

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Dowry or *Dahej* is the payment in cash or kind by the bride's family to the bridegroom's family along with the giving away of the bride: known as *kanyadan* during their marriage. *Kanyandan* is an important part of Hindu Marital rites and is a compound word and single words *kanya* and *dan*. Specifically, *kanya* means daughter and *dan* means, giving away. As a result, collectively they are called *Kanyadan* that is the giving away of daughter. The groom often demands a dowry consisting of a large sum of money, farm, animals, furniture and electronic devices during wedding. 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". Similarly, Cambridge dictionary has defined dowry as "property that 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/pr property that, in some societies, wife or her family must pay to her husband when they get married".

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

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, 200). In the same way, Annell emphasize dowry is a unidirectional flow of gifts from bride-givers to bride-takers which gets accumulated unnecessarily (Annell, 1994). However, in the view of Singh, dowry consists of material goods (household utensils, watch, jewelry, television, cycle, computer, motorcycle, car, house etc.) as well as cash (Singh, 1996). Likewise, many valuable items, like gold ornament, television sets, refrigerators, motorcycles etc. are the form of dowry according to Jha (Jha, 1997) besides it also consists of household items, jewelry as well as a house or land according to Tertilt (Tertilt, 2002). Dowries were common in ancient Greece and Rome and modern Europe. European also brought this tradition both to North and South America. Today, dowries are very popular among South Asian countries, especially, among India, Pakistan, Bangladesh and Nepal. In Nepal, in recent days, people are very positive towards dowry system. They are highly influenced and strongly enchanted towards it. So, it is widely practiced all over Nepal, particularly in Terai region.

In the Terai district of Nepal, especially, the bordering districts with India dowry practices are going in a crystal clear format. Sunsari is also one of the districts situated near boarding of India. So, many cases of dowry practices are also found here. According to a survey conducted by (Singh, 1996 AD), dowry system is highly prevalent among Hindu, Maithili, 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 newspaper. Likewise, by the case of dowry victims, it has been recorded as 2 in Yadav and I each in Adhikari, Bhandari, Rajbanshi, Rajbhandari, Sapkota, Sah, Mandal and Tharu (Rahat, 2004). However, this system is a new trend seen in Tharu community just to follow the other cast of its surroundings. It is spreading like a communicable disease in Tharu community for a number of different causes with variant consequences.

The various causes of spread of dowry system may be Education and occupation, appear once of girls family structure, parental property of boys, proud of high society birth, social position, economical status or demographic. Similarly, according to Mr. Paul 1986 AD, dowry has taken a certain uniform shape and it is being used as a mechanism for promoting and safe-guarding “*izzat*” (prestige) both for the donor and recipient families. Likewise, religion, tradition, psychology of giver and taker group, greediness, social prestige of both group are furthermore causes of spread of dowry

system. The consequences of dowry system practice are of varied ranges. They vary from verbal abuse to fatal crimes. In the name of dowry, many women have to listen to their mother-in-laws and other relatives insulting words and even some of them are endured. Beating and burning can also result from the issue of dowry (SAATHI, 1997). Likewise, many sad stories and cases emerged of burnt, hanging out, poisoning, torture etc in different parts of Nepal (Rahat, 2004). Besides, physical abuse, psychological abuse, early marriage, female infanticide etc. are furthermore consequences of dowry system.

Nepal is a country of multi-lingual, multi-ethnic and multi-religious society. The Census of 2001 AD has provided information on the cast/ethnicity of the country. Tharu is one of the ethnic groups in Nepal people of the Tharu caste follow Hindu region who are mostly settled in the Terai region of Nepal. Tharu are a farming people. Finishing is integral to their way of life and rich source of metaphors. Tharu's livelihood strategies are oriented towards the traditional technology of the Tharus makes perfect use of the available natural resources of the forest and field of tall grass. According H.R. Risley when Mohammendans captured Raj Putuna and murdered men. The royal women field away to the forest of the Terai taking their servants a new husband. Thus the off apring of these Rajput women and their low caste servants become Tharus. The word Tharu from "Thar" desert in Rajputana from where their ancestors supposedly came. (Risley, 1882:315)

(Risley, 1882) had another view based on Tharus dialect tracing the origin of Tharus to the original Dravidian Population of India. The cast Tharu is further classified into four kinds of Tharus according to their place and dress:

- i. *Dhungeuria: They wear white dress*
- ii. *Rana Tharu: Lenga Jama yellow Boarder of clothers, They live in Kailali.*
- iii. *Dashireya: They came from India*
- iv. *Kathriya: They also came from india*

Dhungeuria Tharu specially found in Eastern Terai. In study area Dhungeuria Tharus are living there. They have white colour dress in their festival Local-Bazar, in social ceremony.

Though Tharu are Hindu, they have their own tradition and cultures in aspects of life. The distinction between Brahmanical and Tharu ritual practices is found. In the Tharu community of Brahmans play no parts in Tharu ritual of any kind. But it is also found the some families of Tharu who are settled in cities and are educated, slightly accepting the proper Hindu culture. They said that Brahman has be essential to the proper observance of the ritual practices. They have different system to worship God/Goddess. To whom they worship God priest is called Gurwa or Bharau (Chhetri, 2050:36).

Tharu festivals are also linked with Brahmins and Kshetriyas. They forget all sorrows, anxious by happiness of festivals. Tharu follow such festivals one of the most social functions of their society. They have no source of income even though they have to follow social norms. Tharus have been the festivals of Brahmins and Kshetri. They also follow and begin to sing the songs on their festivals. Man is social animal being a human. Tharu should follow the festival by knowingly or unknowingly. It was their computation. (Chhetri, 2050:36)

In Nepal, gradual transition towards higher age at marriage seems to be underway. In Nepal, the Muluki Ain (1963) has fixed the legal age at marriage 16 years for females under the parental arrangement and made polygamy and child marriage illegal. A girl can marry after the age to 16 years with the consent of her parental of guardians and the age of 18 years, she can marry out of parental consent. The corresponding ages for male 18 and 21 years. In practice, child marriage is common and it is estimated that 40 percent of all women are married before the age of 16 years. The payment of dowry and bride price is against the law. (Social Reform Act, 2033 B.S.)

According to International Encyclopedia of the social science, marriage has been defined as, "a culturally approved relationship of one man and one women (monogamous); of one man and two or more woman (poly gamy), or one women and two or more men (polyandry); in which there is a culturally endorsed sexual intercourse between marital partners of opposite sex and generally the expectations that children will be born of the relationship. (International Encyclopedia of Social Sciences, P.2. Vol. 10)

Tharu society gives more importance to the marriage system. They take a proposal marriage more reliable sometimes take the girl by force also. In their society they arrange a marriage unfairly; child marriage is also in practice. A disfavoured

marriage is also done after the death of his elder brother his younger brother may marry his elder brother. His brother may marry his wife after his death. Sometimes he and his sister-in-law do not like each other, but their house members get the proposal for them. That is legal marriage. Moreover child marriage is held instead of an exchange marriage. Sometimes a party has a young girl the other party has a small girl. Anyway in exchange of marriage that these girls are legal and married (Chhetri, 2050:38).

