

CHAPTER – ONE

INTRODUCTION

1.1 Background of the Study

Nepal is a small and beautiful country. Indeed, Nepal is a multi-ethnic, multi-lingual and multi-religious country. In Nepal people of different castes and ethnic group like (Brahmin, Chhetri, Madhesi, Rai, Limbu, Muslim, Tharu) and multi-religion and multi-cultural (Hindu, Islam, Christian, Buddhist) are living. In this caste and ethnic group madhesi caste is also one.

The word “Madhesi or Madhesi” is the adjectival form of Madhesi which usually refers to the Terai region, madhesh derives from the 'Sanskrit' words 'madhyadesh', meaning middle country(en.wikipedia.org/wiki/Madhesi-people). Madhesh are the non-hill region people living in Madhesh region. The madhesi community is composed of the traditional Hindu caste Hierarchy such as Brahmin, Kshetriya, Baisya and dalits and indigenous janjati ethnic groups others native tribes and Muslims.

Madhesi ethnic group includes Kishan, Gangai, Jhanjar, Tajpuri, Tharu, Danuwar Dhanuk, Dhimal, Meche/Bode, Rajbansi, Koshe, Satar/Santhali etc. Caste and other referred to the plain strip of the land groups includes Yadav, Teli, Chamar, Brahmin, Baniya, Mallh, Kalwar Hazam, Thakur Kanu, Sudhi, Lohar, Tatma, Khatway, Dhobi, Nooniya, Kumhar, Halwai, Rajput, Kaystha, Badhai, Marwadi, Bantar, Barai, Kahar, Rajbhar, Lodhi, Bind, Noorang, Gaderi, Chidimar, Mali, Bengali, Dom, Kamar, Halkhar, Panjabi, Sikha, Dhuniya, Jain, Munda, Muslim, Patharatta, Kushwadia, Sarbaria, Kaller, etc.

The madhesi's languages can be broadly categorized as Indo-Aryan ones. In addition to these there are several regional language such as Maithili, Bhojpuri, Awadhi, Hindi, Urdu, Bengali, Tharu, Rajbansi, Bazzika, Surajpuri and few local dialects.(Madhesi.blogspot.com/2006/02/status-of-Madhesi-in-nepal.html). Agricultural is the main occupation of madhesi community. Some of foreign employment and some of businessman. Few people educated and very few people includes in civil services.

In Nepal people do many rites and rituals. They follow many customs and traditions like, birth, death, marriage etc. where marriage is the most. Marriage is the combination of two family infect two person as one .In this, two people are gathered to set up a family and fulfil their sexual needs/desires. It is felt to be the most necessary and pure tradition but this society has created different unwanted tradition addition to this like Dowry system.

Females of Maithili community are exploited and misbehaved by the inhuman behavior of dowry system. They suffer from gender inequality and domestic violence in household affairs. In these communities cases of inhumanity can be seen, female are physically and mentally tortured even inflamed and killed if bride side are not able to fulfill the demands of groom side. And just because of this system females have to go through different kind of violence. This kind of violence is done by the family members. The amount of dowry has been increasing day by day and in consequence family members feel anxious and when they got to know baby girl has been born, they even try to kill the baby.

This kind of problem is visible not only in uneducated family but also in educated family. Parents are obligated to give dowry even if they have provided higher education to their daughters, so that parents don't want to send their daughters to school. This kind of ill practice and ill culture has affected the different aspects (educational, economic, family) of women.

Dowery system has not only affected negatively but also affected in positive way. For instance class difference, equal right of son-daughter in family property, higher place for daughter-in-law in family, easy marriage of uneducated and not-good-looking-girl, and uneducated girls can get married to educated boys easily. In this way, this system has its own drawbacks and strengths but it is surely a virus for the society. And this has affected the social, economical, educational, family aspects of women and this has to be eradicated.

1.2 Statement of the Problem

From the ancient period, society is seen to be patriarchal society. Due to this women have to suffer a lot and are dominated by men. In this society everyone is

surrounded and has to face different problem. In this present era, though men are educated and modern they are facing cultural and social problem. Though Maithili people are educated still there exists the dowry system as a tradition. This Dowry system has gradually deep rooted and making people fearful. In this way this Dowry system has deeply rooted in the research center "Gaushala" in such a way that it is very difficult to pluck and through it out or get rid of it.

Dowry system is a practice of giving money or property or some kinds of special gifts at the marriage of a daughter by the father (sister by the brother) to bridegroom or bridegroom's family. Generally dowry includes cash payment, jewels of diamond, gold or silver, electrical appliances, furniture items, bedding, chair, table, land, utensils and other household products which help the newly married couple to set up her home. Dowry is known as 'Daijo' in Nepali and 'Dahej',' Tilak' in Hindi, Maithili, vojpur, language. It is a social dangerous evil of our country Nepal. It is mainly common in Terai Madhesh region. Southern part of the country instead of being solved.

This dowry system has affected our society very badly and seriously. Dowry deaths are occurring day by in our society. Many daughters-in-law and wives are physically and mentally tortured due to the lack of dowry. This system has made fun of equality of women. A father gets worried when a daughter gets born in his home with the martial burden in his hand. He gets tensed about the arrangement of marriage for the sake of the society and for his prestige he any how manage the financial arrangement with the huge amount of loan burden over his head.

What kind of labour does a family do to find an eligible guy for a daughter? What kind of mental hardship does a family bear? Additionally, how family starts to save money right after a girl comes in family, what kind of violence a daughter-in-law has to face if demands not fulfilled? How does a family get fragmented? This chapter deals with the above mentioned questions and has tried to shade light on the aspect that is not only uneducated women but also educated women are affected by this ill practice.

Just because of this system, in Maithili community, girls have to stay in parents' home after not being able to give dowry and some of them give up their life.

This system has created a lot of problems, and even if our law has stated many things against it but no ground practice of law has pushed women's life in darkness.

Actually it is the matter of question why isn't the system being abolished? A bride if fails to satisfy her mother in law is burnt alive. In Nepal approximately 50% to 60% of women are facing the problem mental, social and physical torture is given to a women, whom she bears quietly alone, not even supported by her husband. Who promised to be with her in each and every step of life.

By making the evidence of this, it is going to study about the Dowry system of Gaushala VDC of Mahottari. This is going to flash out the reality of that village.

1.3 Objectives of the Study

The main aim of this research is to study the present practice & impact of dowry system in Maithili women. The specific objectives are mentioned below:-

- To examine the attitude and perception of the dowry system in study area.
- To assess the impact of dowry system in Socio-cultural, economic and education sector.
- To evaluate the domestic violence in Maithili community because of dowry system.
- To account present practice of dowry.

1.4 Importance of the Study

In this research, there is mentioned the description of Dowry system prevailing in Maithili society of Gaushala. To raise the voice for women's right and welfare this topic has been mentioned here.

In this research there is mentioned the mental and physical beared by the parents of a girl while searching good and able husband for their daughter. When a girl is born then her parents become sad and starts to save money for her marriage. If a daughter-in-law does not bring dowry then she has to suffer a lot. This problem is faced not only by illiterate women but it is observed that literate are also badly

suffered from this problem. When a girl is more educated then the amount of dowry to be paid also increases. So ,this topic is seen important to be discussed.

This research will help the anthropologists, sociologists, NGOs and INGOs to make the policies, planning, etc. It will play vital role to from the fermes and policies.

1.5 Limitations of the Study

Though this Dowry system is universal problem,due to the less time and limited resources this research is done in a selected or limited area.This problem is spreading rapidly in Nepal as the main problem in different places.The researcher here is a student. So, this problem has been studies in one of the VDC. The limitation of this are as follows:-

- This research can differ because it is studied in Gaushala VDC of Mahottari district.
- This is studied in Maithili community so, it cannot be applied in all community.
- This research is done in limited expenditure so, there may be some lack.

CHAPTER – TWO

REVIEW OF THE LITERATURE

Actually, in Nepali culture dowry means daijo. Husband may get a car or bike or a house or a land or money or any other assets as a daijo from wife's family. Wife may get a TV, washing machine, cooking utensils, money or just about any assets. Daijo is the assets brought by wife to the husband's family. It may be given to her or to him. Lots of poor families without their own financial assets get pulled in the holes of loans just to give dowry. Many commit suicide from financial burdens. Dowry in poor countries like Nepal means of acquiring high status. Often families paying hefty dowry gets a boost in his or her status. Education can wash away dusts of a society. Today, thousands of marriages take place without dowry. One of the most popular marriage in Nepal is called 'temple marriage or a 'love marriage', where a couple appear before a holy temple and in front of a priest they get married and start a new life with nothing (www.realNepal.com).

Marriage of daughter often entails significant economic sacrifice for families, while the marriage of a son results in economic gain. The practice of dowry contributes to son preference, a prejudice. That places women in a inferior position from birth and that is reinforced by many other customary practices. According to one Survey, ninety percent of parents want two sons and then a daughter, and 96% prefer to have a son if given the choice of one child. According to traditional beliefs, a baby boy causes less morning sickness than a girl, so a pregnant women is treated well or badly by family members. According to how much she suffer from morning sickness (www.iwraw.org/publications/countries/Nepal).

In the different regions of Nepal this tradition is prevailing but it is mainly found excess in Terai region in Maithili community. They deeply rooted Dowry system has invited many other domestic violences. In the Maithili community of Terai this system has observed to be deeply rooted which created a lot problem to women. They are dominated and violated in each and every step of their life. There is wrong concept in their mind that if they give good amount of dowry to boy then they can live

happy life in husband's house. So, girls parents starts to save the money from the birth of girl. But, the right is given to the relatives of boy instead of girls (Jha, 2007).

