Some tried to hide their actual matters. They were feeling shy or nervous to explanation about their marriage. In that cash they gave answer separately.

3.6.2 Case Study

Madheshi community has their own culture, tradition, religion, practice, norms, and values other external and internal factors which help to continue this dowry system. To know these things case study applied in study area with different age group like (20-25), (40-50), and 60+ age. By this method found dowry system is not decrease but the form of dowry is increase in Madheshi community.

During the study period 60 years old woman clear me about the new form of dowry and old form of dowry. 20 to 25 years old man said taker then giver person is responsible for spread dowry system. Social and cultural then psychology is the most effecting factor in dowry system. This view gave 25-30 years old woman in case study. According to the family size also has different view of dowry. 40-45 years old

man wasn't satisfy with dowry. Madheshi people are not satisfied with dowry and the work of NGOs, INGOs. By this case study helped to know inner opinion of the respondents.

3.7 Reliability and Validity of the Data

The research report is more reliable and valid because this study was within the theoretical framework. The researcher used Semi-Structured Interview Schedule, questionnaire and case study method. Along with the crosschecking, regular supervision, verifying data from unbiased and without sampling error.

3.8 Data Analysis and Interpretation

The collected information from the sampled respondents was analyzed through different techniques. Categorical data are analyzed through basic statistical techniques such as simple tabulation and the qualitative information is analyzed describing the qualitative information generated.

3.9 Limitations of the Study

Firstly, the topic “Dowry Practice in Madhesi Community” is very sensitive; it is quite difficult to convince the respondents for making them prepare to talk about their personal life. So, it made this research really a challenging and limited.

Secondly, the study is at micro level, which cannot be generalized at macro level.

Thirdly, the sample size is small or only concentrated within Gaur Municipality of Rautahat district. Thus, the findings may not be applicable to other parts of nation.

Lastly, this study is only for the partial fulfillment of master degree of Arts in Sociology. Limited sources, researcher's interest, limited area and narrow theoretical knowledge are the limitation of this research.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.1 Status of Madheshi Community in Gaur

This chapter explains about climate, geographic status, socio-economic status, life style of the people of the study area. In this area, multiple religions, castes, languages, cultural people are living and having their own norms and values. They have their own norms and values.

4.1.1 Introduction of Rautahat District

Nepal is divided into 14 zones and 75 districts. Rautahat district is one of the least develop districts of Nepal in spite of this the district is richer in development infrastructure, different kinds of industries, road, drinking water facilities, higher educational facilities, communication facilities, hospitals(85 health post and 4 primary health center) etc. are there.

The total area of Rauthat district is 1126 sq km. The border of at Rauthate district comprises of sarlahi in East, Bara in west, Makwanpur in north and Bihar of India in south. The total household of Rauthat is 106652 and average household size is 6.44. Total population is 6, 66,622 among them 49% are female and 51% are male population (CBS, 2011). There are 84 VDC and three municipalities (Gaur, Chandrinigahpur and Garura) in the districts. The literacy rate is 42% among them only 32% women's are literate. In this district Multiple caste, ethnic and religious people are living, among them 77% are Hindu, 20% are Mushlim 16% people belongs to the Dalit Community and only 2% of people are Buddhist.

4.1.2 Introduction of Gaur Municipality

Gaur Municipality is the most important municipality of Rautahat district. Sabagadha lies in the north, in east Barhampuri, in south Bihar (India) and in the west side Tikuliya VDC. Total area of Gaur Municipality is 4229 Hector. Total household is 5635 and total population is 26655 among them 14645 are males and 12010 are female.

Most of the people are involved in agriculture, jobs and bussiness. Among the total area of muncipality 1,540.14 Hector land is utilizes for agriculture 6,866 numbers cattle reared and 12 numbers are poultry farm, 54% of people uses the fire wood and only 3% of people are in rent. In Gaur Municipality 55% peoples believes in Hindu religion, 38% peoples believes in Mushlim likewise, 30% peoples follows Budhhist and only 252 Peoples believe in others Religion. Nepali language is common language in Gaur Municipality. Native languages are also used by different caste groups such as Maithli, Bhojpuri and Hindi etc. (Village profile, 2073).

4.1.3 Population Distribution by Caste in Gaur Municipality

Table No. 1

Distribution of Population according to the Caste of Gaur Municipality

Main Caste	No. of Population	Percent (%)
Brahmin	5,926	22.2
Chetri	4,736	17.8
Yadav	4,106	15.4
Teli	3,454	13
Baniya	1,053	4
Mushar	1,226	4.6
Kalwar	903	3.7
Kushwaha	608	2.3
Kami	604	2.3
Chamar	558	2.1
Others	3,389	12.7
Total	26,655	100.00

Source: Village Profile, 2073

We found their many kinds of the caste groups like Brahmin, Chetri, Teli, Yadav, Baniya, Musar exists in Gaur Municipality etc.

Table 1 demonstrates that the total population in Gaur Municipality is 26,655. Among them 5,926 – Brahmin the highest, in second Chetri-4,736, in third position Yadav-4,106, in forth Teli -3,454 likewise in fifth-Baniya, sixth Mushar in this way Kalwar, Kushwaha, Kami, Chamar and others 3,389 populations is in study area thus, majority of people in the study area are Brahmin 22.2% and only 2.1% are Chamar.

4.1.4 Age and Sex Composition of the Sampled Households

A society is composed by different sex, age; occupation religion etc. and all kinds of socio-economic activities also depend on that structure of population. The selected 35 household's population is given below on the table by age and sex.

Table No. 2

Distribution of Selected Household Population by Sex and Age

Age Group	Female		Male		Total	
	N	%	N	%	N	%
0-5	11	5.8	18	9.5	29	15.3
6-14	22	11.6	26	13.7	48	25.3
15-59	49	25.8	51	26.8	100	52.6
60+	5	2.6	8	4.2	13	6.8
Total	87	45.8	103	54.2	190	100

Source: Field Survey, 2016

Table 2 demonstrates that the total population is 190, among them 103 are males and 87 are females. The highest proportion of population is found in the age group 15-59 (52.6 percent) and lowest in the age group is 60 and above (6.8 percent).

Similarly, in sex wise, it is seen that majority of female and male are in 15-59 age group whereas female percentage (25.8) is relatively lower than men percentage (26.8). Among the selected households in male percentage (54.2) is relatively higher than female percentage (45.8).