1.2 Statement of the Problem

Dowry system, although not originated from Nepal, it is spreading at a vast rate all over in Nepal. Specially, this is more prevalent in Terai regions. In Sunsari district, one of the districts in the Terai region of Nepal, it is widely practiced as well. It has been so deep-rooted here that it is considered as one of the forms of domestic violence in recent days. Many problems create in Tharu community by dowry. But also they are practice or followed in their cast up to now, no any study about dowry system of Tharu. How and why Tharus are practice? How the ways of are fulfill demand of dowry? What are the old and new forms of dowry? To know knowledge, attitude and practice and way of solve that problem from Tharu community. To know socio-economic status of Tharu community, this study is concerned.

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

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

The various consequences emerged from this Dowry violence in the survey area are physical abuse, psychological abuse, verbal abuse, marriage break and less social

status. These consequences are very chronic and their needs a great effort to root out its main cause the dowry system.

1.3 Objectives of the Study

The general objectives of the study are to understand knowledge, attitudes and practice of dowry system in Tharu community Hansposa VDC of Sunsari district. However, this study has aimed to bring out the following specific objectives.

- (i) To examine the causes and consequences of spreading dowry system in Tharu community.
- (ii) To learn the forms of dowry system in Tharu community.

1.4 Significance of the Study

The most significant importance of this survey laies in the fact it is the first any survey of this kind in the survey area and it deals with the current situational analysis of dowry system as well as its antecedent causes and forthcoming consequences. This survey directly relates the cause and consequences of dowry system with its attitude and practices among the local people in Tharu community of Sunsari district. So, the important of the studies are coined as:

- (a) To know the population, education, cultural, language, festivals, economic status of study area or Tharu community.
- (b) In Tharus community, what kinds of form of dowry they practice at marriage in old generation and new generation.
- (c) Researcher wants to fine main root of dowry problem in study area.
- (d) This study helps to new researcher, general people and students about Tharu and dowry system of Tharu community.

CHAPTER - TWO

LITERATURE REVIEW

INTRODUCTION

Tharu are indigenous people in Terai region. Tharu are basically agriculture peasant. Tharus are found mostly on foothills of Chure and Siwalik-two lower Himalaya ranges. “Tharu are innocent, shy and relatively timid people. They have been exploited by government authorities in the past and still to a lesser degree are not answered by the surrounding non Tharu. Tharus are not good in business or home economics. They are often in debt since the grain they produce is frequently use to brew alcoholic drinks. More clever persons from the hills will lend them money to purchase food and then continue to compound the interest. Eventually the Hillman acquires the Tharus land and the Tharu is relegated to landless status.” (Pyakurayal, 1982)

Culture is socially transmitted knowledge and behaviour shared by a group of people. So culture is the group of people and the personality of its members. Nepal is multilingual, multi ethnic and multi religious societies with wise regional variations micro level studies become pertinent. Dowry system also impacts the structure of society. Personality is the product of culture pattern of habits, attitudes and traits which determine his adjustment to his environment. Which things occur in childhood even the things which we do not remember strongly influence our adult personality. Culture directs and confines the behaviour of an individual. Culture assigns goals and provides means for achieving them. Through cultural conditioning on learns to walk, talk, wear dress, greet friends, handle social obligations, and develop the attitudes approved in his society. Our values concerning private property, fundamental rights, representative government, romantic love etc., are influenced by our cultural. Man, indeed, is a prisoner of his culture. No individual is completely culturally determined. Every individual is unique in any culture. The uniqueness may be based on individual differences in ability, attitude, and learning. The impact of culture on the individual is not always identical in every case (Pyakurayal, 1982).

Culture refers to the social heritage of a group of people. It consists of the shared behaviour, beliefs, and material objects belonging to a society or part of a society. It is

the more or less organized and persistent patterns of habits, attitudes and values which are transmitted from generation to generation.

So that dowry is not made at the time of married but it is practice from old age in our society.

Origin of Dowry

The dowry is intended to guarantee future support for a woman (and her children), even though she will not do much primary subsistence work and another hand dowry is intended to attract the best bridegroom for a daughter in monogamous societies with a high degree of social inequality. Both statements are supported by recent cross-cultural research, with the second predicting dowry better (Embers and Embers, 1995).

Dowry system has been in place since before the written record and it has been used by parents in every country imaginable, including Americans in older times. According to Rigved, at the time of marriage, parent used to give pillow, box (made by wood), plung. 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 "Dhammapad", Visharta's father gave her unlimited wealth at the time of her marriage (INSEC, 2006).

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

Prevalence of Dowry

Dowries were common in ancient Greece and Rome, and modern Europe. European also brought this tradition both to North and South American. Today, dowries are very popular in South Asia (Tertilt, 2002). Dowry related violence is a lot more

prevalent than most people realize, and this is because it is treated as “a family matter”. In recent days it is widely practiced in different parts of Nepal especially in the Terai Regions. According to Rahat also, in the Terai region of Nepal (the bordering district with India) the dowry practice is up to going in crystal clear format. For instance, Sunsari district is one of the district situated in the boarder of India, and dowry system is highly prevalent in here. Likewise, stated that dowry and Tilak system is highly prevalent among Hindu, Maithali, Brahmans and other castes of the Terai region of Nepal. According to (Jha, 1997), gender disparity and dowry-related violence are more prevalent in Madhesi communities compared to other pahadi communities. Among Madhesi castes the dowry system is highly practiced in casts such as Teli, Rajput, Marwadi, Thakur, and Muslims. There is also tradition of dowry system in the Madhesi, Tharu, Chhetri, Brahman. On the contrary, there is no such tradition of taking dowry in the Rai and Limbu communities. The dowry system is so prevalent in these area that several harass cases are always emerging here.

In the year 2002, a total of 7 cases (dowry) from 5 districts (i.e. Udaypur, Sunsari, Rautahat, Mahottari, and Bara) have been published in the newspaper (Annapurna Post, 2007-11-23). The analysis shows that 6 cases are from the Terai belt followed by one from Udaypur district of Eastern hill. The age of victims in dowry cases, which all 100 percent of the cases are to be in the age group of 17-25 years. By caste of the victims, it has been recorded as I each in Kalwar, Das, Yadav, Khatun (Muslim), Thakur and Rauniyar. In addition, in the 2003, the total numbers of dowry cases are 14 from 10 districts, (Bara, Siraham Sunsari, Saptari, Kathmandu, Dhanusa, Mahottari, Kaski, Rupandehi, Dang). By the age distribution, the analysis shows that about 57 percent of the cases have been happened in age group of 17-25 years followed by about 43 percent in 26-45 years of age. By case of victims, it has been recorded as 2 in Yadav, and I each in Adhikari, Bhandari, Rajbashi, Rajbhandari, Sapkota, Sah, Mandal and Chaudhary (Tharu) (Rahat, 2004 p55-56). Besides, there are several cases of tortures among female, although they do not say because they consider it as their family matter and do not want to make it public. The several cases may be the consequences of unfulfilled amount of dowry as demanded by the bridegroom’s side.

Dowry amount depends largely on bridegroom’s property, educational backgrounds and the nature of job. In the poorer families with no educational background, dowry

amount might range between Rs. 5,000 to Rs. 10,000. But the price of boy having secondary level education and with some parental property is no less than one hundred thousand rupees no matter even if he is jobless. If one is graduate or post-graduate, degree holder and is having employment, one's prize soars up to over two hundred thousand rupees. An engineer costs something like three to five hundred thousand rupees, and 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 Anmol (Anmol, 2011).