In Maithili community girls are not allowed to study and go far outing, they are not even allowed to talk with the male guests. Due to these reasons women are still back. But in other hand boy/son are allowed to go wherever they like. They are allowed to go abroad for study and they live life freely as per their wish. So, when they come back to village obtaining the qualitative education. They search the educated girl to marry not only. This boy's parent add all the expenses done on boy's study to girl in the form of dowry. In this way, the dowry system has been started. When the girls started to study then this problem took other way. As much they study, the amount of dowry also increases (Chaudhari, 2010).

In the total population of Nepal the 71,47,525 high rate is of madheshi people which is seen in Mahottari district 6,51,278 in the research area Gaushala VDC 15,068 (CBS, 2011).

Chaudhari, R (2010) stated that the dowry system has been seen in all the countries even in Europe, India, Africa and others. From the ancient period, Hindus are following the dowry system and suffering from it, especially 'Madhesi'. If we talk about myth as well, when Lord Sun tied knot of his daughter with king Sambarna, he gave thousands of animals like Elephants, Horses, Cows, Buffalos, & Goat, along with precocious metals like gold, silvers as dowry to Sambarna. Similarly, in marriage of goddesses viz. Draupadi, Subhadra, Chitra also dowery had been given to the bridegroom's side. This proves that dowry system in marriage has been established since ancient period. This has made this dowry system a worldwide phenomenon. Dowry means the money, materials, land, like assets which is received as a gift from bride's parents to bridegroom's side. this dowry system is in existence in countries like Nepal, India and other South-Asian countries. In Nepal, it has been hugely established as a culture. Specially, in terai different communities have been affected by this system. In casts such as Brahman, Rajput, Sudi, Teli, Kalwar, Yadav, Kayastha, Bhumihar, Rauniyar, Dhanuk, Sonar, Makhadi, Muslim along with in different ethnic community , this system has been rooted strongly. So, this system has also affected negatively to different aspects like social, educational, economic and family of the females of other communities.

Taking bride price is for hand-overing the lady has been condemned by the state act but also this system is affected by religious aspect. This system has taken the shape of dowry system after state act and society refused to recognize it, and this has affected the whole terai. Clause no 6 of marriage state act has stated that if males exchanges according to the tradition of family then the amount given will be seized, and the receiver has to pay fine equal the money taken. Similarly, clause no 3 of social behavior (improvement) act, 2033 has banished exchange of groom price and dowry. If someone is caught of doing such act, the punishment is that they will be fined up to 12 thousands to 25 thousands, and put behind bars for 30 days, or both. And Bennett reasons that whoever proposes for such act s/he could get half punishment of total (Bennett, 1979).

Aryal, Rachana (2004-2005) says that marriage is a certain happening in human life in which exchanges of dowry is taken as a traditional and ritual affair. But this kind of ritual affair has taken shape of business. The whole marriage affair has changed into business affair in our society. If people give more dowries in society, then they get higher recognition in society, and that has been the trend. But this trend has affected negatively, especially married women are affected by this and in consequences, they commit suicide, face domestic violence, are murdered. Educational life of those who are yet to marriage is also crippled due to this system. To add further, if family of girl cannot meet the demand then their daughter has to stay unmarried for whole life. Females' qualification and occupation are not taken into account while males' qualification and occupation are always priority that has cause increment in dowry system. Not only illiterate families but well educated families are also victim of this ill-practice. If families are more educated and civilized, there you can find they are even more suffering from this ill practice. No matter how much females shout against this system, conduct programs but the rate of exchanging dowry has not decreased.

Tilak in customary both among the rich and the poor people. The price of the boy like that of a commodity or an animal depends largely on his property educational background and the nature of job. In the poor families with no educational background, dowry amount might range between Rs. 5000 to 10000. But the price of a 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 a graduate or post-graduate degree holder and is having employment, one's price 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 TV set and several other items (Jha,1997).

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

Lalita Ray (name changed) of Biratnagar Municipality works as a maid to survive. She has two grown up daughters eligible to get married. Families of boys have started to visit her home for girls' hand. But boys' families have asked for T.V., gold, bicycle, money etc as a dowry which she is not capable of to provide. Now, her problem is many boys came but she could not fulfill their demand, and she is worried that her girls may have to stay unmarried. Sometimes she just keeps staring. She earns three/four thousands after working for whole month, and that sum of money is not enough to fulfill the daily needs, so how she will be able to gather money for dowry to get her daughters married. (The nagrikdainik, 20, April, 2012)

At past the main qualification of a girl's winning a good bridegroom was her skill in homemaking, including, painting embroidery, knitting and basketary. Today education of this sorts through important, does not necessarily ensures her a suitable sponse. The old Hindu scriptures talk about gifts sent with a bride to her marriage, but these gifts called stridhan (women's gift), was not a dowry in the sense that it is demanded today. The 2500 years old Arthastiastrs of Kautily, in its summary of the contemporary law, specifically called these gifts their property of a women and provided restrictions on now and when they could be spent. The Mahabharat, The Ramayan, mentions the gifts sent with a bride in the form of gold, silver, cows and horses (www.hinduismtoday.com).

Dowry is the right of daughter on her parental property which is given by girl's parents to boy during marriage. It is mentioned in the holy book, Bible, King James has included that Dowry is main wealth and right on parental property is how long

true it cannot be determined but the history of dowry is not seen to be connected with this matter. But, we can observe that this type of tradition has been evolved by the main person/guardian of a family. This tradition shows as if guardian sells the male/boy like that of slaves. The right is seen in the hand of husband or male (Chaudhari, 1997).

In contrast, Paul presents his quite different view like most of the riches sections both expect and given 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 or family, there is higher dowry in nuclear family than joint family. 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, p 187-190).

Similarly, the dowry demands depends especially on bridegroom's occupation for engineer- 15 lakh, for doctor-10 lakh, for overseer and equivalent to officers-8 lakh, lower than above occupation-5 lakh and for unemployment-1 lakh according to Anmol (Anmol, 2008).

Similarly, according to Singh, Tilak is the piece of the goods which are taken during the engagement and varies depending upon the family backgrounds, caste and education. The range 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 from Brahmin, it indicates that dowry system may be most prevalent in Terai castes than Hill castes ethnicity (Mahara, 2006).

In the name of dowry, many women have to listen to their mother-in-laws and relative insulting words and even some of them are endured. Beating and burning can also result from the issues of dowry (SATHI, 1997).

If parents do not pay the dowry demanded by the grooms' 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 or women (Central for Social Research, 2005).

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

Chaudhari (2009), according to dowry system in Tharu community the highest percent (65.0) 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. Similarly, there are various ways to fulfilling dowry demand. Therefore, majority of the respondents (73%) viewed that dowry demands are fulfilled by "Taking loan" and followed by "self income" (around 64%). Very few (8.4%) respondents have their opinion about by "selling land" is also ways of paying dowry demand.

Karmacharya (2071), according to dowry system in Koeeri community responsible factors for increment in Dowry System 80 (54%) respondents said 'demanding side' in responsible for hike in dowry system which can be seen in data as well, 5 (03.0%) respondents said 'presenting side' in the factor for hike, and 45 (30%) respondents said both factors are equally responsible for the increment. 20 (13%) respondents said 'other factors' are responsible for the rising in dowry system.

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 Intermidate 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 lakha 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)

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 prevailed more between two parties, they shall be punished with both. On the contrary, the goods/materials which are exchange as dowry are accumulated unnecessarily.(SAATHI,1990)

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

It argued Nepal to amend discriminatory laws on property and inheritance, marriage, nationality, birth registration and abortion and to punish 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 reforms 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).

Summary of Literature Review

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

CHAPTER – THREE

RESEARCH METHODOLOGY

After reviewing the subject matter of research we came to conclusion that in order to get the right result the effective and efficient way should be undertaken. If the methodology is not in scientific and hierarchy order then the result gained may be wrong and useless. Hence, the methodology must include the following things:- Rationale of the selection of study area, Sampling design, Research design, Sources of data collection, Data collection tools and techniques.

Research methodology may be defined as "a systematic process that is adopted by the researcher in studying problem with certain objective and view."It is really a method of critical thinking by defined and redefining the problem, formulating hypothesis or suggested solution and collecting and organizing and evaluating data, making deduction and making conclusions.

In addition, Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying the research is done scientifically. In this study the various steps are generally adopted by a researcher studying his/her research problem along with logic behind them.(Kothari,1990:10)

3.1 Research Design

Descriptive research design is used in the study. The major purpose of the descriptive research design is to describe the preset practices of dowry system in Maithili community in Gaushala VDC of Mahottary 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.

3.2 Selection of the Study Area

The area of research is Gaushala V.D.C. of Mahottari District where there is dense habitat of Maithili community. Here the researcher is resided. Therefore it will be easy for her to get the real picture.

3.3 Sample Population and Sampling Procedure

The present study is micro-level study of Dowry system in Madhesi community of Gaushala VDC in Mahottari district. This study area consists of whole (1-9) wards of Gaushala VDC. The total household of Gaushala is 3022 and total population is 17086.

Out of 3022 household of Gaushala VDC of Mahottary district,90 household were selected, in which 10 Maithali household from each ward were selected through purposive sampling to prepare this field study report. Only Maithili people household were selected. From these 90 households 30 male and 60 female were interviewed.

3.4 Sources of Data Collection

This study has been based on both primary and secondary data but this study mainly focus on the primary data which has been collected from interview. Population census, village profile and journal articles are the principal sources of secondary information. In addition to that a significant number of published articles, bulletin, reports, books and newspaper articles are also referred.