4.1.5 Educational Status of Selected Respondents

Education plays an important role in human life, which has positive relationship with socio-economic status of the people. In the study There are 5 government Schools, more than 15 private primary/secondary School and 3, 10+2 campuses and Graduate level campus, which have played a vital role to uplift the literacy but during the field survey, it was observed that the few number of people were completed their higher education. The following table shows the education status of sample 35 household. Out of total sampled households' population, literate (148) and illiterate (13) in number which are shown in table.

Table No. 3

Distribution of Selected Household Population 6 years above by Five Levels of Education and Sex

Educational Status	Sex				Total	
	Male		Female		N	%
	N	%	N	%		
No Schooling	5	3.2	8	5.1	13	8.07
SLC	22	13.66	37	22.98	59	36.64
Intermediate	24	14.90	13	8.07	37	22.98
Graduation	32	19.87	11	6.83	43	26.70
Masters	9	5.59	-	-	9	5.59
Total	92	57.22	69	42.98	161	100

Source: Field Survey, 2016

The above table shows that the distribution of respondents according to their level of educations, 5.59 percent of people got Masters above, 26.70% of people got Graduation level and 22.98 percent people got intermediate level of education. The highest 36.64 percent people got SLC level of education whereas only 8.7% people have no schooling. By sex, 57.22 percent male are educated and only 42.98 percent female are educated in selected households and among the female education none of them have got their master's degree.

Most of the respondents are literate in primary level because of increasing enrollment to young children in schools influenced by government policy, especially after establishing democracy for providing free school education as well as textbooks. Similarly, the proportions of the students have declined in higher level, which may be the cause of dropout trends of students and economic problem of the family. Another thing they are not interested and not given importance to education in the case of female dropout is comparatively increasing in contrast to male and none of them have completed their masters degree the main region of this because parents belief that more they educate their daughters they have to pay more in their marriage for perfect match of their daughter. Majority of the women were deprived from the proper education. Superstitious concept of society is the major cause of lack of education.

Field study shows that the literacy rate of women is very low as compare to male. Due to the gender discrimination and patriarchal notion of the family member women were deprived from the proper education. Women were not aware so they were confined in the domestic sphere. Due to lack of proper knowledge and education, they could not be conscious about their rights and responsibilities. They have no idea about how to get rights and how the law functions for them.

4.1.6 Occupational Status of Selected Respondents

Occupation refers the work that an individual does for his/her livelihood. It brings drastically change in our life. All activities are depending on income source. Incomes sources have to be strong way to get good education, to get different kinds of facilities, to run our life smoothly, to make advance society etc. Occupation determines the economic status of society. In this study generally 6 types of

occupations are considered including student and others (agriculture, service, labors, Business, house wife). The occupation wise statistics of study population is presented in table no. 4.

Table No. 4

Distribution of the Population Selected Respondents (15-59) Age Group by Occupation

Occupation Status	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Agriculture	13	13	17	17	30	30
Service (Private/Gov.)	6	6	3	3	9	9
Labors	14	14	15	15	29	29
Student	8	8	9	9	17	17
Business	8	8	-	-	8	8
House Wife	-	-	7	7	7	7
Total	49	49	51	51	100	100

Source: Filed Survey, 2016

According to the above table, 30 percent respondent followed by agriculture, 29 percent of population engaged in labors i.e. 17 percent of population is student. In service 9 percent population is in service (private/gov.) in which male percentage (6%) is relatively higher than female (3%). 8 percent males are involved in business and none of the female respondents involved in business. Sex wise male and female both are nearly equal engaged in a labor and in agriculture sector female percentage is relatively higher than male. Thus, the table demonstrates that females are more involved in less paid job and even in unpaid jobs compared to males.

4.1.7 Composition of Marital Status of Selected Respondents

Marriage is the social phenomenon and union of two opposite sex by social and cultural norms and values. After marriage most of women are facing violence (dowry-related violence) in the family that may be from husband, mother-in-law and father-in-law So that this stage is critical period of girl. In this study the sampled population above years is studied on the basis of their marital status with are selected 35 households in the study area.

Table No. 5

Distribution of Study Population Aged 15 Years above Their Marital Status by Sex

Marital Status	Sex				Total	
	Male		Female		N	%
	N	%	N	%		
Single	11	9.7	13	11.5	24	21.2
Married	43	38.1	43	38.1	86	76.1
Widow/Widower	-	-	3	2.7	3	2.7
Total	54	47.8	59	52.2	113	100

Source: Field Survey, 2016

Table 5 represents the marital status of the study population. The highest 76.1 percent respondents are married. Among all household respondents 21.2 percent of them are single and 2.7 percent respondents are widow.

4.1.8 Land Size of Respondents

Land is constant property which is the main income source of people. If we use properly, it helps to conduct family likewise help to fulfill different desire of people. It raises our living stander. In study area many people haven't land which is clearly show in table no. 6.

Table No. 6

Distribution Land Size of Selected Respondents

Land Size	Numbers of Respondents	
	N	%
No land	9	26.3
1-10 (kattha)	17	47.4
10-20 (Kattha)	6	18.4
1-3 (Bigha)	3	7.9
Total	35	100

Source: Field Survey, 2016

Table no. 6 represents 47.4 percent Households have 1-10 Kattha land, likewise 26.3 percent no land, 18.4 percent households have 10-20 Kattha and just 7.9 percent household have 1-3 Bigha in filed survey.

4.1.9 Father's Income of Respondents

Income source determines the socio-economic status of family. High income source is powerful factor to change in the norms, values, culture, life style etc. in Madheshi Community. In table no. 8 shows father income of respondents by sex.

Table no. 7

Distribution of Father's Income of Respondents by Sex

Father's Income	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	25	35.5	28	39.5	53	75
No	10	14.5	7	10.5	17	25
Total	35	50	35	50	70	100

Source: Field Survey, 2016

The above table shows that 35.5 percent male respondent's fathers have enough income to run their family comfortably and 14.5 percent respondent's fathers have not enough income whereas female respondent's fathers have more income than male respondent's father which is 39.5% and only 10.5% of female father income have not enough income to run their family thus, we can say relatively female father income is higher than male father income to run their family smoothly for this region groom family demand more dowry to brides family .

