



**"DOWRY SYSTEM IN THARU COMMUNITY: A CASE STUDY OF SANTAPUR
VDC OF RAUTAHT DISTRICT"**

BY

PAMITA KUMARI CHAUDHARY

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Faculty of Humanities and Social Sciences

Central Department of Population Studies

Recommendation

This is to certify that the dissertation entitled "*Dowry System in Tharu Community: A Case Study of Santapur VDC of Rautahat*" is prepared by Pamita Kumari Chaudhary under my supervision. She has collected the primary data for this purpose in Tharu communities and completed successfully the requirements for dissertation in Master of Arts in Population Studies.

I recommend this dissertation for evaluation by the Dissertation Committee.

.....

Ms. Bidhya Shrestha

Supervisor

February, 2009

Approval Sheet:

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By

Pamita Kumari Chaudhary

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Approved by:

.....

Dr. Bal Kumar KC
Professor and Head

.....

Mr. Tej Prasad Adhikari
External Examiner

.....

Ms. Bidhya Shrestha
Supervisor / Designation

Central Department of Population Studies

Faculty of Humanities and Social Sciences

Tribhuvan University

February, 2009

Kathmandu, Nepal

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Pamita Kumari Chaudhary
Bagahi-8, Rautahat

ABSTRACT

The study "Dowry System in Tharu Community: A Case Study of Santapur (Matiyon) VDC, Rautahat District", is based on primary data. The main objective of the study was to understand dowry system prevalent in Tharu community. The study has explored attitudes, practices, causes and consequences of dowry system. There were altogether 533 HHs of Tharu communities in the village. Out of this, 154 HHs (29 percent) were included using proportional sampling method under simple random sampling method for the study purpose. The same application was used for selecting respondents, ever married men and women between 15-59 years old. In the study, various variables were analyzed to understand dowry system, attitudes, practices, causes and consequences of dowry system. The current status of dowry system is very virulent. It is spreading like a communicable disease. The major causes of its prevalence and spread has been seen as the "Psychological factor" and "Influence from other's culture". The prime consequence was found "Verbal abuse". Besides, "Physical abuse", "Psychological abuse" and "Less social status" were some more consequences.

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ACRONYMS

CBS	Central Bureau of Statistics
CDPS	Central Department of Population Studies
HHs	Households
INGOs	International Non Government Organizations
M	Matiyon
NGOs	Non Government Organizations
SLC	School Leaving Certificate
UNFPA	United Nations Fund or Population Activities
VDC	Village Development Committee

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

Dowry or Dahej is the payment in cash or kind by the bride's family to the bridegroom's family along with the giving away of the bride; known as Kanyadan during their marriage. Kanyadan is an important part of Hindu Marital rites and is a compound word and single words kanya and dan. Specifically, kanya means daughter and dan means giving away. As a result, collectively they are called kanyadan that is the giving away of daughter. The groom often demands a dowry consisting of a large sum of money, farm, animals, furniture and electronic devices during wedding. Accordingly, dowry can also be defined as forced financial and material arrangement to be given the parents of the bride to the parents of the groom or the bridegroom himself as an essential condition of the marriage. Moreover, it is customary for women to bring money, "Dahej". And this has brought in a system in which the bride is obliged to bring property or money to her husband during their matrimony, which is now well defined by a well known term "Dowry system". Dowries were common in ancient Greece and Rome, and modern Europe. European also brought this tradition both to North and South America. Today, dowries are very popular among South Asian countries, especially, among India, Pakistan, Bangladesh, and Nepal. In Nepal, in recent days, people are very positive towards dowry system. They are highly influenced and strongly enchanted towards it. So, it is widely practiced all over Nepal, particularly in Terai region.

In the Terai district of Nepal, especially, the bordering districts with India dowry practices are going in a crystal clear format. Rautahat is also one of the districts situated near bordering of India. So, many cases of dowry practices are also found here. According to a survey conducted by Mr. Singh in the year 1996 AD, dowry system is highly prevalent among Hindu, Maithali, Brahmans and other castes in this region. Similarly in the year 2002 AD, a total of 7 cases (dowry) from 5 districts (Udaypur, Sunsari,

Rautahat, Bara and Mahottari) have been found to publish in some newspapers. Likewise, by the caste of dowry victims, it has been recorded as 2 in Yadav, and 1 each in Adhikari, Bhandari, Rajbanshi, Rajbhandari, Sapkota, Sah, Mndal and Tharu (Rahat, 2004). However, this system is a new trend seen in Tharu community just to follow the other cats of its surroundings. It is spreading like a communicable disease in Tharu community for a number of different causes with variant consequences.

The various causes of spread of dowry system may be Education and occupation, appear once of girls family structure, parental property of boys, proud of high society birth, social position, economical status or demographic. Similarly, according to Mr. Paul 1986 AD, dowry has taken a certain uniform shape and it is being used as a mechanism for promoting and safe-guarding "izzat" (prestige) both for the donor and recipient families. Likewise, religion, tradition, psychology of giver and taker group, greediness, social prestige of both group are furthermore causes of spread of dowry system. The consequences of dowry system practice are of varied ranges. They vary from verbal abuse to fatal crimes. In the name of dowry, many women have to listen to their mother-in-laws and other relatives insulting words and even some of them are endured. Beating and burning can also result from the issue of dowry (SAATHI, 1997). Likewise, many sad stories and cases emerged of burnt, hanging out, poisoning, torture etc in different parts of Nepal (Rahat, 2004). Besides, physical abuse, psychological abuse, early marriage, female infanticide etc. are furthermore consequences of dowry system.

1.2 Statement of the Problem

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

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

The various consequences emerged from this Dowry violence in the survey area are physical abuse, psychological abuse, verbal abuse, marriage break and less social status. These consequences are very chronic and there needs a great effort to root out its main cause the dowry system.

1.3 Objectives of the Study

The general objective of the study is to understand dowry system in Tharu community Santapur (Matiyon) VDC of Rautahat district. However, this study has aimed to bring out the following specific objectives:

- (i) To access the attitude and practices of the dowry system, and
- (ii) To examine the cause and consequences of spreading dowry system.

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 cause and consequences of dowry system with its attitude and practices among the local people in Tharu community of Rautahat district. So, the important of the studies are coined as:

- (a) It will help our government to make any policy related to dowry system.
- (b) It will drag the attention of the NGOs and INGOs in the survey area to launch programs related to dowry system.
- (c) It will make aware to the local public in the survey area about the violence due to the dowry problem.

1.5 Limitations of the Study

Each and every research has its own limitations that determine the purpose of study, time and cost. So, it has also some limitations of its' own, which are as follows:

1. The study is limited to Santapur (M.) VDC of Rautahat district.
2. Information has been particularly collected from Santapur (M.) VDC, so the conclusions of this study might not be generalized for whole Nepal.
3. This study covers only 154 ever married men and women of ages 15-59 years.
4. This study is concerned only to understand dowry system; and attitude and practices and causes and consequences of dowry system in Santapur (M.) VDC of Rautahat district.