3.5 Data Collection Tools and Techniques

While collecting data, written questions were used, and interview was conducted to the head of family or married people. In this concern, 60 females and 30 males were interviewed with selected household.

3.5.1 Interviewed

Among the total respondents, 54 females and 27 males were interviewed. They were asked about demographic condition, occupation condition, educational status and attitude towards dowry system.

3.5.2 Key Informants Interviewed

The key informants were 6 females and 3 males. They were interviewed about demographic condition, occupation condition, educational status and attitude towards dowry system.

3.6 Data Processing and Analysis

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

Basically, quantitative data were categorized and present as per need of the study. In order to analyze the data, simple statistical tools such as frequency and percentage is used similarly, the data was also present and analysis by the help of bar-diagram and pie-chart likewise, mainly Microsoft word and Microsoft excel were also used as computer facilities interpretations have been made on the basis of results, which was assisted by qualitative data/information available from both primary and secondary sources.

CHAPTER – FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

Analysis and interpretation of data in every study collecting data are not only important stage, interpreting, analyzing, and presenting can only give the study's achievement. For this study, Gaushala VDC of Mahottari district was taken as a study area to collect data. Only influential presentation can make study worthy, so to make an influential presentation and while analyzing the researcher have used different tables, bar graph, pie chart, and pictures to clarify and to present simple way.

4.1 Description of Respondents in Terms of Age

Age has important role in marriage. Every state, society and family is divided into different age group. This study has incorporated specially married males and females of Maithili community. Below mention study has respondents' agewise description.

Table No. 4.1: Description of Respondents in Terms of Age

Age Groups	Sex of the Respondents				Total	
	Male		Female			
	No.	Percent	No.	Percent	No.	Percent
20-24	6	20	14	23.33	20	22.22
25-29	8	26.66	12	20	20	22.22
30-34	4	13.33	9	15	13	14.44
35-39	3	10	7	11.67	10	11.11
40-44	2	6.67	5	8.33	7	7.77
45-49	3	10	4	6.67	7	7.77
50-54	2	6.67	6	10	8	8.88
55-59	2	6.67	3	5	5	5.55
Total	30	100	60	100	90	100

Source: Field Survey, 2015

Table one clearly shows that the total number of participant is 90. Among 90 respondents, 60 are married females and 30 are married males. While analyzing age of males, 25-29 is the the most found age group which is 8 respondents (26.66%) in number. Similarly, the number of respondents of 20-24 age group is 6, 30-34 age group number is 4, 35-39 age group is 3, 40-44 age group is 2, 45-49 age group is 3, 50-54 age group is 2, 55-59 age group is 2.

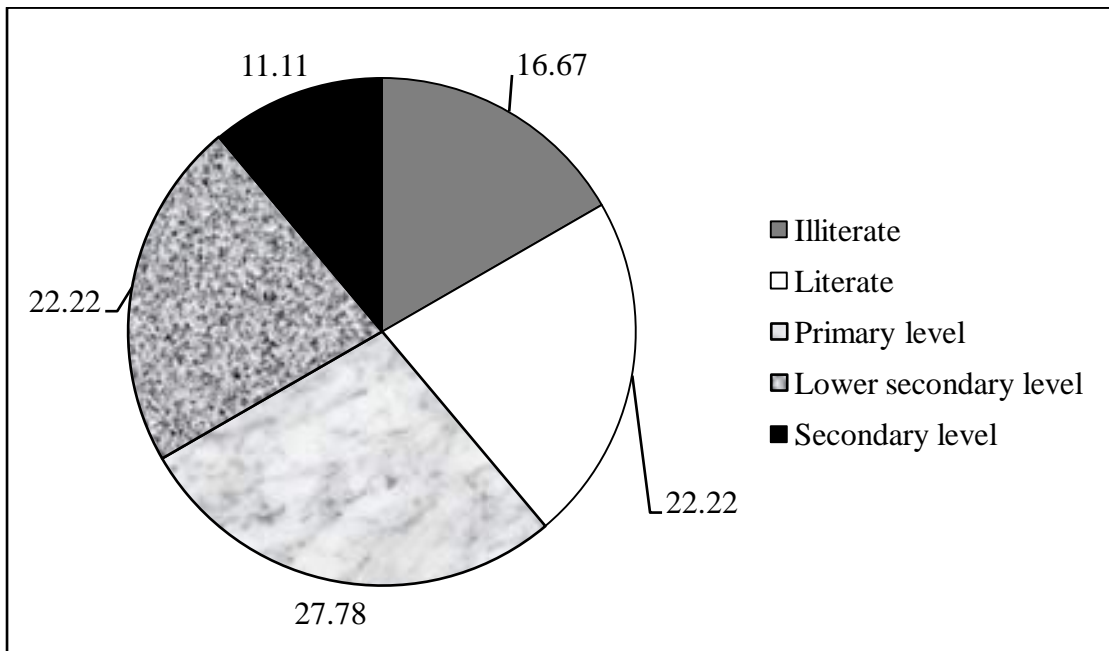
Similarly, while analyzing women's age the most found age group is 20-24, the number of woman respondents of this age group is 14 (23.33%) and the least number of age group is 55-59 which is 3 in number (5%). Rest age groups are 25-29, 30-34, 35-39, 40-44, 45-49, 50-54, and the numbers of respondents for those age groups are 12, 9, 7, 5, 4 and 6 respectively.

4.2 Academic Description of Respondents

Education plays important role to make human life better. People are getting education from different sources. If society is educationally sound, people living in that society have the higher level of social awareness, and they are more conscious about social values, norms, incidents, violence.

Educated citizens are necessary and important for prosperity and development country and society. Talking about importance of education, it is not controversial to say that today's developments in technology in developed countries are the results of education. Even if talk about Nepal, education is equally important for this country as well. Below presented chart shows the educational qualification of respondents.

Figure No. 4.1: Academic Description of Respondents



Source: Field Survey, 2015

Chart shows that most of the respondents, 25 respondents (27.78%) among 90 have primary level education. The numbers of simply literate and having lower secondary level qualification respondents are 20, 20 respectively. In a same way, the numbers of illiterate and having secondary level qualification respondents are 15 and 10 respectively. And their percentage is 16.67 and 11.11.

4.3 Occupational Description Respondents

Peoples have many needs in life. People indulge in different works to survive and fulfill their needs, what they do for earning is occupation. Occupation has important role on demarking the living standard of people. Source of earning is occupation for people. Economic status labels the social, behavioral status of people. Therefore, while doing study, people's economic status is also taken into account. Nature of occupation also diversifies the earnings of people. Respondents' occupation are presented in the below table in this study.

Table No. 4.2: Respondents' Occupational Description

Occupation	Sex of the Respondents				Total	
	Male		Female			
	No.	Percent	No.	Percent	No.	Percent
Agriculture	7	23.33	8	13.33	15	16.67
Service (Priv/Gov.)	5	16.67	10	16.67	15	16.67
Business	11	36.67	7	11.67	18	20
Housewife	-	-	20	33.33	20	22.22
Labour/Agriculture/ Non-Agriculture	4	13.33	5	8.33	9	10
Others	3	10	10	16.67	13	14.44
Total	30	100	60	100	90	100

Source: Field Survey, 2015

Above mentioned table shows the occupational description of respondents. Table also shows the occupational description of both genders; male and female. Presented table shows among male respondents most of them, 11 in number are indulged in business which is 36.67 in number. Similarly, number of respondents in 'other' category is 3 which is 10% in total. Similarly, respondents indulged in agriculture are 7 (23.33%) in number, service is 5 in number (16.67%), labour is 4 (13.33%) in number.

Similarly, while going through females' occupation most of them are housewife, 20 in number which is 33.33%. the lowest number is in labour that is 5 (8.33%). In same way, agriculture, service, business, and others have 8 (13.33%), 10 (16.67%), 7 (11.67%), 10 (16.67%) respectively.

4.4 Size of Respondents' Family

Every person lives with their 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.

Table No. 4.3: Size of Respondents' Family

Family Size	No. of Respondents	Percent
Small (4)	10	11.11
Medium (5-7)	60	66.67
Large (above 8)	20	22.22
Total	90	100

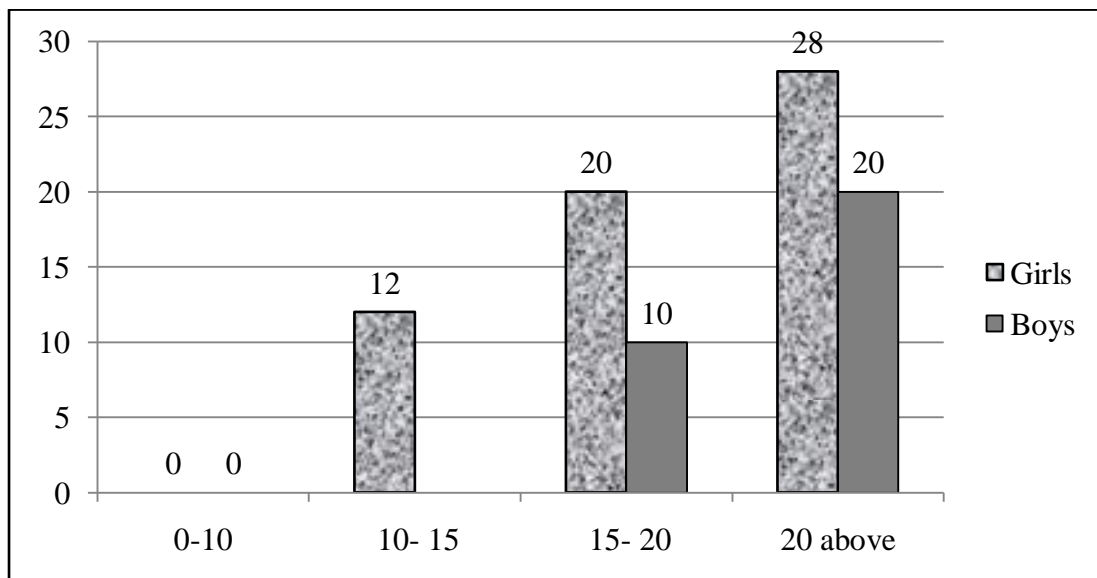
Source: Field Survey, 2015

Table 3 clearly shows that most of the respondents which is 60 (66.67%) in number stay in medium family, least number of respondents that is 10 (11.11%) in number live in small family. Likewise, 20 respondents (22.22%) live in big family.

