

DOWRY SYSTEM/PRACTICE IN YADAV COMMUNITY
“A CASE STUDY OF HANSPUR MUNICIPALITY OF
DHANUSHA DISTRICT”



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LETTER OF RECOMMENDATION

I hereby certify that the dissertation entitled "*Dowry System/Practice in Yadav Community: A Case Study of Hanspur Municipality of Dhanusha district*" is submitted by Mr. Shyam sundar yadav to central Department of sociology, Tribhuvan University, Kritipur Kathmandu in partial fulfillment of the requirements for the Degree of Master of Arts in sociology in carried out under my under my guidance and supervision. Therefore I recommend this dissertation for the final evaluation and approval by the Dissertation Committee.

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Letter of Approval

The thesis presented by Mr. Shyam Sundar Yadav entitled **Study of Dowry System /Practice in Yadav Community: “(A Case Study of Hanspur Municipality of Dhanusha District)”** has been evaluated and accepted by the following evaluation committee as a requirement for the partial fulfillment of the completion of Master's degree in Sociology.

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ABSTRACT

The study "Dowry System in Yadav Community: A Case Study of Hanspur Municipality of Dhanusha District", is based on primary data. The main objective of the study was to understand dowry system prevalent in Yadav community. The study has explored causes and consequences of dowry system. Hanspur Municipality ward no.4 has been selected as the representative on the basis of purposive sampling from the Universe. The total population of ward no.4 Garaiya Tole is 650 and total number of households is 140. From total number of the households, the Yadav people in ward no.4 Garaiya Tole are 154 from which 30 married men and women were taken as sample size. The units of the presents study has been covered 15 Yadav's households of ward no.4 Garaiya Tole. 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 "proud of high family and Greed-factor, proud of higher education in boys, illiteracy, discrimination among illiterate and ugly girls and Influence from other's culture". The prime consequence was found Verbal abuse. Besides, Physical abuse, Mental torture, Economic burden, Gender inequality and Injustice towards girls were some more consequences.

TABLE OF CONTENTS

	Page No.
LETTER OF RECOMMENDATION	i-ii
APPROVAL SHEET	iii
ACKNOWLEDGEMENTS	iv
ABSTRACT	v
TABLE OF CONTENTS	vi
LIST OF TABLE	IX-XII
LIST OF FIGURE	XI
ACRONYMS	XII

CHAPTER-ONE: INTRODUCTION	1-3
1.1 Background of the Study	1-4
1.2 Statement of the Problem	5
1.3 Objectives of the Study	5
1.4 Significance of the Study	5
1.5 Limitations of the Study	5
1.6 Organizations of the Study	6
CHAPTER-TWO: LITERATURE REVIEW	6-21
CHAPTER-THREE: METHODOLOGY	18-21
3.1 Introduction of the Study Area	18
3.2 Methods of Data Collection	19
3.3 Rational of the Selection Study Area	19
3.4 Sources of Data	20
3.5 Sampling Procedure	20
3.6 Data Collection Techniques and Tools	20
3.6.1 Household Survey	20
3.6.2 Observation/Field Study	20
3.6.3 Key Informants Interview	20
3.6.4 Case Study	21
3.7 Data Processing, Presentation and Analysis	21
CHAPTER-FOUR: INTRODUCTION TO STUDY POPULATION	22-33
4.1 Household Characteristics	22-26
4.1.1 Age Sex Composition	22-23
4.1.2 Educational Status of the Study Population	24
4.1.3 Occupational Status	25
4.1.4 Composition of Marital Status	26
4.2 Characteristics of the Respondents	27-33
4.2.1 Age Sex Composition	27

4.2.2 Level of the Education of the Respondents	28-29
4.2.3 Occupation of the Respondents	29-30
4.2.4 Types of Family	30
4.2.5 Father's Income of the Respondents by Sex	31
4.2.6 Age at Marriage by Sex	31-32
4.2.7 Types of Marriage by Sex	32-33
CHAPTER-FIVE: ANALYSIS OF DATA	34-53
5.1 Attitude Towards Dowry System	34-38
5.1.1 Knowledge on Dowry System	34
5.1.2 Concept towards Dowry	34-35
5.1.3 Forms and Types of Dowry System	35
5.1.4 Way of Fulfilling Dowry Demand	35-36
5.1.5 Determinants of Dowry Demand	36-37
5.1.6 Responsible for Spread of Dowry System	38
5.2 Causes and Consequences of Dowry System	38-43
5.2.1 Reasons for Taking or Giving Dowry	38-39
5.2.2 Different Factors Affecting Dowry System	40
5.2.3 Impacts of Dowry system	40-41
5.2.4 Drawbacks of the Dowry System	42
5.2.5 Responsible For Domestic Violence Due to Dowry	43
5.3 Practice of Dowry System	44-53
5.3.1 Experience of Give or Take Dowry	44
5.3.2 Practice of Give or Take Dowry by Types of Family	45
5.3.3 Practice of Dowry by Demand or Wish	46
5.3.4 Dowry fulfilled	46-47
5.3.5 Forms of Dowry (Materials and Cash as Dowry)	47-48
5.3.6 Satisfaction of Dowry System	50
5.3.7 Knowledge about Legal Provision by Level of Education	51
5.3.8 Opinion of the Respondents about the Role of NGOs/INGOs to Stop Dowry System	52
5.3.9 Opinion that Best Way of Avoiding Dowry System	53

CHAPTER-SIX: CAUSES AND CONSEQUENCES	54-60
6.1 Causes of spreading dowry practice	54-59
6.2 Consequences	59-60
CHAPTER-SEVEN: SUMMARY AND CONCLUSION	60-66
7.1 Summary of Findings	60-64
7.2 Conclusion	64-66
REFERENCES	67-69
ANNEXES	69-84

LIST OF TABLES

Tables No.	Title	Page No.
Table: 3.3.1	Distribution of Yadav's HHs in the Study Area by Wards	18
Table 4.1	Distribution of Household Population and Sex Ratio by Age	22
Table 4.2	Distribution of Population Aged 6 Years and Above by Level of Education and Sex in the Study Area	24
Table 4.3	Distribution of the Population Aged 10 Years and Above by Their Occupation Status and Sex in the Study Area	25
Table 4.4	Distribution of Study Population Aged 10 Years and Above by Their Marital Status in the Study Area	27
Table 4.5	Distribution of the Respondents by Age and Sex	27
Table 4.5	Distribution of the Respondents by Level of Education	29
Table 4.6	Distribution of the Respondents by Occupation at Sex	30
Table 4.7	Distribution of the Respondents Father's Income by Sex	31
Table 4.8	Distribution of the Respondents by Their Age at Marriage by Sex	32
Table 4.9	Distribution of the Respondents According to Their Types of Marriage by Sex	32
Table 5.1	Concept towards Dowry	34

Table 5.2 Ways of Fulfilling Dowry Demand	36
Table 5.3 Distribution of Respondents According to their Opinion of Determinants of Dowry Demand	37
Table 5.4 Distribution of Respondents According to Their View on Responsible for Spread of Dowry System	38
Table 5.5 Distribution of the Reasons for Taking or Giving Dowry	39
Table 5.6 Distribution of Different Factors Affecting Dowry System	40
Table 5.7 Distribution of Impact of Dowry System According to Respondents	41
Table 5.8 Distribution of Respondent's Opinion in Drawbacks of Dowry System	42
Table 5.9 Increase in Domestic Violence Due to Dowry	43
Table 5.10 Distribution of Respondent's Experience of Give or Take Dowry	44
Table 5.11 Distribution of Respondent's Experience of Give or Take Dowry by Types of Family	45
Table 5.12 Distribution of Respondent's Practice of Dowry by Demand or Wish	46
Table 5.13 Distribution of Practice of Dowry Fulfilled According to Respondents	47
Table 5.14 Distribution of Respondents that has Taken or Given Materials as a Dowry	

	48
Table 5.15 Distribution of Respondents that has Given or Taken Cash as a Dowry	49
Table 5.16 Dowry Decided on the basis of Academis(Economic Aspect)	49
Table 5.16 Distribution of Respondents Satisfaction of Dowry System	50
Table 5.17 Distribution of Knowledge about Legal Provision by Level of Education	51
Table 5.18 Reason for Dowry system should Exist	52
Table 5.19 Distribution of Respondents about Opinion that the Best Way of Avoiding Dowry System	53

LIST OF FIGURE

Figure 5.9 Increase in Domestic Violence Due to Dowry	43
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ACRONYMS

CBS	Central Bureau of Statistics
CDPS	Central Department of Population Studies
HHs	Households
INGOs	International Non Government Organizations
CDO	Central District Officer
TV	Television
MBBS	Bachelor of Medicine and Bachelor of Surgery
NGOs	Non Government Organizations
SLC	School Leaving Certificate
UNFPA	United Nations Fund for Population Activities

CHAPTER-ONE

INTRODUCTION

1.1 Context of the Study

Dowry refers to “the property, money, ornaments or other form of wealth which a men or his family receives from his wife or her family at the time of marriage. Salim, S.(2017,October 10). Dowry it’s causes and consequences. Retrieved from <http://www.ijssrm.in>>article>download.

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 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". Ramegowda, A.(2013, December). The cancer of society. Retrived from <http://www.iosrjournals.org>

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;p22).