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

In the past, copper and brass materials were mostly used as '*Kosa*'. At present it is useless and mostly steel materials are used. Traditionally '*Sanusa*', cooking materials, plates, cups, water pot, spinning wheel and '*Suku*' were sent as *Kosa*, similarly, daraj, sofa, bed, dressing table are send as *Kosa* at present as well. The sewing machine and other fancy goods are also started to accompany as *Kosa*. In the past, the maternal uncle used to give a goat as a *Kosa* to the bride. At present the maternal uncle started giving a big copper pot instead of goat.

Now a day, people used to complete to each other in giving the dowry. So, spending a lot of money in dowry has become a prestige for the girl party.

In contrast, in the other definition, "it is money and/or property that, in some societies, a husband must pay to his wife's family when they get married". And the system of practicing dowry is called a dowry system (Oxford Advanced Learner's Dictionary).

The dowry is provided by the bride's family. The indirect dowry is provided by the groom's family. However, as in dowry, the recipient is usually the bride (or the goods are given first to her father who passes most if not all of them to her). In a sense, then, indirect dowry is combination of bride price and dowry. Indirect dowry occurs in about 12 percent of the societies in which marriage involves an economic transaction. For example, among the Basseri of southern Iran, the groom's father assumes the expenses of setting up to the couple's new household. He give cash to the bride's father who uses at least some of the money to buy his daughter household utensils, blankets, and rugs. (Ember and Ember, 1995).

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

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

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, 1991:19). There may be social, psychological or moral reasons as well. It has become a regular feature of coverage in most of the media channels with sensitized news.

Many sad stories and cases emerged of burnt, throttling poisoning, torture and beating up to death in many provinces of the country in India, Nepal and other parts of the region as well (Rahtat, 2004).

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

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

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

(Jha, 1997:32-33) presented that brides are tortured, poisoned strangled to death or are burnt alive when they fail to meet the dowry demands made on them. Also, according to Malla, the father of the girl commits suicide because he has not been able to manage for the dowry demanded by the parents of the boy. Sometimes the girl herself commits suicide on that account. Even due to dowry system the parents are sometimes compelled to marry the girl to a man who is almost fit to be her father. Besides, the parents often commit theft, forgery or misappropriation, to arrange for dowry (Malla, 2003).

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

Wife beating is the most common name of violence within household (SAATHI, 1997). In the name of dowry many woman have to listen to their mother-in-law, husband and relative's insulting words and even some of them are murdered. Beating and burning may also cause by dowry.

Some actual consequences of dowry system were also noticed which were published in newspapers and they are as follows: In Saptari, Malth-4, one 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, 2013-1-15)

Three Lack cash, a color TV and a motorcycle was demanded by Hasrun's husband but was difficult for her father; who was running his family in difficulty; to fulfill the demand of his son-in-law. Eventfully, he persuaded his son-in-law to accept 50,000 cash, and a color FV, although it was not easy task for him to manage it. One day, when Hasrun was going to her kitchen after breastfeeding her son, all of a sudden her mother-in-law along with her daughter and son caught her and fastened her hand behind and then dragged her to bathroom. Then, they poured kerosene all over her body and her husband extinguished the match-stick and threw over her to catch fire. Fortunately, she escaped from there any how to tell this entire story to a newspaper. (Rajan Bhattarai, The Annapurna Post, 200711-13)

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

Special Law against Dowry System:

If someone demands dowry by compulsion from other, this type of activities are regarded as crime against humanity. If such crime is being done successfully by people, they should be punished according to some rule and regulation. But during the marriage ceremonies, amount of nearly about 10,000 as well as precious jewelries like gold and silver are being exchanged as dowry. If the dowry systems are prevailed more between two parties, they shall be punished with imprisonment which may extent to 15 days or with both. On the contrary, the goods/materials which are exchanged 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 concern about harmful traditional customs and practice such as child marriage, dowry, polygamy and ethnic and religious practices that forces girl to become prostitutes (UNFPA, 2000).

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

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

Previous time dowry system wasn't in our community. But it was use in gift. Parents were gave same daily useable things by love. But slowly it's developing in dowry system. People started to demand of dowry. To show others people, relatives or to show power of properties, these type of people only continuous this system. Nowadays, richest people are creating competition environment in dowry system.

A complete society like our in Nepal with a multiplicity of religious, cultural traditions is a variety in family structure doesn't easily permit us to generalize about the status in Nepal. Yet, it can be started without reservation high in the Himalayan region to those of the lowlands in the Southern Terai regions are exploited and oppressed. Due to the relative attitudes towards women, many types of violence happen, such as rape, trafficking, dowry wife battering. The main problem is that,

girls are socialized in such a manner that they lack of confidence and want to hide the case.

Females are seen as second class citizens by culture, religion and law within the family and society as a whole so from birth female child is discriminated.

Hindu religious practices are also too blamed for violence against women. In Hindu scriptures there is 'on the one hand a glorification of women hood and on the other a degradation of women'. Some passage shows that women are highly respected and honored. Such as the following "the gods rejoice where women are worshiped" while other passage are derogatory for example, "by nature of women id deceitful and pushy, a liar, foolish and greedy. She is impure and she cruel.

In such Asian countries like Nepal and India, dowry plays a vital role in settling up the marriage. Should the girl comes with fewer dowries in her husband home her mother in law will be the first women to torture her mentally or physically sometimes in such cases, the marriage ends up in separation but in most of the cases she is burnt to death. So we can say the women are vulnerable both in their natal home and husband's home.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction of Research Methodology

This chapter presents methodology that will be used to collect quantitative and qualitative data. This chapter is divided into seven groups which are methodology, study area, research design sampling procedure, Nature and source of data, techniques of data collection and limitations of the study.

3.2 Study Area

The area which has been selected for the present study in Hansposa VDC, district of Sunsari which lies to the eastern region of Nepal. The area is heterogeneous in term of ethnic composition. In this VDC total population is 26,655 among them 5,926 is height population of Tharu (Village Profile, 2069). They have their own culture, norms, values and tradition. This study tries to research about dowry system of Tharu community. Different reasons are there to choose this area which is given below:

- i. Tharu has different norms and values then others.
- ii. Researcher interested to study about Tharu community.
- iii. Lack of study about dowry system in Tharu community.
- iv. To know old forms and new form of dowry system in the Tharu community.
- v. To know the reasons of dowry abuses in Tharu community.
- vi. Other then backward this community in Sunsari district. So that, this area is suitable for study.

3.3 Research Design

Research is very important but its two difficult works itself. It's help to find out fact things about any problems. To take out the result, we should follow different method. This research will apply primary descriptive ethnographic research approaches. Descriptive in the sense that will carefully tried to record all the observed events form the study area and describe as faithfully as possible.

3.4 Sampling Procedure

In Hansposa VDC mostly Tharu live in ward no. 1, 2, 3 and 4. Among them chosen wards are 1 and 4 for the study. Total household numbers are 371 within two wards.

So that, it's was very difficult to take all households in study by due to, time and resources constraints. Therefore, this study primarily will base on random sampling method.

Table No. 1

Sampling Procedure

No.	Ward No.	HHs	Selected HHs
1	1	180	17
2	4	191	21
Total		371	38

3.5 Nature and Sources of Data

In this study will include both primary and secondary sources of information. The primary data will have been collected through participant observation, interview, and questionnaire and case study/life history. In other side the secondary data will be obtained from VDC, District, Region and Central level as well as library, published and unpublished articles, documents, books, internet, research agencies and CBS reports. The nature of the data will be predominantly qualitative.