1.6 Organization of the Study

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

- 1. Chapter-one:** 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.
- 2. Chapter-two:** It deals with the literature review from the various books, articles, newspaper etc.
- 3. Chapter-three:** It comprises of research methodology used in the study like: Sampling procedure, sources of data, method of data collection etc.
- 4. Chapter-four:** It holds the background characteristics (introduction to study population) of the household and respondents. As indicated by our objectives, this chapter will actually explore the relations.
- 5. Chapter-five:** It deals with the data analysis and interpretation section where the information gathered by questionnaire interpreted specially regarded to understand dowry system; and attitudes and practices and causes and consequences of dowry system.
- 6. Chapter-six:** It leads to the summary of findings and conclusions of the whole study. It also includes recommendations for the further area of study on the basis of the findings.

CHAPTER-TWO

LITERATURE REVIEW

Religious and Historical Basis

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

Definition of Dowry System

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.

Similar, "Daijo or Dowry is the gift given to the bride by members of her family, relatives and friends". There is no doubt that the present widespread

problem of dowry has its origin to the twin Hindu marriage rites, namely Kanyadan and Vardakshina. According to the Hindu Shastras, the meritorious act of dan or ritual gift is incomplete till receiver is given Dakshina. These Vardakshina and dowry in these days include ornaments and clothes, which the parents of the bride could afford and were given away as property of the bride (Dahal, 2003). In the same way, Anell emphasize dowry is a unidirectional flow of gifts from bride-givers to bride-takers which gets accumulated unnecessarily (Anell, 1994). However, in the view of Singh, dowry consists of material goods (household utensils, watch, jewelry, television, cycle, computer, motorcycle, car, house etc.) as well as cash (Singh, 1996). Likewise, many valuable items, like golden ornament, television sets, refrigerators, motorcycles etc. are the form of dowry according to Jha (Jha, 1997) besides it also consists of household items, jewelry as well as a house or land according to Tertilt (Tertilt, 2002).

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

Prevalence

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, Rautahat district is one of the districts situated in the boarder of India, and dowry system is

highly prevalent in here. Likewise, Singh stated that dowry and Tilak system is highly prevalent among Hindu, Maithali, Brahmans and other castes of the Terai region of Nepal. According to Jha, gender disparity and dowry-related violence are more prevalent in Madhesi communities compared to other Pahadi communities. Among Madhesi castes the dowry system is highly practiced in castes such as Teli, Rajput, Marwadi, Thakur, and Muslims. Similarly, Pravah states that there is also tradition of dowry system in the Madhesi, Tharu, Chhetri, Brahman, Limbu, Rai castes. On the contrary, Rai has strongly condemned the statement of Pravah as, there is no such tradition of taking dowry in the Rai and Limbu communities. He has also blamed Pravah not to write article without knowing culture of others castes (Rai, 2008). The Dowry system is so prevalent in these area that several harass cases are always emerging here. Some are even fatal or deadly.

In the year 2002, a total of 7 cases (dowry) from 5 districts (i.e. Udaypur, Sunsari, Rautahat, Mahottari, and Bara) have been published in the newspaper. The analysis shows that 6 cases are from the Terai belt followed by one from Udaypur district of Eastern hill. The age of victims in dowry cases, which all 100 percent of the cases are to be in the age group of 17-25 years. By caste of the victims, it has been recorded as 1 each in Kalwar, Das, Yadav, Khatun (Muslim), Thakur and Rauniyar. In addition, in the year 2003, the total numbers of dowry cases are 14 from 10 districts, (Bara, Siraha, Sunsari, Saptari, Kathmandu, Dhanusa, Mahottari, Kaski, Rupandehi, Dang). By the age distribution, the analysis shows that about 57 percent of the cases have been happened in age group of 17-25 years followed by about 43 percent in 26-45 years of age. By caste of victims, it has been recorded as 2 inYadav, and, and 1 each in Adhikari, Bhandari, Rajbanshi, Rajbhandari, Sapkota, Sah, Mandal and Chaudhary (Tharu) (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 one is graduate or post-graduate, degree holder and is having employment, one's prize soars up to over two hundred thousand rupees. An engineer costs something like three to five hundred thousand rupees. And an M.B.B.S. doctor costs something between half a million and one million rupees, over and above a car, a television and several items (Jha, 1997). Similarly, the dowry demands depends especially on bridegroom's occupation: for engineer – 15 lack, for doctor – 10 lack, for overseer and equivalent to the officers – 8 lack, lower than above occupation – 5 lack and for unemployment – 1 lack according to Amnol (Anmol, 2008).

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

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

Causes and Consequences of Dowry System

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, 1991p19). There may be social, psychological or moral reasons as well. It has become a regular feature of coverage in most of the media channels with sensitized news. Many sad stories and cases emerged of burnt, throttling poisoning, torture and beating up to death in many provinces of the country in India, Nepal and other parts of the region as well (Rahat, 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 everyone considers that it must be the fault of the girl or woman saying such things as: "she could not adapt to her husband" or "she could not look after her husband properly". So, once again both the girl and her parents suffer from rumors and criticism. This also affects the reputation of the youngest sisters (O'Hanlon, 2004 p21-22).

In the name of dowry, many women have to listen to their mother-in-laws and relative insulting words and even some of them are endured. Beating and burning can also result from the issues of dowry (SATHI, 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 (Central for Social Research, 2005).

Jha also presented that brides are tortured, poisoned strangled to death or are burnt alive when they fail to meet the dowry demands made on them. Also, according to Malla, the father of the girl commits suicide because he has not been able to manage for the dowry demanded by the parents of the boy. Sometimes the girl herself commits suicide on that account. Even due to dowry system the parents are sometimes compelled to marry the girl to a man who is almost fit to be her father. Besides, the parents often commit theft, forgery or misappropriation, to arrange for dowry (Malla, 2003).

According to Subedi, brides are verbally, physically, and sexually tortured by their husband and his relatives when they can not fulfill the demanded dowry (Subedi, 1997:18-19).

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

"Murdered Due to Dowry"

In Saptari, Maleth-4, three years ago, Dharmendra and his father killed his wife Babita aged 23 years by pressing in her neck with their hands till death because she had not brought dowry as demanded by them. (The Kantipur, 2007-5-15)

" Hasrun was Burnt by her Whole Family"

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

"Torture for not Bringing Dowry"

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

Special Law against Dowry System:

If someone demands dowry by compulsion from other, this type of activities are regarded as crime against humanity. If such crime is being done

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

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

In the context of Nepal, "Samajik Byawahar Sudhar Een, 2033 B.S." is one of the important acts in the direction to control dowry system. According to code 5 of this Een, before or after marriage, the groom side should not ask for or should not compel the bride side to give anything like cash, clothes, dowry, dan, bidai, presents etc. as well as they should not fix anything as mentioned to be given before marriage. Besides this, the groom should neither deny to marriage nor did to take along the bride along with him due to the absence of anything as mention above. In the subcode 2 and 3 of the same code, it is also mentioned that, if anybody want to give cash or materials by their own wish, besides the single set of clothes wore by the bride at the time of marriage; it shall not exceed the total amount of Rs 10,000. According to code 3, if anybody disobeys these laws, they could be either charged for Rs 10000 in maximum or they could be sentenced for 15 days imprisonment or both (INSEC, 2003).

CHAPTER-THREE

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.

