

**DOWRY SYSTEM: CONTINUITY AND CHANGES: A STUDY
TERAI REGION**

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RECOMMENDATION LETTER

Rojina Adhikari has completed her thesis entitled “**Dowry System: Continuity and Changes: A Study Terai Region**” under my supervision. This dissertation is the outcome of her own enthusiastic and independent research work and has been prepared in the form as required by the Central Department of Sociology, Tribhuvan University, for partial fulfillment of the requirement for a Degree of Master’s in Sociology. I hereby recommend her thesis be submitted for viva voce.

.....

Prof. Manahari Dhakal

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Date:

LETTER OF APPROVAL

This Thesis entitled “**Dowry System: Continuity and Changes: A Study Terai Region**” Submitted to the Central Department of Sociology, Tribhuvan University, by Rojina Adhikari has been approved by the undersigned member of the Research Committee:

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Dowry is the gift given to the bride by members of her family, relatives and friends. There is no doubt that the present widespread problem of dowry has its origin to the twin Hindu marriage rites, namely Kanyadan and Vardakshina. According to the Hindu Shastras, the meritorious act of daan 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, Anell emphasize dowry is a unidirectional flow of gifts from bride-givers to bride-takers which gets accumulated unnecessarily (Anell, 1994). However, in the view of Singh, dowry consists of material goods (household utensils, watch, jewelry, television, cycle, computer, motorcycle, car, house etc.) as well as cash (Singh, 1996). Likewise, many valuable items, like golden ornament, television sets, refrigerators, motorcycles etc. are the form of dowry (Jha, 1997). Besides it also consists of household items, jewelry as well as a house or land (Tertilt, 2002).

A dowry is usually substantial transfer of goods and money from the bride's family to the bride. (Jack goody 1739) dowry is not an exchange of goods between the kin of the bride and the kin of the groom. A family has to have wealth to give dowry, but since the goods go to the bride, not wealth comes back to the family that gave the dowry. Payment of dowries was common in medieval and Renaissance Europe, where the size of the dowry often determined the desirability of the daughter. The custom is still practiced in parts of eastern Europe and in sections of southern Italy and France, where land is often the major item provided by the bride's family. Parts of the India also practice the dowry (Ember and Ember, 1995).

Social continuity cannot simply be defined as the absence of social change, that is, things remaining the same, because social change is a continual process in all societies. Nothing "remains the same". However, within societies there are structures that are inherently resistant to change, and in this sense, we can talk about them as being social continuities. Individuals within societies need social continuities to a lesser or greater extent, depending on significant factors like age, gender, education,

access to power, wealth, vested interest, etc. Even "rock-solid" institutions like the family, the law, and religions are subject to change, even though they represent social continuity. There has always been 'family' and it is still the foundational institution for society and the primary agent of socialization, however the composition of 'family' has changed in recent years, leading to different kinds of families and different socialization experiences for their members.

Social and cultural continuities can be likened to individuals' habits - comfortable patterns of behaviour and tradition that give individuals a sense of security and personal control - a haven or a respite in a sea of social and cultural change. There is a high correlation between the rate of social and cultural change and resistance to that change. In times when members of a society feel that change is 'out of control', it is likely that the desire for continuity becomes more extreme, resulting in backward-looking idealizations of the past. While social change is itself continuity, certain periods of human history have created "great transformations" (Polanyi 1973). As above mentioned statement by Polanyi, the society in Rangeli Municipality is going through. The society has taken dowry system as their culture and assumed as their functional society in which the existing tradition is continuing. The behaviors and the human nature towards dowry has not been changed but the way of giving and taking dowry system is changed.

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. The practice of dowry being paid to grooms with commitment risk of extortion and dowry death, it is made spread in India, Pakistan and Bangladesh and has begun in Nepal (UNICEF, 1999).

In the Terai district of Nepal, especially, the bordering districts with India dowry practices are going in a crystal clear format. Morang is also one of the districts

situated near bordering of India. So, many cases of dowry practices are also found here in Rangeli municipality. According to a survey conducted by Mr.Singh in the year 1996 AD, dowry system is highly prevalent among Hindu, Maithali, Brahmins and other castes in this region.

1.2 Statement of the Problem

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. 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. Nepal is formed of multi-racial and multi-linguistic and multi-cultural ethnic groups. All are amalgamated into a national mainstream to give rise to distinct characteristics to the Nepalese society and culture. Though, Nepal is composed of many caste groups. They have different practices in the case of dowry system. The present study is concerned only with the dowry practices, causes, changes and continuity of Rangeli Municipality.

The dowry practices are dominantly followed in madhesi community of Terai region and specifically Rangeli Municipality where the researcher has conducted interview and case study. The subject matter in which the research project focused on is the gap between the form of giving and taking dowry as well as continuity. In the whole project, the researcher has questioned the society about the causes, changes and continuity of dowry system. And this research project is going to answer the following questions;

- What are the causes of dowry system in Rangeli Municipality?
- How is the dowry system going on?
- What are the responses towards the dowry practices and demands of the people dowry system should be?

1.3 Objectives of the Study

The general objectives of this study are to evaluate causes, changes and continuity of the past and present time. How do the dowry practices followed in the study area, Rangeli Municipality. In addition, the researcher tries to find out the changes in

dowry practices as well as the continuity. What has been changed and what is still continuing in the present days. The major findings of researcher would be as follows;

- To identify the changes and continuity of dowry practices in Rangeli municipality.
- To find out the causes of dowry practices in particular study area.
- To evaluate the responses of people on dowry system and its changing scenario.

1.4 Significance of the Study

The most significant importance of this survey lays in the fact that it is the first any survey of this kind in the survey 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, changes and continuity of dowry system with its attitude and practices among the local people of Rangeli Municipality. So, the important of the studies are coined as;

- It will help to root out the dowry system form our society which is becoming evil practice.
- It will help our government to make any policy related to dowry system.
- It will drag the attention of the NGOs and INGOs in the survey area to launch programs related to dowry system.
- It will make aware to the local people of the study area about the violence due to the dowry problem.

1.5 Limitations of the Study

None of the work would be without any limitations. The research project would be the specific on certain location and subject matter. It cannot cover the time and space as a whole. It should be specific. So, to be focused on one side, other side would be missed. In the case of this research project, researcher is based on a particular area that is Rangeli Municipality of Morang district. Not only municipality but it has been specific in two wards; 4 and 5.

This study is carried within a limited period of time. It could not cover whole Rangeli Municipality and whole timeline from history. Lack of previous research in such specific topic has limited the information to further analysis of the situation of dowry

practices and its continuity and changes in Nepal. It could not cover the psychology of all aged group and status of madhesi community. This study covers only married men and women of ages 15-59 years.

1.6 Organization of the Study

Generally, In the course of research, study is accompanied by dividing into four chapters. The different chapters are organized as follows:

- **Chapter-I:** It holds the background of the study, statement of the problem, objectives of the study, significance of the study, limitation of the study and organization of the study.
- **Chapter-II:** It deals with the literature review from the various books, articles, newspapers etc.
- **Chapter-III:** It comprises of research methodology used in the study like: research design, library research, previous research work, sources of data, method of data collection etc.
- **Chapter IV:** This chapter contains data presentation and analysis.
- **Chapter V:** Finally this chapter contains summary and conclusion of the study.

CHAPTER II

LITERATURE REVIEW

2.1 Origin of Dowry

The dowry is intended to guarantee future support for a woman (and her children), even though she will not do much primary subsistence work and another hand dowry is intended to attract the best bridegroom for a daughter in monogamous societies with a high degree of social inequality. Both statements are supported by recent cross cultural research, with the second predicting dowry better (Embers and Embers, 1995). 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), and plunge. Such practices are also mentioned in the holy book of Mahabharata and Ramayana. In addition, it is mentioned that Goma Brahimini 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 “Dhammapad”, Visharta’s father gave her unlimited wealth at the time of her marriage (INSEC, 2006).

In contrast, Paul Madam C. presents his quite different view like most of the richer sections both expect and give more dowry than their poorer counterparts and also spend lavishly in pomp and show. Even urban-born people transact higher quantum of dowry than their rural counterparts. By types of family, there is higher dowry in nuclear family than joint family. Moreover, dowry is proportionally higher among those whose marriages are arranged. The majority of women respondents, whose husbands are in professional or executive and white-collar occupations, had high incidences of higher quanta of dowry transaction from their natal families (Paul, 1986 p187-190).