3.6 Tools and Techniques of Data Collection

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

3.6.1 Household Selection

Thirty Eight household are selected for the study. They gave actual information about their family by the help of questionnaires. We collect demographic information like age, sex, education status, occupation and land size etc. From 32 HHs both complete took for study.

3.6.2 Interview

To get actual result, interview is best method of research. Its give fact information about field area selected 38 households is included in interview. Specially, married couple of (15-59) age group. Every question, asked from model questioners of research. At that time some are excited to give answers. Some tried to hide their actual matters. They were feeling shy or nervous to explanation about marry. In that cash they gave answer separately.

At the interview, specially researcher choose the morning before 8 a.m. and after 6 p.m. Because in these time must of the people we found after 12 p.m. we found people at home, in these two day 6 to 12 p.m. they worked and after 12 p.m. they rest at home. If not found couple or male or female, researcher reaped again and again in that selected households and took interview for study.

3.6.3 Case Study

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

Tharu community has their own culture, tradition, religion, practice, norms and values other external and internal factors which help to continue this dowry system. To know these things case study applied in study area with different age group like (20-25), (25-30), (30-35), (35-40), (40-45), (45-50) and above 60 years age groups. For above 60 years old woman clear me about the new form of dowry and old form of dowry. 20 to 25 years old man said taker then giver person is responsible for spread dowry system. Social and cultural then psychology is the most effecting factor in dowry system. This view gave 25-30 years old woman in case study. 30 to 25 years age group of woman to about different abuse by dowry system in her community. According to the family size also has different view of dowry. 40-45 years old man wasn't satisfy with dowry. Tharu people are not satisfied with dowry. Tharu people are not satisfied with NGOs and INGOs. By this case study helped to know inner opinion of the respondents.

3.7 Limitations of the Study

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

- I. The study is limited to Hansposa VDC of Sunsari district.
- II. This covers only 38 married couple of ages group 15-59 years.
- III. This study is concerned only to understand dowry system; and attitude and practices and cause and consequences of dowry system in Hansposa VDC of Sunsari district.
- IV. It's not cover the whole Tharu community in Nepal but it analysis just Hansposa VDC ward no. 1 and 4 of Tharu community in dowry system.

CHAPTER FOUR

STATUS OF THARU

4.1 Study Area

This chapter explained about climate geographic status, socio-economic status, life style of study area. Nepal is divided into three region Mountain region, Hilly region and Terai region. In this area, multi cast, religion languages, cultural people are living. They have their own norms and values. They have different occupation but they have strong unity. Mahendra highway is lies in north part of VDC and 12 km for from headquarter (Inaruwa).

4.2 Introduction of Sunsari District

Sunsari district is one of the must develop district of Nepal. In case of development infrastructure different kinds of industries airport, road, drinking water facilities, higher educational facilities, communication facilities etc. are there.

The total area of Sunsari district is 1257 km². The boards at Sunsari district Morang is in east Saptari and Udayapur is in west Dhankuta is in north and Bharat Bihar is in south. The main cities are Dharan, Itahari and Inaruwa. It became own district when in 1962. Nepal was divided into 14 zones and 75 districts. A total household of sunsari is 162407 and total population is 763,487 by (CBS, 2011). There are 29 VDC in this district.

4.3 Introduction of Hansposa VDC

Hansposa VDC is the most important VDC of Sunsari district. Charkoshe Jhadi lies in the north, in east Itahari Municipality, in south Pakali and Akamba VDC and in the west side Pakali and Baklauri VDC. Total area of Hansposa VDC is 4229 Hecter.

Most of the people are involved in agriculture. Among the total area of VDC 1,540.14 Hecter land is utilizes for agriculture 6,866 numbers cattle reared and 12 numbers are poultry farm. In this Hansposa VDC 18.19 Householders are believe Hindu religion, 1307 Householders are believe Buddhist likewise, 97 households are follow Muslim and 252 householders believe others religion. Nepal language is common language in Hansposa VDC. Native languages are also used by different ethnic groups such as Tharu, Rai, Limbu etc. (Village profile, 2069).

4.4 Population distribution by caste in Hansposa VDC

Table No. 2

Distribution of population according to the caste of Hansposa VDC

Main Caste	No. of Population	Percent (%)
Tharu	5,926	22.2
Chetri	4,736	17.8
Rai	4,106	15.4
Braman	3,454	13
Sanyasi	1,053	4
Mushar	1,226	4.6
Tamang	903	3.7
Gurung	608	2.3
Kami	604	2.3
Limbu	558	2.1
Others	3,389	12.7
Total	26,655	100.00

Source: Village Profile, 2069

Many kinds of the ethnic groups we found there among them Tharu, Chetri, Rai, Braman, Sanyasi, Musar etc.

Table No. 2 shows that the total population is 26,655 in Hansposa VDC. Among them 5,926 – Tharu is highest, in second Chetri-4,736, in third position Rai-4,106, in fourth Braman-3,454 likewise in fifth-Sanyasi, sixth Mushar in this way Tamang, Gurung, Kami, Limbu and others 3,389 populations is in study area.

4.5 Age and Sex Composition of Respondent HHs

A society is composed by different sex, age; occupation religion etc. and all kinds of socio-economic activities also depend on that structure of population. The selected 38 household's population is given below on the table by age and sex.

Table No. 3

Distribution of Selected Household Population by Sex and Age

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

Source: Field Survey, 2014

Table No. 3 shows that the total population is 190, among them 103 are females and 87 are males. The highest proportion of population is found in the age group 15-59 (52.6 percent) and lowest in the age group is 60 and above (6.8 percent).

Similarly, in sex wise, it is seen that majority of female and male are in 15-59 age group 26.8 percent and 25.8 percent male.

4.6 Educational Status of Selected Households

Education is play important role in human life, which has positive relationship with socio-economic status of the people. It is a well-accepted fact that educational status of the people plays a decision role in every sector of the human life. The study area educated people developed the country educated; people developed. There is 7 government schools an 8 private primary/secondary school with 3, 10+2 campuses, which have played a vital role to uplift the illiteracy but during the field survey, it was observed that the few number of people who have not completed higher education. The following table shows the education status of sample 38 household. Out of total sampled households' population, literate (143) and illiterate (13) in number which are shown in table.

Table No. 4

Distribution of Selected Household Population 6 years above by Four Level of Education and Sex

Educational Status	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
No Schooling	5	3.2	8	5.1	13	8.3
Primary	20	12.8	37	23.7	57	36.5
Lower-Secondary	25	16	12	7.7	37	23.7
Secondary	31	19.9	10	6.4	41	26.3
SLC+	8	5.1	-	-	8	5.2
Total	84	53.8	72	46.2	156	100

Source: Field Survey, 2014

Above table shows that's the distribution of respondents according to their level of education, 5.2 percent people got SLC above, 26.3 percent secondary level, 23.7 percent lower-secondary and all the highest 36.5 percent people got primary level of education. By sex, 53.8 percent male are educated and 46.2 percent only female are educated in selected households.

Most of the respondents are literate in primary level because of increasing enrollment to young children in schools influenced by government policy, especially after establishing democracy for providing free school education as well as textbooks. Similarly, the proportions of the students have declined in higher level, which may be the cause of dropout trends of students and economic problem of the family. Another thing they are not interest and not given importance to education.