4.1.10 Types of Marriage by Caste of Respondents

According to caste system, place, rules, tradition, culture, married has been different. It is difficult to take all kinds of marriage system. In this research, generally with consent of marriage and without consent of Parents are prevalent in Madheshi community. A type of marriage is also an important variable. It indicates whether the traditional arranged marriage system is continuing or it is breaking down. This sub-topic included 70 respondent or 35 marriage couples from 35 households.

Table No. 8**Distribution of the Respondents According to Their Types of Marriage by Caste**

Types of Marriage	Caste								Total	
	Brahmin		Yadav		Teli		Kalwar			
	N	%	N	%	N	%	N	%	N	%
With consent of parents	9	25.71	7	20	8	22.85	3	8.57	27	77.14
Without consent of parents	1	2.85	3	8.57	2	5.71	2	5.71	8	22.85
Total	10	28.56	10	28.57	10	28.56	5	14.28	35	100

Source: Field Survey, 2016

The above table demonstrates that Out of 35 household's respondent's couples 77.14 percent person got married with consent of parents and only 22.25 percent of respondents got married without consent of marriage. Similarly in caste wise majority of Brahmin marry with consent of parents (25.71%) similarly; Teli and Kalwar were 2nd majority to marry with consent of parents and Yadavs were least in marry with consent of parents. Thus, it explores that in Brahmin community traditional marriage system are continuing in compare to other caste like Yadav. It is because Brahmin peoples are in the higher position in society did not want to impure their blood.

4.2 Knowledge Attitude and Practice of Dowry in Madheshi Community

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

4.2.1 Knowledge on Dowry System

All 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.

4.2.2 Attitudes Towards Give or Take Dowry

Every respondent has his/her own opinion about dowry system. Some respondents said dowry takes important place in marriage ceremony on the other hands, some respondents said it is not necessary to give dowry.

Table No. 9

Attitudes Towards Give or Take Dowry

Respondents	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	7	10.5	9	14.5	16	25
No	28	39.5	26	35.5	54	75
Total	35	50	35	50	70	100

Source: Field Survey, 2016

The above table shows that among 70 respondents majority of people have rejected the practice of giving or taking dowry which is 75% percent and only 25% percent respondent accepts the dowry system.

They have different reasons to accept or reject dowry system. Some respondents say that dowry helps to protect and secure life of daughter. She gets good position in her husband house and all members give love and respect and without any permission she can use her dahej's properties. On other hand, directly they rejected dowry system, it is an old and traditional system. At first parents give grain, gold, silver, clothes, pots etc. by love but now a day that thing only taken dangerous form in our society for females. So we have to change this system from our society. We have to give good and fair education to our daughter.

4.2.3 Forms and Types of Dowry System

All men and women have knowledge about various form of dowry system i.e. amount, materials, land and furniture etc. In the Madheshi community there is practice of giving and taking all those forms of dowry system in the study area. Hundred percent respondents accepted that there is a custom of dowry system in the Madheshi community. Two types of dowry system are found. All male and female have pointed their views as dowry system is either taking or giving materials and amount/cash. It is clear that both materials and amounts are given or taken as dowry during the marriage of study area in the Madheshi community.

Table No. 10

Distribution of forms and Types of Dowry System

Types of Dowry	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Amount	4	6.6	4	6.6	8	13.2
Materials	14	19.7	14	19.7	28	39.4
Cash/Materials	17	23.7	17	23.7	34	47.4
Total	35	50	35	50	70	100

Source: Field Survey, 2016

Above table demonstrates that in Madheshi community everyone accepts and follows this practice. All 35 households' respondents agree to take all kinds of form of dowry. Table 10 shows that 47.4 percent respondents accept cash and materials, 39.5 percent material (Pots, Cloths, Bed Set, Jute Mats, Dalo, Chulo Cycle, Motorcycle etc.) and 13.2 percent people accept cash (5,000 to 40,000) rupees.

In Madheshi community changing the dowry forms may create a great problem in their family and for their society too. In the name of modernization people were being trapped in consumer culture their thinking were shaped and reshaped through the market. For this reason people demands more materials and the forms of material were changing by generation to generation which is mentioned in the case study 1.

Case Study No. 1

Roma Devi Sah

Gaur-5

I had married before 47/48 years ago. In simple way my parents gave me kanyadan. My fathers had more agriculture land, cattle's, paddy, maize, goat, duck, cock etc. At that time no any demanded by groom or his family but my parents gave some daily useable things such as mat, pot, silver, gold ornaments, khatiya (Which made by rope of jute and wood), goat, buffalo etc. But now a day totally change in dowry form. Before marry Dulha (groom) or his family demands cash and advance materials, land, gold ornaments etc. on 'Tilak day'. This change only brings violence in our community otherwise this system supported to women in her life.

4.2.4 Way of Fulfilling Dowry Demand

Everyone has his/her own prestige in society so that any way they want to conduct every social and cultural ceremony. Nobody has equal socio-economic status in Madheshi community most of the people have low status. By this reason, some time people have to follow different ways to fulfill demand of dowry and other various social and cultural ceremonies. They follow various ways of paying dowry demand they are categorized into four types; taking loan, disposing landed property, self income and selling land.

Table No. 11

Way of Fulfilling Dowry Demand

Ways to Fulfill Dowry	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Taking Loan	16	23.7	17	25	33	48.7
Disposing landed property	8	10.5	7	9.2	15	19.7
Self Income	8	10.5	7	9.2	15	19.7
Selling Land	3	5.3	4	6.6	7	11.9
Total	35	50	35	50	70	100

Source: Field Survey, 2016

The above table shows the poor economic condition of Madheshi Community but they fulfill their parent's duties. Majority of the respondents (48.7 percent) view is that dowry demands are full filled by taking loan, and followed by self income and disposing landed property (around 20 percent) and 11.9 percent respondents have their opinion about by selling land is also ways of paying dowry demand and they are really differences by sex in the opinion disposing land properly, self income. Around 24 percent of the male respondents have said that taking loan is a source of money and materials for dowry, but in the case of female respondents it is 25 percent. Similarly 5.3 percent male respondents have said the option selling land whereas around 7 percent female respondents have suggested that option.

4.2.5 Determinants of Dowry Demand

Society is like a garden of many types, size and colors of flowers. Likewise our society is also one kind of garden which is combined by different kinds of cast, culture, tradition, religion, various economic status and different nature of people are fund in Madheshi Society. There are various kinds of determinants of dowry amount and materials but in this study determinants are categorized into four type's viz.

education and occupation, appearance of girls, family structure and parental property of boys. The following table presents information of the determinants of dowry amount and materials.