2.2 Prevalence of Dowry

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 Rahat 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, Sunsari district is one of the district situated in the boarder of India, and dowry system is highly prevalent in here. Likewise, 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, 1997), 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 casts such as Teli, Rajput, Marwadi, Thakur, and Muslims. There is also tradition of dowry system in the Madhesi, Tharu, Chhetri, Brahman. On the contrary, there is no such tradition of taking dowry in the Rai and Limbu communities. The dowry system is so prevalent in these area that several harass cases are always emerging here. In the year 2002, a total of 7 cases of dowry from 5 districts i.e. Udaypur, Sunsari, Rautahat, Mahottari, and Bara have been published in the newspaper (Annapurna Post, 2007-11-23). 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 15-49 years. By caste of the victims, it has been recorded as I each in Kalwar, Das, Yadav, Khatun (Muslim), Thakur and Rauniyar. In addition, in 2003, the total numbers of dowry cases are 14 from 10 districts; Bara, Siraha, Sunsari, Saptari, Kathmandu, Dhanusa, Mahottari, Kaski, Rupandehi, Dang, etc. 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 case of victims, it has been recorded as Yadav, Adhikari, Bhandari, Rajbashi, Rajbhandari, Sapkota, Sah, Mandal and Chaudhary (Tharu), etc (Rahat, 2004 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 someone is graduated or post graduated, degree holder or having employment, prize soars up to over two

hundred thousand rupees. An engineer costs something like three to five hundred thousand rupees, and 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.(Anmol, 2011). 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).

In the same way, the dowry-related violence is the highly prevalent. 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). In the past, copper and brass materials were mostly used as 'Kosa'. At present it is useless and mostly steel materials are used. Traditionally 'Sanusa', cooking materials, plates, cups, water pot, spinning wheel and 'Suku' were sent as Kosa, similarly, daraj, sofa, bed, dressing table are send as Kosa at present as well. The sewing machine and other fancy goods are also started to accompany as Kosa. In the past, the maternal uncle used to give a goat as a Kosa to the bride. At present the maternal uncle started giving a big copper pot instead of goat. Now a days, people used to complete to each other in giving the dowry. So, spending a lot of money in dowry has become a prestige for the girl party.

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 (Oxford Advanced Learner's Dictionary).

The dowry is provided by the bride's family. The indirect dowry is provided by the groom's family. However, as in dowry, the recipient is usually the bride (or the goods are given first to her father who passes most if not all of them to her). In a sense, then, indirect dowry is combination of bride price and dowry. Indirect dowry occurs in about 12 percent of the societies in which marriage involves an economic transaction.

For example, among the Basseri of southern Iran, the groom's father assumes the expenses of setting up to the couple's new household. He give cash to the bride's father who uses at least some of the money to buy his daughter household utensils, blankets, and rugs. (Ember and Ember, 1995).

In the case of Limbu community, opposite dowry system is following then other community. Bride wealth (Sunauli) is paid to the girls' household immediately the marriage proposal made by the groom's representatives has been accepted. The size of the payment depends on two main factors. The first pertains to the wealth and status of the groups being united. The second determinant of the size of bride wealth payments relates whether or the bride has already been married (Caplan, 1970)

Apart from paying bride wealth, the groom is required to make a number of other payments (rit) in cash, meat and liquor. Marriage payments extend over a period of three years. The Limbu husband returns to the bride's natal settlement each year during the festival Dashain to make obeisance to his wife's father and the latter's lineage mates. On each of these occasions he brings meat-a whole pig plus perengo and liquor on a scale equal to the initial rit payments made at the time of the marriage (caplan 1970).

After studying above mentioned literature, we can conclude that male takes more advantage than female even if the resources, facilities, and opportunities are same. Hence, in Maithili community dowry system prevails still in large scale because of religious, cultural, political, social, economic, educational factors. This study also shows that to eradicate this evil system from society, each concerned body and authority should take a bold & strict step, and law and codes should be practiced as well.

2.3 Causes and Consequences

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 'izzat' (prestige) 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 additions; violence is not always committed for economic reasons that are dowry demands (Bhuiyan,

1991:19). 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, 2004). 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 every one 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 relatives insulting words and even some of them are endured. Beating and burning can also result from the issues of dowry (SATHI, 1997). 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. (Jha, 1997:32-33) 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, 2003). 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)

The factors which perpetuate dowry practices in Rangeli Municipality of Morang as well as whole Nepal are as follows;

2.3.1 Social Factors

Since daughters in most cases are disinherited by their parents after marriage, their main security lies in strengthening their economic rights in their husband's family. However, if they go 'empty-handed' to their husband's home, how can they expect that they will be treated as equal partners? The dowry is, therefore, in part an 'investment' made by parents to secure a share for their daughter in her husband's family property. Dowry is given to the daughter during marriage as she has to move to her new home and it's difficult to ask for the basic things. Therefore, all the household goods and clothes parents provide their daughters are supposed to help them feel that they have something to call their own in their new home. Another cause of dowry that is found in most of the cases is girls or the guardians have to go in search of bride's groom which increases the value of boys' and decreases the value of girls. Dowry is taken as something related to social prestige in Nepal. Even the educated people and people who do not favor dowry system are not able to stop the dowry to be given/take during the marriage due to social prestige.

2.3.2 Educational Factors

The fact that education will help to reduce the social problems like dowry is proved wrong by the statistics as the well-educated people are more on giving and taking dowry. We can see the positive relation between education and dowry demand. Higher the level of education of groom, higher will be his dowry demand. Doctors, engineers, bankers are given more dowry in comparison to other people. In a family if one son is doctor he will receive more dowry in comparison to another son who is just an ordinary employee. The parents will give the best education to their sons in order to get good amount of dowry. During the marriage confirmation they will ask dowry amount to meet the expenses that have incurred in educating their sons. They do not think twice in order to invest in their son's education thinking that it is just an investment which will be recovered at the time of the marriage in the form of dowry. In case of girls who receive higher education has to pay more dowry as they have to get married at the older age and so more dowry is asked by the groom's side to order to get married with older girls. Due to this reason many parents does not provide higher level education to their daughters.

2.3.3 Economic Factors

The economic cause of dowry is associated with the inheritance system. Dowry came into existence to give women economic and financial security after their marriage. The Interim Constitution 2007 states that sons and daughters are equally entitled to ancestral property. The pressure for larger dowries is due to “ the general rise in prices and the current obsession with gold and silver, the prices of which are rising almost every day” When the groom’s family sees the situation of the economy they are tempted to demand dowry from the Bride’s family in order to face economic crises. The tradition of dowry is so powerful in the dowry-infested areas that even in the rare cases where young couples fall in love and embark on an 'un-arranged' marriage, they concede that their parents should exchange dowry. In most of the cases, however, the young groom dumps his girl friend and goes to marry someone else arranged by his father with a guarantee of a bigger dowry.

2.3.4 Legal Factors

Status of women is less in Nepal either by written law and/or by practice. Legal system of Nepal is not strong to protect Women’s rights. This is largely because of patriarchal society. Although many national and international laws, acts have been adopted by Nepal to protect Women’s rights during recent years, but the situation of Women’s rights violation is same and in some cases has increased even more. Society Reform Act, 2033 under article 5 (1) states that Bride groom side shall neither compel bride side to give cash, goods, *Daijo*, donation, gift, fare -well gift for bride or bride groom in connection with or after marriage, Similarly article 5 (2) states that a set of ornament wearing in body, who so ever intends to give *Daijo* as per own’s rites, rituals and pleasure, may be entitled to give *Daijo* up to Ten Thousand Rupees, in maximum. Likewise article 8 (1) of the same act states that no more than Fifty one persons including neighbors and relatives other than close relatives shall be invited in marriage feast organized by Bridegroom and bride side. Looking at Social Reform Act, 2033 we can say that in one hand it says we can give dowry with our own will up to Rs. 10 thousands but has restricted the number of people participating in the marriage ceremony to 50. The act has not totally prohibited the dowry system but has just limited the practice of dowry. The act itself is contradictory and partially

supporting the dowry system.

2.4 Policy Review

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 concern about harmful traditional customs and practice such as child marriage, dowry, polygamy and ethnic and religious practices that forces girl to become prostitutes (UNFPA, 2000).