4.7 Occupational Status of Selected Households

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

determines the economic status of society. In this study generally 6 types of occupations are considered including student and others (agriculture, service, labors, working in outside of the country). The occupation wise statistics of study population is presented in table no. 5.

Table No. 5
Distribution of the Population Selected Households (15-59) Age Group by Occupation

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

Source: Filed Survey, 2014

Note: Yeas above by their occupation status of respondent by sex.

According the table, 30 percent respondent followed by agriculture, 29 percent of population engaged in labors i.e. 17 percent of population is student. In service 9 percent population is changed, 8 percent males worked in outside of the country. Sex wise male and female both are nearly equal engaged in an agriculture labour.

4.8 Composition of Marital Status of Selected Households

Marriage is the social phenomenon and union of two opposite sex by social and cultural norms and values. After marriage most of women are facing violence (dowry-related violence) in the family that may be from husband, mother-in-law and father-in-law. So that this stage is critical period of girl. In this study the sampled population

above years is studied on the basis of their marital status with are selected 38 households in the study area.

Table No. 6

Distribution of Study Population aged 15 years above their marital status by sex

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

Source: Field Survey, 2014

Table no. 9 represents the marital status of the study population. The highest 76.1 percent respondents are married. Among all household respondents 21.2 percent of them are single and 2.7 percent respondents are widow.

4.9 Land Size of Households

Land is constant property which is the main income source of people. If we use properly, its help to conduct family likewise help to fulfill different desire of people. It raises our living stander. In study area many people haven't land which is clearly show in table no. 7.

Table No. 7

Distribution Land Size of Selected Households

Land Size	Numbers of Household	
	N	%
No land	10	26.3
1-10 (kattha)	18	47.4
10-20 (Kattha)	7	18.4
1-3 (Bigha)	3	7.9
Total	38	100

Source: Field Survey, 2014

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

4.10 Father's Land Size of Respondents

According to the property they perform their different social ceremony. Marriage is most important event to develop good relationship between two families. Land also main income source of family. In table no. 7 showing fathers land size of respondent's by sex.

Table No. 8**Distribution of Father's Land Size of Respondent by Sex**

Land	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
No land	15	19.7	10	13.2	25	32.9
1-10 (kattha)	14	18.5	15	19.7	29	38.2
10-20 (Kattha)	6	7.9	9	11.8	15	19.7
1-3 (Bigha)	3	3.9	4	5.3	7	9.2
Total	38	50	38	50	76	100

Source: Filed Survey, 2014

Table represents the land size of respondents father's in Kattha 38.2 percent fathers have 1-10 kattha, 19.7 percent respondents father's have 10-20 kattha, 9.2 percent respondents father's have 1-3 Bigha land and 32.9 percent respondents father's does not have land in study area. By sex 5.3 percent females respondents father's has 1-3 Bigha, 11.8 percent female respondents father's have 1-10 kattha and 19.7 percent males respondents father's have not land. It was found that the economic condition of most of the respondent's family is very poor.

4.11 Father's Income of Respondents

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

Table no. 9

Distribution of Father's Income of Respondents by sex

Father's Income	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	27	35.5	30	39.5	57	75
No	11	14.5	8	10.5	19	25
Total	38	50	38	50	76	100

Source: Field Survey, 2014

Table shows 25.5 percent male respondent's fathers have enough income to run their family comfortably and 14.5 percent respondent's fathers have not enough income but female respondent's fathers have more income than male respondent's father.

4.12 Types of Marriage by Sex of Respondents

According to cast, system, place, rules, tradition, culture, married has been different. It is difficult to take all kinds of marriage system. In this research, generally with consent of marriage and without consent of marriage are prevalent in Tharu community. A type of marriage is also an important variable. It indicates whether the traditional arranged marriage system is continuing or it is breaking down. This sub-topic included 76 respondent or 38 marriage couples from 38 households.

Table No. 10

Distribution of the Respondents according to their types of Marriage by Sex

Types of Marriage	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
With consent of marriage	30	39.5	35	46.1	65	85.5
Without consent of marriage	8	10.5	3	3.9	11	14.5
Total	38	50	38	50	76	100

Source : Field Survey, 2014

Out of 76 respondents 85.5 percent person got married with consent of marriage and only 14.5 percent of respondents got married without consent of marriage. Similarly in sex wise both male and female have also got married by with consent of marriage.

CHAPTER FIVE

KNOWLEDGE ATTITUDE AND PRACTICE IN THARU COMMUNITY OF DOWRY SYSTEM

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

All respondents have heard about dowry system i.e. they have knowledge about dowry system. According to them, almost hundred percent of them have known that dowry system is taking/giving materials and amount.

5.1.2 Attitudes towards give or take dowry

Every respondent's have their own opinion about dowry system. Some respondents said dowry takes important place in marriage ceremony in other hands, same respondent said it is not necessary to give dowry, which is given below table no. 11.

Table No. 11

Attitudes towards give or take Dowry

Respondents	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	8	10.5	11	14.5	19	25
No	30	39.5	27	35.5	57	75
Total	38	50	38	50	76	100

Source: Field Survey, 2014

The table no. 11 shows that among 76 respondents majority of people have rejected the practice of giving or taking dowry which is 35.5 percent. Just 14.5 percent respondent only accepts the dowry system.

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

5.1.3 Forms and Types of Dowry System

All men and women have knowledge about there are various from of dowry system i.e. amount, materials, land and furniture etc. In the Tharu community there is practice of giving and taking all those forms of dowry system in the study area. Hundred percent respondents accepted that there is a custom of dowry system in the Tharu community. Two types of dowry system are found. All male and female have pointed their views as dowry system is either taking or giving materials and amount/cash. It is clear that both materials and amounts are given or taken as dowry during the marriage of study area in the Tharu community. This is showing below in table no. 12.

Table No. 12

Distribution of forms and Types of Dowry System

Types of Form	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Amount	5	6.6	5	6.6	10	13.2
Materials	15	19.7	15	19.7	30	39.4
Cash/Materials	18	23.7	18	23.7	36	47.4
Total	38	50	38	50	76	100

Source: Field Survey, 2014

In Tharu community every people accept and follow this practice. All 38 households' respondents agree to take all kinds of form of dowry. Table no. 12 shows 47.4 percent respondents accept both cash and materials, 39.5 percent material (Pots, Cloths, Bed

Set, Jute Mats, Dalo, Chulo Cycle, Motorcycle etc.) and 13.2 percent people accept cash (5,000 to 40,000) rupees. In Tharu community changing the dowry form so that it is became a great problem in Tharu's family. [Looks Box No. 1]

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

Roma Devi Tharu

Hansposa-4

5.1.4 Way of Fulfilling Dowry Demand

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

Table No. 13**Way of fulfilling Dowry Demand**

Types of Form	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Taking Loan	18	23.7	19	25	37	48.7
Disposing landed property	8	10.5	7	9.2	15	19.7
Self Income	8	10.5	7	9.2	15	19.7
Selling Land	4	5.3	5	6.6	9	11.9
Total	38	50	38	50	76	100

Source: Field Survey, 2014

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

5.1.5 Determinants of Dowry Demand

Society is like a garden of many types, size and colours of flowers. Likewise our society is also one kind of garden which is combined by different kinds of cast, culture, tradition, religion, various economic status and different nature of people are fund is society. There are various kinds of determinants of dowry amount and materials but in this study determinants are categorized into four type's viz. education and occupation, appearance of girls, family structure and parental property of boys. The following table presents information of the determinants of dowry amount and materials.