In the Terai district of Nepal, especially, the bordering districts with India dowry practices are going in a crystal clear format. Dhanusha 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, Mandal and Tharu (Rahat, 2004). It is spreading like a communicable disease in Madhesi community for a number of different causes with variant consequences.

The various causes of spread of dowry system may be lack of 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, dowry has taken a certain uniform shape and it is being used as a mechanism for promoting and safeguarding "izzat" (prestige) both for the donor and recipient families(Paul1986;p10). 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; p20-21). Likewise, many sad stories and cases emerged of burnt, hanging out, poisoning, torture etc in different parts of Nepal (Rahat, 2004;p30.). According to hindu shastras, the meritorious act of dan or ritual gift is incomplete to 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 a property of bride (DAHAL,2003;p36). In the same way, Annell emphasizes dowry is a unidirectional flow of gifts from bride givers to bride takers which gets accumulated unnecessarily (Annell, 1994;p56).

The practice of dowry being pained 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) Besides, physical abuse, psychological abuse, early marriage, female infanticide etc. are furthermore consequences of dowry system.

For fulfill of research objective i.e. to examine causes and consequences of spreading of dowry practice. The descriptive research design used to describe the present practice of dowry system, cause and consequences. Major finding of research is causative factors of dowry system are influence of other culture, proud of high family, Proud of higher education in boys and discrimination among illiterate and ugly girls. And it's consequences are verbal abuse, physical abuse, psychological abuse and others.

1.2 Statement of the Problem

Dowry practice has been very much in prominence in the recent past. It has shocked the sensibility for the general public. In most of the cases, causes and consequences seems to be associated with dowry demands where the victim is often a young and recently married women. Many such cases go unreported but those that are reported are enough to unnerve all right thinking members of the society. The harassment and violence against the bride revolves around the demand for more and dowry which often culminates in the death of the bride. Many questions can be raised about the recent increase in killing and burning of young brides for non- fulfillment of demands or insufficient offer of dowry. They are murdered for not bringing ad-equate dowry. Dowry related violence like bride burning has become quite a regular feature in the newspaper these days. The young married women are not only the victims of it but also they are the victims of strangulation, poisoning, injury inflicted by heavy weapon, being compelled to commit suicide and so on.

Over the past few years dowry was a very simple thing 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. Respondents told that cash were used widely in the past, but in the present choose cash and non cash stuff which shows both of them are widely use in present condition. While getting the perception regarding dowry from respondents, 15.58% said it's a good system and 84.42% showed negative perception but in practice it just opposite. Similarly, in past Academic qualification was not major determinant of dowry but in present condition academic qualification is the main factor for deciding the amount of dowry in this study area. If the groom is highly educated, then his price is get higher.

The major causes behind the spread of dowry system are the Influence by the other's culture, proud of high family, Proud of higher education in boys, discrimination among illiterate and ugly girls, self prestige and social prestige. 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. Therefore this research intended to analyze some of the relevant questions during research period.

1. What are the causes of dowry practice?
2. What are the consequences due to dowry practice?

1.3 Objectives of the Study

The general objective of the study is to understand dowry system in Yadav community of Hanspur Municipality of Dhanusha district. However, this study has aimed to bring out the following specific objectives:

- ❖ To examine the cause of spreading dowry system.
- ❖ To examine the consequences of 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 Yadav Community of Hanspur municipality of Dhanusha District. So, the important of the studies are coined as:

- It contributes new insight in the study of the Dowry practice.

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 has been limited within the Hanspur Municipality Dhanusha District of Nepal.
2. Information has been particularly collected from Hanspur Municipality, so the conclusions of this study might not be generalized for whole Nepal.
3. This study covers only married men and women of ages 15-59 years.
4. This study is concerned only to understand dowry system; and attitude and practice and cause and consequences of dowry system in Hanspur Municipality of Dhanusha District.

1.5 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 causes and consequences of dowry system.
- 7. chapter-seven:** It leads to the summary of findings and conclusions of the whole study.

CHAPTER-TWO

LITERATURE REVIEW

1. Theoretical Review:

In this chapter, we try to bring together the different views on dowry. The literature surveyed is from sociology and social anthropology. I find that the authors have not been unanimous in trying to explain dowry. As I have noted in the introduction, several views points have been postulated. I will examine each of these in turn, and try to see how each of these can explain dowry as it is practiced today and what are the cause and consequences of it.

According to Goody, Dowry is a form of “diverging devolution”, a type of property inheritance in which both sons and daughters inherit some share of the parental wealth. Dowry is that part of the family’s wealth that passes on from father to daughters. As such, it involves the transmission of male property to a women, and through her, to a different family.

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;p15). Similarly, Cambridge dictionary has

defined dowry as "property that a woman brings to her husband at marriage". Likewise Oxford Advanced Learner's Dictionary has given two definitions for Dowry. According to the first definition, "it is the money and/or property that, in some societies, a wife or her family must pay to her husband when they get married". In contrast, in the other definition, "it is money and/or property that, in some societies, a husband must pay to his wife's family when they get married". And the system of practicing dowry is called a dowry system.

Similarly, "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;p23). 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;p31). 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;p13). Likewise, many valuable items, like golden ornament, television sets, refrigerators, motorcycles etc. are the form of dowry according to Jha (Jha, 1997;p7) besides it also consists of household items, jewelry as well as a house or land according to Tertilt (Tertilt, 2002;p18).

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;p20). 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;p23). 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, Dhanusha, Mahottari, Kaski, Rupandehi, Dang). By the age distribution, the analysis shows that about 57 percent of the cases have been happened in age group of 17-25 years followed by about 43 percent in 26-45 years of age. By caste of victims, it has been recorded as 2 in Yadav, and, and 1 each in Adhikari, Bhandari, Rajbanshi, Rajbhandari, Sapkota, Sah, Mandal and Chaudhary (Tharu) (Rahat, 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. 500000 to Rs. 10000. 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;p19).

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;p12).

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;p21).

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;p10).

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;p33).

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).

2 Review of Empirical Studies:

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

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).

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 (Jha, 1997).

According to the website of Nepal police, the number of reported cases of domestic violence against women and children in the time 2068Bs-2069Bs is 2250. Moreover talking about the dowry system in the Nepali society, Sapana Pradhan Malla informs, "In Nepal, there are two types of dowry system based on geography. In the Terai region, There is a system of demanding dowry directly from the bride's family as a result of cultural influence from India,

while in the hilly regions, there is a system to provide gifts to the bride where the parents of the bride have a social pressure to give as much as possible according to their social practice."According to Pradhan Malla, brides are mentally and physically tortured if they do not bring dowry as expected where the in-laws very badly humiliate them by comparing the dowry brought by other daughter-in-law of the house making their life a living hell (THE HIMALAYAN TIMES, MARCH 9, 2013.

Pain of educated woman is also not different. There is a lady. She has a job. She is beautiful. She has two sisters and a mother. Her father has already died. Her problem is doctors, engineers come to get her hand but in dowry they ask for heavy sum of money and four wheelers. How can her mother give such expensive stuffs? Seeing mother's pain, they are also in stress. No matter how educated they are, but they are also not far from the ill effect of dowry system. she keeps telling the tales of this society with pain. The more girl studies, the more dowry. Because of that system even wealthy family doesn't send their daughter to the school in Madhesh. (The Nagrik daily, 20, April, 2012)

Yet police records suggest that more than 50% of Kathmandu's cases of household violence originate in squabbles over dowry. So, many cases of dowry related violence are reported to the police or social organizations every day(Kathmandu post, 2003).

According to Kantipur (2065) 'Boy's education and occupation demarks the amount of dowry in the Maithili community, that's why daughters are not send to school'. If boy has engineer degree, he gets 15 lakhs, if he's doctor, he gets 10 lakhs, overseer or officer level gets 8 lakhs, lower than that gets 5 lakhs and if he has no job he gets 1 lakhs.

Here's a situation, he is an MBA degree holder. In a short talk with him, I took dowry as a topic and asked him, 'You are well educated, but why don't you act to stop this dowry system? Do you also take dowry in your marriage?' He replied, 'Sister, this is our tradition. My father spent 20 lakhs in my younger sister's marriage. Most of our properties are gone after that marriage. If I won't ask for dowry, how will we survive? So taking dowry is obligation to me. (The Nagarik Dainik, 20 April, 2012)

Sunita Ray has similar story. She has a small daughter. Nobody in house wants to send her daughter to a private school, so she has started to work as a maid to send her daughter to school. She has started to panic from now, that how to manage dowry, what if she does not get good husband just because of dowry. And she also questions that 'when will this dowry system be eradicated?' (The Nagarik Dainik, 20 April, 2012)

In Madhesh, about 90% of violence are occurred due to this dowry system. Including Saptari, Morang, from Siraha to Dhanusha, Mahottari, Sarlahi, Rauthat, Bara, to Parsa; this Dowry system has deeply rooted and forced women to live painful life. It has affected not only Nepali women but also the Indian women's. Women are forced to live in violence by bearing the pain (Sancharikaficharsewa,2012).