In Nepal also, social reform act was passed in 1975 in order to provide legal protection against dowry in Nepal society. But this act not only failed in implementation but also totally rejected by society and obviously phased out (Rahat, 2004: 74).

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 extent to 15 days or with both. On the contrary, the goods/materials which are exchanged as dowry are accumulated unnecessarily (SAATHI, 1999).

Though the dowry has been restricted by law, it is increasing. All groups, castes, and communities are affected by dowry system one way or another. Those responsible for enforcing laws have also been practicing this system. It is the matter of shame and ills of society to have increasing incidents of VAW, domestic violence and killing of women in the name of the dowry at a time when all citizens are equal constitutionally and women can legally enjoy their parental property on a par with their brother. (Nepal Human Rights Year Book, 2013/Dowry-induced VAW in Rautahat District: study report.)

Marriage has become a pompous affair, and dowry a part of the ceremony. The country's laws do not sanction dowry, and define it as a social crime. Instead of dowry, the Nepali law guarantees the girls equal share to parental property. The frustrating part is that both these provisions are not respected by fellow citizens. Many

people, instead of property rights, are giving their daughters hefty dowry. (WWW.Gorkhapatra.org.np./rising.detail.php?article_id= 45558 and cat_id=7)

In the context of Nepal, 'Samajik Byanwaha Sundhar Act, 2033 B.S.' is one of the important acts in the direction to control dowry system. According to code 5 of the Act, before or after marriage, the groom side should not ask for or should not compel the bride side to give anything like cash, clothes, dowry, dan, bidai, presents etc. as well as they should not fix anything as mentioned to be given before marriage. Besides this, the groom should neither deny to marriage nor did to take along the bride along with him due to the absence of anything as mention above. In the sub code 2 and 3 of the same code, it is also mentioned that, if anybody want to give cash or materials by their own wish, besides the single set of clothes worn 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 10,000 in maximum or they could be sentenced for 15 days imprisonment or both (INSEC, 2060).

2.4.1 Existing domestic Legal Mechanism

2.4.1.1 Social Practices (Reform) Act, 2033 (1976)

This act is expedient to impose restriction on existing as well as growing competitive pomp and worthless expenses in social practices in order to make reforms. This act prohibits Tikal (property to be given by the bride side to the bride groom side for the reason that the bridegroom accepted to get marriage), Restriction on Daijo (Dowry), Prohibition on bearing other Financial Liability, Restriction on Janta, Restriction on Marriage Feast, and Ban on Exhibition of Daijo, etc. In addition to a set of ornament wearing in body, whosoever intends to give Daijo as per own's rites, rituals and pleasure, may be entitled to give Daijo up to Ten Thousand Rupees ,in maximum. The police shall investigate the case which is punishable pursuant to this Act and after investigation the police shall file the case before the Adjudicating Authority. No case shall be entertained in case if it is not filed within Thirty Five days from the date of cause of action. The Chief District Officer shall have original jurisdiction to hear and dispose the case pursuant to this Act. The Chief District Officer shall follow the procedure as referred to in Special Court Act, 2059 in the case under this Act.

2.4.1.2 Nepal Interim Constitution, 2007

Interim Constitution of Nepal, 2007 has ensured some fundamental Rights to People. The provisions of fundamental rights guaranteed by the constitution has also pave the way for the establishment of acts, rules and regulations for the implementation of such rights through legal means. According to obligations, directive principles and policies stated on Article 20 (1) states no discrimination of any kind shall be made against the women by virtue of sex. Article 20 (2) states every woman shall have the right to reproductive health and reproduction. Article 20 (3) states no woman shall be subjected to physical, mental or any other kind of violence; and such act shall be punishable by law. Article 20 (4) states sons and daughters shall have the equal right to ancestral property.

2.4.1.3 Domestic Violence (Offence and Punishment) Act, 2066 (2009) and Domestic Violence (Offence and Punishment) Rules, 2067 (2010)

These acts have been promulgated to stop any kinds of violence against women which can be happened within the home and from the family members and to punish the perpetrators. The act has clearly defined the terms domestic violence, physical harm, mental harm, sexual harm, economic harm, the victim and the perpetrator. Section 2 (i) and 2 (j) of the same act has defined the police station and the court connecting it with section 4, that has directed the filing of complaint in case of domestic violence against women and has explained about the procedure of complaining, filling, the checkup of victims, security measures for the victims. The Interim protection order sec. (6), Proceedings to be held in camera sec. (7), Summary procedure to be Adopted sec. (8), compensation to the victim, service provided at the service center, penalty provisions to the perpetrators and the time limitation for filing the case are some provisions that has been incorporated within the act has explicitly endorsed the rights of women which can be violated in the domestic circumstances from their relatives as defined in the Act. The penalty provision for the perpetrators of victims seems minimum. In exercise of the powers conferred by Section 17 of the act; The Domestic Violence (Offence and Punishment) Rules, 2067 (2010) has been promulgated that has strengthen the implementation mechanism for the rights of women in the domestic ground.

2.4.1.4 Muluki Ain (General Code), 2020 Muluki Ain, 1910 is the first written act of Nepal. Muluki Ain, 1910 was amended with Muluki Ain, 2020

The provisions enshrined in Muluki Ain (General Code) of Nepal; under the chapters Husband and Wife, partition, women property, hurt/battery, Intention of Sex, rape and incest address the violation which can be occurred against women in different forms that shall be correlated with domestic violation cases. Chapter of “Kutpit (Battery)” prohibits causing hurt or committing grievous hurt by using weapon or by any other means, which is followed by compensation. Chapter on Partition of property, number 4 and 8 provisions have directly emphasized the practice of polygamy existing in the society. The laws relating to polygamy is prevalent in Muluki Ain especially on the chapter “Marriage” and “Husband and Wife”. Nepal’s Interim Constitution however accepted the right to equality between men and women and special rights to women as fundamental rights which must be followed by any legislation, plans and policies of the country, but the same practices cannot be found in the society.

2.4.2 International Legal Mechanism

2.4.2.1 Universal Declaration of Human Rights (UDHR), 1948

Universal Declaration of Human Rights (UDHR) 1948 in its preamble has clearly pronounced about the equality between men and women and assurance of fundamental rights as well as human rights for their social progress. UDHR article 16 explicitly states about the equal rights of men and women to involve in conjugal relation without any discrimination along with their rights to freely choose their spouses. Article 1, 7 and 12 ensure the equality, dignity, equal treatment of law and protection from arbitrary interferences on privacy, family and home of every human being which also signifies to combat any unequal treatment and discriminatory practices happening against women.

2.4.2.2 International Covenant on Civil and Political Rights (ICCPR), 1966

The International Covenant on Civil and Political Rights, which was opened for signature on December 19, 1966, and entered into force on March 23, 1976, incorporates almost all those civil and political rights proclaimed in the Universal Declaration of Human Rights 1948, including the right to non-discrimination but excluding the right to own property and the right to asylum¹³. Article 2 (1) states that no distinction would be made to enjoy the rights enshrined in the present covenant.

Similarly Article 3 ensures the equal rights between men and women, Article 6 (1) confirms the inherent right to life and Article 26 states about the equality before law without any discrimination. The present covenant strongly confirms the equality between men and women enjoying the rights without any distinction as well as protects the right of life of the person. Moreover article 23 recognizes the family as the fundamental group unit of the society and provides the free will of intending spouses for the wedding. It means that free will of the husband and wife is basic criteria for the marriage purpose.

2.4.2.3 International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966

The International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966 Article 1 (1) ensures the person's right to freely pursue their economic, social and cultural development. Article 3 states about the equal rights of men and women while enjoying economic, social and cultural rights and article 6 states about the right of every individual to work and opportunity to work for gaining his life by work. Its article 1 (1), 3, 5 (2) and 15 (1) (a) provides the right to self-determination, equal right of men and women to the enjoyment of all economic, social and cultural and ensures the cultural rights of every individual. The provisions enshrined in the present article also ensure the equal rights of men and women and do allow free choice on enjoying economic, social and cultural rights. Article 10(2) recalls the state responsibility to provide special protection along with paid leave during and after the child birth. Article 12 further ensures the every person rights to sustain highest level of physical and mental health particularly emphasizes the provision for the reduction of the stillbirth-rate and of infant mortality and for the healthy development of the child.