Table No. 14**Distribution of Determinants of Dowry Demand**

Types of Form	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Education Occupation	14	18.4	17	22.4	31	40.8
Appearance of Girl	12	15.8	6	7.9	18	23.7
Family Structure	5	6.6	8	10.5	13	17.1
Parental property of boy	7	9.2	7	9.2	14	18.1
Total	38	50	38	50	76	100

Source: Field Survey, 2014

The highest percent of respondents (40.8 percent) viewed or education and occupation is the major determinants of dowry demand except others 23.7 percent viewed as appearance of girl and family structure also determine the dowry demand. According to the 18.4 percent respondent's parental property also determines dowry demand.

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

5.1.6 Responsible Group for Spread of Dowry System

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

Table No. 15

Distribution of Respondents Responsible for spread of Dowry System

Responsible Group	Sex				Total	
	Male		Female		N	%
	N	%	N	%		
Giver	6	7.9	2	2.6	8	10.5
Taker	3	3.9	5	6.6	8	10.5
Both	29	38.2	31	40.8	60	79.0
Total	38	50	38	50	76	100

Source: Field Survey, 2014

This table represents the responsible groups for spread of dowry system. Giver or taker group or both groups are important for spread of dowry system in Tharu community. To know this opinion, questions no nine was apply with 76 respondents in study area. The above table shows that not only giver group and taker group are responsible for spread or dowry system but also both giver and taker groups are most responsible which percent are 79 and there are no significant differences by sex. From the above data is so clear that both givers and taker groups play a vital role for spread of dowry system. [Looks Box No. 2]

“In my point of view, taker then giver persons are responsible for spread of dowry system. At my married time, I did not demand any dowry but my father-in-law gave me Rs. 15,000 and different kinds of materials such as watch, copper pots, bed set etc. parents give dowry to make happy or to support life of daughter, to show society, relatives but that thing brings death of daughter. They are unknown about this matter. If every parents aware about this evils and disagree to give dowry it itself abolish from society.”

Budhan Narayan Tharu

Hansposa-4

5.2 Cause and consequence of Dowry System

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

Table No. 16

Distribution of the reasons for Taking and Giving Dowry

Types of Form	Sex				Total	
	Male		Female		N	%
	N	%	N	%		
Influence of other culture	7	9.2	8	10.5	15	19.7
Proud of high family	6	7.9	5	6.6	11	14.5
Proud of higher education boy	15	19.7	18	23.7	33	43.4
Discrimination among illiterate and ugly and girl	10	13.2	7	9.2	17	22.4
Total	38	50	38	50	76	100

Source: Field Survey, 2014

The highest percent of respondents (43.4 percent) have considered proud of high family as a reason for giving and taking dowry and it is followed by discrimination among illiterate and ugly girl (22.4 percent). Similarly, 19.7 percent respondents have pointed. Influence others culture as a reason for taking and giving dowry. In addition, 14.5 percent respondents each has said proud of high family.

5.2.1 Different Factors Affecting Dowry System

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

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

Table No. 17

Distribution of different Factors Affecting Dowry System

Factors Affecting Dowry System	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Social Factors	5	6.6	3	3.9	8	10.5
Cultural Factors	8	10.5	9	11.8	17	22.4
Psychological Factors	25	32.9	26	34.3	51	67.1
Total	38	50	38	50	76	100

Source: Field Survey, 2014

Among total 76 respondents, 67.1 percent have pointed psychological factor as the factor affecting the dowry system. This is followed by cultural (around 25 percent) and social (around 11 percent) factor. This may be because all the respondents in the research area have a psychology affected that they should give or take dowry during marriage, no matter how fewer the dowries is. This is followed by cultural factor because the respondents might be following dowry system as their culture very few have assigned social factor because only few of them might have given or taken dowry to respondent their social status. [Looks Box No. 3]

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

Teacher
Anju Devi Tharu
Hansposa-4

5.2.2 Impact of Dowry System

Dowry system showing different kinds of impact in our society. Who want to get more amounts, advance materials from dowry that person can create problem in family and gives physical punishment, mental torture to his wife. That person gives economic burden his father-in-law. We heard news about dowry violence in different communities. In study area, impact of dowry system was also asked to just 38 female respondents. There is various impact of dowry system in Tharu community. Out of them we have considered only marriage break, verbally abuse, psychological abuse and less social status.

The total female respondents only taken in this case because nobody male impact by dowry system in study area.

Table No. 18

Distribution of Impact of Dowry System According to Respondents

Impact of Dowry System	Female	
	N	%
Verbal abuse	16	42.1
Physical abuse	9	23.7
Psychological abuse	10	26.3
Less social status	3	7.9
Total	38	50

Source: Field Survey, 2014

Table shows that the highest respondent 42.1 have said that verbal abuse and it is followed by physical abuse (around 24 percent), 26.3 percent of respondents have regarded psychological abuse and last (around 8 percent) respondents felt low economic status. [Looks box no. 4]

“Before one month ago my sister came with me to share her family problems. ‘She said me, my husband beating hardly and always sending me at my first home to ask money with my parents. If I can’t bring money he will kill me. He asked land also. He never speaks politely; never love me and my children, for children also using verbal words. He never gives them to read and write. He makes my house like hell. He always drinks alcohol and play card. He spend all money never buy clothes, book, copy, bag for children. Children also being very sad an angry with their father. He did verbal abuse with me. I want to die but that also, I can’t remember my children. What to do sister? She was crying too much.”

Umarawati Tharu

Hansposa-1

5.3 Practice of Dowry System in Tharu Community

In Tharu community dowry system is practicing from beginning (Stared date is not fixed of dowry system in Tharu community). Every respondent have knowledge and

practice of dowry. Around 92 percent respondent practice of dowry 53 percent respondent said nuclear family then joint family is active in dowry practice in Tharu community. They took dowry for wish not for demand and anyway they fulfilled their demand of dowry.

5.3.1 Experience of Giver or Take Dowry

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

Table No. 19

Distribution of Respondent's Experience of Give or Take Dowry

Experience of giver or take dowry	Sex				Total	
	Male		Female		N	%
	N	%	N	%		
Yes	35	46.1	35	46.1	70	92.1
No	3	3.9	3	3.9	6	7.9
Total	38	50	38	50	76	100

Source: Field Survey, 2014

Above table shows represent experience of give or take dowry of respondents out of 76 respondents 92.1 percent have given or taken dowry and around 7.9 percent respondent have not given or taken dowry. By sex, majority of 46.1 percent male and female have experience of dowry system and same percentages male and female have not more experience dowry system.

5.3.2 Practice of Give or Take Dowry by Types of Family

Family is the basic unit of society. The root of social violence is family. Nepalese family structure is made by patriarchal system. Father will be head of family. Every

family member doesn't have decision making power, all properties rights, decision making rights have with father. Tharu community also followed patriarchal family system. To read, to do some things, to do marry also direct by father.

In the case of dowry also have different experience between joint family and nuclear family which is given in table no. 19.