Table No. 12

Distribution of Determinants of Dowry Demand

Types of Form	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Education Occupation	13	18.4	16	22.4	29	40.8
Appearance of Girl	11	15.8	6	7.9	17	23.7
Family Structure	5	6.6	7	10.5	12	17.1
Parental Property of Boy	6	9.2	6	9.2	12	18.1
Total	35	50	35	50	70	100

Source: Field Survey, 2016

The above table demonstrates that the highest percent of respondents (40.8 percent) viewed education and occupation are the major determinants of dowry demand except others 23.7 percent viewed as appearance of girl and family structure also determine the dowry demand. According to the 18.1 percent respondent's parental property also determines dowry demand.

Education and occupation are most important determinants of dowry system researcher knew that, if a boy educated or job holder he can demand directly dowry with bride parents in other case from girl side purpose him to marry with their daughter. Parents do not want to keep their daughter at native home if their daughter has weak in appearance at that time parents will go to search or buy boy for daughter so this also another main determinant of dowry system. To make equal status with boy's family they compel to fulfill demand of dowry.

4.2.6 Responsible Group for Spread of Dowry System

Dowry system is taking new and dangerous form in our society. Especially in Hindu and Muslim religious people protect this bad system and increasing violence due to dowry. Both giver and taker only not responsible for spread of dowry.

Table No. 13

Distribution of Respondents Responsible for Spread of Dowry System

Responsible Group	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Giver	5	7.9	2	2.6	7	10.5
Taker	3	3.9	4	6.6	7	10.5
Both	27	38.2	29	40.8	56	79.0
Total	35	50	35	50	70	100

Source: Field Survey, 2016

The above table represents that the responsible groups for spread of dowry system. Giver or taker group or both groups are important for spread of dowry system in Madheshi Community. The above table shows that not only giver group and taker group are responsible for spread or dowry system but also both giver and taker groups are most responsible which percent are 79% and there are no significant differences by sex. From the above data is so clear that both givers and taker groups play a vital role for spread of dowry system which is also mentioned in Case study 2.

Case Study No. 2

Prakash Jha

Gaur-5

“In my point of view, taker then giver persons are responsible for spread of dowry system. At my married time, I did not demand any dowry but my father-in-law gave

me Rs. 5,00000 and different kinds of materials such as watch, copper pots, bed set etc. parents give dowry to make happy or to support life of daughter, to show society, relatives but that thing brings death of daughter. They are unknown about this matter. If every parents aware about this evils and disagree to give dowry it itself abolish from society.”

This Case Study reveals that not only taker groups whereas Giver group are also responsible for the giving and taking of dowry payments in which giver groups gives dowry for the safeguarding of their prestige and for their daughters good future and taker group receive dowry payment as their pride.

4.2.7 Cause and Consequence of Dowry System

Society is not developing in one time its take many centuries. In that gap, develop different kinds of cultural, ritual, traditions, norms values which help to run our society. Some rituals are helping to develop proportionally by sex and cast, some rituals discriminates between two groups. So, that many reasons are back to conditions social evils in our community.

Table No. 14**Distribution of the Reasons for Taking and Giving Dowry**

Reasons for Taking and Giving Dowry	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Influence of Other Culture	7	9.2	8	10.5	15	19.7
Proud of High Family	6	7.9	5	6.6	11	14.5
Proud of Higher Education boy	13	19.7	16	23.7	39	43.4
Discrimination Among Illiterate and Ugly Girl	9	13.2	6	9.2	15	22.4
Total	35	50	35	50	70	100

Source: Field Survey, 2016

The above table represents that the highest percent of respondents (43.4 percent) have considered proud of higher education boy is a major reason for giving and taking dowry. Similarly, 22.4% of respondents considered discrimination among illiterate and ugly girl is another reasons for giving and taking dowry. 19.7 percent respondents have pointed Influence others culture as a reason for taking and giving dowry and only 14.5 percent respondent's conseeded proud of high family is the reason for giving and taking dowry. Thus, groom higher education is the major reason for giving and taking dowry.

4.2.8 Different Factors Affecting Dowry System

Nepal is a Hindu state and the Nepali society has been influence of Hinduism. However the social institutions like marriage, naming ceremony, Bartaman, 'GunyoCholo' etc. are different of Hindu. Dowry system is affect by various factors. Out of them in this study only, social, cultural and psychological factors have considered.

In social factors cover Socio-economic status like education, occupation, income, living standard etc., and culture indicates mainly norms, values, religion, tradition etc. and psychology is abstract thing which is depend on person.

Table No. 15

Distribution of Different Factors Affecting Dowry System

Factors Affecting Dowry System	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Social Factors	5	6.6	3	3.9	8	10.5
Cultural Factors	7	10.5	8	11.8	15	22.4
Psychological Factors	23	32.9	24	34.3	47	67.1
Total	35	50	35	50	70	100

Source: Field Survey, 2016

The above table represents that among total 70 respondents, 67.1 percent have pointed psychological factor as the factor affecting the dowry system. This is followed by cultural (around 25 percent) and social (around 11 percent) factor. This may be because all the respondents in the research area have a psychology affected that they should give or take dowry during marriage, no matter how fewer and bigger the dowries are. This is followed by cultural factor because the respondents might be following dowry system as their culture very few have assigned social factor because only few of them might have given or taken dowry to respondent their social status.

During the research I meet a teacher Anju Mishra who gives quite interesting argument about factors affecting dowry system which is motioned in the given Case Study.

Case Study No.3

Anju Mishra

Teacher

Gaur-5

“In our society, dowry is not only social evils. But this system is creating too much great physical and psychological accident in our community. Others bad practices are decreasing from the society such as child marriage, polygamy, Deuki System, untouchability etc. But dowry practice is not minimize in 21st centuries coming positive change is socio-economic status, education, communication, transportation but also not change in dowry system. So that, we have to bring mentally change in people then we abolish from the bad system, from our society. We have to conduct awareness programe in village by raily, forecast new, launce NGO and INGO programmes etc. help to rid these types of social problems.