2.4.2.4 Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) 1979

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) 1979 is the especial convention enacted to address the rights of the women. The preamble of this convention has set large background of necessity of present convention which has aimed to established the equality between rights of men and women as well as overall physical, mental, sociological, economical, psychological and political development of women who have been kept backward in

the society due to many social, cultural, economic and religious reasons of the past. Article 1, article 2, article 4, article 6, article 13, article 15 and article 16 of the present convention has explicitly addressed the repeal of discriminatory provisions between men and women enshrined in different legislations, constitution and national mechanisms and promoting and binding state parties for the promulgation of legislation, constitution and mechanism to provide opportunity, participation and equal rights to the women. Furthermore the present convention has directed towards the safeguard of women rights of property, family life, marital health and any kind of exploitation can be happened legally, socially and economically. CEDAW in its preamble recalls that discrimination against women violates the principles of equality of rights and respect for human dignity, is an obstacle to the participation of women, on equal terms with men, in the political, social, economic and cultural life of their countries, hampers the growth of the prosperity of society and the family and makes more difficult the full development of the potentialities of women in the service of their countries and of humanity.

CHAPTER III

METHODOLOGY

This chapter discusses a set of methods, which were employed to accomplish the research objectives. More specially, it contains introduction to the study area, method of data collection, sampling procedure, and analysis. It presents methodology that will be used to collect quantitative and qualitative data and is divided into seven groups which are study area, research design, sampling procedure, Nature and source of data, data processing and analysis, techniques of data collection, library research, and Internet research.

3.1 Introduction to the Study Area

The municipality which became the study area is Rangeli municipality because the area is heterogeneous in term of ethnic composition and the dowry system is comparatively followed by majority of madhesi community of this area. Rangeli municipality is located in Morang district, Koshi zone of south-eastern Nepal. The municipality was formed merging existing three villages i.e. Takuwa, Amgachhi and Rangeli itself since May 2014. This Municipality lies in Morang district and Province no. 2. At the time of 2011 Nepal census, it has a population of 15,532 living in 3,169 households. Rangeli Municipality is taken as study area of research which includes majority of madhesi community like, Yadav, Teli, Rajput, Dhanuk, Kewat, Rajbanshi, Muslim, Mahato, etc. The majority of people speak Maithili, Awadhi, Bhojpuri, etc and rest of the people speaks Nepali and other languages.

It is in the center of a fertile agricultural region and there are numerous factories surrounding the town such as brick and jute mills. Rangeli was once the district headquarters of Morang district, and was in the past a historically important trading town, although its role has declined over the last half a century with the growth of Biratnagar. Nevertheless, it remains an important market center serving south-eastern Morang district.

This municipality dominantly covers the fertile land so that the people of that particular place work in the field. The people are less engaged with other sectors like business, abroad, technical field, etc rather following traditional agriculture. As they engage in traditional agriculture, they are also a bit far from formal higher education.

So the number of literate people is less and the outputs of that education seen in the evil practice that is called dowry system.

The education system is practically still inaccessible for that society because the education consciousness is lacking. As a result, the traditional beliefs, and blind faith is following by them. Due to the high practice of dowry practice in the particular place, the researcher is motivated to select as research area.

3.2 Sampling Procedure

In Rangeli Municipality there are Nine Wards. To be specific, the researcher is taking only two wards; ward no. 4 and 5. The reason behind it is the density of madhesi community which still highly follows dowry system due to various reasons that are going to discuss below. Total household numbers are 879 within two wards.

Among them, the researcher is going to take only 50/50 respondents from these two wards as sample procedure. And the total population of respective wards is 4229. So that, it's was very difficult to take all households in study due to time and resources constraints. Therefore, this study primarily based on random sampling method.

Table No. 1 Sampling Procedure

S.No.	Ward No.	Total House Holds	Selected Respondents
1	4	396	50
2	5	483	50
Total		879	100

3.2.1 Tools and Techniques of Data Collection

To maintain authenticity, reliability and validity of the questionnaire for interview, the researcher consulted with colleagues and experts. The questionnaire was pretests a few respondents in a village nearby study area, and a few modifications were in questionnaire before conducting real. In order to collect representative data and information for proposed research, the researcher has been used following tools and techniques for data collection.

3.2.2 Household Selection and Survey

To include representative voice in research work, 100 households are selected from ward no. 4 and 5 of Rangeli Municipality. They gave actual information about their

family with the help of questionnaires. Researcher collected demographic information like age, sex, education status, occupation and land size etc. From 100 households both the male and female were asked for the analyses who were aged between 15-59 years.

3.2.3 Interview

To get first hand factual information and data, interview is best method of research. Specially, married couples of (15-59) age group were asked and every questions were from model questioners of research. At that time some were very much excited to give answers but some tried to hide truth because of secrecy and social prestige. Some were afraid of their family members and relatives. They were feeling shy or nervous to explanation about marry.

People form selected households were illiterate in majority so that the researcher took help from same age group and literate people of the same location. In case of extreme privacy, researcher privately asked questions and kept the information in separate. The time of interview was random due to their random working time in agricultural and other sectors.

3.2.4 Case Study

The people to whom researcher asked obviously had their own struggles and stories. The way of asking was different in different case knowing their psychology. Different factors used to guide their problems and it was growing up in different forms than the past. Madhesi 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. It helped to find dowry system is not decreased but the forms of giving and taking dowry is changed in madhesi community.

The people crossed 60 years, made me clear about the new and old form of dowry. 20 to 25 aged group said that taker then giver person is responsible for spread dowry system. Social and cultural then psychology is the most effecting factor in dowry system. Many of the women were sharing about the social violence story with their hidden suffocations. With the help of case study, researcher came to know inner opinion and stories of the respondents.

3.3 Research Design

Research is very important but its two difficult works itself. It's help to find out fact things about any problems. To take out the result, we should follow different method. This research will apply primary descriptive ethnographic research approaches. Descriptive in the sense that researcher tried to record all the observed events form the study area and describe as faithfully as possible. This study also explores the impact of dowry on women and education sector, domestic violence and present practice in study area. As per nature of the research, data related with social and economic phenomena, demographic calculation, etc. are collected based on existing situation.

3.4 Method of Data Collection

15-59 years age groups people are called active population. They are very conscious about problem of the country and society. They are always eager to find out the problem in their society and always try to root it out for the development of their nation. So, 15-59 years age group of every married men and women were selected as respondents for the study to access attitudes, practices, causes and consequences. To fulfill the objectives of research, the

Selection of correct method of data collection is very important. During the research study, the data were collected with the help of structured questionnaire which are necessary to collect all the information related to situation of dowry system in Morang district.

3.5 Data Processing and Analysis

In this study, the collected data have been edited, coded, tabulated and checked to remove possible errors during the field work evaluation. There, tried to match the responses of each of the respondents with the questions and the topic discuss during the interview. This helped to analyze research data appropriately.

Basically, quantitative data were categorized and presented as per need of the study. In order to analyze the data, simple statistical tools are used. Similarly, the data was also present and analysis by the help of Tables and Microsoft word were also used as computer facilities interpretations have been made on the basis of results, which was assisted by qualitative data/information available from both primary and secondary sources.

3.6 Sources of Data

In this study, the researcher used both primary as well as secondary sources. The primary data have been collected from the direct field visit, participant observation, personal interview, household survey and questionnaire. And secondary data were collected from Rangeli Municipality itself, published and unpublished materials such as CBS reports, research articles, newspaper articles, census reports, books etc.

3.7 Library Research

The source of information, knowledge and gathered informative materials is Library that is why Library is extremely useful source of the study report. Various books related to the topics were used to come up with the analysis of the researcher. However, availability of the latest books and data sources in library has diverted the researcher in other possible sources of data. Frequent visit of Library led the research work to the perfection and authenticity.

3.8 Previous Research Work

Although very few pervious research/thesis works on similar topics were found in specific, researcher has made an attempt to bring the related and useful content of the work to the benefit of the report. Previous research/thesis works had been a useful assistance in analyzing the data and making assessment.

3.9 Internet Research

Web sources were another major assistance in bringing this study to this form. Internet was used to refer the books which were not available in library, the articles especially the analysis of the writers, refer the latest information regarding the research questions and refer other research work.

CHAPTER IV

DATA ANALYSIS AND PRESENTATION

Collected data and information has analyzed in this chapter. Those datas are form primary and secondary sources. This chapter deals with demographic, social and economic characteristics of households and respondents. The characteristics of households and respondents in many aspects like age-sex composition, level of education, occupation, types of family, marital status are dealt in this chapter. Here, the researcher is talking about multiple issues responded by the participants from Rangeli Municipality ward no. 4 and 5.