Father Ram Roop Mahato has claimed that his 21 years old daughter Jayatri Kushwaha has been murdered by poisoning her food. Jayatri, living in Parsa, Parshurampur-5, had been married three years ago to Santosh Kushwaha, living in Birgunj Sub-metropolitan city-19. They have one years old daughter. Victim's mother said after someday of marriage, they have been getting ultimatums from groom's family for remaining 50 thousands as a dowry. She said "our daughter had passed B.Ed., and we had given 350,000 rupees". They had given a camera worth 17,000 rupees someday before murder, and after that boy's side had started to demand for a motor-bike. (The Kantipur, Falgun, 28, 2070)

Ganga Subedi of Butwal 11, Gyawali Path has been banished from home after failing to provide dowry as demanded. She had been banished with her small son of 2years old and now she has no place to so. She got married 4 years ago, but after 4 months of marriage she was exiled form home in the mane of dowry. At first, she used to provide the demands like golden jewelry &cash to make them happy , but later they asked to get a car and when she was unable to meet the demand, she was banished. (The Kantipur, 19 Falgun, 2070)

Just because bride's side was not able to provide the dowry demanded, 40 years old Elias from Mohabpur, Sarahana district of Bihar tried to kill his wife and wife's family by burning them. This system gives importance to

dowry than wife, and it has obligated women's to live life in complexity. (The GorkhaPatra, Baishakh 12, 2069)

In Maithili community, amount of dowry is decided by the academic qualification of Bridegroom. In this process, the one having academic qualification of under SLC can demand for 50,000 to 100,000. Those who have passed SLC can demand 100,000. Similarly, those who have passed Intermediate can demand minimum 200,000. Having Masters degree can ask for 500,000. Engineers can demand more than 500,000. Those who are medical doctors has taken more than 100,000. In business households, they take more than 500,000.(Chaudhary,2067)

Three lakh Cash, a color TV and a motorcycle was demanded by Hasrun's husband but was different for her father; who was running his family in different; to fulfill the demand of his Son-in-law. Eventually, he persuaded his son-in-law to accept 5000 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. 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 Bhattari, The Annapurna Post,2007-11-22).

In Saptari, Maleth-4, three year 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.

Three Lack case, 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-low. Eventually, he persuaded his son-in-low 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-low 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.

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.

Dhanusha, Chhireswor munispality-8, Father and mother in law along with her husband poured kerosene oil on Hajra khatun (She was wife of Rasid Rain) in whole body and burnt to get died in kritipur hospital Kathmandu accusing her not bring dowry along with her during marriage, Yam Birhi, The Annapurna post, 2074-11-02.

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 Rational to the Study Area

The study "Dowry system in Yadav community" is carried out in Hanspur municipality of Dhanusha District. Hanspur Municipality is situated in the Northern part of Rautahat district. Moreover, it is situated in 15 kilometers away from Janakpur zone. In addition, Indian state border is 15 kilometers far in south from the study area. The research area is surrounded by Mithila bihari and Dhanushadham municipality from north, Sabaila and Sahidnagar Municipality from east, Aurahi rural municipality from south and Janakpur Sum Metropolitan and Mithilabihari municipality from west. This Municipality is also equipped with well facilitated Health Post There is also a higher secondary school for education.

The total area of this Municipality is 48.71 square kilometers. The total population of this Municipality is 39145 among them 18932 are males and 20213 are females; and total households are 7435. Hanspur Municipality ward no.4 has been selected as the representative on the basis of purposive sampling from the Universe. The total population of ward no.4 Garaiya Tole is 650 and total number of households is 140. From total number of the households, the Yadav people in ward no.4 Garaiya Tole are 154 From which 30 married men and women were taken as sample size. The units of the presents study has been covered 15 Yadav's households of ward no.4 Garaiya Tole. 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.

3.2 Research Design

Descriptive research design is used in the study. The major purpose of the descriptive research design is to describe the present practices of dowry system in Yadav community in Hanspur Municipality of Dhanusha District. In addition it tries to describe of the attitude and perception towards dowry system. 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. The study has basically followed descriptive method. Using the descriptive method, the acquired data and information has been analyzed and result is derived.

3.3 Rational of the Selection Study Area

In the process of organization, the population of Hanspur Municipality ward no. 4 is growing rapidly. The rate of in- migration is less than other ward around it. The settlements are growing tremendously day by day. Present study shows that since last two decades, the prevalence of dowry practice and domestic violence static in ward. Therefore, out of the total rural area the selected area was chosen on the basis of purposive method.

3.4 Nature and sources of Data

The study has been based on both both primary and secondary sources of data. Primary data has been collected from the respondents by using formal as well as informal informal interviews. With the help of interviews, in-depth information is gathered. Similar, secondary data has been collected from the general books, articles, journal, newspapers, research studies and reports in ward.

3.5 Sampling Procedure

Sampling procedure is the backbone to gain the desire information of the study. Hanspur Municipality ward no.4 has been selected as the representative on the basis of purposive sampling from the Universe. The total population of ward no.4 Garaiya Tole is 650 and total number of households is 140. From total number of the households, the Yadav people in ward no.4 Garaiya Tole are 154 and from which 30 married men and women taken as sample size. The units of the presents study has been covered 15 Yadav's households of ward no.4 Garaiya Tole.

3.6 Data collection Techniques and Tools

To collect primary data, the structured questionnaire, semi or unstructured interviews, focus group discussion and observation methods has been applied. A set of questions were made.

3.6.1 Observation/ Field Study

While doing field study on the research entitle Dowry Practice against women violence based on gender, religion, culture and tradition are found as an outcome of the observation. A part from this, I'm self stay at my village so I'm deeply observed since previous time of different sorts of dowry practice , causes like influence of other culture, proud of high family, proud of higher education of boys, discrimination among illiterate and ugly girls, social prestige, self prestige and family prestige and related consequences like verbal abuse. Physical abuse, psychological abuse and others.

3.6.2 Interview

The primary data have been collected from the key informants using the semi or unstructured questionnaire interview method. The interview has been taken as cross checking for data obtain from questionnaire. The key informants were women cell under district police, one lawyer, one NGOs head, Incharge Doctors from emergency and psychiatric department head.

3.6.3 Case Study

Present study is intended to find out or examine causative factors and its consequences of spreading dowry practice in Hanspur Municipality of Dhanusha District. For that 7 cases were studied because all seven cases are victim married women due to dowry. During case study shares some personal feelings of victimize women and found different causative factors and it's consequences due to dowry practice in research area. Some case has recorded during field work. A few of case study on victims were done in the study which is present in the appendices of present work.

3.7 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, 15 households were taken as a sample size.

Table 4.1: Distribution of the Respondants 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, 2017

Table 4.1 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.

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	1	5	1	10	2	6.7
Primary	8	40	4	40	12	40
Lower secondary	4	20	2	20	6	20
Secondary	5	25	2	20	7	23.3
SLC and above	2	10	1	10	3	10
Total	20	100.0	10	100.0	30	100.0

Source: Field survey, 2017

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 (40 percent) 30 have achieved primary education followed by secondary and lower secondary level 23.3 percent and 20 percent respectively. The population is fluctuated in increase of educational level. Only 10 percent of people having S.L.C. and above is insignificant. By sex it is also found that the highest proportion of males (40 percent) and females (40 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	3	16.67	2	16.67	5	16.67
Service (private/govt.)	3	16.67	1	8.3	4	13.33
Students	8	44.44	2	16.67	10	33.33
House wife	1	5.56	4	33.3	5	16.67
Labors (Agr./NonAgr.)	2	11.11	2	16.67	4	13.33
Others	1	5.56	1	8.3	2	6.67
Total	18	100.0	12	100.0	30	100.0

Source: Field survey, 2017

More than one third sampled population is student i.e. 33.33 percent and followed by house wife 16.67 percent and agriculture 16.67 percent. Less than seven percent of population are found engaged in others occupation i.e. 6.67 percent. Sex wise male proportion is mainly found engaged in agriculture than other profession whereas around 33.33 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	5	31.3	4	28.6	9	30
Married	9	56.3	8	57.1	17	56.7
Widow\widower	2	12.5	1	7.1	3	10
Divorced\Separated	—	—	1	7.1	1	3.3
Total	16	100.0	14	100.0	30	100.0

Source: Field survey, 2017

Table 4.4 represents the marital status of the study population. The highest proportions (56.7 percent) of the population under study age 10 years and above are married and 30 percent of them are single. Similarly in sex wise more females are found married than females (56.3 percent verses 57.1 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.

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 4.5 Distribution of the Respondents by Level of Education

Level of Education	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Non schooling	1	5	1	10	2	6.7
Primary	8	40	4	40	12	40
Lower Secondary	4	20	2	20	6	20
Secondary	5	25	2	20	7	23.3
SLC and above	2	10	1	10	3	10
Total	20	100.0	10	100.0	30	100.0

Source: Field survey, 2017

The majority of respondents achieved primary education in the study area i.e. 40 percent and followed by secondary level i.e. 23.3 percent.

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 4.6: 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	–	–	36	46.2	36	23.4
Labors	17	22.4	19	24.4	36	23.4
Total	76	100.0	78	100.0	154	100.0

Source: Field survey, 2017

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 4.7: Distribution of the Respondents Father's Income by Sex

Fathers income	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Enough	8	66.67	9	50.0	17	56.67
No	4	33.33	9	50.0	13	43.33
Total	12	100.0	18	100.0	30	100.0

Source: Field survey, 2017

The table 4.8 presents 56.67 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 (43.3) of respondent of age at marriage is in the group 15-19 years, followed by less than 15 (36.7 percent). Similarly, 13.3 percent of respondents have got married in between the age 20-24. However, only 6.7 percent of the respondents have got married at the age above 25 (Table 4.8).