4.2.9 Impact of Dowry System

Dowry practice shows different kinds of impact in our society. Who want to get more amounts, advance materials from dowry that person can create problem in family and gives physical punishment, mental torture to his wife. That person gives economic burden his father-in-law. We heard news about dowry violence in different communities. In study area, impact of dowry system was also asked to just 35 female respondents. There is various impact of dowry system in Madheshi community. Out of them I considered only marriage break, verbally abuse, psychological abuse and less social status.

The only female respondents are taken in this case because males have not any impact by dowry practice in study area.

Table No. 15

Distribution of Impact of Dowry System According to Respondents

Impact of Dowry System	Female	
	N	%
Verbal abuse	14	42.1
Physical abuse	8	23.7
Psychological abuse	10	26.3
Less social status	3	7.9
Total	35	50

Source: Field Survey, 2016

The above table shows that the highest respondent 42.1 have said that verbal abuse and around 24 percent physical abuse, similarly 26.3 percent of respondents have regarded psychological abuse and last (around 8 percent) respondents felt low economic status thus, it shows that females are more verbally abused and it break their confidence and self stem .

Case Study No 4

Violence is sometimes caused by dowry demand. Due to the cause of dowry demand so many educated and highly reputed family also become victim. Day by day their family condition becomes worse also. This concept is mentioned below:

Saraswati Kumari Yadav

Gaur-5

“Before one month ago my sister came with me to share her family problems. ‘She said me, my husband beating hardly and always sending me at my first home to ask money with my parents. If I can’t bring money he will kill me. He asked land also. He never speaks politely; never love me and my children, for children also using verbal words. He never gives them to read and write. He makes my house like hell. He

always drinks alcohol and play card. He spend all money never buy clothes, book, copy, bag for children they being very sad an angry with their father. He did verbal abuse with me. I want to die but that also, I can't remember my children. What to do sister? She was crying too much."

4.2.10 Practice of Dowry System in Madheshi Community

In Madheshi community dowry system is practicing from beginning (Stared date is not fixed of dowry system in Madheshi Community). Every respondent have knowledge and practice of dowry. Around 92 percent respondent practice of dowry 53, percent respondent said nuclear family then joint family is active in dowry practice in Madheshi community. They took dowry for wish not for demand and anyway they fulfilled their demand of dowry.

4.2.11 Experience of Giver or Take Dowry

According to the research found giver and taker both are responsible to continuous the dowry system. All 92 percent respondents want to take dowry because that is gifted by father-in-law. And female's respondents also support to male respondents; in their opinion no rights for father properties. In married ceremony how much they give that is only daughter property. So that, all with consent of marriage couple and without consent marriage conjugal are also take dowry. Below Table shows the percentage of giver and taker respondent.

Table No. 17

Distribution of Respondent's Experience of Give or Take Dowry

Experience of Giver or Taker dowry	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	32	46.1	32	46.1	64	92.1
No	3	3.9	3	3.9	6	7.9
Total	35	50	35	50	70	100

Source: Field Survey, 2016

The Above table represents experience of give or takes dowry of respondents out of 70 respondents 92.1 percent have given or taken dowry and around 7.9 percent respondent have not given or taken dowry. By sex, majority of 46.1 percent male and female have experience of dowry system and same percentages male and female have not more experience dowry system.

4.2.12 Practice of Give or Take Dowry by Types of Family

Family is the basic unit of society. The root of social violence is family. Nepalese family structure is made by patriarchal system. Father will be head of family. Every family member doesn't have decision making power, all properties rights, decision making rights have with father. Madheshi community also followed patriarchal family system in which to do any things, to do marry also direct by father.

In the case of dowry also have different experience between joint family and nuclear family which is given in table 18

Table No. 18

Experience of give or take Dowry

Family Size	Yes		No		Total	
	N	%	N	%	N	%
Nuclear Family	19	27.8	3	75	22	30.3
Joint Family	47	72.2	1	25	48	69.7
Total	66	100	4	100	70	100

Source: Field Survey, 2016

Note: The total percentage may exceed too due to multiple respondent.

The above the table shows that the distribution of respondent's experience of giver or take dowry by types of family. More respondents around 73 percent from joint family have experience of giving or taking dowry than nuclear family (around 28 percent).

But 75 percent people said no experience of dowry system in nuclear family. Case Study No.5 supports this view which is mentioned below:

Case Study No.5

Sabitra Jha

Gaur-5

My husband has three elder brothers. He is small then all when his family came to purpose me to marry at that time his parents talk about his sister-in-laws dowry, Rs. 25,000 cash for gold ring, watch, new clothes also given for my son. Furniture other daily useable things also brought in dowry. And they asked my father, what do you think about your daughter? My father also agrees to give that thing which they brought at dowry. So that, in joint family must experience dowry system, to show others, to compare dowries, to show others, to compare with each other, to protect prestiges or to make equal values in family. If it won't be equal values there, they give mentally, and physically tortures. But in single family this types of problem it will be rear in our community.

This case study clearly reveals that in joint family peoples used to compare with each other and dowry demand were being high by this reason.

4.2.13 Practice of Dowry by Demand or Wish

The respondents are also asked to know how did they took or gave dowry whether they took or gave dowry on demand or by wish. In study area must of respondents are experience about dowry.

Table No. 19

Distribution of Respondents Practice of Dowry by Demand or Wish

Responses	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Demand	6	9.2	3	3.9	9	13.2
Wish	29	40.8	32	46.1	61	86.8
Total	35	50	38	50	70	100

Source: Field Survey, 2016

Above table shows that the distribution of the respondent's practice of dowry demand, 86.8 percent respondents have said that they given or taken dowry system according their wish and 13.2 percent respondents have taken or give dowry on demand. By sex 46.1 percent females said that they have given dowry on wish and only 3.9 percent demand. Ana around 41 percent male said that they have gained dowry by the wish, 9.2 percent male practice on demand from the above data is so clear that male does not want to flash their entire opinion of dowry demand because in table 15 all women respondents are suffering from different kinds of abuse.

4.2.14 Dowry Fulfilled

According to the Madheshi culture they demand dowry in marriage ceremony. Most of the parents want to fulfill demand of dowry because they want to save their daughter life in table no. 11 apply different ways to fulfill dowry demand. Respondent have demanded dowry fulfilled or not. It is shown in the table below.