4.1 Population Distribution of Rangeli Municipality by Caste

As already mentioned, Rangeli has heterogeneous group of people. There are different castes living together. And the dowry practice is also differs from caste to caste. Hence, during the interview and case study, researcher found that madhesi community is comparatively following dowry practice than others. The data taken from CBS Nepal is given below in table no. 2.

Table No. 2 Distribution of population according to the caste of Rangeli Municipality

Main Castes	No. of Population
Dhanuk	2,943
Kewat	3,669
Sudhi	532
Mallaha	659
Bantar/Santar	511
Chhetri	500
Yadav	706
Teli	1,278
Brahmin	489
Musalman	359
Marwadi	414
Satar/Santhal	381
Rajbansi	341
Others	2,750
Total	15,532

Source: Volume 06, NPHC2011 National Population and Housing Census, 2011

Above mentioned table clearly shows that the madhesi community has the density of population in this municipality like Kewat, Dhanuk, Teli, Yadav, Mallah, Bantar, Rajbansi, etc. The highest population is of Kewat which is 3669 in number. Second highest is Dhanuk by 2943. Thirdly , Teli has 1278. Similarly, the other castes of madhesi community are living there. There are also other non-madhesi castes but the majority is of madhesi. Among the total population of 15,532 there are two third populations is of madhesi community. So, the dowry practice is going on even if the form of dowry practice is changed.

4.2 Gender Composition of Selected Households by Age

The society of Rangeli municipality wards 4 and 5 has more female than male in number. It shows that the women are obviously victimized due to dowry practice. In this society, girls are hard to send their brides home and the number is also high. It also shows the sufferings and the condition of lack of education. The society is heterogeneous not only the sense of caste but also age and sex. In the following table, gender distribution is shown in based on different age group.

Table No. 3 Distribution of Selected Household Population by Sex and Age

Age Group	Male	Female	Total
10-19	5	9	14
20-29	9	15	24
30-39	8	9	17
40-49	4	6	10
50-59	10	12	22
60 Above	5	8	13
Total	41	59	100

Source: Field Survey, 2019

Table no. 3 shows that the number of female is high than male. The total population of selected households is 100. Among them 59 are female and 41 are male. To talk about age wise the highest population is 15 which are from the age between 20-29 years old. The lowest population is of 40-49 age group. Among them female are 6 and male are 4. It shows that the male are less than female aged 40-49. The people 60 above are also less. Among 13 there are 5 male and 8 female. As a whole, the female are high in number and the dowry is practiced in high amount in the society.

4.3 Population of Selected Households by Educational Level and Gender (6 Years Above)

It is a well-accepted fact that educational status of the people plays a decision role in every sector of the human life. Education plays an important role in human life, which has positive relationship with socio-economic status of the people as well as to keep the society far from the crimes, violence, evils and blind faith. The society where the education system is very good there would be very less evils and bad practices. The researcher, here, tries to make study in terms of education status of Rangeli municipality.

Table No. 4 Distribution of Selected Household Population by Educational Level and Gender (6 Years Above)

Educational Status	Male	Female	Total
Lower-Secondary	15	22	37
Secondary	11	15	26
Higher Education	11	7	18
Illiterate	8	11	19
Total	45	55	100

Source: Field Survey, 2019

Aforementioned table explains that the highest enrollment is in Lower Secondary level. Among them the female students are more than male. Total enrollment in lower secondary level is 37. From that number 15 are male and 22 are female. In secondary level too female enrollment is high with 15 and male have only 11. But, In Higher education, the female could not get chance to enroll with. And more female are illiterate than male. It shows that the females are limited in household activities more and male are freely allowed whatever and whenever they want after the completion of Secondary level. The more responsibilities on female put them in pressure so the education system is not equally accessible. The problem of No schooling is gradually decreasing.

Moreover, higher education is lacking female enrollment so that the number is very less in comparison to male. As a whole, the enrollment in higher education is less. The determinants for transforming the society are the students from higher education. But the case is different in this municipality.

4.4 Population from Selected Households by occupation (15-59 Aged Group)

The fortune of a society is determined by the occupation and the lifestyle of the people of a particular place. The economic background also depends on occupation. The social prestige is also based on what occupation do someone have. In this way, the occupation has significance on multiple services and facility of individual. The facility of education, health, communication, transportation, etc is marked by the occupation. The researcher tries to show the reality of people from Rangeli municipality. What job do they follow and handle is going to show in table no. 5.

Table No. 5 Distribution of the Population of Selected Households by Occupation (10-59 Years Age Group)

Occupational Status	Male	Female	Total
Agriculture	8	15	23
Service (Private/Gov.)	7	4	11
Labors	6	12	18
Student	10	6	16
International Employee	6	3	9
Household works	7	16	23
Total	44	56	100

Source: Filed Survey, 2019

The data shows that majority of the people works at field or they engage with agriculture. Agriculture is their main occupation which covers high number of people i.e. 8 male and 15 female which make clear about more engagement of female in agriculture in comparison to male. Similarly, the people engage with labor work close to the number of agriculture which can be seen as 18, in which 6 male and 12 female. Talking about above mention two occupations, female are engaged more.

Following traditional agriculture is backdrop of the sustainable development and individual development. And the people would not get chance to enhance themselves as society changes. Similar case happened with the Rangeli municipality in which the people are not getting out of blind faith and out dated tradition. International and government employment is less in that place i.e. 11 in government sector and 9 in international sectors. Others are engage with only household works i.e. 23. The school enrollment of children is only 16 in which 10 male and 6 female.

4.5 Composition of Marital Status of Selected Households (10 Years Above)

Society can be evaluated through the marital status of the people living in the particular place. If the majority of the people are married, the society obviously moves towards the matured and economical prosperous society because the couple works for income to run their life. It means they would not be dependent on others. 10-59 aged group is called active population. Talking about dowry practice, the people could not stop them to practice dowry during marriage ceremony. And after dowry some may satisfied and some may not. The dispute begins from the dowry and the society would be affected badly. The marital status can be seen in the following table.

Table No. 6 Distribution of Study Population Aged 10 years above Their Marital Status by Sex

Marital Status	Male	Female	Total
Single	13	19	32
Married	20	37	57
Widow/Widower	3	8	11
Total	36	64	100

Source: Field Survey, 2019

The table mentioned above explains that the married people in Rangeli municipality have majority. In other words, there is more active population because there are 57 people are married in which 20 are male and 37 are female. Some female lost their husbands and living alone as widow. Obviously the less number is of widow and widower i.e. 3 male and 8 female. The people under 10 or unmarried are 32 in number. Among them 13 are male and 19 are female. So, the number of female is high.

4.6 Land Size of Selected Households

The economic strength can be evaluated through their constant property, land. Land is constant property which is the main income source of people. If we use it properly, it helps to run family in terms of food and necessity of money as well as settlement. It also fulfill the desire of people and make the life standard. Someone can sell the land to give the higher education and other facility to their children. The land holders status of Rangeli municipality is given below in the table.

Table No. 7 Distribution of Land Size of Selected Households

Land Size	Number of Households
No land	25
1-10 (kattha)	45
10-20 (Kattha)	21
1-3 (Bigha)	9
Total	100

Source: Field Survey, 2019

Above mentioned table no. 7 explains that many people still do not have their land property and work as labor in the field of others. They struggle for running the life and give facilities to their children. It might be the cause of lack of equal access of education. Even though, 25 households do not have 1 kathha land. Majority of the people have 1 to 10 kathha as their constant property, land. Only 9 households have 1 to 3 bigha land and they also practices dowry as their culture and social prestige. They have enough facility and let the children to grab every opportunities. 21 households have 10 to 20 kathha land which comes under middle class. The data shows that the people of Rangeli engage in field more and less people are engaged with others sectors.

4.7 Attitudes towards Giving and Taking Dowry

Dowry practice is perceived as nature and the concept of individuals. In a traditional way, it is taken as culture and tradition. Traditional thinkers do not take care about social evils created from the dowry practice. But some educated and social thinkers care about the society and advocate for elimination of dowry practice. The response of people from Rangeli is given below in table no. 8.