3.1 Introduction to the Study Area

The study "Dowry system in Tharu community" is carried out in Santapur (Matiyon) VDC of Rautahat district. Santapur (M.) VDC is situated in the Northern part of Rautahat district. Moreover, it is situated in 36 kilometers away from headquarter of Rautahat (Gaur). In addition, Indian state border is 38 kilometers far in south from the study area. The research area is surrounded by Chandranigahpur from north, Bishrampur from east, Dumariya (M.) and Simara Bhawanipur from south and Rangapur from west. This V.D.C. is also equipped with well facilitated Health Post There is also a higher secondary school for education (Plan Nepal, 2004).

The total area of this VDC is 35 square kilometers. The total population of this VDC is 13992 among them 7262 are males and 6730 are females; and total households are 2357. Out of total population, 3176 (22.7 percent) are from Tharu community in this VDC among them 1638 are males and 1538 are females and total households are 533. Agriculture is the major occupation for the most of the population of the study area. Besides, the occupation also includes service (Government or Private), Business, Labors etc (Plan Nepal, 2004).

3.2 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 ever 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 structure questionnaire only included all questions, which are needed to collect the information related to situation of dowry system in Tharu community.

3.3 Sampling Procedure

Santapur (M.) VDC of Rautahat and Tharu were selected purposively. Thereafter household listing was done. Out of total households (533), 29 percent of households were taken by proportional sampling method under simple random sampling method. The same application was used for selecting ward which as below:

Table: 3.3.1 Distribution of Tharu's HHs in the Study Area by Wards

WARD NO.	HARUTS OFHH	29 PERCENT
1	41	12
2	40	12
3	82	24
4	36	10
5	49	14
6	112	32
7	93	27
8	27	8

9	53	15
OTALT	533	154

Source: Plan Nepal, 2004 and field survey, 2008*

*This HH in each ward were taken from the primary data published by Plan Nepal in 2004 and 29 percent from each ward were taken by the researcher.

3.4 Sources of Data

Both primary as well as secondary sources have been used in the study. The primary data have been collected from the direct field visit (personal interview and household survey). And secondary data were collected through published and unpublished materials such as research articles, newspapers articles, census report, book etc.

3.5 Data Processing, Presentation and Analysis

The pertaining questionnaires were designed to collect the data. The data were collected by personally interviewing the selected respondents. After the completion of data collection, it was edited and coded. The coded data were entered and given tabulation from with the help of computer based SPSS program. The data were presented in different forms such as, frequency distribution, percentage distribution, cross tabulation, and figures. Finally, the data were analyzed to withdraw findings, summary and conclusions.

CHAPTER-FOUR

INTRODUCTION TO STUDY POPULATION

This chapter deals with demographic, social and economic characteristics of household and respondents. The characteristics of household in many aspects like age-sex composition, level of education, occupation and marital status and characteristics of respondents in many aspects like age-sex composition, level of education, occupation, types of family, father's income, age at marriage and types of marriage are dealt in this chapter.

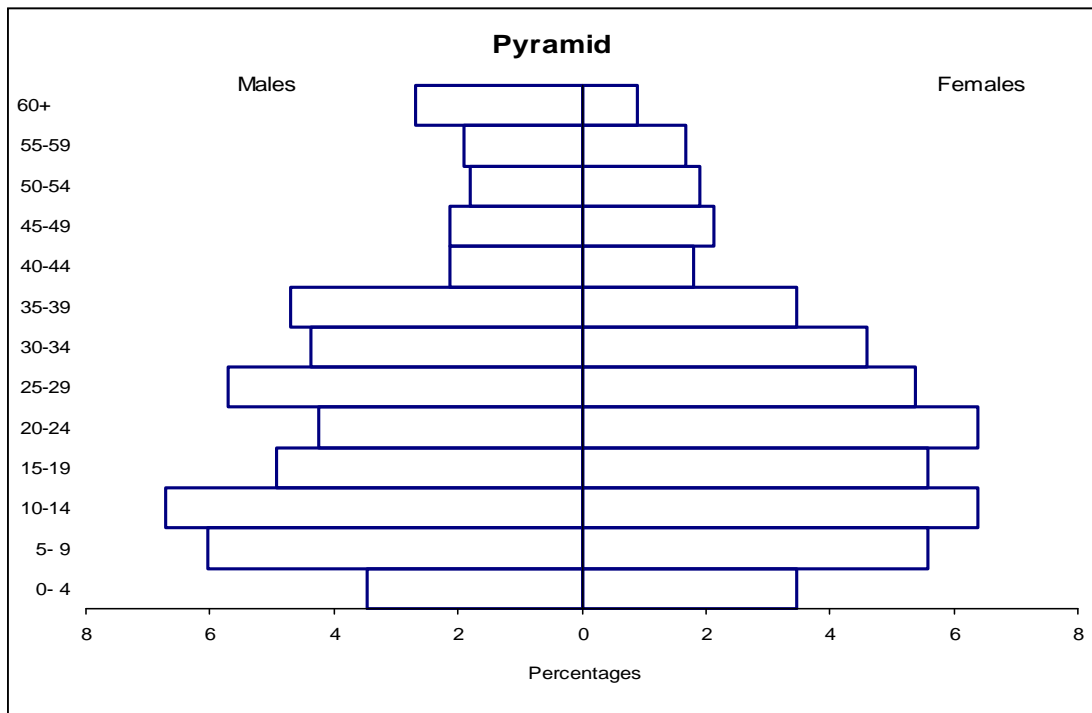
4.1 Household Characteristics

Age Sex Composition

Age and sex structure of the population is the major explanatory variable in demographic analysis. If age distribution is distorted, all age specific patterns of the vital events are eventually distorted. Importance of age and sex composition is not only limited to demographic analysis but also too different socio-economic and development planning of a country. In this study, 154 households were taken as a sample size.

Table 4.1: Distribution of Household Population and Sex Ratio by Age

Age groups	Sex				Total		Sex ratio
	Male		Female		N	%	M/F*100
	N	%	N	%			
0-4	31	6.8	31	7.0	62	6.9	100.0
5-9	54	11.9	50	11.4	104	11.6	108.0
10-14	60	13.2	57	13.0	117	13.1	105.3
15-19	44	9.7	50	11.4	94	10.5	88.0
20-24	38	8.4	57	13.0	95	10.6	66.7
25-29	51	11.2	48	10.9	99	11.1	106.3
30-34	39	8.6	41	9.3	80	8.2	95.1
35-39	42	9.3	31	7.0	73	3.9	135.5
40-44	19	4.2	16	3.6	35	3.7	118.8
45-49	19	4.2	19	4.3	38	3.6	100.0
50-54	16	3.5	17	3.9	33	3.6	94.1
55-59	17	3.7	15	3.4	32	3.6	113.3
60 +	24	5.3	8	1.8	32		
Total	454	100.0	440	100.0	894	100.0	



Educational Status of the Study Population

Education plays an important role in human life, which has positive relationship with socio-economic status of the people. It is a well-accepted fact that educational status of the people plays a decisive role in every sector of the human life. In the context of education, the people of the study area are relatively developed. There are 8 Government schools and 4 Private primary/secondary schools with one 10+2 campus which have played a vital role to uplift the literacy status but during the field survey, it was observed that the few number of people who have not completed higher education. The following table shows the education level of sample household. Out of total sampled households' population, literate (545) and illiterate (262) in number which are not shown in table.