Table No. 20

Distribution of Practice of Dowry Fulfilled According to Respondents

Dowry Fulfilled	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	27	38.2	30	42.1	57	80.3
No	8	11.8	5	7.9	13	19.7
Total	35	50	38	50	70	100

Source: Field Survey, 2016

Above table shows that 80.3 percent respondents demanded of dowry have been fulfilled. Only 19.7 percent respondent's demand of dowry has 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 demand of dowry.

4.2.15 Types of Taken or Given Dowry

In Nepal, the practice of dowry system is much more prevalent in the Madhesi caste, Bramin, Chetri and other caste. So, they are also involved in the practice of dowry system by following those castes. In this study two forms of dowry viz. materials and amount in table no. 11 shown but in this topic items of material and categorized amount table no. 21 and table no. 22. Materials consist of household utensils, jewelries, television, cycle, computer, motorbike, freeze, land and furniture.

Table No. 21

Distribution of Respondents that has Taken and Given Materials as a Dowry

Materials	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
HH Utensils	35	100	35	100	70	
Jeweleries	6	18.4	11	31.6	17	30.3
TV, Cycle, Freeze	7	21.1	3	7.9	10	13.2
Land	3	7.9	3	7.9	6	7.9
Furniture	14	39.5	14	39.5	28	26.3
Amount	5	13.2	4	13.2	9	6.6
Total	35	100	35	100	70	

Source: Field Survey, 2016

Note: The total percentage may exceed 100 due to multiple responses.

The Above table shows that majority of (76 peoples) is given and received more materials than cash (only 10 people). In materials every respondents have given and taken household utensils and it is followed by jewelries around 31 percent as dowry which is received by respondents and that after furniture 26.3 percent, land 7.9 percent people receive as dowry 13.2 respondents taken facilitated things and only 6.6 percent people received amount or cash.

Table No. 22

Distribution of Respondents that has Given or Taken Amount as a Dowry

Amount	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Less than 10,0000	3	30	3	30	6	30
1,00000-5,00000	2	20	2	20	4	20
More than 5,00000	5	50	5	50	10	50
Total	10	100	10	100	20	100

Source: Field Survey, 2016

The above table shows that in the Madheshi Community the practice of giving or taking amount as dowry is also prevalent. The amount ranges from less than 10, 0000 up to 5, 00000 and more than that. Most of the people are taken more than Rs. 5,00000 which is 50%. 20 percent people have taken 10, 0000 to 500,000 rupees as dowry in Madheshi Community of gaur municipality.

4.2.16 Satisfaction of Dowry System

Satisfaction is the main formula to create any violence in our community. These persons were asked whether they are satisfied with that dowry. Below table shows represents the satisfaction of dowry system of respondents.

Table No. 23

Distribution of Satisfaction of Dowry System

Satisfaction	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	12	17.1	29	40.8	41	57.9
No	23	32.9	6	9.2	29	42.1
Total	35	50	35	50	70	100

Source: Field Survey, 2016

Around 58 percent respondents satisfied of dowry and 42.1 percent did not satisfy. According to the table 40.8 percent women are satisfied whereas only 17 percent males satisfy by given dowry, 33 percent males numbers are not satisfy with dowry's form in study area.

Case study No. 6 clearly reveals that male respondents were likely to be not satisfied with the dowry they have given in their marriage which is mentioned below: [See Case no. 6]

Case Study No. 6

Ram Narayan Sah

Gaur-5

My father-in-law not gave me dowry. How much he send with his daughter that is not enough me, H.H. Utensils, bed set, T-table, one khatiya, fan etc. only given at married. I demand motorbike and 10,0000 rupees cash. He said me, "I will give after two years." But he never remembers that demand so I am very sad and unsatisfied with my father-in-law. I send my wife to ask my demand in Dashain at her first home on other hand. This is our culture; we have to follow this system. When I will send my daughter at her home after marriage, I will fulfill all demands of my son-in-law. If I can't then I will inform at first about dowry and clear all matters before marry.

4.2.17 Knowledge about Legal Provision by Level of Education

Education is the most important way of information. Educated person know unknown subject after reading. Well educated person can change society, spread knowledge and help to rid from social evils. In selected 35 households, 161 numbers of people are educated. Who knows read and write that person also included in educated categories. But those types of educated people haven't knowledge about all laws and rights. They have problems, that also can't solve by laws and nobody support them to complain at police station and court and other people want to take advantages from them so that, they can't rid from that types of problems and they are ready to get any kinds of troubles in society.

Level of education also determines the knowledge. Above of 6 years old 161 numbers respondent included in table no. 24.

Table No. 24

Distribution of Knowledge about legal Provision by Level of Education (Above of 6 years old)

Educational Status	Male		Female		Total	
	N	%	N	%	N	%
No Schooling	5	3.2	8	5.1	13	8.07
SLC	22	13.66	37	22.98	59	36.64
Intermediate	24	14.9	13	8.07	37	22.98
Graduation	32	19.87	11	6.83	43	26.7
Masters	9	5.59	-	-	9	5.59
Total	92	57.22	69	42.98	161	100

Source: Field Survey, 2016

The Above table shows that the distribution of respondents according to their knowledge on legal provision with their level of education. The highest number of respondents (54 percent) have knowledge about legal provision of dowry system 46.2 percent respondents haven't knowledge on legal provision of dowry system. Half of respondents have knowledge just 'Yes' only but they have no process to get legal treatment of social problems.

4.2.18 Opinion of the Respondents about the Rate of NGO/INGOs to Stop Dowry System

NGO/INGOs are operating its service to people in Nepal in difference ways. Obviously they can contribute a lot to stop or control he different kinds of domestic violence except dowry system. In the study area some of the respondents are not known about the NGO/INGO what they can contribute. Some of the respondents are not happy with the service NGO/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 programme launched by NGO/INGOs to stop dowry system yet. During the research I meet Mr. Hari Narayan Mishra were opinion about NGO/INGOs to stop dowry system is mentioned below: [See Case No. 7]

Case Study No. 7

Hari Narayan Mishra

Gaur-5

Some time, some people come and they asked different types of questions after given answers they never return back here. They never study deeply about our society. In one day by some question they never study our internal problems just they came here to earn money. If they want to know about us, they have to stay here with us and have to involve in every kinds of events and they know our culture, tradition, norms, values, life style and they can fine out actual problems of our society and they help to abolish that kind problems.

The above case shows that government and other organizations were failed to capture the problems of local people which means in Madheshi Community programs related to stop dowry violence is major issue rather than girls trafficking and other social evils.