Table No. 8 Attitudes towards Giving or Taking Dowry of 10-59 Aged Group

Respondents	Male	Female	Total
It is right	14	20	34
It is wrong	25	41	66
Total	39	61	100

Source: Field Survey, 2019

The people from Rangeli are opposing dowry practice which is clearly shown by the table mentioned above. 66 people are rejecting dowry system. Among them 25 are male and 41 are female. It shows the transformation of society regarding dowry practice. The perception and attitude towards dowry practice has been changing day by day. In the past, majority of the people used to say dowry is good but in the present days the perception is drastically changing. Only 34 people from the selected households are taking the side of dowry practice and most of them are illiterate background. As a whole, majority of the female themselves are taking side of dowry practice. But the data of violence tells that female are victimize from the dowry practice.

4.8 Forms of Giving and Taking Dowry

In general, dowry is taken as any materials which are used to give bridegroom's family in marriage ceremony for the welfare of girl's future time. And the form might be differs from family to family according to their economic background. The materials for dowry may change in the course of time. Land, furniture items, machinery items, money, and household materials can be the materials for dowry. Here, in Rangeli municipality, the people are using materials for dowry as in the table given below;

Table No. 9 Distribution of Forms of Dowry

Forms of Dowry Interested in	Male	Female	Total
Amount	10	6	16
Machinery Materials	9	20	29
Cash/ HH Materials	13	23	36
Land	11	8	19
Total	43	57	100

Source: Field Survey, 2019

Table no. 9 clarifies that many of the people from Rangeli are interested in both cash and HH materials as dowry. The data shows 36 people interested in both cash and HH materials in which 13 are male and 23 are female. It makes us clear that the female are a step forward to demand both as dowry. The hunger of practicing dowry has seen in female side.

In this way, the demand of money by male is more than female. 10 male and 6 female are on the side of money as dowry. It shows male are adapting changing scenario of dowry practice but female are following traditional way. In addition, female are advocating for the use of materials as dowry. 20 female are focusing on machinery materials whereas 9 male are focusing on the same. As a whole, money and HH materials are highly practicing in Rangeli municipality but land and only the amount are less prioritized. It shows the changing scenario of dowry practice.

4.9 Way of Fulfilling Dowry Demand

People choose the materials to make the dowry valuable and they compare themselves with others to introduce them as a superior. Every people have their own prestige in society so that at any cost they want to conduct every social and cultural ceremony. Nobody have equal socio-economic status in madhesi and other community too. Most of the people have low status in same community. By the reason, sometimes people have to follow different ways of fulfill demand of dowry. They follow various ways of paying dowry demand is categorized into four types; taking loan, disposing landed property, self-income and selling land. They are given below;

Table No. 10 Ways of Fulfilling Dowry Demand

Ways of Fulfilling Dowry Demand	Male	Female	Total
Taking Loan	15	19	34
Depositing landed property	13	11	24
Self-income	14	8	22
Selling Land	7	13	20
Total	49	51	100

Source: Field Survey, 2019

As researcher mentioned economic condition of madhesi community of Rangeli municipality above in agricultural sense, they do not have economic strength. Even if they are unable to fulfill with their own ability then they take help from others to have fulfillment of dowry. Most of the people from same location use to take loan from others to have completion of dowry. 34 people are taking loan from others and complete their tasks as in mentioned in table above. Among them 15 are male and 19 are female. Female are forcing to take loan. The people are less motivated to sell their

land in comparison to deposit. 24 people are ready for deposit the land and take money where as 20 people are interested to sell the land.

It shows that the people in Rangeli are feeling easy to deposit land rather than selling land. As most of the people are engaged in traditional agriculture, they cannot produce more money that is why they are unable to pay dowry with their self-income. The people who pay dowry through their self-income are only 24 in number which is expected to be more.

4.10 Determinants of Dowry Demand

Our society is a kind of garden which is combined by different castes, cultures, traditions, religions, various economic status and different nature of people. The people are, in some cases, desired to serve with dowry but in some cases, compelled. There are various kinds of determinants of dowry amount and materials. In this study, determinants are categorized into four types. They are education and occupation, appearance of girls, family structure and parental property of boys. The following table presents information of determinants of dowry.

Table No. 11 Determinants of Dowry Demand

Determinants	Male	Female	Total
Education	12	8	20
Appearance of Girl	14	9	23
Family Structure	8	13	21
Parental property of boy	9	11	20
Occupation	10	6	16
Total	53	47	100

Source: Field Survey, 2019

In table no.11, the data presents education has major role for the dowry in a sense that if the male has high education and female has low, the bridegroom's family demands more dowry from bride's family due to less educational strength of bride. 20 people responded as the education is major determinant for dowry practice.

Similarly, if the beauty of bride is less, male counterpart demands more dowry and the family of bride would also be afraid of farewell their daughter. It is the main cause of compelled payment of dowry even if they are unable to pay. 23 people responded as

the appearance of girl is the second major determinant. Their occupation and family structure also plays vital role for dowry. If they are from high class, they have high expectation because they have to show to their society. 21 people stand for family structure and 16 people stand for occupation.

In this way, the parental property of boy also determine dowry in a sense that if they have less parental property, they expect more from girl thinking that the dowry, received, help them to run their family. They feel dependent in bride's family. 20 people responded as parental property of boy is determinant of dowry.

4.11 Responsible Group for Spread of Dowry System

Any system is a product of society. Every society is changeable in a course of time. So, the system should also be changeable. But in our society, especially in Terai or researcher's study area, Rangeli municipality, a traditional and bad system, dowry system is still continuing. It shows that the society is still not transformed. Behind the system, there are many external and internal forces. Giver, taker, motivator etc. are responsible for the continuation of dowry system. The responses of the people from Rangeli are shown in the table given below;

Table No. 12 Major Responsible Groups for Spread of Dowry

Major responsible Groups	Male	Female	Total
Provider	13	8	21
Receiver	9	16	25
Above mentioned both	21	14	35
Hidden encouragers	7	12	19
Total	50	50	100

Source: Field Survey, 2019

Aforementioned table clearly speaks about the highly responsible groups for dowry practices i.e. both the giver and taker. In a point mentioned in table, above mentioned both, 35 people responded. Similarly, as responses of people from Rangeli, hidden encouragers are also responsible which is close to giver and taker. Hidden encouragers indicates the back supporter for the enhancing the dowry practices who are always talking about the continuation of bad practices. Such people always advocate traditional way. They cannot depart from that. So, 19 people made hidden

encouragers as major responsible group. Lastly, the people have given less priority to giver and taker separately because they mixed up both in the same place and put their poles as both the giver and taker are responsible.

4.12 Causes of Dowry System

Human being itself creates a society and a system. The responsibility for running the society and system goes to human being. As well as the creator of problems is also a human being. Dowry system seems problematic in present days but human being is still adapting the outdated system. So, the cause of the problem is not far from us. It is human being itself. Here is unfair and unnecessary competition between human which pollutes the society. The negative and unjustifiable attitude is growing. They think themselves as superior from every corner and try to be. Culture is a product of society and any system comes under their culture. Here, dowry system is also a product of our traditional society but our society has been changed now. Unfortunately, the bad and traditional system has not been changed as we expected to be. The responses of Rangelian people towards the causes of dowry are in the given table below;

Table No. 13 Reasons for Taking and Giving Dowry

Reasons	Male	Female	Total
Influence of other cultures and own tradition	14	9	23
Proud of high family (boy)	13	10	23
Proud of higher education (boy)	15	8	23
Domination towards illiterate and ugly girl	6	4	10
Showiness attitude	8	13	21
Total	56	44	100

Source: Field Survey, 2019

The table presents proud of higher education of bridegroom is a major cause of dowry practice because the dowry is demanded as their educational status which is compared to social prestige. 23 people responded as major cause in which 15 are male and 8 are female. Similarly, influence of other cultures and own tradition also encourage the people to give dowry continuity. The data taken from Rangeli also explains the same. 23 people have given views as influence of other cultures and own tradition is also a big reason for dowry practice.

Proud of high family is similar to showiness attitude which are also the significant causes for dowry practice so that 23 and 21 people respectively responded as the causes of dowry. In this matter, male are advocating more in comparison to female. Domination towards illiterate and ugly girls is also a reason because dowry taker demand dowry to compromise with the beauty of the girl. Only 10 people responded it as a cause. It shows less priority on it.