Table 4.2: Distribution of Population Aged 6 Years and Above by Level of Education and Sex

Level of Education	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Non schooling	4	1.2	5	2.3	9	1.7
Primary	119	36.3	95	43.8	214	39.3
Lower secondary	62	18.9	49	22.6	111	20.4
Secondary	117	35.7	58	26.7	175	32.1
SLC and above	26	7.9	10	4.6	36	6.6
Total	328	100.0	217	100.0	545	100.0

Source: Field survey, 2008

Table 4.2 shows that the educational level of the literate population. While observing the educational level of the overall household population it is found that more than one third of the total population (39.3 percent) 545 have achieved primary education followed by secondary and lower secondary level 32.1 percent and 20.4 percent respectively. The population is fluctuated in increase of educational level. Only 6.6 percent of people having S.L.C. and above is insignificant. By sex it is also found that the highest proportion of males (36.3 percent) and females (43.8 percent) are in primary level. The relatively higher proportion of literate in primary level is the cause of increasing enrollment to young children in schools influenced by government policy, especially after establishing democracy for providing free school education as well as textbooks. Similarly, the proportions of the students have declined in higher level, which may be the cause of dropout trends of students and economic problem of the family.

Occupational Status

Occupation refers the work that an individual do for his/her livelihood. In this study generally 6 types of occupations are considered including student and others (cottage industry, business and working in outside of the country). The occupation wise statistics of study population is presented in table 4.3.

Table 4.3: Distribution of the Population Aged 10 Years and Above by Their Occupation Status and Sex

Occupation	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Agriculture	134	36.4	66	18.4	200	27.5
Service (private/govt.)	43	11.7	5	1.4	48	6.6
Students	111	30.2	116	32.3	227	31.2
House wife						
Labors	6	1.6	131	36.5	137	18.8
(Agr./NonAgr.)	53	14.4	38	10.6	91	12.5
Others	21	5.7	3	.8	24	3.3
Total	368	100.0	359	100.0	727	100.0

Source: Field survey, 2008

More than one third sampled population is student i.e. 31.2 percent and followed by agriculture 27.5 percent. Less than five percent of population are found engaged in others occupation i.e. 3.3 percent. Sex wise male proportion is mainly found engaged in agriculture than other profession whereas around 37 percent female population is housewife.

Composition of Marital Status

Marriage is the social phenomenon and union of two opposite sex by social and cultural norms and values. After marriage most of women are facing violence (dowry-related violence) in the family that may be from husband, mother-in-law, daughter-in-law and father-in-law. In this study the sampled population is studied on the basis of their marital status.

Table 4.4: Distribution of Study Population Aged 10 Years and Above by Their Marital Status and Sex

Marital status	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Single	130	35.3	126	35.1	256	35.2
Married	229	62.2	221	61.6	450	61.9
Widow\widower	9	2.4	10	2.8	19	2.7
Divorced\Separated	–	–	2	0.5	2	0.3
Total	368	100.0	359	100.0	727	100.0

Source: Field survey, 2008

Table 4.4 represents the marital status of the study population. The highest proportions (around 62 percent) of the population under study age 10 years and above are married and 35.2 percent of them are single. Similarly in sex wise more males are found married than females (62.2 percent verses 61.6 percent respectively). Almost the same proportions are found in single and widow/widower by sex.

Characteristics of Respondents

4.2.1 Age Sex Composition

The age distribution of respondents is classified in 5 years age group. The information had been collected from the ever married men and women above the age 15 years.

Table 4.5: Distribution of the Respondents by Age and Sex

Age Groups	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
15-19	2	2.6	1	1.3	3	1.9
20-24	4	5.3	15	19.2	19	12.3
25-29	15	19.7	13	16.7	28	18.2
30-34	11	14.5	16	20.5	27	17.5
35-39	14	18.4	15	19.2	29	18.8
40-44	7	9.2	4	5.1	11	7.1
45-49	8	10.5	5	6.4	13	8.4
50-54	7	9.2	2	2.6	9	5.8
55-59	8	10.5	7	9.0	15	9.7
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

Table 4.5 shows that out of 154 respondents 76 are male respondents and 78 are female respondents. The highest percentage (18.8 percent) of respondents are found in 35-39 age group followed by 18.2 percent in 25-29 and 12.3 percent in 20-24 age groups and that after 17.5 in 30-34 age groups and 12.3 in age groups 20-24 age groups respectively. In the overall majority of respondents are of the age of 20-39. Likewise both male and female percent is existed high between 20 to 39 age groups.

4.2.2 Level of Education of the Respondents

Education is the key of personality development for all and it is also backbone for the prosperity of human life. Education has positive relationship with socio-economic status of women. Education is one of the most importance means of empowering women with the knowledge, skill and self confidence necessary to participate fully on the development process. Very less number of female has obtained higher education. The table 4.6 shows the educational level of respondents.

Table 4.6 Distribution of the Respondents by Level of Education

Level of Education	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Non schooling	4	5.3	—	—	4	2.6
Primary	36	47.4	62	79.5	98	63.6
Lower Secondary	6	7.9	5	6.4	11	7.1
Secondary	23	30.3	10	12.8	33	21.4
SLC and above	7	9.2	1	1.3	8	5.2
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

The majority of respondents achieved primary education in the study area i.e. 63.6 percent and followed by secondary level i.e. 21.4 percent. Comparatively male proportion is high than female except in primary level.

4.2.3 Occupation of the Respondents

There are different kinds of occupation in the study area. The main occupations are categorized into five groups namely agriculture, services (private/government), students, housewife and labors (agriculture/non-agriculture). In the overall the lower level of occupations are service and student but the main occupation of the respondents in this study area was found agriculture. Mostly male proportions are found engaged in agriculture (around 62 percent) whereas more than two fifth (46.2 percent) women are housewives than other profession and which is given in the table 4.7.

Table 4.7: Distribution of the Respondents by Occupation at Sex

Occupation	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Agriculture	47	61.8	20	25.6	67	43.5
Services	10	13.2	2	2.6	12	7.8
Students	2	2.6	1	1.3	3	1.9
Housewife						
Labors	—	—	36	46.2	36	23.4
	17	22.4	19	24.4	36	23.4
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

4.2.4 Types of Family

Every person lives with their family, either in joint family or nuclear family. For this study, joint family includes husband-wife, their children, mother-in-law, father-in-law, brother-in-law and sister-in-law. Nuclear family includes husband-wife and their children only. In this study area most of the respondents have joint family (around 60 percent) and more than two fifth percent of respondents have nuclear family (Not shown in table).

4.2.5 Father's Income of Respondents by Sex

Table 4.8: Distribution of the Respondents Father's Income by Sex

Fathers income	Sex		Total
	Male	Female	

	N	%	N	%	N	%
Yes	49	64.5	39	50.0	88	57.1
No	27	35.5	39	50.0	66	42.9
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

The table 4.8 presents 57 percent respondent's fathers have enough income to run their family comfortably and around 43 percent respondent's father has not enough income.

4.2.6 Age at Marriage by Sex

Age at marriage one of the factor for determining the dowry demand. Early marriage is prevalent due to dowry demand that effect specially on women health. It is found that in which age group of male and female have got married. The highest percent (41.6) of respondent of age at marriage is in the group 15-19 years, followed by less than 15 (35.7 percent). Similarly, 20.1 percent of respondents have got married in between the age 20-24. However, only 2.6 percent of the respondents have got married at the age above 25 (Table 4.9).