4.5 Respondents' First Age of Marriage

First age of marriage means the exact age when respondents got married. Here, first age of marriage has been divided into 4 categories.

Figure No. 4.2: Distribution of the Respondents by their Age at Marriage by Sex



Source: Field Survey, 2015

Above graph doesn't show any of the respondents got married under the age of 10. Females who got married in between 10-15 are only 12 (20%). Likewise, males who got married within 15-20 years are 10 (33.33%) in number and in case of females the number for same age group is 20 (33.32%). The maximum number of respondents got married after 20 in which males are 20 (66.67%) in number and females are 28 (46.67%) in number.

4.6 Marriage Type in Family

We have system of getting married in India as well, so here marriage type means where is male or female married, Nepal or India. So the table shows where the male or female is married in family.

Table No. 4.4: Marriage Type in Respondents' Family

Details	No. of Respondents	Percent
Daughter married in Nepal	35	38.89
Daughter married in India	10	11.11
Daughter in law from Nepal	30	33.33
Daughter in law from India	15	16.67
Total	90	100

Source: Field Survey, 2015

Table shows that those who tied their daughters knot in Nepal are 35 (68.89%) in number, and those who tied knot of their daughter in India are 10 (11.11%) in number. Alike, those who got their son married in Nepal or Nepali daughter-in-law are 30 (33.33%) in number, in contrast respondents' having Indian daughter-in-law are 15 (16.67%) in number.

4.7 Terms for Choosing Bridegroom

Bridegrooms are kept in different categories in Maithili community. Answers for 'What are the basis of choosing bridegroom?' in study area by respondents are distributed in given table.

Table No. 4.5: Terms for Choosing Bridegroom

Terms for Choosing Bridegroom	No. of Respondents	Percent
Education	25	27.78
Employment	35	38.89
Property, Land	15	16.67
Descent	10	11.11
Physical beauty	5	5.55
Total	90	100

Source: Field Survey, 2015

According to answers distributed in mentioned table in studied area, bridegrooms are selected on the basis of their occupations. In which 35 (38.89%) respondents told that criteria for choosing bridegroom is occupation. Likewise, 25 (27.78%) respondents said education is the criteria, property/land as criteria was told by 15 (16.66%) respondents, 10 (11.11%) respondents said criteria is family legacy, and 5 (5.55%) respondents said handsomeness as criteria. So, handsomeness cannot be seen as a priority to choose bridegroom in Maithili community, but occupation as important basis.

4.8 Terms for Choosing Bride

Brides are chosen similarly as bridegrooms in Maithili community. Answers for ‘What are the basis for choosing bride?’ are kept in below mentioned table as replied by respondents.

Table No. 4.6: Terms for Choosing Bride

Terms for Choosing Bride	No. of Respondents	Percent
Education	25	27.78
Employment	20	22.22
Property, Land	10	11.11
Descent	5	5.56
Physical beauty	30	33.33
Total	90	100

Source: Field Survey, 2015

According to table, brides are mostly chosen in studied community in terms of beauty and education. Physical appearance was the answers of 30 (33.33%) respondents, and education was the answers of 27.78% of respondents meanwhile 22.22% of respondents answered occupation, property as an answer was from 11.11%, and family legacy was the answer of 5.56% of respondents. Therefore, physical beauty, education and occupation are the major basis for choosing bride but it has not affected dowry system.

4.9 System of Dowry According to Respondents

Dowry system means many kinds of dowries. For instance: real estate, fertile lands, money, gold and ornaments, utensils, television, bicycle, refrigerator, computer, furniture etc. in this study dowry is categorized kept as ‘presenting and receiving physical materials/ money/ real estate/ ornaments’ which is presented below in table.

Table No. 4.7: System of Dowry According to Respondents

System of Dowry According to Respondents	No. of Respondents	Percent
Exchanging of physical materials	10	11.11
Exchange of money	20	22.22
Exchange of ornaments	10	11.11
All above	50	55.56
Total	90	100

Source: Field Survey, 2015

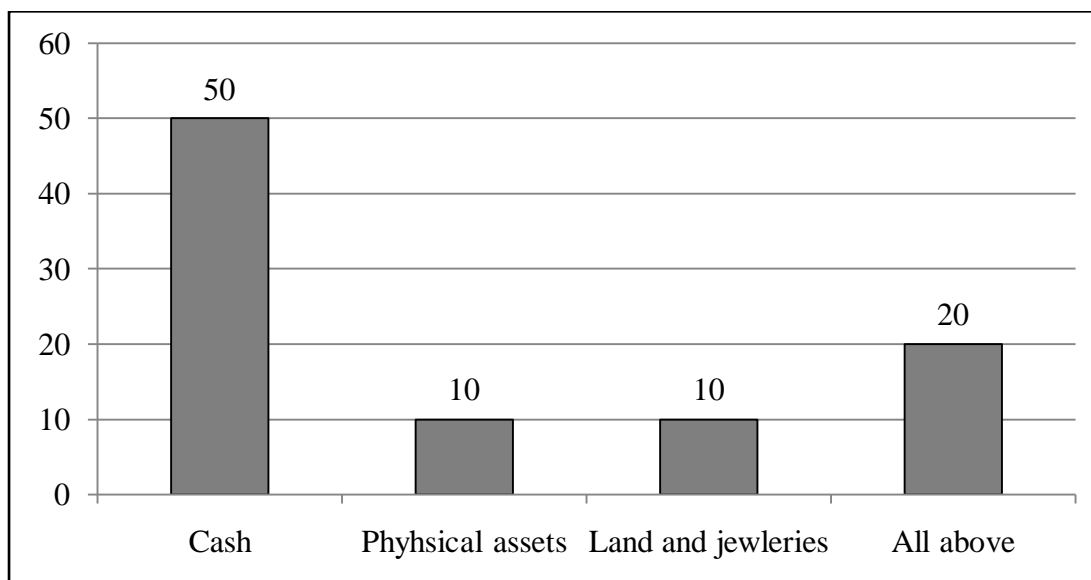
As presented in table, 10 (11.11%) respondents answered that dowry means exchanges of physical materials. 20 (22.22%) respondents said dowry means exchange of money, likewise exchanges of ornaments and real estate is dowry were the answer of 10 (11.11%) respondents. Similarly, ‘ exchanges of exchanges of every above mentioned stuff’ was the answer of 50 (55.56%) respondents.

What we can see is most of them thinks dowry means exchanges and cash and non-cash assets.

4.10 Materials Used for Dowry According to Respondents

Dowry means exchanges of money, gold, real estate, and other materials. Here, money, ornaments, real estate and physical material are kept as dowry which is distributed in graph downward.

Figure No. 4.3: Materials Used for Dowry According to Respondents



Source: Field Survey, 2015

Most of the respondents answered money is the most used stuff in dowry and the number of respondents is 50 (55.56%). Similarly, the number of responds who answered physical material and ornaments/ real estate is same i.e. 10 which is 11.11%. 20 respondents which is 22.22% said all (money, real estate/ ornaments, physical materials) of them are used as dowry.

4.11 Status of Dowry in Past and Present

This system has been rooted in Maithili community since long back. What was the condition of dowry exchanges in studied area at past or what were the materials used mostly in past as dowry, cash or non-cash stuffs, and at present is it cash or non-cash stuffs that is mostly exchanged was the question, and answers given by respondents are presented in given table.

Table No. 4.8: Status of Cash or Non-cash Material at Past

Particulars	Sex of the Respondents				Total	
	Male		Female			
	No.	Percent	No.	Percent	No.	Percent
Cash	19	63.33	41	68.33	60	66.67
Materials	8	26.67	13	21.67	21	23.33
Others	3	10	6	10	9	10
Total	30	100	60	100	90	100

Source: Field Survey, 2015

Table No. 9: Status of Cash or Non-cash Material at Present

Particulars	Sex of the Respondents				Total	
	Male		Female			
	No.	Percent	No.	Percent	No.	Percent
Cash	16	53.33	33	55	49	54.44
Materials	14	46.67	27	45	41	45.56
Others	-	-	-	-	-	-
Total	30	100	60	100	90	100

Source: Field Survey, 2015

As table says regarding what was/ is mostly used cash or non-cash materials as dowry, most of them, 60 (66.67%) respondents said cash is widely used. Few of the said which is lowest in number i.e. 9 (10%) said other materials. Correspondingly, 21 (23.33%) respondents said non-cash stuff was used. This data shows that cash was majorly used than non-cash stuff as dowry at past.

Similarly, regarding present time, while analyzing about majorly used stuff for dowry, 49 (54.44%) respondents replied cash, and 41 (45.56%) respondents told physical assets. Hence, it can be concluded that at past cash was widely used but in comparison to past, at present cash and non-cash material, both are used almost similarly.