4.2.19 Best Way of Avoiding Dowry System

Every kind of problems we can solve easily but social problems are difficult to avoid because it practices generation to generation. So, it became habits in our life. To kick out social problems from society, we have to take step from all side government agency, non-government agency, local development committee, educated person, school, campus student, and media. There is variation among respondents about the

best way of avoiding dowry system. According to the field survey majority of respondents give emphasis on women education which is followed by women empowerment.

Table No. 25

Distribution of Respondents about the Best Way of Avoiding Dowry

Best Way of Avoiding Dowry System	N	%
Women Education	29	40.8
Women Empowerment	23	32.9
Punishment to Perpetrator	18	26.3
Total	70	100

Source: Field Survey, 2016

The above table shows that majority of respondents (40.8%) wants to give women education Similarly 32.9 percent respondents focus on women empowerment and only 26.3 percent respondents have followed on punishment to perpetrator person. If we can apply all these way in Nepal obviously we get rid from social evils.

Some actual consequences of dowry practice were also noticed which were published in newspapers and they are as follows:

<p>"Murdered Due to Dowry"</p> <p>In Saptari, Maleth-4, three years ago, Dharmendra and his father killed his wife Babita aged 23 years by pressing in her neck with their hands till death because she had not brought dowry as demanded by them. (The Kantipur, 2007-5-15)</p>
<p>" Hasrun was Burnt by her Whole Family"</p> <p>Three Lack cash, a color TV and a motorcycle was demanded by Hasrun's husband but was difficult for her father ;who was running his family in difficulty; to fulfill</p>

the demand of his son-in-law. Eventually, he persuaded his son-in-law to accept 50000 cash, and a color TV, although it was not easy task for him to manage it. One day, when Hasrun was going to her kitchen after breastfeeding her son, all of a sudden her mother-in-law along with her daughter and son caught her and fastened her hand behind and then dragged her to bathroom. Then, they poured kerosene all over her body and her husband extinguished the match-stick and threw over her to catch fire. Fortunately, she escaped from there any how to tell this entire story to a newspaper. (Rajan Bhattarai, The Annapurna Post, 2007-11-22)

"Torture for not Bringing Dowry"

Hetauda, Aambhanjyang-9, Father and mother in law of Devaki Neupane together poured boiling water on her whole body accusing her not bring dowry along with her during marriage. (The Kantipur 2007-12-13)

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.1 Summary of Findings

At first I divided this research in five chapters to study about 'Dowry practice in Madheshi Community'. Chapter 1 outlines the background of the study, statement of the problem and objectives, rationale of the study and organization of study. The whole research were focused to describe dowry practice, causes and consequences in Madheshi Community at Gaur municipality of Rautahat district and this study had aimed to bring out the specific objectives which is to analyze the attitude and practices of people towards dowry system and to explore the causes and consequences of dowry system.

Chapter-2 deals with the review of literature which gives idea about violence against women's due to dowry in general and Nepal in particular as well as global level. Chapter-3 basically describes the study methodology. The research method are followed under this study are individual survey, Case Study and in-depth interview. Likewise semi structured Questionnaire and checklist were used to collect information. The sample includes all the weddings conducted within the last 5 years (2011-2016) and having at least one of the spouses belonging to Gaur. 35 Sample households from the Universe of the study were selected on the basis caste to catch the diversity within Madheshi Community. From the every selected households married couples (15-59) of the HHs was interviewed.

The results were descriptively statistics such as number percentage were used. The research about dowry practice in Madheshi Community was based on primary data. The basic finding of this micro-level study can be summarized as follows.

-) The study reveals that in Madheshi Community almost everyone knows about dowry system.
-) Majority of respondents are agrees in giving and taking dowry while very few are not accepting the dowry during marriage.

-) The Madheshi Community follows different ways of fulfilling dowry demands i.e. 48.7% by taking loan, 19.7% by disposing landed property, 19.7% by self income and 11.9% by selling land.
-) Form of dowry keeps changing generation by generation.
-) The practice of given HH Utensils is must in all dowry.
-) Among 100% respondents 30% give or take amount less than 1, 00000 while 20% give and take 1, 00000-5, 00000 whereas 50% of respondents' give and take more than 5, 00000 cash as a dowry.
-) In the study area, 91% are educated but only 54% of respondents knows about legal compliance to stop dowry system.
-) In the case of occupation majority of respondents involved in agriculture and females are involve in less paid/ unpaid jobs whereas males are involved in high paid jobs.
-) The size of dowry mostly depends upon groom and bride education and occupation in Madheshi Community.
-) Majority of joint families have experienced dowry. The family's compared dowry amount with other families of both same and different cast as a means of pride.
-) Majority of respondents got married with consent of their parents and only 22.25% of people got married without consent of their parents. Among them high caste like Brahmins are the highest percentage in marriage with consent of their parents in compared with other caste.
-) Most of the respondents are not satisfied with the efforts of NGOs/INGOs to deal with the problem of dowry.
-) The bride's families are involved in giving dowry even without demand which shows both giver and taker groups are responsible for spreading dowry.
-) All most all respondents want to abolish this social problem where 40.8% suggests increasing education, 33% supports to raise empowerment of women while 26.3% gave opinion to give punishment to perpetrator group.

5.2 Conclusion

This study has focused on to understand dowry system and attitudes, practices, causes and consequences within Madheshi Community. Dowry is the money, goods or estate that bride brings to groom home in her marriage. It was designed to provide newlyweds security and basic needs but its meaning has changed, Dowry is now can be defined as forced financial and material arrangement to be given by the parents of the bride to the parents of the groom as an essential condition of the marriage.

Dowry system is a burning problem in the South Asian countries. In Nepal, dowry practice is more prevalent in the Terai region of border side of India, like Rautahat district. Dowry practice is in these days like all other historical phenomenon of violence, has to be seen in the socio-economic context of power relations. It is produced within class, caste and patriarchal social relations in which male power dominates. Women specific violence has the function of keeping women where they are i.e. within the house in powerless position. Consequently, women become instruments through which the social system reproduces itself and through which systemic inequality is maintained. This is achieved through women's resourcelessness and economic and emotional dependence. Women are considered men's property, their sexuality; fertility and labor are systematical controlled both before and after marriage. In the one hand they are controlled by their husband and another by their father. In Madheshi Community arrange marriage is like a norms and even female have no controlled over their own body. Their father will decide to whom they marry. Dowry practice and the consequent submission and subordination of women are further strengthened and maintained over time by the socialization process.