Table No. 20

Experience of give or take Dowry

Family Size	Yes		No		Total	
	N	%	N	%	N	%
Nuclear Family	20	27.8	3	75	23	30.3
Joint Family	52	72.2	1	25	53	69.7
Total	72	100	4	100	76	100

Source: Field Survey, 2014

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

Above the table shows that the distribution of respondents experience of giver or take dowry by types of family. More respondents around 73 percent from joint family have experience of giving or taking dowry than nuclear family (around 28 percent). But 75 percent people said no experience of dowry system in nuclear family. [Looks box no. 5]

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

Sabitra Tharu

Hansposa-1

5.3.3 Practice of Dowry by Demand or Wish

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

Table No. 21

Distribution of Respondents Practice of Dowry by Demand or Wish

Responses	Sex				Total	
	Male		Female		N	%
	N	%	N	%		
Demand	7	9.2	3	3.9	10	13.2
Wish	31	40.8	35	46.1	66	86.8
Total	38	50	38	50	76	100

Source: Field Survey, 2014

Above table shows that the distribution of the respondents practice of dowry demand by demand and with 86.8 percent respondents have said that they given or taken dowry system according their wish and 13.2 percent respondents have taken or give dowry on demand. By sex 46.1 percent females said that they have given dowry on

wish and only 3.9 percent demand. Ana around 41 percent male said that they have gained dowry by the wish, 9.2 percent male practice on demand.

From the above data is so clear that male does not want to flash their entire opinion of dowry demand. Because in table no. 19 all women respondents are suffering from different kinds of abuse.

5.3.4 Dowry Fulfilled

According to the Tharu culture they demand dowry in marriage ceremony. Most of the parents want to fulfill demand of dowry because they want to save their daughter life on table no. 17 apply different ways to fulfill dowry demand. Respondent have demanded dowry fulfilled or not. It is shown in the table below.

Table No. 22

Distribution of Practice of Dowry Fulfilled According to Respondents

Dowry Fulfilled	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	29	38.2	32	42.1	61	19.7
No	9	11.8	6	7.9	15	19.7
Total	38	50	38	50	76	100

Source: Field Survey, 2014

Above table shows that 80.3 percent respondents demanded of dowry have been fulfilled. Only 19.7 percent respondent's demand of dowry has been fulfilled. The above data reveals that if the dowry is asked they are almost fulfilled.

This may also be a cause of spread of dowry system as they are encouraged when their demand of dowry is fulfilled. So, to eradicate dowry system, they should be discouraged by not fulfilling their demand of dowry.

5.3.5 Types of Taken or Given Dowry

In Nepal, the practice of dowry system is much more prevalent in the Madhesi casts, Bramin, Chetri, than Tharu cultures. So, Tharus are also involved in the practice of dowry system by following those casts. In this study two forms of dowry viz.

materials and amount in table no. 12 shown but in this topic items of material and categorized amount table no. 17 and table no. 18. Materials consist of household utensils, jewelries, television, cycle, computer, motorbike, freeze, land and furniture.

Table No. 23

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

Materials	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
HH Utensils	38	100	38	100	76	
Jeweleries	7	18.4	12	31.6	23	30.3
TV, Cycle, Freeze	8	21.1	3	7.9	10	13.2
Land	3	7.9	3	7.9	6	7.9
Furniture	15	39.5	15	39.5	20	26.3
Amount	5	13.2	5	13.2	5	6.6
Total	38	100	38	100	76	

Source: Field Survey, 2014

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

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

Table No. 24

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

Amount	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Less than 10,000	3	60	3	60	6	60
10,000-40,000	2	40	2	40	4	40
Total	5	100	5	100	10	100

Source: Field Survey, 2014

In the Tharu community the practice of giving or taking amount as dowry is also prevalent. The amount ranges from less than 10,000 up to 40,000 only. Most of the people are taken under the Rs. 10,000, 60 percent people have taken 10,000 to 40,000 rupees as dowry in Tharu community Hansposa VDC.

5.3.6 Satisfaction of Dowry System

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

Table No. 25

Distribution of Satisfaction of Dowry System

Satisfaction	Sex				Total	
	Male		Female			
	N	%	N	%	N	%
Yes	13	17.1	31	40.8	44	57.9
No	25	32.9	7	9.2	32	42.1
Total	38	50	38	50	76	100

Source: Field Survey, 2014

Around 58 percent respondents satisfied of dowry and 42.1 percent did not satisfy. According to the table 40.8 percent women has satisfy, male 17 percent only satisfy given dowry, 33 percent males numbers are not satisfy with dowry's form is study area. [Looks box no. 6]

My father-in-law not gave me dowry. How much he send with his daughter that is not enough me, H.H. Utensils, bed set, T-table, one khatiya, fan etc. only given at married. I demand cycle and 10,000 rupees cash. He said me, "I will give after two years." But he never remembers that demand so I am very sad and unsatisfied with my father-in-law. I send my wife to ask my demand in Dashain at her first home on other hand. This is our culture; we have to follow this system. When I will send my daughter at her home after marriage, I will fulfill all demand of my son-in-law. If I can't then I will inform at first about dowry and clear all matters before marry.

Ram Narayan Tharu

Hansposa-4

5.3.7 Knowledge about Legal Provision by Level of Education

Education is the most important way of information. Educated person know unknown subject after reading. Well educated person can change society, spread knowledge and help to rid from social evils. In selected 38 households, 156 numbers of people are there among them 143 people are educated. Who knows read and write that person also included in educated categories. But those types of educated people haven't knowledge about all laws and rights. They have problems, that also can't solve by laws and nobody support them to complain at police station and court and other people want to take advantages from them so that, they can't rid from that types of problems and they are ready to get any kinds of troubles in society.

Level of education also determines the knowledge. Above of 6 years old 156 numbers respondent included in table no. 26.

Table No. 26**Distribution of Knowledge about legal Provision by Level of Education (Above of 6 years old)**

Level of Education	Knowledge Of Legal Provision				Total	
	Male		Female		N	%
	N	%	N	%		
Non Schooling	-	-	13	8.3	13	8.3
Primary	20	12.8	37	23.7	57	36.5
Lower-Secondary	25	16	12	7.7	37	23.7
Secondary	31	19.9	10	6.4	41	26.3
SLC+	8	5.1	-	-	8	5.2
Total	84	53.8	72	46.2	156	100

Source: Field Survey, 2014

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

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

NGO/INGOs are operating its service to people in Nepal in difference ways. Obviously they can contribute a lot to stop or control he different kinds of domestic violence except dowry system. In the study area some of the respondents are not known about the NGO/INGO what they can contribute. Some of the respondents are not happy with the service NGO/INGOs as they do not deal with dowry system is also one of problem of the Terai region. In the study area, there has not any programme launched by NGO/INGOs to stop dowry system yet. [Box No. 7]

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

Hari Narayan Tharu

Hansposa-1

5.3.9 Best Way of Avoiding Dowry System

Every kind of problems we can solve easily but social problems are difficult to avoid because it practices generation to generation. So, it became habits in our life. To kick out social problems from society, we have to take step from all side government agency, non-government agency, local development committee, educated person, school, campus student, and media. There is variation among respondents about the best way of avoiding dowry system. According to the field survey majority of respondents give emphasis on women education which is followed by women empowerment.

Table No. 27

Distribution of Respondents about the Best Way of Avoiding Dowry

Best Way of Avoiding Dowry System	N	%
Women Education	31	40.8
Women Empowerment	25	32.9
Punishment to Perpetrator	20	26.3
Total	76	100

Source: Field Survey, 2014

Above table shows, 40.8 percent respondents want to give women education, 32.9 percent respondents focus on women empowerment and 26.3 percent respondents have followed on punishment to perpetrator person. If we can apply all these way in Nepal obviously we get rid from social evils.