Table 4.9: Distribution of the Respondents by Their Age at Marriage by Sex

Age at Marriage	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Less than 15	26	34.2	29	37.2	55	35.7
15-19	33	43.4	31	39.7	64	41.6
20-24	15	19.7	16	20.5	31	20.1

25 and above	2	2.6	2	2.6	4	2.6
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

4.2.7 Types of Marriage by Sex

Table 4.10: Distribution of the Respondents According to Their Types of Marriage by Sex

Types of marriage	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
With consent	70	92.1	73	93.6	143	92.9
Without consent	6	7.9	5	6.4	11	7.1
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

Types of marriage are also an important variable. It indicates whether the traditional arranged marriage system is continuing or it is breaking down. Out of 154 respondents around 93 percent respondents got married with their consent and only 7 percent of respondents got married without their consent. Similarly, sex wise both male and female also got married with their consent (Table 4.10).

CHAPTER-FIVE

ANALYSIS OF DATA

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

5.1 Attitude Towards Dowry System

5.1.1 Knowledge on Dowry System

Cent percent respondents have heard about dowry system i.e. they have knowledge about dowry system. According to them, almost hundred percent of them have known that dowry system is taking/giving materials and amount, however, 0.6 percent respondents have said that dowry system is only taking materials and amount (Not shown in table).

5.1.2 Attitudes Towards Give or Take Dowry

Respondents were further asked about their attitudes towards necessity of giving or taking dowry, in response majority of (90 percent) of reported 'No'(Table 5.1).

Table 5.1: Distribution of the Respondent's Opinion of Give or Take Dowry

Necessary to give or take dowry	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	6	7.9	9	11.5	15	9.7
No	70	92.1	69	88.5	139	90.3
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

5.1.3 Forms and Types of Dowry System

Cent percent men and women have knowledge about there are various forms of dowry system i.e. amount, materials, land and all of them. In Tharu community there is practice of giving and taking all those forms of dowry system in the study area. All respondents accepted that there is a custom of dowry system in Tharu community. Two types of dowry system are found in the study area viz. taking and giving materials and taking and giving amount/cash. Cent percent males and females have pointed their views as dowry system is either taking or giving materials and cash. It is clear that both materials and cash are given or taken as dowry during the marriage of study area in Tharu community (Not shown in table).

5.1.4 Way of Fulfilling Dowry Demand

There are various ways of fulfilling dowry demand. Ways of fulfilling dowry demand is categorized into four types: taking loan, disposing landed property, self income and selling land.

Table 5.2: Way of Fulfilling Dowry Demand

Ways	Sex		Total
	Male	Female	
	%	%	%
Taking loan	78.9	67.9	73.4
Disposing landed property	36.8	37.2	37.0
Self income	64.5	62.8	63.6
Selling land	5.3	11.5	8.4
Total	76	78	154

Source: Field survey, 2008

* The total percentage may exceed 100 due to multiple responses.

It was found that the economic condition most of the respondents' family is very poor. Therefore, majority of the respondents (73 percent) viewed that

dowry demands are full filled by "Taking loan" and followed by "Self income" (around 64 percent). Very few (8.4 percent) respondents have their opinion about by "Selling land" is also ways of paying dowry demand. There is no significant difference by sex in the opinion "Disposing landed property", "Self income". However, there are some differences in the opinions "Taking loan" and "Selling land". Around 79 percent of the male respondents said that "Taking loan" as a source of money and materials for dowry, but in case of female respondents it is only around 68 percent. Similarly, only five percent male respondents have said the option "Selling land" whereas around 12 percent female respondents have suggested this option.

5.1.5 Determinants of Dowry Demand

There are various kinds of determinants of dowry amount and materials but in this study dowry determinants are categorized into four type's viz. education and occupation, appearance of girls, family structure and parental property of boys. Table 5.3 presents information of the determinants of dowry amount and materials.

Table 5.3: Distribution of Respondents According to Their Opinion of Determinants of Dowry Demand

Determinants	Sex		Total
	Male	Female	
	%	%	%
Education and occupation	97.4	98.7	98.1
Appearance of girls	14.5	20.5	17.5
Family structure	15.8	14.1	14.9
Parental property of boys	5.3	7.7	6.5
Total	76	78	154

Source: Field survey, 2008

* The total percentage may exceed 100 due to multiple responses.

The highest percent of respondents (98 percent) viewed "Education and occupation" as the major determinants of dowry demand. Less than one fifth respondents (17.5 percent) viewed "Appearance of girl" and "Family structure" as determinants the dowry demand. Very few people (6.5 percent) reported "Parental property" as determinants of dowry demand. There is no any significant difference is found by sex in reporting of "Education and occupation" and "Parental property of boys". However, they vary in reporting "Appearance of girls" and "Family structures".

5.1.6 Responsible for Spread of Dowry System

Table 5.4: Distribution of Respondents According to Their View on Responsible for Spread of Dowry System

Groups	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Giver	1	1.3	—	—	1	.6
Taker	1	1.3	1	1.3	2	1.3
Both	74	97.4	77	98.7	151	98.1
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

Respondents were further asked about the responsible person for spreading dowry system. In this regard, overwhelming majority (98 percent) of

respondents reported that both giver and taker are responsible for this (Table 5.4).

5.2 Causes and Consequences of Dowry System

5.2.1 Reasons for Taking or Giving Dowry

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

Table 5.5: Distribution of the Reasons for Taking or Giving Dowry

Reasons for taking or giving dowry	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Influence of others culture	32	42.1	22	28.2	54	35.1
Proud of high family	4	5.3	8	10.3	12	7.8
Proud of higher education in boys	8	10.5	11	14.1	19	12.3
Discrimination among illiterate and ugly girl	4	5.3	8	10.3	12	7.8
	28	36.8	29	37.2	57	37.0

All of the above						
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

The highest percent of respondents (37 percent) have considered all factors i.e. "Influence of others culture", "Proud of high family", proud of higher education in boys", "Discrimination among illiterate and ugly girl" and "all of the above" as a reason for giving and taking dowry. However, about 35 percent reported "Influence of others culture" as a main result. Similarly, 12 percent respondents have pointed "Proud of higher education in boys" as a reason for taking and giving dowry. In addition, around 8 percent respondents each have said "Proud of high family" and "Discrimination among illiterate and ugly girl" as a reason for taking and giving dowry (Table 5.5).

5.2.2 Different Factors Affecting Dowry System

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

Among total 154 respondents 77.3 percent have pointed psychological factor as the factor affecting the dowry system. This is followed by cultural (around 20 percent) and social (around 3 percent) factor. This may be because all the respondents in the research area have influenced by other social group as they should give or take dowry during marriage, no matter how fewer the dowries is for the sake of their reputation. Very few have assigned social factor because only few of them might have given or taken dowry to respondent their social status (Table 5.6).