Table 4.8: Distribution of the Respondents by Their Age at Marriage by Sex

Age at Marriage	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Less than 15	4	33.33	7	38.9	11	36.7
15-19	5	41.7	8	44.4	13	43.3
20-24	2	16.7	2	11.1	4	13.3
25 and above	1	8.3	1	5.6	2	6.7
Total	12	100.0	18	100.0	30	100.0

Source: Field survey, 2018

4.2.7 Types of Marriage by Sex

Table 4.9: Distribution of the Respondents According to Their Types of Marriage by Sex

Types of marriage	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
With consent	10	83.3	16	88.9	26	86.7
Without consent	2	16.7	2	11.1	4	13.3
Total	12	100.0	18	100.0	30	100.0

Source: Field survey, 2017

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 30 respondents around 86.7 percent respondents got married with their consent and only 13.3 percent of respondents got married without their consent. Similarly, sex wise both male and female also got married with their consent (Table 4.9).

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).

Table 5.1.2 Concept Towards Dowry

Exchanges of dowry are cent-percent in Yadav community. People talk against dowry system in outer level, they say it's not good but in contrast to past it is more in effect at present. Even if they don't want to exchange dowry or they have no capability to present dowry but people are obliged to dowry system. The bad is the person's will, who is presenting dowry, is not counted, they have to present dowry as per the wish of receiver.

Table No. 5.1: Concept Towards Dowry

ATTITUDE	SEX OF THE RESPONDENTS				TOTAL	
	MALE		FEMALE		No.	PERCENT
	No.	PERCENT	No.	PERCENT		
POSITIVE	2	16.7	2	11.1	4	13.3
NEGATIVE	10	83.3	16	88.9	26	86.7
TOTAL	12	100	18	100	30	100

Source: Field Survey, 2018

In presented data, 12 males and 18 females were asked about their concept on dowry, in which 2 (16.7%) male respondents gave positive view about dowry meanwhile 10 (83.3%) male respondents forwarded their negative view towards dowry. Similarly, 2 (11.1%) female respondents talked positive about dowry, but 16 (88.9%) female respondents expressed negative view about dowry.

Above description clearly mentions that most of the people are negative towards dowry but this system has grown more widely in this community at present than the past.

2.1.3 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 Yadav 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 Yadav 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 Yadav community (Not shown in table).

2.1.4 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	12	18	30

Source: Field survey, 2018

* 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.

2.1.5 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	12	18	30

Source: Field survey, 2018

* 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".

2.1.6 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	8.3	—	—	1	3.3
Taker	1	8.3	1	5.6	2	6.7
Both	10	83.3	17	94.4	27	90
Total	12	100.0	18	100.0	30	100.0

Source: Field survey, 2018

Respondents were further asked about the responsible person for spreading dowry system. In this regard, overwhelming majority (90 percent) of respondents reported that both giver and taker are responsible for this (Table 5.5).

2.2 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 Yadav community there are also Shah, Mandal, Thakur, Jha, Bin, Mahara, Das, Paswan and Dom communities. They are living together for a long time ago. They are equally participate in each others culture and traditions. 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	3	25	4	22.22	7	23.3
Proud of high family	2	16.67	3	16.67	5	16.7
Proud of higher education in boys	2	16.67	2	11.11	4	13.3
Discrimination among illiterate and ugly girl	1	8.3	1	5.56	2	6.7
All of the above	4	33.33	8	44.44	12	40
Total	12	100.0	18	100.0	30	100.0

Source: Field survey, 2018

The highest percent of respondents (40 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 23.3 percent reported "Influence of others culture" as a main result. Similarly, 13.3 percent respondents have pointed "Proud of higher education in boys" as a reason for taking and giving dowry. In addition, around 16.7 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 30 respondents 6.7 percent have pointed psychological factor as the factor affecting the dowry system. This is followed by cultural (56.7 percent) and social (around 36.7 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	33.3	7	38.9	11	36.7
Cultural	7	58.3	10	55.6	17	56.7
Psychologica 1	1	8.3	1	5.6	2	6.7
Total	12	100.0	18	100.0	30	100.0

Source: Field survey, 2018

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	12	18	30

Source: Field survey, 2018

* 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	6	50	2	11.1	8	26.7
Giver group compel to do negative work	1	8.3	2	11.1	3	10
Accumulation of unwanted materials	1	8.3	6	33.3	7	23.3
Early marriage	4	33.3	8	44.4	12	40
Total	12	100.0	18	100.0	30	100.0

Source: Field survey, 2018

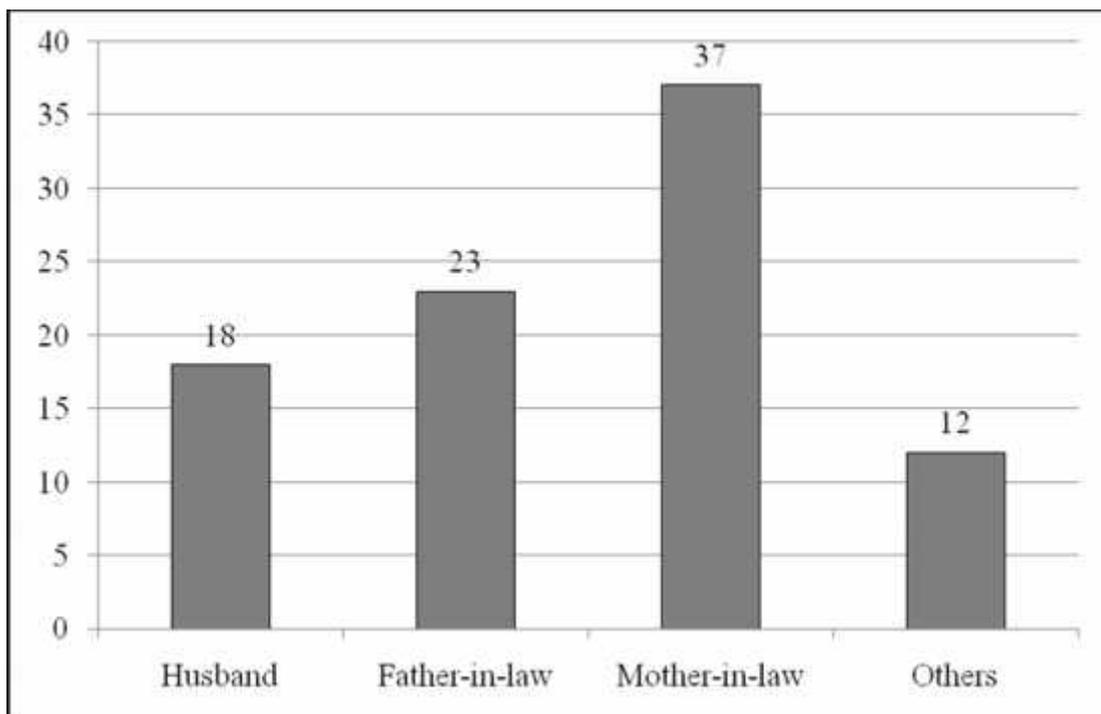
There may be unlimited drawbacks of dowry system but in this study area existed limited drawbacks of dowry system viz. loss of property, giver group compel to do negative work, accumulation of unwanted materials and early marriage.

More than two fifths (40 percent) of population reported their opinion about the drawback of dowry system as "Early marriage" which is the highest proportion and it is followed by less than two fifths of population (26.7 percent) pointed as "Loss of property" is also one of the drawback of dowry system. In sex wise the majority of male proportion (50 percent) is supported that "Loss of property" is a drawback of dowry system whereas majority of female proportion is supported that "Early marriage" is also one of the drawback of dowry system (Table 5.8)

5.9 Responsible for Domestic Violence Due to Dowry

One has to face different kind of domestic violence if the fail to meet the dowry demands. Different kinds of incidents can be heard, read and seen in news as well. Family members are mostly accountable for the domestic violence. Below presented picture shows the answer for who is more responsible in such domestic violence.

Figure: Responsible for Domestic Violence Due to Dowry



Source: Field Survey, 2018

As picture says, 37 (41.11%) respondents told ‘mother-in-law’ is more responsible for such kind of domestic violence. 23 (25.56%) respondents said ‘father-in-law’ is more responsible. Similarly, 18 (20%) respondents said ‘husband’ is responsible. 12 (13.33%) respondents responded with ‘others’.

5.3 Practice of dowry system

5.3.1 Experience of Give or Take Dowry

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

Experience of give or take dowry	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	10	83.3	16	88.9	26	86.7
No	2	16.7	2	11.1	4	13.3
Total	12	100.0	18	100.0	30	100.0

Source: Field survey, 2018

Tables 5.10 represent experience of give or take dowry of respondents. Out of 30 respondents 86.7 percent have given or taken dowry and around 13 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 4.10). It seems that in practice it is not implemented though they are against dowry system. By sex, majority of (around 83 percent) males and (90 percent) females have experience of dowry system. Nearly more than double percent (16.7 percent) males have not more experience of dowry system than females (around 11 percent).