This study shows that there is no uniformity between women and women. There is strict hierarchy between women, i.e. mother-in-law (high status) sister-in-law (middle status) and daughter in-law (low status). The practices of Nepal, where the daughter-in-law is subject to the domestic needs of the household, husband and in-law family member, which represents the socialization process of a women under the patriarchal social structure.

In socially stratified societies like madheshi community, where men reap the benefits of modernization prior to women, dowry payments emerge due to quality

differentiation amongst grooms. Thus dowry payments might decrease if the women's value in the marriage market increase, for instance if one Societies practicing dowry payment to Men and women from families with equal status marry women begin to benefit from modernization. There by indicating that brides with income should pay lower dowries. The marriage market is full of potential brides and grooms of different traits and characteristics, which make them more or less popular in the market. The marriage market decides who marries whom, which in its turn depends on the preferences of each actor. Marriages are conducted on the basis of creating alliances among families and groups to ensure the protection and perpetuation of property, group identity and social status. In Madheshi community combination of the bride's, the groom's and their households' characteristics determine the price of the match in the market, thereby concluding that the dowry is the price of a good match.

Any individuals within the community are not randomly matched in the marriage market but rather there are mechanisms that match individuals of similar characteristics. An efficient marriage market is expected to exhibit positive assortative matching, where high quality grooms are matched with high-quality brides and low-quality grooms are matched with low-quality brides.

In stratified societies like Madheshi Community male hypergamy is common, the custom of marrying grooms from superior class, within the same jati. When male hypergamy occurs this causes asymmetry between the affinal groups, giving more power to the groom kin, who then can demand dowry. In a society where male hypergamy is desirable, the dowry becomes a tool for competition. Families with daughters are trying to move up the social ladder by matching their daughters with grooms from high status families, thereby the desire to marry grooms of a higher caste

In the research Majorities of the respondents were found lower educational attainment. Lack of education the recommends had not knowledge about their rights and lows against dowry system. They did not have bargaining power and knowledge about why and where has to report. Though who had little knowledge about these types of rights and violence was not reported because of cultural/religious restriction and social insecurity. Dowry is illegal in Nepal but it is widely in practice, because the government has not strong commitment to implement these legal provisions. The

field survey shows that the dowry practice an illegal system is increasing and even systematically increasing in a new form.

In the study area 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 190 respondents, high percent of (92.1 percent) respondents have experienced practice of dowry system and only around 7.9 percent have not. However, 90 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" (Madheshi castes).

The research reached the conclusion that the major causes behind the spread of dowry system are the Psychological factor, illiteracy, economic dependency on male, social injustice 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 and high 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.

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ANNEX-A

Tribhuvan University

Central department of Sociology

Semester system in MA under Social Sciences in TU

“Dowry Practice in Madheshi Community: A sociological Study from Gaur
Municipality of Rautahat District”

May, 2016

QUESTIONNAIRE

As a student of MA Sociology, University campus, Tribhuvan University I am carrying out a survey on Dowry Practice in Madheshi Community for the fulfillment of Masters of Arts in Sociology. I request your sincere opinion. All of your information will be dealt with full confidentiality and non-disclosure.

1. Personal Information:

Name of the Informant (Household head):

Age:

Sex:

Occupation:

Caste:

Education:

Name of the Family member	Relation to the household head	Age	Sex	Education	Marital status	Occupation	Income

1. Has your father enough income/land to run his whole family?

- (a) Yes (b) No
2. What types of marriage you have?
(a) Without consent of parents (b) Without consent of parents
3. Have you heard about dowry system?
(a) Yes (b) No
4. If yes, please tell me what is dowry system?
(a) Taking/Giving materials
(b) Taking/Giving amount
(c) Both
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 Madheshi 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. In your opinion, is it necessary to give/take dowry?
(a) Yes (b) No
10. 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
11. If a girl's guardian is not in position to pay dowry in cash and kind/materials, how will they pay dowry?
(a) Taking loan (b) Disposing of his landed property
(c) Self income (d) Selling land
12. If a girl's guardian is unable to pay dowry, what will happen?
(a) Verbal abuse (b) Physical abuse
(c) Psychological abuse (d) less social Status

13. 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
14. 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, has dowry system in Madheshi community been increasing?
- (a) Yes (b) No = 17
16. Who are responsible spreading dowry systems?
- (a) Giver group (b) Taker group (c) Both
17. What are the aspects that affect dowry in madheshi community?
- (a) Social (b) Cultural (c) Psychological
18. Do you have knowledge about legal provision to stop dowry system?
- (a) Yes (b) No = 20
19. If yes, is there any program launched by NGO's/INGO's to stop dowry system?
- (a) Yes (b) No (c) DK
20. In your opinion, what are the possible solutions to stop dowry system?
- (a) Women education
(b) Women empowerment
(c) Punishment to perpetrator
21. Did you give/receive dowry?
- (a) Yes (b) No = not asked any question
22. If yes, how much materials/amount you received/give?
- Materials:) HH utensils) Jewelries Amount/Cash:) less then 100,000
) TV, Motorbike, Sofa, Freeze) 100,000 – 500,000
) More then 500,000
) Land) Others (specify)
23. Are you satisfied with that dowry?
- (a) Yes (b) No
24. If you gave/received dowry, is that according to your demand?
- (a) Demand (b) Wish
25. Is that dowry fulfilled?
- (a) Yes (b) No

Annex-B

Tribhuvan University

Central department of Sociology

Semester system in MA under Social Sciences in TU

“Dowry Practice in Madheshi Community: A sociological Study from Gaur
Municipality of Rautahat District”

May, 2016

Checklist for Interview

Informed Consent

As a student of MA Sociology, University campus, Tribhuvan University I am carrying out a survey on Dowry practice in Madheshi Community for the fulfillment of Masters of Arts in Sociology. I request your sincere opinion. All of your information will be dealt with full confidentiality and non-disclosure.

1. In your opinion when was dowry is origin in your community and what kind of practice is being?
2. In your opinion what are the reasons behind giving and taking dowry?
3. In your opinion what things determine dowry amount?
4. In your opinion what are the consequences of dowry system in you your family and your community?
5. In your opinion what are the ways can be opted to stop dowry system?