4.12 Concept Towards Dowry

Exchanges of dowry are cent-percent in Mathili 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. 4.10: Concept Towards Dowry

Attitude	Sex of the Respondents				Total	
	Male		Female			
	No.	Percent	No.	Percent	No.	Percent
Positive	5	16.67	5	8.33	10	11.11
Negative	25	83.33	55	91.67	80	88.89
Total	30	100	60	100	90	100

Source: Field Survey, 2015

In presented data, 30 males and 60 females were asked about their concept on dowry, in which 5 (16.67%) male respondents gave positive view about dowry meanwhile 25 (83.33%) male respondents forwarded their negative view towards dowry. Similarly, 5 (8.33%) female respondents talked positive about dowry, but 55 (91.67%) 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.

4.13 Dowry Decided on the Basis of Academics (Economic Aspect)

How much Tilak (Cash) should be given is decided according to educational qualification in Maithili 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. 4.11: Distribution of Dowry in Relation with Academics

Amount Qualification	50000- 100000	100000- 500000	500000- 1000000	1000000+	Total
SLC	70	20	-	-	90
Intermediate	40	50	-	-	90
Bachelor		60	30		90
Masters		35	55		90
Doctor				90	90
Engineers			70	20	90
Business		45	45		90

Source: Field Survey, 2015

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 70 respondents said the one who is SLC graduate gets 50000 to 1 lakhs, and 20 respondents said that 1 lakhs to 5 lakhs for SLC graduates. 40 respondents said that bridegroom having Intermediate certificate demands 50000 to 1 lakhs and those who said bridegroom having Intermediate demands 1 lakh to 5 lakhs are 50 in number. 60 respondents said bachelor graduates demand for 1 lakh to 5 lakhs, and 30 said they demand 5 lakhs to 10 lakhs. 35 respondents answered that master's degree holder demands 1lakh to 5 lakhs, but 55 respondents said they demand 5 lakhs to 10 lakhs.

Likewise, engineer demands 5 lakhs to 10 lakhs was the answer of 70 respondents, meanwhile 20 respondents told the amount for engineer is more than 10 lakhs. Regarding business household, 45 respondents said they demand 1 lakh to 5 lakhs, and rest of the respondents said the amount is 5 lakhs to 10 lakhs.

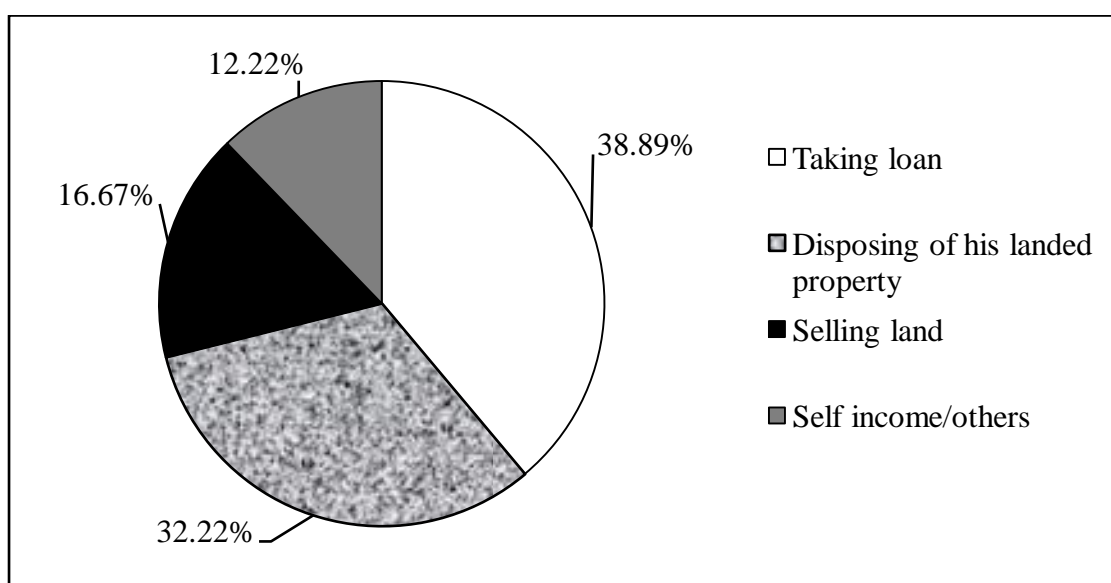
While looking at data it is clear that the more academic qualification groom has the more dowry he gets or demands.

4.14 Ways of Providing Dowry from Economically Incapable Family of Bride

Dowry is an ill-practice in Maithili community. Even if economic status of bride's family is not well, they are compelled to provide dowry anyway. In that case, they use creation method to meet the demands of bridegroom.

Here, methods consist 'taking loan', 'keeping land as collateral', and 'selling lands'. Therefore, given table shows the methods of providing dowry.

Figure No. 4.4: Ways of Providing Dowry from Economically Incapable Family of Bride



Source: Field Survey, 2015

Above mentioned table shows that bride's family uses different methods to meet the demands of dowry. Among 90 respondents 35 respondents said 'loan' is the way for providing dowry which is the much given answer (38.89%). Similarly, 29(32.22%) of respondents said 'keeping land as collateral', and 15 (16.67%), meanwhile 11 (12.22%) respondents said 'from own earning and other sources'.

Description clearly states family pain and plight while getting their daughter's married.

4.15 Respondents Response Regarding Impacts After Bride's Family Fail to Meet the Dowry Demands

Bride goes through different domestic violence and damages incase her family are unable to fulfill the dowry demands. Physical abuse & psychological torture are the pins they have to go through. Some major misbehaviours are presented below in the table.

Table No. 4.12: Impacts after Failing to Provide the Demands

Impact of dowry system	Sex of the Respondents				Total	
	Male		Female			
	No.	Percent	No.	Percent	No.	Percent
Verbal abuse	14	46.67	26	43.33	40	44.44
Physical abuse	5	16.67	9	15	14	15.56
Psychological abuse	8	26.67	18	30	26	28.89
Less social status	3	10	7	11.67	10	11.11
Total	30	100	60	100	90	100

Source: Field Survey, 2015

According to table, 30 males and 60 females were asked question regarding the impacts in which 14 (46.67%) respondents (the most) said 'verbal abuse', and 3 male respondents which is 10% (the less) said 'less social status'. Meanwhile, 5 (16.67%) answered 'physical abuse' and 8 (26.67%) replied 'psychological torture'.

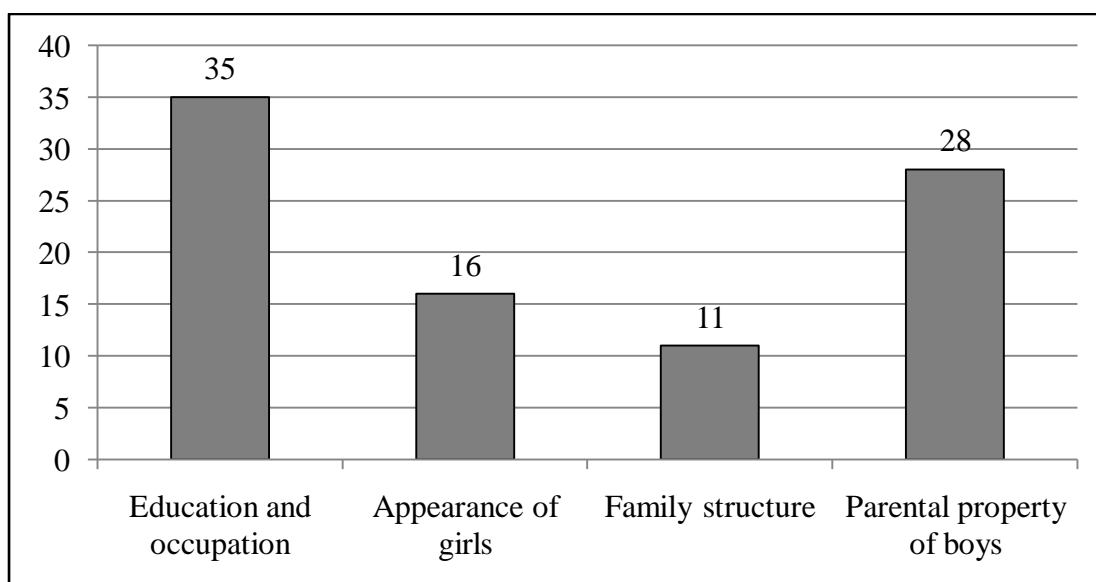
Among 60 female respondents, 26 (43.33%) answered 'verbal abuse' which is the highest number of answer, and 7 said 'less social status'. 'Physical abuse' was the answer of 9 (15%) female respondents, and 'psychological torture' was the second highest answer by 18 (30%) female respondents.

In a nutshell, failing to meet the dowry demand causes verbal abuse, psychological torture, and we can even get to know that brides are killed for failing to fulfill the demands.

4.16 Factors Deciding the Exchanges of Dowry According to Respondents

Different factors play a role in the declaration of dowry but here 'bridegroom education/occupation', 'girl's beauty', 'boy's family structure and size', and 'boy's ancestral property and self-dependence'.

Figure No. 4.5: Factors Deciding the Exchanges of Dowry According to Respondents



Source: Field Survey, 2015

Boy's education or occupation is the most common answer as the table shows which is answered by 35 (38.89%) respondents out of 90 respondents. The least answer is 'family's structure or size' which is given by 11 (12.22%) respondents. Likewise 'boy's ancestral property' is the factor answered by 28 (31.11%) respondents, as well 16 (17.78%) respondents said 'girl's beauty' is the factor.