5.3.2 Practice of Give or Take Dowry by Types of Family

Table 5.11: 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	10	38.5	2	50.0	12	40
Joint family	16	61.5	2	50.0	18	60
Total	26	100.0	4	100.0	30	100.0

Source: Field survey, 2018

Table 5.11 shows that the distribution of respondent's experience of give or take dowry by types of family. More respondents (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 5.12: Distribution of Respondent's Practice of Dowry by Demand or Wish

Responses	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Demand by bridegroom	11	84.6	16	94.1	27	90
Wish from bride	3	15.4	1	5.9	3	10
Total	13	100.0	17	100.0	30	100.0

Source: Field survey, 2018

Table 5.12 shows that the distribution of the respondents practice of dowry demand by demand or wish. About 10 percent respondents reported that they had given or taken dowry system according their wish and around 90 percent respondents had taken or given dowry on demand. By sex 94.1 percent females reported that they had given dowry on demand of males (only 84.6 percent). And around 15.4 percent males reported that they have gained dowry by the wish. From observation while filling question it seems that males were directly demand the dowry i.e not feel any 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 5.13 shows that 90 percent respondents demanded of dowry have been fulfilled. Only very little around 10 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 5.13: Distribution of Practice of Dowry Fulfilled According to Respondents

Dowry fulfilled	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	11	84.6	16	94.1	27	90
No	2	15.4	1	5.9	3	10
Total	13	100.0	17	100.0	30	100.0

Source: Field survey, 2018

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 other community. Two forms of dowry viz. materials and cash are found. Materials consist of household utensils, jewelries, television, computer, motorbike, freeze, land and furniture.

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

Materials	Sex		Total
	Male	Female	
	%	%	%
HH utensils	100.0	100.0	100.0
Jewelries	100.0	100.0	100.0
TV, computer, Motorbike, Freeze	26.8	27.6	27.2
Land	11.3	7.9	9.5
Furniture	100.0	100.0	100.0
Total	13	17	30

Source: Field survey, 2018

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

Out of 154 respondents, cent percent respondents have given or taken household utensils, jewelries and furniture. TV, computer, motorbike, freeze etc are taken or given by 27.2 percent and land taken or given show low percent ie 9.5% . There is no significant difference by sex.

Table 5.15: Dowry Decided on the basis of Academics (Economic Aspect)

How much Tilak (Cash) should be given is decided according to educational qualification in Yadav community. Less cash for low qualification and more cash for higher qualification has been the trend in this community at past as well as at present also. Below presented data shows the answers of respondents on how much cash is provided to which kind of qualification.

Table No. 5.15: Distribution of Dowry in Relation with Academics

AMOUNT QUALIFICATION	50000- 100000	100000- 500000	500000- 1000000	1000000+	TOTAL
SLC	20	10	-	-	30
INTERMEDIATE	13	17	-	-	30
BACHELOR		22	8		30
MASTERS		4	26		30
DOCTOR				30	30
ENGINEERS			24	6	30
BUSINESS		15	15		30

Source: Field Survey, 2018

Table shows the dowry presented in relation to the academics of bridegroom. Bridegroom's educational qualification plays vital role on deciding the amount of dowry (cash/ non-cash stuff). All of the respondents told that Doctor gets 10 lakhs or more than 10 lakhs, meanwhile 20 respondents said the one who is SLC graduate gets 50000 to 1 lakhs, and 10 respondents said that 1 lakh to 5 lakhs for SLC graduates. 13 respondents said that bridegroom having Intermediate certificate demands 50000 to 1 lakh and those who said bridegroom having Intermediate demands 1 lakh to 5 lakhs are 17 in number. 22 respondents said bachelor graduates demand for 1 lakh to 5 lakhs, and 8 said they demand 5 lakhs to 10 lakhs. 4 respondents answered that master's degree holder demands 1lakh to 5 lakhs, but 26 respondents said they demand 5 lakhs to 10 lakhs.

Likewise, engineer demands 5 lakhs to 10 lakhs was the answer of 24 respondents, meanwhile 20 respondents told the amount for engineer is more than 10 lakhs. Regarding business household, 15 respondents said they demand 1 lakh to 5 lakhs, and rest of the respondents said the amount is 5 lakhs to 10 lakhs.

While looking at data it is clear that the more academic qualification groom has the more dowry he gets or demands.

5.3.6 Satisfaction of Dowry System

Those persons were asked whether they are satisfied with that dowry. Table 5.16 represents the satisfaction of dowry system of respondents.

86.7 percent respondents satisfied of dowry and around 13 percent respondents did not satisfy of dowry and there is no significant difference by sex though it seems contradictory on their view.

Table 5.16: Distribution of Respondents Satisfaction of Dowry System

Satisfaction	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	10	83.3	16	88.9	26	86.7
No	2	16.7	2	11.1	4	13.3
Total	12	100.0	18	100.0	30	100.0

Source: Field survey, 2018

5.3.7 Knowledge about Legal Provision by Level of Education

Table 5.17: 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	1
Primary	10.2	89.8	13
Lower Secondary	27.3	72.7	5
Secondary	66.7	33.3	9
SLC and above	100.0	–	2
Total	13	17	30

Source: Field survey, 2018

Table 5.17 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.

Table5.18: Reasons for Dowry System Should Exist

There is an uproar regarding this system should be abolished but still there is a small voice which says it should stay. Some respondents said that it makes life easier at beginning when bride goes to new house, family prestige goes higher, prestige in society will hike, and low-academic- girls, not-so-beautiful girls will easily get their mates, but they also said that excessive demands should be discouraged.

Table No. 5.18: Reasons for Dowry System Should Exist

REASONS	No. OF RESPONDENTS	PERCENT
SELF USE	12	40
PARENT'S PRESTIGE	6	20
SOCIAL PRESTIGE	6	20
TO HIDE LOW EDUCATION, WEAKNESS	6	20
TOTAL	30	100

Source: Field Survey, 2018

Above mentioned table shows 12 (40%) respondents said 'for own usage, it should not be stopped'. Remaining 3 respondents came up with 3 different (6 each) reasons i.e. 'for family prestige', 'to uplift the social status', and 'low academic/ hide weaknesses'.

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

Best way of avoiding dowry system	No	%
Women education	1	3.3
Women empowerment	11	36.7
Punishment to perpetrator	18	60
Total	30	100

Source: Field survey, 2018

* The total percentage may exceed 100 due to multiple responses

Above mentioned table shows 18 (60%) respondents said punishment to perpetrator , 11 (36.7%) said women empowerment and 1 (3.3%) said women empowerment and 1 (3.3%) said women education to avoid best way of dowry system.

CHAPTER-SIX

Causes and Consequences of spreading dowry practice

The chapter attempts to summarize the major finding of the causative factors and its consequences of entire seven cases study related to situational analysis of dowry system of ever married men and women 15-59 years of age in Hanspur municipality ward no. 4 of Dhanusha district.

6.1 Causes of spreading dowry practices:

- 1. Proud of high family and Greed- Expectation:** Present study is intended to find out or examine causative factors of spreading dowry practice in Hanspur Municipality of ward no. 4 of Dhanusha district. In this society who have rich background or good source of income, educated and have healthy status in the society that family have high demand of dowry for their reputation and prestige in society and this is still continue in practice due to their old tradition and culture and they are believes that a handsome dowry improves their reputation and prestige in society so they are put to inhuman pressure for a handsome dowry.

In this society when the marriage ceremony talks are initiated, a major sector of the society holds that the thought that it is the event for extortion from the bride's family. Several reasons are cited including the dowry is being demanded to compensate the costs of the groom's education and liability. Well, the fact that the girl is also a responsibility for the family, not a liability, is ignored widely. The primary reason behind such desperate measures can be justified through the greed factor. Owing to expectations of material benefits from the bride's family, dowry is demanded for, and at times, when the demands are not met, either the marriage is called off, or the bride is exploited leading to domestic violence

For example

For that seven cases were studied in which case no. 5 favours a causative factor towards proud of high family and Greed expectation. In this case Sagar Yadav is MBA degree holder and he has own business of hardware in janakpur. He belongs to educated family and his parents have high reputation in society eventhough his parents wants to take dowry handsome dowry for own prestige. His parents believes that a handsome dowry improves their reputation if high family. And other remaining factors six cases are favours towards the causative factor of Greed- Expectation.

Table no. 1

CASES	CAUSATIVE FACTORS
Case no. 1	Greed- expectation
Case no. 2	Greed- Expectation
Case no. 3	Greed- Expectation
Case no. 4	Greed- Expectation
Case no. 5	Proud of high family and Greed-Expectation
Case no. 6	Greed- Expectation
Case no. 7	Greed- Expectation

2. Proud of higher education in boys: Proud of higher education in boys is one of the major causative factor of spreading dowry practice in Hanspur Municipality ward no.4. According to the social infrastructure of the society, it is common perception that boys are placing superior to girls. Young girls are kept from schools while theirs brothers are given access to education .They are regarded incompetent for roles other than housework and

are often discouraged from taking up jobs. Their opinions are suppressed, not valued or ignored more than not. Physical and behavioral restrictions are imposed on girls that are completely natural for boys. Due to such type of social infrastructure in society the boys parents feel proud of higher education in their own sons and leading to demand handsome dowry from girls parents during marriage proposal.

For example: In all seven cases I found that case no. 2 and case no. 5 are favours towards causative factor like proud of higher education in boys. In case no. 2 Jagbir Yadav got higher education and his parents have to feel proud of his son education and believed that is reason for take handsome dowry. In same case no. 5 Sagar Yadav parents also feel proud of his son to got MBA degree so his parents believe and feel proud to take handsome dowry.

Table no. 2

CASES	CAUSATIVE FACTORS
Case no. 2	Proud of higher education in boys
Case no. 5	Proud of higher education in boys

3. Lack of education: Being from a segment of society, which is not comprised of highly educated individuals, it is valid to consider that the lack of education is cause of this evil phenomenon. The bride’s family, unaware and unknowledgeable of the laws and legislations, face outrageous financial ultimatums, which when not met, lead to the mistreatment of their daughter.