4.13 Different Affecting Factors of Dowry System

Dowry system is not inserted as an isolated form, it inculcates multiple issues associated with. Our society determines the functioning of any system running in the society. It is affected by religion too. Different religion has different cultures and the people come under it. To talk about Hindu, it is followed through generation to generation as tradition. Similarly, Christian also adapted it as gift giving and taking in different ceremonies. It means dowry system is guided by multiple sectors. In Rangeli, the dowry system is affected by the following factors as respondents delivered their view in table no. 14.

Table No. 14 Different Affecting Factors of Dowry System

Affecting Factors	Male	Female	Total
Social Factors	19	10	29
Cultural Factors	12	17	29
Psychological Factors	12	6	18
Historical Factors	13	11	24
Total	56	44	100

Source: Field Survey, 2019

Table no. 14 delivers the message that highlights psychological factors is the primary factors which could not made the people depart form dowry practice. Specifically, if the feelings of competition, superior and inferior cannot ends, the dowry practice is not going to completely stop. People are motivated to practice dowry psychologically. The data shows that 18 people are delivering their view as psychology is major factor. Among them 12 are male and 6 are female because the male are comparatively connected with society more. They compare themselves with others. Cultural factors are also other major factors in which 29 people stands for the side. 12 male and 17

female are responded on it because female are more serious about existing culture and tradition. They have less connectivity with outer world.

As researcher talks about in psychological factors, same condition going on with social factors. 29 people responded as social factors also plays vital role for the bad practice because they compare themselves with their society and imitate whatever others do. Lastly, on the side of historical factors, 24 people are there in which 13 are male and 11 are female. The people who practice dowry are taking the examples from history and motivate others too. They define in a wrong way without knowing the changeable society and time.

4.14 Negative Outputs of Dowry System

It is obvious that the bad system or practice gives the results to the society negatively. In the sense, dowry system is also showing different kinds of negative impacts in our society. Those people who want to get more amounts, advance materials from dowry that is a person who germinate problem in family and gives physical punishment, mental torture to his wife as well as sister in law. Different negative and frustrating news about dowry violence are taking place in our society. In the study area, impact of dowry system was also asked to respondents. There are various impacts of dowry system in madhesi community of Rangeli municipality. Some negative outputs are shown in the table given below;

Table No. 15 Negative Outputs of Dowry System

Negative Outputs	Male	Female	Total
Verbal abuse	-	21	21
Physical abuse	-	14	14
Psychological abuse	8	15	23
Less social status	5	9	14
Crimes	17	11	28
Total	30	70	100

Source: Field Survey, 2019

As given in the table above, the negativity in the society is highly grounded in our society. It is because of dowry system in a part and others in next. It means dowry is

understood as virus of the society even though such bad system is not rooted out completely till the date. Crimes, in recent days, are highly taking place in our society. Majority of the crimes are from the economic and familial disputes generated from the bad practice, dowry.

28 people are standing on the side of crimes created from dowry. Among them, 17 are male and 11 are female. In the same way, female are physically and verbally victimized by the male. 21 female poured their anger for verbal abuse and 14 for physical abuse. It shows the suffering of female created by dowry.

Psychological torture is given to female primarily and male secondarily by the members of family and society too. In this matter, 8 male and 15 female are there. As well as the people from the same place, are feeling lessen the prestige if the dowry is not given and handed over. 14 people are there for the issue. Hence, the negative impacts of dowry practice on Rangeli made the society paralyzed and malfunctioned.

4.15 Family Types Engaged in Giving or Taking Dowry

Dowry practice is guided by the types of family. The size of the family determines the way of practicing dowry. If any family has several members, the struggle obviously would be high. To run joint family, the family members struggle a lot, especially the guardian of the family. When the time for marriage of children come, the mental pressure on parent increases. The guardian form the joint family compelled to send their daughter to others family even though he/she is unable to pay dowry.

Table No. 16 Family Types Engaged in Giving or Taking Dowry

Family Size	Taking Dowry	Not Taking Dowry	Total
Nuclear Family	16	21	37
Joint Family	43	20	63
Total	59	41	100

Source: Field Survey, 2019

Analyzing the above mentioned table, researcher reported as joint family is practicing dowry more in comparison to nuclear family. The families in Rangeli are joint most and the dowry responsible families are also joint. As mentioned in table above, the respondents responded as joint family is taking more dowry and some families are

there who do not take dowry. The number or data for that is like this; 43 people are responded as taking dowry and 20 people responded as not taking dowry in case of joint family.

Similarly, nuclear families are parted in taking and not taking dowry. There are less nuclear families who take and do not take dowry. In other words, nuclear family is not that much attractive with dowry as joint family attract. Prosperity of the family also determine dowry practice because if the family is managed, educated and independent then such family do not care about dowry but in case of uneducated and dependent they care about dowry. 37 people responded in a side of nuclear family. Out of 37, there are 16 people stand for taking dowry and 21 stands for not taking dowry.

4.16 Satisfactory Status of Dowry System by Sex

The root cause of creating violence and evils in society is the evaluating demarcation line whether they are satisfied or not. They try to make them satisfied who carry on the dowry continuing thoughts and also afraid of due to pre-think of consequences. They think as if the counterparts are satisfied, they will be safe in terms of social prestige, future of daughter, cultural value, historical tradition, etc. and if the counterparts are not satisfied, the situation in favors us in terms of the same. They will be tortured through daughter even on the completion of marriage and years after. The researcher tries to take responses from the people of Rangeli are as follows;

Table No. 17 Satisfactory Status of Dowry System by sex

Satisfactory Status	Male	Female	Total
Satisfied	22	30	52
Not Satisfied	34	14	48
Total	56	44	100

Source: Field Survey, 2019

As mentioned in the table no. 17, the researcher has analyzed the views of respondents in terms of whether the dowry takers are satisfied or not. Researcher talked above regarding the high expectation of dowry by female but in the date as the table shown here about more satisfaction of female than male. It is more about the satisfaction after taking the dowry. In other words, the female expect more and after fulfilling they would be satisfied and the table presents the same psychology of female. As data shows, there are 52 people who are satisfied with dowry which they

have received. Out of 52 people, there are 22 male and 30 female which shows the satisfactory data of female as already mentioned.

On the other hand, some people are still not satisfied with such bad system which should be rooted out. It means they are other more wanting the dowry to run ahead and increase the amount. In this sense, male are not satisfied with the dowry amount or forms of dowry. 34 male are not satisfied with dowry which they have received and only 14 female are not satisfied with it. Altogether, there are 48 people who are not satisfied.

4.17 Status of Knowledge about Legal Provision by Educational Level

Knowledge of legal provision about dowry practice is determined by the literate rate of the particular society. Education is the most important way of getting information about several things. Well educated person can change society, spread knowledge and help to rid from social evils. Who knows to read and write that person also included in educated categories. But those types of educated people who do not have knowledge and education about all laws and rights, they might have problems, that also cannot 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 cannot rid the types of problems and they would get many kinds of troubles from the society. The table given below is about the knowledge of legal provisions by categorizing the level of education.

Table No. 18 Status of Knowledge about Legal Provision by Educational Level

Educational Level	Male	Female	Total
Lower Secondary	11	7	18
Secondary	20	17	37
Higher Secondary	16	8	24
Illiterate	12	9	21
Total	59	41	100

Source: Field Survey, 2019

Table no 18 presents the knowledge about dowry related legal provisions of the people from Rangeli municipality. As researcher mentioned in above discussion in the paper, the secondary students' enrollment is high and the higher education is less

accessible for them. In fact, higher education, especially contributes for the knowledge of legal provisions and avoiding dowry. It is obvious that the children who have not enrolled to the school and primary level students usually do not have the knowledge of legal provision. That is why, in Rangeli also such level of students or children are unaware of legal provisions. Few of the same level know about it through the verbal communication, not by reading the text. The highest number is from the secondary level students who know legal provisions of dowry system because the number of secondary students is also high as well as they read books and can gather the knowledge. They also enquire about such knowledge to experts, teachers, society members etc. and become aware of it. 37 students from secondary level are known about the surface information of legal provisions of dowry system. Out of 37 students, there are 20 boys and 17 girls. It shows forwardness of boys than girls. In this way, 18 students from lower secondary level are known about it because they are supported by their senior brothers and sisters. Lastly, the data shows that the students form higher educations are less in number who are known about legal provision because the enrollment of the students for higher education is also less. This data is based on the number of students who are studying in the different levels. Only 24 students for higher education are known about it because the ratio of enrollment is also less. The illiterate people from the place are also less but they are bit forward than other children studying in school because they are matured a lot and curious about the legal provision of the dowry system. There are 21 illiterate people among them 12 are male and 9 are female. It shows that the male are more curious and forward than female.