4.17 Dowry's Impact on Education

Dowry system has affected the education sector in Maithili community. It can be seen that dowry and education are interrelated which means they have affected each other. Effects of dowry in education as respondents are presented below.

Table No. 4.13: Dowry's Impact on Education

Dowry's Impact on Education	No. of Respondents	Percent
Decrease in dowry system due to education	-	-
Increase in dowry system due to education	83	92.22
No difference of education	7	7.78
Total	90	100

Source: Field Survey, 2015

According to table, 83 (92.22%) respondents said that education has helped to grow dowry system or raised dowry. 7 (6.78%) respondents said that education has not affected dowry exchanging system in anyway.

So, education has helped boys only because the more boys are educated the more raise in dowry. In contrast, the more girl is educated the more dowry has to be given which in result affects the girls' education since family won't be positive on sending girls to school, and family just let them get education up to lower level and makes them get married.

4.18 Respondents View on Girl's Education

Respondents' answers on girl's education in Maithili community have been incorporated here. To make it clear, is it good to send girls to school in the situation where one has to give dowry to get her married, and views of respondent towards that question is presented below.

Table No. 4.14: Respondents View on Girl's Education

Respondents View on Girl's Education	No. of Respondents	Percent
Education should be given to girl child	42	46.67
Education should not be given to girl child	-	-
Dowry system is good	48	53.33
Total	90	100

Source: Field Survey, 2015

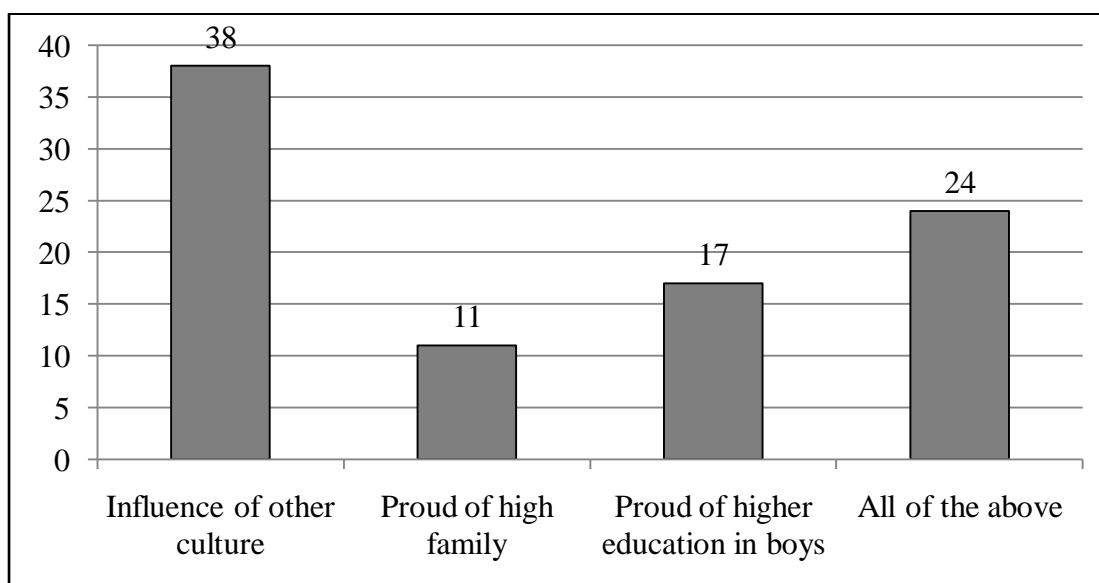
According to the table 42 (46.66%) respondents said it is good to let girl study. They said not only for marriage they need education but to be self-dependent, bread earner and protest against any kind of violence she has to face, so it's nice to let them study, but nobody said it's bad to let girl study. 48 (53.33%) respondents said it's better to give dowry than giving education to girls.

What can be sorted out is, it's better to invest in good boy who is educated than investing in bot girl's education and dowry, because ultimately they have to meet the demands of bridegroom.

4.19 Reasons for Taking or Giving Dowry

There are many reasons for exchanges of dowry in studied area. Some of the reasons are mentioned here in table are like 'cultural influence' and 'pride for high family', 'pride for boy's academics', and 'all mentioned'.

Figure No. 4.6: Reasons for Taking or Giving Dowry



Source: Field Survey, 2015

Out of 90 respondents 38 (42.22%) respondents supported 'cultural influence' for dowry exchanges. Likewise, 'High class family' is supported by 11 (12.22%) respondents. In a same way, 'pride of boy's higher academics' is supported by 17

(18.89%) respondents. And ‘all mentioned above’ is supported by 24 (26.67%) respondents.

4.20 Usage of Dowry

Dowry has been used for many purposes, but here some major usages have been mentioned. They are ‘economic security for future’, ‘occupational usage’, ‘increase social prestige’ and ‘to get expenses done in marriage back’ etc.

Table No. 4.15: Usage of Dowry

Usage of Dowry	No. of Respondents	Percent
For economic security in future	27	30
Professional use	18	20
To increase social reputation	14	15.56
To get back the money invested for marriage ceremony	31	34.44
Total	90	100

Source: Field Survey, 2015

There are different usages of dowry according to table. The most answer was ‘to get expenses done in marriage back’, given by 31 (34.44%) , and the lowest supported answer was ‘to increase social prestige, only supported by 14 (15.56%) respondents. Similarly, ‘to secure future’ was supported by 27 (30%) respondents, and ‘for occupational usage’ was supported by 18 (20%) respondents.

So, bridegroom side takes money to refund back their expenses, and the surplus after recovering expenses are used for future security or for occupational usage.

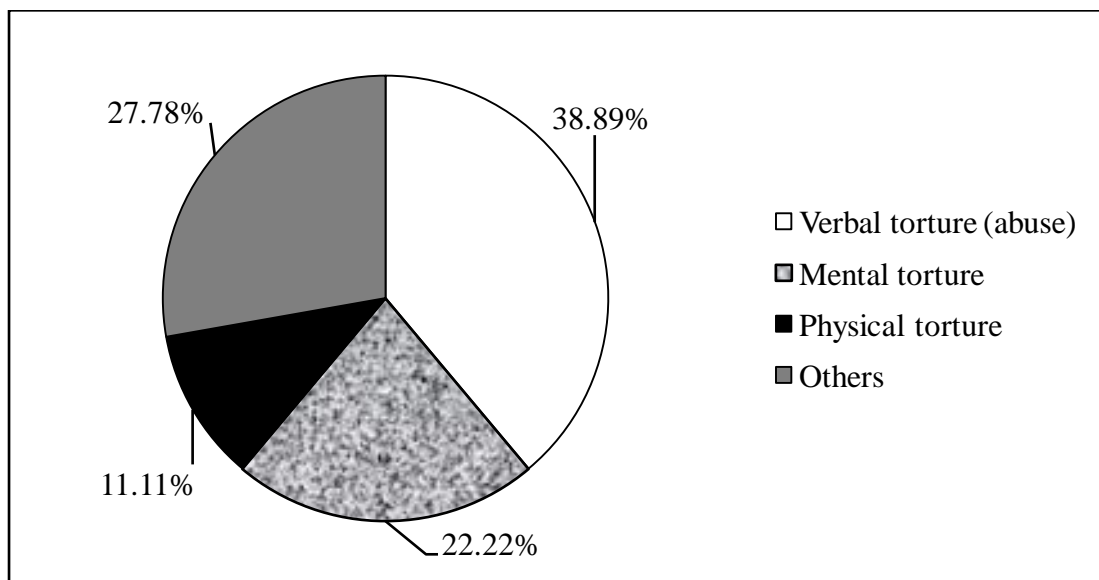
4.21 Hardships Faced Due to Dowry in Marriage

60 respondents were female in this study, and it’s bride’s family who gives dowry, so this part of study was done with female respondents only. Among 60 when we asked did they go through any problem just because of dowry, 36 said they went through

different hardships because of dowry, however 24 said they had no problems due to dowry.

In addition, those 36 respondents were asked one more question that was ‘what kind of hardships they had to face or their family had to face?’, and they came up with different hardships which is presented below in the picture:

Figure No. 4.7: Hardships Faced Due to Dowry in Marriage



Source: Field Survey, 2015

Hardships due to marriage have been clearly presented in the picture. 14 respondents (the most) out of 36 said they had to face ‘verbal abuse’ which means 38.89% faced verbal abuse from bridegroom’s family after failing to fulfill the demand. Likewise, 8 (22.22%) respondents had to bear ‘psychological torture’, similarly 4 (11.11%) respondents had to bear ‘physical abuse’ and 10 (27.78%) respondents said ‘other hardships’.

Hence, data also clearly shows that bride’s side still has to face many kinds of hardships.

4.22 Family Treatment to Bride After Meeting the Dowry Demand

‘What kind of treatment does bride get after meeting the demand or what kind of treatment does bride get after failing to meet the demand?’ was the question to find the treatment to bride in the study area, and the answers given are presented below in table.