For example I studied seven cases of dowry practice in all cases except case no. 5 I found that the bride’s family were unaware and unknowledgeable of the laws and legislations that is a reason for leading to the mistreatment of their daughters.

Table no. 3

CASES	CAUSATIVE FACTORS
Case no. 1	Lack of Education
Case no. 2	Lack of Education
Case no. 3	Lack of Education
Case no. 4	Lack of Education
Case no. 6	Lack of Education
Case no.7	Lack of Education

4. Discrimination among illiterate and ugly girls: Discrimination among illiterate and ugly girl is the one of causative factor of spreading dowry practice in Hanspur Municipality of ward no. 4. According to infrastructure of the society , it is common perception that boys are keep in superior than girls. Young girls are kept from schools while their brothers are given access to education. In this society the girls who have illiterate and have not so good physical appearance then whose parents have challenge to face handsome dowry by boys parents. So, in this society the discrimination among illiterate and ugly girls are clear cristal formate eventhough girls parents have no any interest to access good education to girls. There is some reasons behind that the girls parents believes if girls get higher education is directly proportional to dowry demand by boys parents. Other reason if girls get higher education then there is change of falling in love to other boys but love marriage is strickly prohibited in this society. If girls have ugly appearance whose parents have also a big challenge to face huge amount of dowry if her parents complete this challenge eventhough her daughter life fall in darkness because

her husband and in-laws used her as a material and suffers from domestic violence

For example: I studied seven cases in which case no. 3 is favourable towards this causative factor. 17 years of teenage girl name Ramkaliya Yadav she is simple and her facial appearance is not beautiful and she is illiterate also. That is a reason her parents face an extra demand of dowry after marriage.

Table no. 4

CASE	CAUSATIVE FACTOR
Case no. 3	Discrimination among illiterates and ugly girl

5. Influence of other culture: Influence of other culture is one of the major causative factors of spreading dowry practice. Terai is a flat area located on the bottom part of Nepal stretches from the border of Uttar Pradesh and Bihar, India. The Terai region is the most vulnerable area in terms of dowry and it accompanies. Terai and Bihar are boarderline areas so maximum culture of Terai region resembles with the Bihar culture and maximum culture of Bihar followed in Terai region. Dowry practice is copy paste culture of Bihar in Terai region. Cross-border marriage migration is well practiced between Terai region and with Bihar region. In Bihar, heart threatened dowry related violence is listened and seen in news on a daily basis. Such types of news are also listened and seen in Terai belt.

For example: In all seven cases I found that in case no. 1 victim is Beena Yadav, in case no. 2 victim is Babita Yadav and in case no. 4 victim is Sushma Yadav they all have married in India of Bihar. In Bihar dowry is much more practiced than Terai. Heart threatened dowry related violence events are listened and seen in news on a daily basis in Bihar. Bihar and Terai are boarderline areas and maximum culture of Bihar followed by Terai region. Hanspur Municipality is also a boarderline area of Bihar that's why in this area practice of dowry is

high. Beena Yadav, Babita Yadav and Sushma Yadav have married in Bihar. They all parents faced to demand of handsome dowry by Indian bridegroom's parents.

Table no. 5

CASES	CAUSATIVE FACTORS
Case no. 1	Influence of Bihar culture
Case no. 2	Influence of Bihar culture
Case no. 3	Influence of Bihar culture

6.2 Consequences due to dowry practice:

After studied of seven cases in Hanspur Municipality consequences due to dowry practices are discussed below:

- 1. Violence against women:** contrary to hopeful parents, dowry is often not a one-time pay up. Demands are continuously made by the bridegroom's family who consider the girl's family as a never ending source of finance. Inability by the girl's family often leads to verbal abuse, physical abuse and mental abuse. Brides being burned by the in-laws in this society. Continuous physical and mental torture instigates women to go into chronic mental illness.
- 2. Economic burden:** Getting a girl married is associated with a heavily amount of money by bridegroom's parents due to direct or subtle demands for dowry by the groom's family. Families often barrow heavily, taking loan, selling mortgage properties leading to major decline in economic health.
- 3. Gender inequality:** The idea of paying dowry in order to get a girl married generates an increased sense of inequality among genders, placing men superior to women. Young girls are kept from schools while their brothers are given access to education. They are regarded incomplete for roles other than housework and are often discouraged from taking up jobs. Their opinions are

suppressed, not valued or ignored more often than not. Physical and behavioral restrictions are imposed on girls that are completely natural for boys.

- 4. Injustice towards girls:** Dowry bears a huge financial obligation for the bride's family. As a consequence, a girl child is viewed a possible source of drain on the family's finance, ultimately an onus. This view evolves into gigantic proportions taking the shape of infanticides and feticides of girl child. Girls are often marginalized in the areas of education where boys of the family are given preference. They are thrust towards domestic chores from a very early age. A host of restrictions are imposed on them in the name of family honour and they are made to stay indoors. Child marriages are still practiced because age is counted as an index of purity. It also stems from the belief that young girls can be better molded into the household roles than older girls. The amount of dowry increases according to the girl's age, fuelling the practice.

CHAPTER-SEVEN

SUMMARY OF FINDINGS AND CONCLUSIONS

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 Hanspur Municipality of Dhanusha District along with summary of findings and conclusions.

7.1 Summary of Findings:

The findings of Sampling procedure is the backbone to gain the desired information of the study. Hanspur Municipality ward no.4 has been selected as the representative on the basis of purposive sampling from the Universe. The total population of ward no.4 Garaiya Tole is 650 and total number of households is 140. From total number of the households, the Yadav people in ward no.4 Garaiya Tole are 154 from which 30

married men and women were taken as research sample. The units of the presents study has been covered 15 Yadav's households of ward no.4 Garaiya Tole. The finding of this study are summarized as follows:

- ❖ 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.
- ❖ Among the 30 respondents, it is found that more than one third of the total population 40% have achieved primary education followed by secondary and lower secondary level 23.3% and 20% respectively. Only 10% having SLC and above is insignificant.
- ❖ Out of total sampled household population, most of the people are students which are 33.33 percent, followed by house wife 16.67 percent and agriculture (16.67 percent), labors (13.33 percent), service (13.33 percent) and others (6.67 percent).
- ❖ Among the total sampled household population, 30 percent are single, 56.7 percent are married, 10 percent are widow/widower and only 3.3 percent are divorced/separated.
- ❖ Out of the 30 respondents, 6.7 percent are non schooling, 40 are primary, 20 percent are lower secondary, 23.3 percent are secondary and 10 percent are S.L.C. and above.
- ❖ 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.
- ❖ Among 30 respondents, around 60 percent respondents have joint family and 40 percent have nuclear family (Not shown in Table). Out of 30 respondents, 56.67 percent respondent's fathers have enough to run their family and 43.33 percent respondent's fathers have not enough income.
- ❖ The highest percent (40%) of respondent of age at marriage is in the group 15-19 years, followed by less than 15 (33.3 percent). Similarly, 13.3 percent of respondents have got married in between the age 20-24. However, only 6.7 percent of the respondents have got married at the age above 25.

- ❖ Around 88 percent have got married with consent and only 13.3 percent have got married without consent.
- ❖ 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.
- ❖ Regarding perceptions of respondents towards dowry, 13.3% showed positive attitude and 86.7 % showed negative attitude towards dowry.
- ❖ 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.
- ❖ Among determinants of dowry amount and materials 98 percent of the respondents viewed "Education and occupation" as the main determinant of the dowry.
- ❖ Majority of respondents (90 percent) reported that both giver and taker groups are responsible for the spread of dowry system.
- ❖ The highest percent (40 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 23.3 percent reported "Influence of others culture" as a main reason. Similarly, 13.3 percent respondents have pointed "Proud of higher education of boys", and 6.7 percent respondents have pointed "Proud of high family" and "Discrimination among illiterate and ugly girl" each.
- ❖ Among 30 respondents 6.7 percent respondents have pointed psychological factor affecting the dowry system followed by cultural factor (around 57 percent), and Social factor (36.7 percent) respectively.
- ❖ 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.

- ❖ The highest percent (40 percent) respondents pointed out "Early marriage" as drawbacks of dowry system and followed by loss of property. Similarly, "Giver group compel to do negative work" (10 percent) and "Accumulation of unwanted materials" (23.3 percent) as drawbacks of dowry system.
- ❖ As per picture says, 37 (41.11%) respondents told 'mother-in-law' is more responsible for such kind of domestic violence. 23 (25.56%) respondents said 'father-in-law' is more responsible. Similarly, 18 (20%) respondents said 'husband' is responsible. 12 (13.33%) respondents responded with 'others'.
- ❖ Out of 30 respondents, 86.7 percent respondents have the experience of giving and taking dowry and around 13.3 percent respondents have no experience of giving or taking dowry (Table: 5.10). More respondents (60 percent) from joint family have experience of giving or taking dowry than from nuclear family (40 percent).
- ❖ About 10 percent have received dowry by wish and around 90 percent have received dowry on demand (Table: 5.12). Similarly, 90 percent respondents have got fulfilled their demand of dowry, and 10 percent have not got fulfilled.
- ❖ In case of materials, cent percent of the respondents have taken or given household utensils, jewelries and furniture as dowry. 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.
- ❖ All of the respondents told that Doctor gets 10 lakhs or more than 10 lakhs, meanwhile 94 respondents said the one who is SLC graduate gets 50000 to 1 lakhs, and 10 respondents said that 1 lakhs to 5 lakhs for SLC graduates. 13 respondents said that bridegroom having Intermediate certificate demands 50000 to 1 lakh and those who said bridegroom having Intermediate demands 1 lakh to 5 lakhs are 17 in number. 22 respondents said bachelor graduates demand for 1 lakh to 5 lakhs, and 8 said they demand 5 lakhs to 10 lakhs. 4 respondents answered that master's degree holder demands 1lakh to 5 lakhs, but 26 respondents said they demand 5 lakhs to 10 lakhs.