Table 5.6: Distribution of Different Factors Affecting Dowry System

Factors	Sex	Total
---------	-----	-------

	Male		Female		N	%
	N	%	N	%		
Social	4	5.3	1	1.3	5	3.2
Cultural	14	18.4	16	20.5	30	19.5
Psychologica 1	57	76.3	61	78.2	119	77.3
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

5.2.3 Impact of Dowry System

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

Table 5.7: Distribution of Impact of Dowry System According to Respondents

Impact of dowry system	Sex		Total
	Male	Female	
	%	%	
Verbal abuse	42.1	83.3	63.0
Physical abuse	14.5	43.6	29.2
Psychological abuse	13.2	35.9	24.7
Less social status	19.7	15.4	17.5
Total	76	78	154

Source: Field survey, 2008

* The total percentage may exceed 100 due to multiple responses.

Table 5.7 shows that the highest percent (63.0 percent) respondents view is "Verbal abuse" as the prime impact of dowry system. Similarly, 29.2, around 25 and 17.5 percent of respondents have regarded "Physical abuse", "Psychological abuse" and "Less social status" as impact of dowry system respectively. By sex, more than double (83.3 percent) females have pointed out "Verbal abuse" as the prime impact of dowry system than males (42 percent) respondents. Likewise, about three folds (43.6 percent) females reported "Physical abuse" is also one of the prime impacts of dowry system than males (14.5 percent). Similarly, around 36 percent females viewed "Psychological abuse" as impacts of dowry system whereas only about 32 percent males viewed "Psychological abuse" as impacts of dowry system. In reference to "Less social status" males (around 20 percent) proportion is higher than females (15.4 percent). This might be correct because more female have experienced "Verbal abuse", "Physical abuse" and "Psychological abuse" from their male partner and males have tried to conceal these facts as this is a matter of shame.

5.2.4 Drawbacks of Dowry System

Table 5.8: Distribution of Respondent's Opinion in Drawbacks of Dowry System

Drawbacks	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Loss of property	48	63.2	12	15.4	60	39.0
Giver group compel to do negative work	3	3.9	18	23.1	21	13.6
Accumulation of unwanted materials	20	26.3	45	57.7	65	42.2
Early marriage	5	6.6	3	3.8	8	5.2
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

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

More than two fifths (42.2 percent) of population reported their opinion about the drawback of dowry system as "Accumulation of unwanted materials" which is the highest proportion and it is followed by less than two fifths of population (39 percent) pointed as "Loss of property" is also one of the drawback of dowry system. In sex wise the majority of male proportion (63.2 percent) is supported that "Loss of property" is a drawback of dowry system whereas majority of female proportion is supported that "Accumulation of unwanted materials" is also one of the drawback of dowry system (Table 5.8).

5.3 Practice of dowry system

5.3.1 Experience of Give or Take Dowry

Table 5.9: Distribution of Respondent's Experience of Give or Take Dowry

Experience of give or take dowry	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	72	94.7	76	97.4	148	96.1
No	4	5.3	2	2.6	6	3.9
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2008

Tables 5.9 represent experience of give or take dowry of respondents. Out of 154 respondents 96 percent have given or taken dowry and around 4 percent respondents have not given or taken dowry. However, 90 percent of

respondents reported that it is not necessary to give or take dowry (Table 5.1). It seems that in practice it is not implemented though they are against dowry system. By sex, majority of (around 95 percent) males and (97.4 percent) females have experience of dowry system. Nearly more than double percent (5 percent) males have not more experience of dowry system than females (around 3 percent).

5.3.2 Practice of Give or Take Dowry by Types of Family

Table 5.10: Distribution of Respondent's Experience of Give or Take Dowry by Types of Family

Family size	Experience of give or take dowry				Total	
	Yes		No			
	N	%	N	%	N	%
Nuclear family	59	39.9	3	50.0	62	40.3
Joint family	89	60.1	3	50.0	92	59.7
Total	148	100.0	6	100.0	154	100.0

Source: Field survey, 2008

Table 5.10 shows that the distribution of respondent's experience of give or take dowry by types of family. More respondents (around 60 percent) from joint family have experience of giving or taking dowry than from nuclear family (40 percent). But fifty percent is from nuclear and joint families have no experience of giving or taking dowry.

5.3.3 Practice of Dowry by Demand or Wish

The respondents were also asked how did they took or gave dowry. Whether they took or gave dowry on demand or wish.

Table 5.11: Distribution of Respondent's Practice of Dowry by Demand or Wish

Responses	Sex	Total
-----------	-----	-------

	Male		Female			
	N	%	N	%	N	%
Demand from bridegroom	14	19.4	33	43.4	47	31.8
Wish from bride	58	80.6	43	56.6	101	68.2
Total	72	100.0	76	100.0	148	100.0

Source: Field survey, 2008

Table 5.11 shows that the distribution of the respondents practice of dowry demand by demand or wish. About 68 percent respondents reported that they had given or taken dowry system according their wish and around 32 percent respondents had taken or given dowry on demand. By sex 43 percent females reported that they had given dowry on demand of males (only 19 percent). And around 81 percent males reported that they have gained dowry by the wish. From observation while filling question it seems that males were hesitating to response in this matter.

5.3.4 Dowry Fulfilled

The respondents were also asked to know whether dowry they had demanded fulfilled or not. Table 5.12 shows that 91 percent respondents demanded of dowry have been fulfilled. Only very little around 9 percent respondents demand of dowry has not been fulfilled. The above data reveals that if the dowry is asked they are almost fulfilled. This may also be a cause of spread of dowry system as they are encouraged when their demand of dowry is fulfilled. So, to eradicate dowry system, they should be discouraged by not fulfilling their demands of dowry.

Table 5.12: Distribution of Practice of Dowry Fulfilled According to Respondents

Dowry fulfilled	Sex		Total
	Male	Female	

	N	%	N	%	N	%
Yes	66	91.7	69	90.8	135	91.2
No	6	8.3	7	9.2	13	8.8
Total	72	100.0	76	100.0	148	100.0

Source: Field survey, 2008

5.3.5 Forms of Dowry (Materials and Cash as Dowry)

The practice of dowry system is much more prevalent in the Madhesi castes than in Tharu community. Tharus are also involved in the practice of dowry system by following those (Madhesi castes). Two forms of dowry viz. materials and cash are found. Materials consist of household utensils, jewelries, television, cycle, computer, motorbike, freeze, land and furniture.

Table 5.13: Distribution of Respondents that has Taken or Given Materials as a Dowry

	Sex		Total
	Male	Female	
	%	%	%
Materials			
HH utensils	100.0	100.0	100.0
Jewelries	63.4	73.7	68.7
TV, cycle, computer, Motorbike, Freeze	26.8	27.6	27.2
Land	11.3	7.9	9.5
Furniture	36.6	42.1	39.5
Total	72	76	148

Source: Field survey, 2008

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

Out of 148 respondents, cent percent respondents have given or taken household utensils and it is followed by jewelries (around 69 percent) as dowry which is received by respondents and that after furniture (39.5 percent) as dowry. There is no significant difference by sex.