Table No. 4.16: Family Treatment to Bride After Meeting the Dowry Demand

Family Treatment to Bride After Meeting the Dowry Demand	No. of Respondents	Percent
Normally treated	41	45.56
High reputation	49	54.44
Has to bear scolding and beating	-	-
Total	90	100

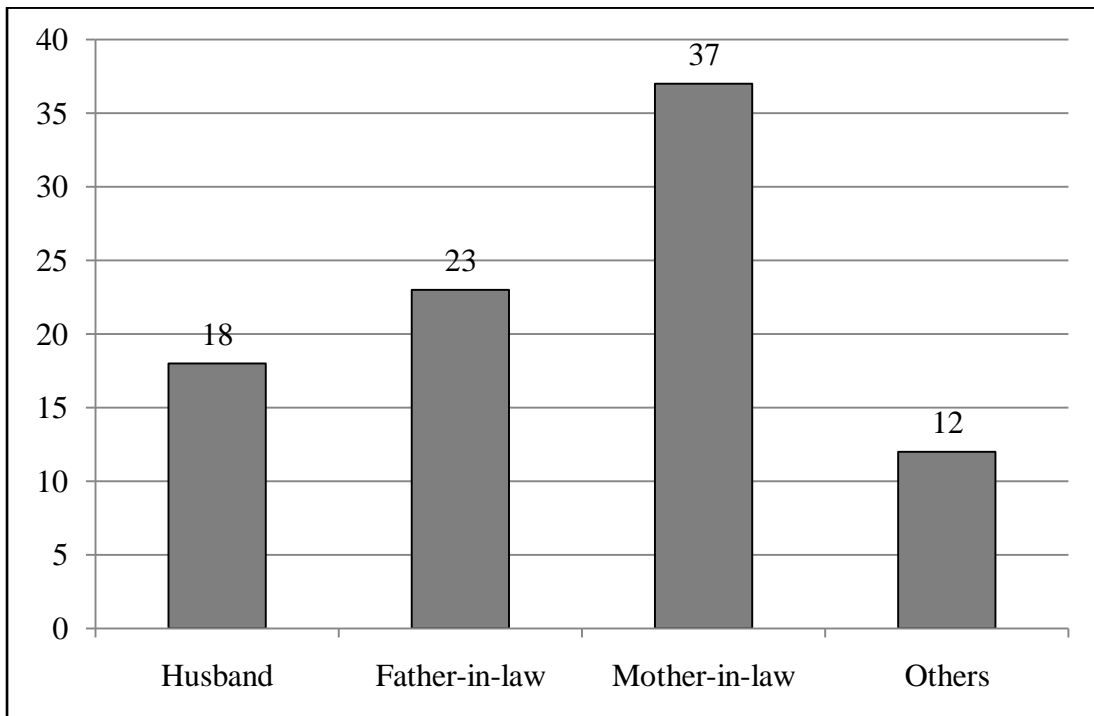
Source: Field Survey, 2015

According to the table above, 49 (54.44%) respondents said if they meet the demands of bridegroom or if they provide what they want ‘bride’s family position will be higher’, and 41 (45.56%) respondents said they get ‘normal treatment’ but nobody came up with ‘violence issue’ which shows if one live up to the desires of bridegroom’s, bride has to face no problems.

4.23 Increase in 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 No. 4.8: Increase in Domestic Violence Due to Dowry



Source: Field Survey, 2015

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’.

4.24 Responsible Factors for Increment in Dowry System

Not only one side either demanding side or presenting side is responsible but both of them are responsible for the increment in dowry system. Aligned with those factors, community itself can be blamed which is affected most by cultural and traditional activities. Likewise, the gap between rich and poor is also helping dowry system to increase. These are the factors that are helping dowry system to grow rather than uproot it.

Table No. 4.17: Responsible Factors for Increment in Dowry System

Details	No. of Respondents	Percent
Giver	9	10
Taker	52	57.78
Both	18	20
Others	11	12.22
Total	90	100

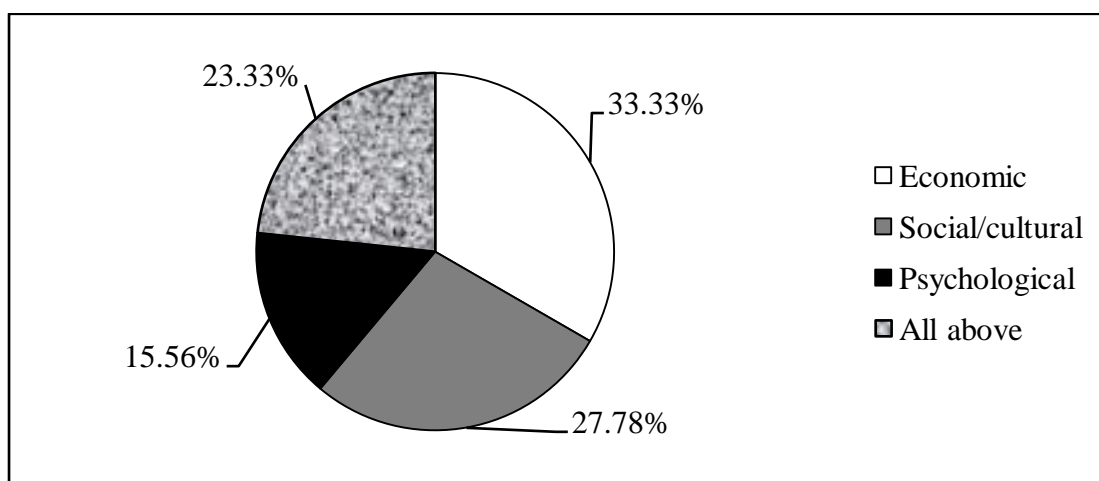
Source: Field Survey, 2015

From the above table, 52 (57.78%) respondents said ‘demanding side’ is responsible for hike in dowry system which can be seen in data as well, 9 (10%) respondents said ‘presenting side’ is the factor for hike, and 18 (20%) respondents said both factors are equally responsible for the increment. 11 (12.22%) respondents said ‘other factors’ are responsible for the rising in dowry system.

4.25 Influencing Factors for Dowry in Maithili Community

There are many influencing factors for dowry in Maithili community. Dowry system that is deeply rooted in Maithili community has grown as a huge problem which is also challenging the nation, and traditional values of society is harvesting it to get stronger. There are many factors that influence dowry in Maithili community i.e. economic, social/ cultural, psychological, lifestyle, codes and values.

Figure No. 4.9: Influencing Factors for Dowry in Maithili Community



Source: Field Survey, 2015

In accordance with data, 30 (33.33%) respondents said ‘economic factor’ is the most influencing factor. 25 (27.78%) respondents said cultural factor is the influencing factor. Likewise, 14 (15.56%) respondents said psychological factor is the contributing factor. 21 (23.33%) respondents said ‘every factor’ is influencing.

4.26 Reasons to Abolish Dowry System

Regarding question ‘Is it necessary to eradicate dowry system which is deeply rooted in Maithili community?’ Out of 90 respondents, 85 respondents said this is an ill-practice, so it should be abolished, but 5 respondents said it should stay in practice.

85 respondents were asked why it should be banished and their answers are kept in given table.

Table No. 4.18: Reasons to Abolish Dowry System

Reasons	No. of Respondents	Percent
Burden to the parents	25	29.41
An unuseful system	21	24.71
It makes women inferior to men	19	22.35
Increase the domestic violence	20	23.53
Total	90	100

Source: Field Survey, 2015

25 (29.91%) respondents, most of the respondents, said it is ‘burden to the parents’, so it should be banished. 21 (24.71%) respondents said this one is ‘an useless practice’, so anyway we it should be stopped. 19 (22.35%) respondents said this system overshadows women in front of men, so it should be abolished. However, 20 (23.53%) respondents said ‘it’s the root cause for increment in domestic violence against women’, so it should be abolished.

Thus, there are so many reasons which suggest that this system should be uprooted from the society.

4.27 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. 4.19: Reasons for Dowry System Should Exist

Reasons	No. of Respondents	Percent
Self use	2	40
Parent's prestige	1	20
Social prestige	1	20
To hide low education, weakness	1	20
Total	5	100

Source: Field Survey, 2015

Above mentioned table shows 2 (40%) respondents said 'for own usage, it should not be stopped'. Remaining 3 respondents came up with 3 different (1 each) reasons i.e. 'for family prestige', 'to uplift the social status', and 'low academic/ hide weaknesses'.

4.28 Parents Perception Towards Giving Birth to Girl

Girls are viewed as the goddess of prosperity (Goddess Laxmi) in our Hindu tradition. Girls have equal role to boys in this world to let it moving. But this exchange of dowry has made girls burden day by day in Maithili community. Families having lower economic condition, and having 3-4 daughters have to take the load of marrying their daughters, and they never come out of economic crisis. Up brining and educating are their usual responsibilities. That's why birth of girl is not celebrated like the way birth of boy is celebrated; in fact parents take birth of girl as burden. This is one of the causes that in this world of technology gender is recognized through technology and if its girl, family opts for killing in womb, and this case is rising. Parents are more troubled for marriage rather than educating and upbringing if girl is born in Maithili community.

CHAPTER – FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary of Findings

Out of 3022 household of Gaushla VDC of Mahottary district,90 household has been selected, in which 10 household from each ward has been selected through purposive sampling of Non-probability sampling to prepare this field study report. Questionnaire was made to take interview with married respondents to get the necessary data.

Responses were taken from 90 respondents through interview with the help of different questions to fulfill the objectives. Findings after getting data and doing its elaborations are given below.

- a) While analyzing the education status of respondents in study area, 27.78% were literate or had passed primary level which is the highest, in contrast ‘secondary level’ respondents were 11.11% which is the lowest.
- b) Occupational distribution shows that most of the females were house wife which is 22.22%, business was the occupation of 20%, agriculture as occupation was for 16.67%, service takers were 16.67%, labours were 10% and others are 14.44%.
- c) Most of the respondents have ‘medium size family’ which is 60 (66.67%) in number which came out while analyzing the family size. Only 11.11% lives in small family which is the lowest. 20 (22.22%) respondents live in large family.
- d) While analyzing the age of marriage of respondents, most of their marriage age was 20 to 20 above, and the percentage for them is 53.34%. Nobody was married less than 10 years. Those who got married within 10-15 years and 15-20 years are 13.33% and 33.33% respectively.
- e) While analyzing marriage type, 38.89% tied their daughters knot in Nepal whereas 11.11% got their daughters married in India. 33.33% tied their sons knot with in Nepal and 16.67% made their sons marry in India.