Likewise, engineer demands 5 lakhs to 10 lakhs was the answer of 24 respondents, meanwhile 6 respondents told the amount for engineer is more than 10 lakhs. Regarding business household, 15 respondents said they demand 1 lakh to 5 lakhs, and rest of the respondents said the amount is 5 lakhs to 10 lakhs.

- ❖ Out of 30 respondents, around 86.7 percent have satisfied with dowry system and 13.3 percent have not satisfied with dowry system.
- ❖ 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.
- ❖ Among 30 respondents who said 'Dowry system' should exist reasons were asked. 40% said 'for own use' dowry should be practiced. 'For family prestige', 'for social prestige', and 'to hide weakness and low education' are the reasons presented by around 20%, 20% and 20% respectively.
- ❖ The best way of avoiding dowry system according to most of the respondents (60 percent) is the "Punishment to the perpetrator", 3.3 percent accept to avoid dowry system by "Growing awareness" or "Woman education". 36.7 percent also accepted to avoid dowry system by "Empowering women".

7.2 Conclusions

This study has focused on to understand the dowry system, causes and consequences due to spreading of dowry practice.

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 Dhanusha 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.

The major causes behind the spread of dowry system are the proud of high family and Greed- Expectation, proud of higher education in boys, lack of education, discrimination among illiterate and ugly girls and influence of other culture.

Despite of educated family, good source of income, healthy status in the society that parents are practicing handsome dowry due to their Greed-Expectation, old tradition, Culture and religion. In this society one side some of educated people started to hate dowry while other side, most of the educated people are practicing it proudly. And it is observed that for boys with higher education their parents demand the high amount of dowry to the bride's family. Illiteracy is other causative factor of dowry practice. Being from a segment of society, which is not comprised of highly educated individuals, it is valid to consider that lack of education is cause of this evil phenomenon. The bride's family, unaware and unknowledgeable of the laws and legislations, face outrageous financial ultimatums, which when not met, lead to the mistreatment of their daughters. On the other side, it is observed that the discrimination among illiterate and ugly girls and influence of the other culture are also major causative factors of spreading dowry practice in research area. In the research area it is also observed that there are some barrier like son have to obey the decision of the father. Due to this social norms and changes over multiple generations, the people in the society continue dowry easily. Even in the changing context, the choices are generated, some people opposed it, and however, it failed due to ignorance, taking stands and no acceptance of such a new thing in marriage due to cultural barriers.

More female have experienced domestic violences like "Verbal abuse", "Physical abuse" and "mental torture" from their male partner, girls parents face the challenge of economic burdens, In this society it is common perception that placing men superior to women, girls are kept from schools while their brothers are given access to education. Their openions are suppressed, not valued or ignored more often than not. Physical and behavioral restrictions are imposed on girls that are completely natural for boys such types of gender inequality and injustice towards girls are arises

in society due to dowry practice and these are the major impacts of dowry system in study area.

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Annex – I

Questionnaire

District:

Name:

Age:

Occupation:

Education:

1.) How many family members in your house?

Ans.-.....

2.) No. of years of marriage?

a) Below 10 yrs.

b) 10-15 yrs.

c) 15-20 yrs.

d) Above 20 yrs.

3.) What kind of family do you have?

a.) Joint family

b.)Nuclear family

- 4.) What types of marriage has been in your family?
- a.) Daughter married in Nepal
 - b.) Daughter married in India
 - c.) Daughter in law from Nepal
 - d.) Daughter in law from India
- 5.) Which one is the type of your marriage?
- a.) Love marriage
 - b.) Arrange marriage
 - c) Love + arrange marriage
- 6.) What is the bases to choose the bridegroom/bride
- a.) Education
 - b.) Employment
 - c.) Property, land
 - d.) descent
 - e.) Physical attraction
- 7.) Have you heard about dowry system?
- a.) yes
 - b.) No
- 8.) If yes, please tell me what is Dowry system?
- a) Taking/Giving Materials
 - b) Taking/Giving amount, cash
 - c) Taking/Giving land, Jewellery
 - d) All Above
- 9.) What are the forms of dowry system?
- a) Cash
 - b) Materials
 - c) Land/Jewellery

d) All

10.) Did you take/give dowry?

a.) yes

b.) No

11.) If Yes, why did you take dowry?

a) Self Use

b) Parent's Prestige

c) Social Pressure

d) Others, Please specify

12.) If No, why didn't take dowry?

a) Poor Parents

b) Love marriage

c) Groom didn't want

d) Others

13.) What are the changes in dowry system in context of past and present?

In Past

CASH		MATERIALS	
INCREASED	DECREASED	INCREASED	DECREASED

In Present

CASH		MATERIALS	
INCREASED	DECREASED	INCREASED	DECREASED

14.) What is your attitude regarding dowry system?

- a) Positive
- b) Negative

15.) How much was the expenditure regarding dowry your marriage?

(In thousands....)

- a) Below 10
- b) 10-15
- c) 50-100
- d) Above 100

16.) How is the system in your opinion?

- a) Good
- b) Bad

17.) How much dowry is in tradition in the Maithili community in your opinion according to the following qualification.....

QUALIFICATION/AMOUNT	50000-100000	1000000-500000	500000-1000000	1000000+
S.L.C				
I.A				
B.A				
M.A				
ENGINEERS				
DOCTOR				
BUSINESSMAN				

18.) If a girl's guardian is not in position to pay dowry in Cash and kind/material ,how will they pay dowry?

- a) Taking Loan

- b) Disposing of his landed property
- c) Selling Land
- d) Self income/others

19.) If a girls guardians is unable to pay dowry what will happen?

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

20.) What things determine, how much materials or amount should give?

- a) Education/Occupation of boys
- b) Appearance of girls
- c) Family Structure
- d) Parental property of boys

21.) Is there any decrease in the result of dowry according to the level of girl's education?

Ans.....

22.) Do you think that dowry problem will increased according to incresement the education level of the son?

- a.) yes
- b.) No

23.) If you think so,what types of problems will increased?

- a) The amount of dowry has been increased
- b) The daughter has been dominated

24.) Is the dowry taken if bride and bridegroom are equally litterate?

- a.) yes
- b.) No

25.) Do you think that education can reduce the dowry system?

Ans.....

26.) Has the dowry been given by literated and girls with all qualities?

a.) yes

b.) No

27.) Do you think educated girls are even enforced to given dowry in our society?

Ans.....

28.) Do you think parents are capable of investing on both dowry and education?

a.) yes

b.) No

29.) What is the reason behind taking/giving dowry?

a) Influence of the others culture

b) Proud of the high family

c) Proud of the higher education in boys

d.)All of Above

30.)How dowry is being used?

a) For economics security in future

b.)professional use

c) To increase social reputation

d) To get back the money invested in marriage ceremony

31.)Did you face any difficulties in your marriage because of dowry?

a.) yes

b.) No

32.) If yes, what type of difficulties you have been face?

a) Verbal torture

- b) Mental torture
- c) Physical torture
- d) Others

33.) A girl who brings a lot of dowry has which of the following position in her house?

- a) Normaly treated
- b) Has high reputation
- c) Has to tolerate the harsh behavior of family members

34.) Do you think dowry system brings women violence and family desputes?

- a.) yes
- b.) No

35.) What are violence girls are facing due to dowry?

Ans.....

36.) Who is responsible for the domestic conflict created by dowry system in family?

- a) Husband
- b) Father in law
- c) Mother in law
- d) Others

37.) In your Opinion has dowry system in Maithili community been Changing?

- a.) yes
- b.) No

38.) who are responsible spreading dowry system?

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

d) Others

39.) What are the aspects that affect dowry in Maithili community?

a) Economic

b) Socio-cultural

c) Psychological

d) All above

40.) What is your opinion for others to take dowry at the time of marriage?

a) good

b) bad

41.) Which Factors contribute to its sustainable?

Ans.....

42.) Do you think this should be reduce?

a.) yes

b.) No

43.) If yes, why do you think this should be reduce?

a) Burden to the parents

b) an unuseful system

c) it makes women inferior to men

d) Increase the domestic violence

e) Others

44.) If no, Why do you think this shouldn't be reduced?

a) self use

b) Parent's prestige

c) Social prestige

d) to hide low education, weakness

45.) Do you think because of the dowry parents always feel burden for being daughter's parents?

a) Yes

b) No

46.) Give your suggestions to abolish dowry system in this community?

Ans.....

Annex – II

Key Informants Checklist

1. What is your attitude regarding dowry system?
2. Did you get any change in dowry system in past and present?
3. How do you give dowry if you can't afford the demand amount of dowry?
4. What does it happen if you can't give the demanded dowry?
5. What opinion do you have about dowry system?
6. Is there any reduction in dowry system?
7. Does taking and giving dowry have any relation with the academic qualification?