4.18 Better Ways of Avoiding Dowry

To avoid dowry system, the members of society themselves are responsible and literate rate, attitude of the people, perception of the people, reformation of culture should be focused. Most of other problems, we can solve easily but social problems are difficult to solve because it practices generation to generation and the dowry system is also deeply rooted. 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 are variations among respondents about the best way of avoiding dowry system. The responses are shown in the table below;

Table No. 19 Better Ways of Avoiding Dowry

Way of Avoiding Dowry System	Male	Female	Total
Women Education	-	23	23
Women Empowerment	-	22	22
Punishment to Perpetrator	6	11	17
Amendment of Laws	13	25	38
Total	19	81	100

Source: Field Survey, 2019

The better ways to avoid which is mentioned above are not sufficient for the elimination of dowry practice from our society. These are only the few representative responses of Rangeli Municipality. As the table presents here, majority of the respondents were put their views on law amendment, women empowerment and women education are the foremost works to avoid dowry practice. 38 people responded as the amendment of dowry related laws is primary. Among them 13 are male and 25 are female. It shows that the female are not satisfied with the existing laws because the female are mostly victimized due to the continuing dowry practice.

The respondents were emphasizing on women education and empowerment also after law amendment. 23 female are on the side of women education and 22 are on the side of women empowerment. As the views of respondents, if the strict law and women empowerment are simultaneously steps forward, the problems might be turned to be almost resolved. The views on punishment to perpetrator were also rigorous. 17 people put their views on the side of punishment to perpetrator. Among them 6 are male and 11 are female.

CHAPTER V

CONCLUSION AND RECOMMENDATION

5.1 Conclusion

Society goes forward through its multifunctional nature and carries on diversified issues, cultures, traditions, norms, values, customs, systems, etc. Society is formed and run by the members of the society. It is determined by the geographical location, climate, culture, religion, attitude of people, etc. Out of different issues and systems of our society, dowry practice is considered as a burning problem even in the 21st century which interrupts the function of society and made the society back warded. Especially, in Terai region of our country is affected by the system. The researcher has studied the causes, continuity, and changes of dowry practices in Rangeli municipality of Morang district.

Digging out the causes and the status of recent practice of dowry has been gone through the interview, case study, data collection, etc. As historical reference, it was practiced as high valued system due to the cultural values, social structure and time period. But in the present days, the society has been transformed and the cultural and social structure has been shaped in a different way as demanded by 21st century. The changing scenario of Rangeli has also been discussed and analyzed with the recent data. The lifestyle of the people of same study area is unmanaged and still traditional. The adult literacy rate is still less than under secondary education. The economic background is not strong and survived from the traditional agriculture. As education lacks there, the reformative perception on dowry practice is also lacking especially in madhesi community of the study area. The culture of madhesi community people gives significance to dowry practice. Such dowry supporters always take examples from history and try to justify the value of dowry.

As researcher analyzed the representative voices from the selected households, they responded that positive changes regarding dowry system should be accelerated rigorously and the continuity should be kicked out from the society. In the present days, the form of dowry has been changed but the perception of avoiding dowry is still not changed. In this sense, the changes can be sensed and the continuity is not fare welled till the date. The materials as dowry are changing the form and quantity. In the past, constant properties were focused but in present time, hand and cash

properties are focused. The study shows that the amount has been decreased than past years. Some years before, the dowry, in the form of gifts and materials was given by even from the relatives and friends but in these days, the people choose the easy way so they used to deposit money as dowry. It shows changing scenario but some of the people from Rangeli are still think about dowry form and amount as in the past and burdened themselves which indicates continuity of dowry practice.

This study is based on limited data, conclusion can be drawn that dowry which was earlier practice to provide economic support to the daughter has now become a fashion and culture. Statistics related to dowry based violence and crime are not available in Nepal as existed in the society. Also due to socio-cultural norms and values, victims who are suffering from the dowry based violence are silent and do not lodge complaint in Police due to which it is difficult to collect and document the data on dowry victims that is why researcher has collected data with field visit, interview and case study. It is true that a social problem like dowry is alarming in Nepal. Legal provision alone cannot restrict the dowry problems. What we need to change is the attitude and behavior of the community towards the girls and women. Girls and women should be treated equally in all aspects of their life. Laws are also needed to be implemented and evaluated strictly.

To eradicate dowry practice from our Nepalese society, the education should be strictly systematized and should be transferred to the practical field and behavior or attitude. Firstly, the human psychology on dowry should be changed and led to the reformative society with the elimination of bad practices and blind faith. As researcher presented the data and case study above, the scenario of dowry has been changed and is in the changing process. So that to light up the going on activities, education, economic, humanitarian, peace, judiciary sectors should be enhanced positively and then the gradual progress can be sensed and seen by all of us.

5.2 Recommendation for the Further Study

Researcher has taken Rangeli municipality of Morang district to have study of the causes, continuity and changes in dowry practice in current time. This project cannot exactly be similar to other places. As mentioned in limitation of study, this study is based on Rangeli municipality so the further study should conduct another place where the dowry is practiced. The study has tried to dig out the hidden causes of

dowry practice and also evaluate how does the scenario of dowry practice is changing and what are the things that still not changing.

During this study, the researcher was unable to find out statistical data from census 2011. It would be better if census method is applied to study about such issues regarding dowry practices and impact on society. Further study can be drawn into comparative with other society as well as international level like India. This study is more based on quantitative data and the further study should be focused on qualitative data and also broadened the issue to be researched.

Systematic documentation and research reports are necessary to portray the real picture of dowry related issues in Nepal. With the presence of systematic documents we will be able to convince policy makers of both the elimination of dowry practice and its growing crimes on society and women violence.

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- Q.12) If yes, What kind of law do you know about?
a) It is in process of amendment b) Provision of punishment
c) Victim can report to the concerned place for justice
- Q.13) Don't you think, changing perspective of dowry system is good?
a) Yes b) No
- Q.14) What do you think about the changing scenario of dowry practice?
a) It is very good b) It should be changed
c) Not changed as we expected d) It is going towards wrong way
- Q.15) Is dowry system continuing in your community?
a) Yes b) No
- Q.16) If yes, How much is the quantity?
a) Less than past b) More than past
- Q.17) If no, What was the cause of elimination of dowry system?
a) Law against dowry
b) Education and women empowerment
c) Awareness program by NGOs and INGOs
d) All of above
- Q.18) What do you think about continuation of dowry practice?
a) It is wrong b) It is just ok
c) It should be going on d) The way must be changed
- Q.19) Don't you think, it is bad for society?
a) Yes b) No
- Q.20) What is the reason behind the continuation of dowry?
a) Due to tradition b) Lack of education
c) Due to Social prestige d) Due to blind faith
- Q.21) What things determine, how much material or amount should give?
a) Education and occupation b) Appearance of girls
c) Family background d) Parental property of boys
- Q.22) What materials are still using as dowry in the present time too?
a) Land and households materials b) Machinery items
c) Furniture items d) B and C

- Q.23) Don't you think that our culture and tradition are the causes of dowry system?
- a) Yes
 - b) No
- Q.24) If a girl's guardian is not in position to pay dowry in cash and materials, how will they pay dowry?
- a) Taking loan
 - b) Disposing of his landed property
 - c) Forcing the girl with bad compromise
 - d) Selling land
- Q.25) If a girl's guardian is unable to pay dowry, what will happen?
- a) Verbal abuse
 - b) Physical abuse
 - c) Psychological abuse
 - d) Lessen the social Status
- Q.26) Does education affect the perception of dowry system?
- a) Yes
 - b) No
- Q.27) Do you think that the dowry giver and taker are good people and they have high prestige in society?
- a) Yes
 - b) No
- Q.28) What are the results of uncontrolled dowry practice in society?
- a) Violence
 - b) Crime
 - c) Discrimination and injustice
 - d) All above
- Q.29) Who are responsible for continuing dowry practice?
- a) Giver
 - b) Taker
 - c) Both
- Q.30) In your opinion, what are the possible measures to stop dowry system?
- a) Implementation of strict law
 - b) Women empowerment
 - c) Awareness program
 - d) All of the above