Table 5.14: Distribution of Respondents that has Given or Taken Cash as a Dowry

Cash	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Less than 10,000	—	—	3	23.1	3	18.8
10,000-40,000	2	66.7	4	30.8	6	37.5
40,000-70,000	1	33.3	4	30.8	5	31.3
70,000-1,00,000	—	—	2	15.4	2	12.5
Total	3	100.0	13	100.0	16	100.0

Source: Field survey, 2008

In Tharu community the practice of giving or taking cash as dowry is also prevalent. The amount ranges from less than 10,000 up to 100,000 only. The highest percent (about 37.5 percent) of respondents have given or taken 10000 to 400000 cash as a dowry. In female respondents around 31 percent each has taken 40,000 to 70,000 cash as dowry with respect to female. More males have taken cash 40,000 to 70,000 as dowry.

5.3.6 Satisfaction of Dowry System

Those persons were asked whether they are satisfied with that dowry. Table 5.15 represents the satisfaction of dowry system of respondents.

Around 96 percent respondents satisfied of dowry and 4 percent respondents did not satisfy of dowry and there is no significant difference by sex though it seems contradictory on their view.

Table 5.15: Distribution of Respondents Satisfaction of Dowry System

Satisfaction	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	70	97.2	72	94.7	142	95.9
No	2	2.8	4	5.3	6	4.1
Total	72	100.0	76	100.0	148	100.0

Source: Field survey, 2008

5.3.7 Knowledge about Legal Provision by Level of Education

Table 5.16: Distribution of Knowledge about Legal Provision by Level of Education

Level of Education	Legal knowledge to stop dowry system		Total
	Yes	No	
	%	%	
Non schooling	—	100.0	4
Primary	10.2	89.8	98
Lower Secondary	27.3	72.7	11
Secondary		33.3	33

SLC and above	66.7	–	8
	100.0		
Total	43	111	154

Source: Field survey, 2008

Table 5.16 shows the distribution of respondents according to their knowledge on legal provision against dowry system with their level of education. Cent percent respondents have knowledge about legal provision of dowry system that has completed SLC and above education whereas cent percent respondents have no knowledge on legal provision of dowry system that has got no schooling education. According to the table, the knowledge on the legal provision about dowry has increased with increase in the level of education.

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

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

5.3.9 Opinion that Best Way of Avoiding Dowry System

There is variation among respondents about the best way of avoiding dowry system. According to the field survey majority of the respondents give

emphasis on punishment to perpetrator which is followed by women empowerment.

Table 5.17: Distribution of Respondents about Opinion that the Best Way of Avoiding Dowry System

Best way of avoiding dowry system	No	%
Women education	14	8.1
Women empowerment	65	42.2
Punishment to perpetrator	99	64.3

Source: Field survey, 2008

* The total percentage may exceed 100 due to multiple responses

CHAPTER-SIX

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS FOR THE FURTHER AREA OF STUDY

The chapter attempts to summarize the major finding of the entire study related to situational analysis of dowry system of ever married men and women 15-59 years of age in Santapur (Matiyon) VDC of Rautahat district along with summary of findings, conclusions and recommendations of the study.

6.1 Summary of Findings

This study analyzes the situational analysis of dowry system of ever married men and women 15-59 years of age. There were 533 households of Tharu, 154 households (29 percent) were taken using proportional sampling method under simple random sampling method for the study purpose. The same application was used for selecting ward. The findings of this study are summarized as follows:

- ❖ Among the 154 sampled households the total population is 894, among them 454 are males and 440 are females. The sex ratio is 103.2 (Table: 4.1).
- ❖ Out of total sampled households, literate (545) and illiterate (262) in number. Out of literate 545 population, 1.7 percent are non schooling, 39.3 percent are primary, 20.4 percent are lower secondary, 32.1 percent are secondary and 6.6 percent are S.L.C. and above (Table: 4.2).
- ❖ Out of total sampled household population, most of the people are students which are 31.2 percent, followed by agriculture (27.5 percent), housewife (18.8 percent), labors (12.5 percent), service (6.6 percent) and others (3.3 percent).
- ❖ Among the total sampled household population, 35.2 percent are single, around 62 percent are married, 2.6 percent are widow/widower and only 0.3 percent are divorced/separated (Table: 4.4).
- ❖ Among 154 respondents, 76 are males and 78 are females. 18.8 percent are the highest from the age group 35-39 years, followed by 18.2 percent and 17.5 percent in 25-29 and 30-34 respectively (Table: 4.5).
- ❖ Out of the 154 respondents, 2.6 percent are non schooling, 63.6 percent are primary, 7.1 percent are lower secondary, 21.4 percent are secondary and 5.2 percent are S.L.C. and above (Table: 4.6).
- ❖ Regarding the occupation of the 154 respondents, 43.5 percent are engaged in agriculture and 7.8 percent are involved in service whereas 1.9 percent is students. Similarly, 23.4 of respondents are housewife and labor each (Table: 4.7).
- ❖ Among 154 respondents, around 60 percent respondents have joint family and 40 percent have nuclear family (Not shown in Table). Out of 154 respondents, 57.1 percent respondent's fathers have enough to run their family and 42.9 percent respondent's fathers have not enough income (Table: 4.8).

- ❖ The highest percent (41.6) of respondent of age at marriage is in the group 15-19 years, followed by less than 15 (35.7 percent). Similarly, 20.1 percent of respondents have got married in between the age 20-24. However, only 2.6 percent of the respondents have got married at the age above 25 (Table: 4.9).
- ❖ Around 93 percent have got married with consent and only 7 percent have got married without consent (Table: 4.10).
- ❖ Cent percent respondents have heard about dowry system i.e. they have knowledge about dowry system. Cent percent respondents have accepted that taking and giving materials and amounts is types of marriage and amount, materials, land and all of them are forms of dowry system (Not shown in table).
- ❖ 90 percent of respondents reported that it is not necessary to give or take dowry (Table 5.1).
- ❖ Out of total respondents, 73 percent have pointed as dowry demands are full filled by "Taking loan" followed by "Self income" (around 64 percent). Very few percent (8 percent) respondents have their opinion about by "Selling land" is also sources of money and materials for paying dowry demand (Table: 5.2).
- ❖ Among determinants of dowry amount and materials 98 percent of the respondents viewed "Education and occupation" as the main determinant of the dowry (Table: 5.3).
- ❖ Majority of respondents (98 percent) reported that both giver and taker groups are responsible for the spread of dowry system (Table: 5.4).
- ❖ The highest percent (37 percent) of respondents have considered all four factors (Influence of others' culture, Proud of high family, Proud of higher education in boys, and Discrimination among illiterate and ugly girl) as a reason for giving and taking dowry. However, about 35 percent reported "Influence of others culture" as a main reason. Similarly, 12.3 percent respondents have pointed "Proud of higher education of boys", and 7.8 percent respondents have pointed "Proud of high family" and "Discrimination among illiterate and ugly girl" each (Table: 5.5).
- ❖ Among 154 respondents 77.3 percent respondents have pointed psychological factor as the major factor affecting the dowry system