- f) Most of the respondents (38.89%) said that occupation was the major factor to choose bridegroom. 25 (27.78%) said education, asset/ land was chosen by 16.67%. 11.11% chose family legacy, handsomeness was chosen by 5.55%.
- g) Regarding terms for choosing bride, 20 (33.33%) respondents said 'beauty' as a factor. Education was chosen by 27.78%, occupation was chosen by 22.22%, asset was chosen by 11.11%, and family legacy was chosen by 5.56%.
- h) Dowry means exchange of cash was told by 22.22%, exchange of physical property is dowry was told by 11.11%. Likewise, 11.11% said dowry is exchange of land/ ornaments. 55.56% said exchange of land, ornaments, cash and physical properties is dowry which was the highest answer.
- i) 55.56%, the most respondents said cash is widely used in dowry, 11.11% said physical material, and same percentage of respondents, 11.11% said land and ornaments. 22.22% said everything mentioned above is used.
- j) While analyzing comparison between the usage of cash and non-cash stuffs at past and present, 66.67% said cash was used mostly as a dowry at past, and 23.33% said non-cash stuffs were used mostly. But at present, 54.44% said cash and 45.56% said non-cash stuff. What can be drawn from this is cash was used mostly at past, but in present use of cash and non-cash stuff is almost equal.
- k) Regarding perceptions of respondents towards dowry, 11.11% showed positive attitude and 88.89% showed negative attitude towards dowry.
- l) Dowry is decided according to the educational qualification as per respondents said. 7 respondents said up to SLC gets 50,000 to 1 lakh. 20 respondents said SLC pass gets 1 lakh to 5 lakhs. 40 respondents said Intermediate graduate gets 50,000 to 1 lakh; meanwhile 50 respondents said they get 1 lakh to 5 lakhs. Similarly, doctors and engineers get 5 lakhs to 10 lakhs or above. Hence, the more educated is bride, dowry gets dearer.
- m) 'Loan' as a medium for dowry was told by 38.89%. Real estate as a collateral, selling lands, and by earning/ others were told by 32.22%, 16.67% and 12.22% respectively.
- n) 44.44% said if bride's side fail to meet the demands from bridegroom's side, they have to face verbal abuse. 28.89% said they have to bear psychological torture, 15.56% reported physical abuse. 11.11% said they will lose social status.

- o) 38.89% respondents said boy's education or occupation is the central factor in exchange of dowry, while 17.78% said it's lady's beauty that decides. 12.22% said family structure, and boy's ancestral property was told by 31.11%.
- p) 92.22% said education has helped dowry to increase while studying about dowry's impact in education. 7.78% said education has done no effecting dowry. Nobody said education has lowered the exchange of dowry.
- q) 46.67% said that it's good to educate daughters, 53.33% said giving dowry is better than educating daughters, but nobody said it's useless to educate girls.
- r) 42.22% said cultural influence is the reason after dowry system, 12.22% said pride of high-prestige-family, 18.89% said 'pride for boy's education', and 26.67 % said 'all mentioned above'.
- s) 34.44% said dowry is taken to refund the expenses done by boy's side. 16.56% said 'to raise the social prestige', and 'for future security' was told by 30%. 20% chose 'for occupational usage'.
- t) 36 female respondents were victims of dowry. 38.89% said they went through verbal abuse, likewise 22.22% said they endured psychological torture, and 11.11% said they suffered physical abuse. 27.78% said they went through 'other sufferings'.
- u) 54.44% said fulfilling the demand makes bride's position higher in family, 46.56% said bride will be treated normally.
- v) 'Who is more responsible for domestic violence inside family?' was one of the questions in which 41.11% (the most) said 'mother-in-law', and 25.56% said 'father-in-law'. Likewise, 'husband' was told by 20%. 13.33% said 'other family members'.
- w) Dowry system has been increasing in Maithili community. 57.78% said 'demanding side' is more accountable for the increment. 10% said 'giving side' is responsible. 20% told 'both side' is responsible and 12.22% told others factors.
- x) In accordance with data,30(33.33%) respondents said 'economic factor' is the most influencing factor.Likewise, 14(15.56%) respondents said psychological factor is the contributing factor.21(23.33%) respondents said 'every factor' is influencing.
- y) Reasons to abolish dowry was also studied, in which 29.41% (the most) said 'it is burden for parents', and 24.71% said 'it's is futile exercise'. 22.34% said

‘it makes female inferior in front of male’. 23.53% reported that ‘it has been cause of domestic violence’.

- z) Among 5 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 20%, 20% and 20% respectively.

5.2 Conclusion

This study is based on primary data. Conclusions have been drawn from the survey done in the study area of Gaushala VDC of Mahottari district.

- a) Most of the people in this area have got only primary level education and most females are housewives only. Likewise, this is a business area so many of them were businessman.
- b) Bridegroom is selected in terms of education and occupation, meanwhile bride is chosen in terms of beauty.
- c) This system has been increasing day by day, and even in civic and high-class family exchange of dowry exists. Cash was main stuff used as dowry at past but at present cash and non-cash stuff both are widely used.
- d) Here in this community, girl’s side has to go to boy’s side for talk, so boy’s education and occupation is the basis to choose bridegroom.
- e) Families who are not capable to give dowry are compelled to ‘take loan’, ‘keep land as collateral’ or ‘sell real estate’ to meet the demand of dowry. And because of this ,in Maithili community, parents become more anxious when a girl is born in family.
- f) If demands of boy’s side are not met girl has to go through different kind of torture and sufferings, so parents have to bear the pain of not marrying their daughters.
- g) If daughter is educated groom has to be of her level, and higher level costs more, so parents don’t let their daughters have little education and ties their knot. Education has increased dowry so girls are not educated.
- h) Dowry is used to refund the expenses from boy’s side, and what has been found is if bride’s side fulfills the demand, she has higher position in family.

- i) Mother-in-law is found as the prominent cause for the hike of domestic violence to women due to dowry. Women are the cause for women violence, and ample examples can be found in our society to prove the mentioned point.
- j) Demanding side is also one of the causes for the hike in dowry system in Maithili community. Bridegroom's side puts demands and if bride's side is not able to meet, then they don't tie knot there, and they will find someone who is able to meet their demands.
- k) Economic factor has affected a lot to dowry system in Maithili community. Boy's side not willing to spend from their pockets, and easiness in getting cash and non-cash material has increased in dowry system.
- l) In one hand Maithili community itself is against this system and in another hand this system is getting thicker.

5.3 Recommendation

Dowry system has been rooted deeply in Maithili community, and it has created different problem in our society. It is impossible to uproot dowry system instantly, but it is necessary to improve slowly. It is necessary to stop the dowry-giving-obligatory-situation for bride's family. Hence, different steps should be taken to improve this system and some of the are pointed out below:

- a) Dowry system is wide in this area, so public awareness on 'dowry system, an ill-system' should be raised.
- b) Only boys are educated and girls are limited to 'kitchen', so awareness regarding 'son-daughter equality' is necessary.
- c) To remove dowry, girls should be educated and be self-dependent. Society favours girl's family and girl, instead of harassing them.
- d) To declare 'Marriage without dowry' or 'dowry free VDC', it should be taken forward as a campaign in Maithili community.
- e) Boys should protest against dowry. If bridegroom refuses dowry, family can't do anything.
- f) It is necessary to show different roadshows, air awareness raising programmes through different medias by different organization and nation itself to make negative effects of dowry visible.

- g) Girls also have to show courage and simply reject the boys who are asking for dowry. Girl has to be confident that they are not less than boys no matter what domain you choose. More confident comes from better education, right training, employment opportunities and economic independence. All these things won't happen over-night but will take right planning, lots of money and most important society's will to change and eradicate the dowry.
- h) It is necessary to change our traditional values, and superstition according to the time.
- i) Banish both sides who exchange the dowry.
- j) If everyone supports inter-caste marriage, dowry system will be discouraged.
- k) Honour for those who takes no dowry and do ideal marriage should be managed.
- l) Dowry system should be kept into law-affair and punishment should declare.
- m) Article 3 of 2033, act has banned 'cash' system. Even if people do so they have to pay penalty of 15000 to 25000, and will be imprisoned for 30 years or both, and that should be practiced.
- n) If local administration gets any information about dowry before marriage, they have right to stop marriage. CDO to make them pay fine of 50000 or imprison them for 45 days, or both.
- o) Advance payment of dowry should be seized and both parties should be fined 12000 to 2500 or sentenced to prison for 3 days or both.
- p) If bridegroom's side has taken anything, that should be seized and they should be fined 12000 to 25000 or sentenced to prison for one year or both.
- q) If dowry is taken or compelled to give dowry, it should be seized and they should be fined 10000 or sentenced to prison for 15 days or both. Such kind of law is necessary to be practiced in current situation.

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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 girl's guardian 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 material 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 increase according to increase in the education level of the son?

- a.) yes
- b.) No

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

- 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 literate?

- a.) yes
- b.) No

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

Ans.....

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

- a.) yes
- b.) No

27.) Do you think educated girls are even forced to give 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 parnts

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?
8. Do you think dowry system brings women violence and family disputes?