A. Seven cases of Hanspur Municipality ward no. 4 are as follows:

CASE 1:

19 years of young girl name Beena yadav she want to make career first. She was not get ready to marriage her aim was to became independent by getting higher education and government job but nobody knows what happens in their future except god. Same Beena see her future as to become independent and to do government job first but her dream become true because her parents decided about the marriage of Beena in rich family. Beena refuse to get marry but her parents forced her and locked her in a room and told her that before your marriage you are you are not allowed to come out from this room. If you try to escape you will see dead face of your parents. Beena love her parents very much so she also finally decided to do marriage. Her parents fix the marriage in Bihar(India) with Rahul Yadav.

The bride groom's parents want dowry from Beena's parents. The bridegroom's parents told Beena's parent that they want Rs 25 lacks cash,

and one 220 pulsar bike etc. Beena's parents say ok we will fulfill your demand. Beena's parents are not very rich so they sold their land only 10 lacks. But they have to collect Rs 20 lacks for that sold their other expensive things like jewelry, land etc. But after selling these things also they collect total Rs 20 lacks.

Time passed and day of marriage came, on the day of marriage when Beena's parents give the cash money to bridegroom's parents then bridegroom's parents say what is this it is only Rs 20 lacks where is other Rs 5 lacks then Beena's parents say we are sorry we are not able to give you this huge amount of Rs 25 lacks but we have collected this Rs 20 lacks please accept this and don't break this marriage we beg you please don't do this. The bridegroom's parent says ok we will not break this marriage and after that marriage is complete.

But after 5-6 months her mother-in-law, father-in-law, and even her husband start torturing her. Her mother-in-law gives a lot of work to her and if she does any mistake her mother-in-law pulls her hair and gets beaten. Her husband also beats her not only for big mistakes but for small-small mistakes. Her father-in-law also taunts her that her parents are not teaching her any good habits. Her and her parents' life has become a hell because of dowry. And finally she gets a divorce and Beena gets mentally ill due to chronic physical and mental torture.

CASE 2:

Babita, an 18-year-old teenage housewife, is punished in a feudal way as she did not withdraw the case against dowry. She has been bitten in this way for almost 2 months by the members of her in-laws' family. She is now mentally ill due to chronic physical and mental torture. Babita Yadav is the daughter of farmer Sogaritha Yadav. She was married to Jagbir Yadav (25) in Bihar (India). Jagbir Yadav is a master's degree holder and his parents feel proud of his education. Babita's parents gave 4 lacks cash, a bike, and gold for the happiness of her daughter.

But only after 3 or 4 months of the marriage, the bridegroom's parents demand another 2 lacks cash from Babita's parents. But as her parents failed to pay the dowry, so Babita had been cruelly bitten. They put chili powder in her

body sensitive parts of her body. Sometimes she would kept chained on ground or cot without any blanket. She did not get regular food and bath . In this way they given cruelly mental and physical torture by bridegroom's parents including her husband.

In the mean time her husband Jagbir yadav married for second time. Then Jagbir yadav gave statement in front of society of mayer mukhiya " I will not torture any more one wife and I will returned all cash gold and bike which was given in marriage but this is not happened finally Babita leave their husband house and now still live with her parents alonly.....

CASE 3:

17 years of teenage girl name Ramkaliya yadav got married with sanjay yadav. She was studied at 11 class .She don't want to get marriage so Ramkaliya refuse to get marriage but her parents forced her but at that time she has no any option and nobody supportive for her. At the time of engagement the bridegroom's parents told Ramkaliya's parents that they want 3 lacks cash, gold, silver furniture, utensils etc. But Ramkaliya father belong to poor as simple farmer eventhough he got agree them for the happiness of daughter.

Ramkaliya's parents are simple farmer so they sold their one kattha land and fulfilled their demand and finally get married. Ramkaliya and her husband stay together happily and continue conjugal life very smoothly and happily. Within 4 years both became 2 baby of father and mother .Then after her husband gone to gulf country Qatar. When her husband came from Qatar then both of relation slightly gone towards bitterness and after 1 year her husband started to give mental torture and again start demanding bike from her parents. After that her husband started brutal torture on Ramkaliya. Her husband told to Ramkaliya you are not beautiful and beat her not only for big mistake but for small- small mistake. Sometimes she would kept chained on ground or cot without any blanket. She did not get regular food.

Finally Ramkaliya can not tolerate such types of physical and mental torture and decided to return to own parents. Finally she came at own father home

at that time Ramkaliya mother got expired and her father fully dependent on son so, Ramkaliya not get any support from father and son. Eventhough she decide to stay here. But she started to face mental torture by own father and brother eventhouh she still stay here and suffer from mental illness.....

CASE 4:

Sushma yadav is just 19, and she was married to shekhar yadav in Bihar(India). Sushma was two months pregnant. Her husband and mother in low had been nagging her persistently about bringing a motorcycle, wrist watch and buffalo as a dowry, eventhough there had been no request for it initially.

Both her husband and mother in low would threaten her to bring dowry from your parents, Her mother-in-low, Father-in-low and even her husband starts torturing her in daily basis. Her mother-in-low give a lot of work to her and if she do any mistake her mother-in-low pull her hair and bear very badly. And her husband also beat very cruelly not only for big mistake but for small- small mistake. In this way Sushma suffering from mental and physical violence in daily basis and finally her baby also get terminated.

She can not tolerated such types of violence and finally she returned to their own parents house....

CASE 5:

My friend Sagar yadav got married with Sushma yadav. Sagar is MBA degree holder he have own business of hardware in Janakpur . He belongs to educated family and his parents have high reputation in society and feel proud on education of son. Sushma yadav family was financially weak but Sushma got MBS Degree. As usual, whenever a friend of mine asks me to attend their wedding, I ask him one question. Are you taking dowry? If the answer is "yes, " I clearly told him that I can not support you in your crime. Seeing his financial condition and his family background, they never demand any dowry and Sagar also told me that I would not demand any dowry. On this matter, he had several heated discussions with own parents.

In our society many people believe that a handsome dowry improves their reputation. Such people take pride in declaring the huge amount they received. But Sagar had decided to fight against this evil system. But unfortunately his parents stand his against and told that we have reputed person in this society, how can see my face in this society. We become prestigeless in society if we not take dowry in marriage. In this way at that time married not happened and then after one year under mutual understanding between both family marriage got successful only after taking dowry under demanding.

Finally, Sagar parents take dowry under demanding for own prestige in society. But for that event Sagar and his wife are still not happy against own parents decision and society.....

CASE 6:

20 Years young girl Anita Yadav belongs to middle class family. She is still study in bachelor level B-Ed major English. She wants to make their own career first. She was not ready to get marriage but in our society when girl get 18 years then directly or indirectly girls parents face force of marriage of daughter by society and relatives. In this way Anita parents also face that's types of problem in society.

In B.S. 2074 Anita parents decided to do marriage of her daughter. In this way her marriage fixed with Sushil Yadav. Sushil family was rich and educated in compare to Anita family. But Anita refuse to get marry but her parents forced her and told that before your marriage you are not allowed to further study. If you stand against my decision then you will see dead face of your parents. Finally Anita decided to get married.

The bride groom's parents want dowry from Anita's parents. The bridegroom's parents told Anita's parent that we want 7 lacks cash, one Honda shine bike, 4 tola gold, 15 tola silver, furniture, utensils etc. But Anita's parents are poor so they can not fulfill such types of demand eventhough Anita parents told them that we can not fulfill such type of huge demand so we will ready to give 4 lacks cash, one bike, 2 tola gold, 8 tola silver, furniture and utensils. But the bridegroom's parents was disagree about her parents demand. Anita's parents told them please don't break this

marriage we beg you please don't do this. Eventhough bridegroom's parents became disagree and finally that marriage not happened.

And finally Anita parents became vey hurt still feeling very guilty.....

CASE 7:

19 Years Kabita Yadav teenage girl belongs to poor family. Her father works as farmer and mother is housewife. Two years afterwards her parents think about her marriage and starts to searching a good boy and good family. In this way they were fixed marriage with Shekhar Yadav. His parents belongs to little bit rich compare to Kabita family and Shekhar works as labour in Saudi gulf country. He was around 22 years.

The bridegroom's parents want to take dowry from Kabita's parents. The bridegroom's parents told Kabita's parents that we want Rs. 5 lacks cash, one motor bike etc. Kabita's parents say ok we will fulfill your demand. Kabita's parents are not very rich so they sold their land and take 2 lacks loan at rate of 36% from relatives. But they have to collect Rs 5 lacks cash .

Time passed and day of marriage come, on the day of marriage when Kabita's parents give the cash money to bridegroom's parents then bridgroom's parents told that what is this it is only Rs 5 lacks cash where is other bike, gold, silver etc. Then Kabita's parent told we are sorry we are not able to give you bike, gold , silver etc so please don't break this marriage we beg you please don't do this. The bride groom's parent told ok we will not break this marriage and after that marriage became complete.

But after 1 year her mother-in-low and even her husband starts torturing her. Her mother-in-low gave lots of work to her and if she do any mistake her mother-in-low pull her hair or mash her hand with her foot when Kabita cleaning the floor. Her husband also beat her in minor mistake. Once a day she was going to her kitchen, all of a sudden her mother-in-low along with her daughter and her husband 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 and finally she gone to own parents house and still she stay hare.....