- followed by cultural factor (around 20 percent), and Social factor (3.2 percent) respectively in decreasing order (Table: 5.6).
- ❖ The highest percent (63 percent) respondents have pointed "Verbal abuse" as the prime impact of dowry system. Similarly, 29.2 percent has pointed "Physical abuse", around 25 percent "Psychological abuse", and 17.5 percent as "Less social status" as the impacts of dowry system respectively. The female respondents, however, has experienced all these impacts more than males. (Table: 5.7).
 - ❖ The highest percent (42.2 percent) respondents pointed out "Accumulation of unwanted materials" as drawbacks of dowry system and followed by loss of property. Similarly, "Giver group compel to do negative work" (around 14 percent) and "Early marriage" (5.2 percent) as drawbacks of dowry system. (Table: 5.8).
 - ❖ Out of 154 respondents, 96 percent respondents have the experience of giving and taking dowry and around 4 percent respondents have no experience of giving or taking dowry (Table: 5.9). More respondents (around 60 percent) from joint family have experience of giving or taking dowry than from nuclear family (40 percent) (Table: 5.10).
 - ❖ About 68 percent have received dowry by wish and around 32 percent have received dowry on demand (Table: 5.11). Similarly, 91 percent respondents have got fulfilled their demand of dowry, and around 9 percent have not got fulfilled (Table: 5.12).
 - ❖ In case of materials, cent percent of the respondents have taken or given household utensils as dowry. Majority of respondents (around 69 percent) have taken or given jewelries as dowry, and 27.2 percent respondents have taken or given Television, Bicycle, Motorcycle, Freeze, and Computer as a dowry. Similarly, 9.5 percent respondents have given or taken land, 39.5 percent of respondents have given furniture as dowry (Table: 5.13).
 - ❖ In case of amount, the highest amount taken or given as dowry is 70,000 to 100,000. The amount of money taken or given by the maximum number of respondents (37.5 percent) as dowry is 10,000 to 40,000 followed by the amount 40,000 to 70,000 taken or given by 31 percent respondents (Table: 5.14).

- ❖ Out of 148 respondents, around 96 percent have satisfied with dowry system and 4 percent have not satisfied with dowry system (Table: 5.15).
- ❖ By level of education, cent percent respondents have knowledge about legal provision of dowry system that has completed SLC and above education whereas cent percent respondents have no knowledge on legal provision of dowry system that has got no schooling education. The knowledge about the legal provision against dowry system has increased with the increase in level of education (Table: 5.16). In the study area, there has not any program launched by NGOs/INGOs to stop dowry system yet (Not shown in table).
- ❖ The best way of avoiding dowry system according to most of the respondents (64.5 percent) is the "Punishment to the perpetrator", 42.2 percent accept to avoid dowry system by "Growing awareness" or "Woman education". 8.1 percent also accepted to avoid dowry system by "Empowering women" (Table: 5.17).

6.2 Conclusions

This study has focused on to understand dowry system and attitudes, practices, causes and consequences.

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

Almost all respondents have supported that amount, material (household utensils, valuable things etc.) are the forms of dowry system and both taking and giving materials and amounts are types of dowry system. "Education and occupations" are the prime determinants of dowry. Along with it both giver and taker groups are main perpetrator for spread of dowry system. Among 154 respondents, high percent of (96 percent) respondents have experienced practice of dowry system and only around 4 percent have not. However, 90 percent of respondents have reported that it is not necessary to

give or take dowry. It seems that in practice it is not implemented though they are against dowry system. Comparatively, more materials are given as dowry than cash. Moreover, household utensils are given or taken compulsorily as dowry. The guardian of brides has fulfilled that dowry by "Taking loan" as well as from "Self income". It is found that the main reason behind taking or giving dowry is "Influence of others culture" (Madheshi castes).

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

More female have experienced "Verbal abuse", "Physical abuse" and "Psychological abuse" from their male partner as major impacts of dowry system and males have tried to conceal these facts as this is a matter of shame. However, no evidence of burning alive was found in the study area.

6.3 Recommendation for the Further Area of Study

This study has covered only Tharu community, thus for further research, coming researches are requested to study comparative study in this topic.

This study is based on sampling procedure. Hence, if census method can be applied more accurate data can be obtained.

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

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Appendices

Appendix - I

Household Questionnaire

Dowry System in Tharu Community: A Case Study of Santapur (M.) VDC of Rautahat

Tribhuvan University

Central Department of population studies

Kirtipur, Kathmandu

District:

V.D.C.:

Ward No.:

Tole:

Household No.:

Religion:

Name of the household head:

Caste/Ethnicity: Tharu

S.N.	Name of the household members	Age less than 1 yr = 00 DK = 98	Sex Male = 1 Female = 2	Relationship of head of household	Educational status and
					Can you read and write simple letters? Yes = 1 No = 2 Q. 7
	1	2	3	4	5
1					
2					
3					
15					
16					
17					

Code for Q. 4

code of Q. 6

Code for Q.7

01 head

00 not schooling
types of work

02 wife/ husband

01 class 1

1. Agriculture

03 sons/daughters

02 class 2

2. Business

04 daughters - in - law

3. Service (government)

05 father/mother

4. Service (private)

06 grand children

07 brothers/sisters

08 nephews/nice

09 other relative

10 not reported

09 class 9 or test passed
5. Student

10 S.L.C. passed
6. House work

11 I.A. equivalents
7. Cottage industry

12 B.A. and above
8. Labor (agriculture)

98 DK
9. Labor (non agriculture)

Appendix - II

INDIVIDUAL QUESTIONNAIRE

"Dowry System in Tharu Community: A Case Study of Santapur (M.) VDC of Rautahat District."

(For Ever Married Men and Women Aged 15-59 Years)

Central Department of Population Studies

Tribhuvan University

Kirtipur, Kathmandu

Date:

District: Age: Sex: male/female

Name of the respondents: Family size:

Education: Occupation: Type of marriage:

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

(a) Yes (b) No

2. What was your 1st marriage age? Years.

3. Have you heard about dowry system?

(a) Yes (b) No

4. If yes, please tell me what is dowry system?

(a) Taking/Giving materials

(b) Taking/Giving amount

(c) Both

5. What are the forms of dowry system?

(a) Cash/Amount (b) Materials (c) Land (d) All

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

- (a) Yes (b) No

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

- (a) Taking/Giving materials
(b) Taking/Giving amount/cash
(c) Both

8. In your opinion, is it necessary to give/take dowry?

- (a) Yes (b) No

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

- (a) Influence of the other culture
(b) Proud of the high family
(c) Proud of the higher education in boys
(d) Discrimination among the illiterate and ugly girl
(e) All of above

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

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

12. If a girl's guardian is unable to pay dowry, what will happen?

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

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

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

14. What are the drawbacks of dowry system?

- (a) Loss of property (b) Giver group compel to do negative work

(c) Accumulation of unwanted materials (d) early marriage

15. In your opinion, has dowry system in Tharu community been increasing?

(a) Yes (b) No = 17

16. Who are responsible spreading dowry systems?

(a) Giver group (b) Taker group (c) Both

17. What are the aspects that affect dowry in Tharu community?

(a) Social (b) Cultural (c) Psychological

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

(a) Yes (b) No = 20

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

(a) Yes (b) No (c) DK

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

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

21. Did you give/receive dowry?

(a) Yes (b) No = not asked any question

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

Materials: HH utensils Jewelries Amount/Cash: < 10,000 10,000 - 40,000
 TV. Motorbike, Sofa, Freeze 40,000 – 70,000
 70,000 – 100,000
 Land Others (specify) >1, 00,000

23. Are you satisfied with that dowry?

(a) Yes (b) No

24. If you gave/received dowry, is that according to your demand?

(a) Demand (b) Wish

25. Is that dowry fulfilled?

(a) Yes (b) No