CHAPTER SIX

SUMMARY AND CONCLUSION OF STUDY AREA

6.1 Summary

At first researcher divided into six chapters to study about 'Dowry System of Tharu Community'. Background of the study, statement of the problem, objectives of the study, significance of the study area are described in chapter one. Literature review is written in chapter two. Likewise in chapter three described about methodology of study. Researcher included about socio-economic status at status in chapter a four.

The study is centered on Tharu dowry system. The study is both descriptive and analytical in nature in which sociological perspectives are used. Hansposa VDC is chosen as the study area in which 38. Tharu household's respondents (15-59) age group with married couple and key information were interviewed to collect the primary data.

The major's findings of the study can be summarized as follows:

-) The total population in the 38 Tharu households of Hansposa is 190. (Male 87, female 103)
-) 91.7 percent are educated and 8.3 percent respondents are uneducated in selected households. (6 years above only)
-) In the case of occupation, 30% respondents are involved in agriculture, 29% labours, 17% students 8% foreign employee, 9% service and 7 to respondents are housewife. (15-59) years age group only)
-) 47.4% respondents have 1-10 kattha land, 18.4% respondents have 10-20 kattha land size of selected household and 26.3% respondents have not land.
-) Father's land size also determine the dowry system 32.9% respondents fathers have not land, 38.2 percent respondents father's have 1-10 kattha land, 19.7 percent has 10-20 kattha and 9.2% respondents father's have 1-3 bigha land.
-) 76.1 percent respondents are married and 21.2 percent are unmarried (15-59) age group.
-) In the study area 85.5% are married with consent and 14.5 percent are married without consent.

-) Cent percent people are know about dowry system in Tharu community.
-) 25% respondents are agreeing in giving and taking dowry but one and third people are not accepting the dowry at married.
-) At married 47.4% respondents are took cash and materials and 39.5% are took material and 13.2% are agree only amount.
-) Dowry form is change generation to generation.
-) In Tharu community follow the different way to fulfilling dowry demand 48.7% are taking loan 19.7% are disposing landed property, 19.7% are disposing landed property, 19.7% are self income and 11.9 percent are selling land.
-) Around 41% are determinant of dowry demand, 23.7% are appearance of girl, 17% are family structure and 18% are determinant by parental property of boy.
-) Both giver and taker are responsible for spread of dowry system.
-) Without demand also bride family give dowry in Tharu community.
-) Most of the respondents have experience of dowry.
-) 69.7% joint families have practice about dowry.
-) In big family, compare dowry amount and materials with cast others.
-) According to the respondents 86.8% are practice of dowry by wish in study area.
-) Among 100% respondents 80.3% are fulfilled dowry.
-) Total numbers of respondents have given or taken HH Utensils practice of dowry.
-) Among 100% respondents 60% are given or taken amount less than 10,000 and 40% are give/taken 10,000-40,000 in study area.
-) Around 58% respondents are satisfied with dowry and 42% are not satisfy.
-) In study area 91% are educated but all are not get higher education. So that, nearly 54% respondents know about legal knowledge to stop dowry system.
-) Most of the respondents are not satisfy with INGOs/NGOs.
-) All respondents want to abolish this social problem and 40.8% are suggested to increase education, 33% are support to raise empowerment of women and 26.3% are opinion is to give punishment to perpetrator person.

6.2 Conclusion

Tharu community has their own culture, tradition, norms and values. They influence by other culture but they never forget their own identity. They have low economic condition. Majority of the population in this village consists of the land less, the marginalized or small farmers, who do not have enough land or other means of production for survival. They have to knock the doors of others for their livelihood. Landlessness is the main cause of poverty.

The adult literacy rate is very low. They are innocent and unaware of their rights as citizens. They are not interested to receive education. Especially who know to read and write by special education that is only education in this study area 5.2% are only get above SLC. Most of the adult population is engaged in labours in constitution in agriculture sectors.

Tharus are culturally rich. They practice their religion, customs, traditions and their social value are found strong and rigid. They have strong believed in their God/Goddess. By this study Tharus are celebrate all festivals which is related with other culture. Any way they have to fulfill their needs in festivals, others ceremony. In the case of dowry, anyway Tharus people are fulfilled their demand. Most of the people have knowledge, attitude and practice in dowry system.

Festivals, religion and social customs are major aspects of socio-cultural and economic life of the Tharus. Their ceremonial customs as the practice provide them a sense of confidence, comfort and sense of socio-religious security, social feeling and social solidarity. In the meantime the unproductive expenses in such ceremonial customs increase their indebtedness.

They are being exploited by non Tharus in many ways. They are not getting respect, opportunity, status, debt, education, information about different knowledge.

To sum up bad habits of food and drinks early marriage, unplanned family, economic disability, illiteracy, lack of decision making power, simplicity, environmental degradation, land less, exploitation, conventional approach on agriculture and blinding believe bad and traditional norms and values like dowry system.

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Appendix-II

INDIVIDUAL QUESTIONNAIRE

**“Dowry System in Tharu Community: A Case Study of Hansposa (M.) VDC in
Sunsari District.”**

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

Central Department of Populations Studies

Tribhuvan University

Kirtipur, Kathmandu

Date:

District:

Age:

Sex:

Male/Female

Name of the respondents:

Family size:

Education:

Occupation:

Type

of

marriage:

1. Has your father enough income /land to run his whole family?
(a) Yes (b) No
2. How many land size holding with your father?
3. Do you have your income source with your father?Op
(a) Yes (b) No
4. Have you heard about dowry system?
(a) Yes (b) No
5. If yes, please tell me what is dowry system?
(a) Taking/Giving materials (b) Taking/Giving amount
(c) Both
6. What are the forms of dowry system?
(a) Cash/Amount (b) Materials
(c) Land (d) All
7. Is there any custom of dowry system in Tharu community?
(a) Yes (b) No
8. If yes, what type of dowry system in this community?
(a) Taking/Giving materials (b) Taking/Giving amount/Cash
(c) Both
9. In your opinion, is it necessary to give/take dowry?
(a) Yes (b) No

10. What is the reason behind taking/giving dowry?
 (a) Influence of the other culture (b) Proud of the high family
 (c) Proud of the higher education in boys.
 (d) Discrimination among the illiterate and ugly girl
 (e) All of above
11. If a girl's guardian is not in position to pay dowry in cash and kind/materials, how will they pay dowry?
 (a) Taking loan (b) Disposing of his landed property
 (c) Self income (d) Selling land
12. If a girl's guardian is unable to pay dowry, what will happen?
 (a) Verbal abuse (b) Physical abuse
 (c) Psychological abuse (d) Less social Status
13. What things determine, how much material or amount should give?
 (a) Education and occupation (b) Appearance of girls
 (c) Family structure (d) Parental property of boys
14. In your opinion, has dowry system in Tharu community been increasing?
 (a) Yes (b) No=17
15. Who are responsible spreading dowry systems?
 (a) Giver group (b) Taker group (c) Both
16. What are the aspects that affect dowry in Tharu community?
 (a) Social (b) Culture (c) Psychological
17. Do you have knowledge about legal provision to stop dowry system?
 (a) Yes (b) No=20
18. If yes, is there any program launched by NGO's/INGO's to stop dowry system?
 (a) Yes (b) No (c) DK
19. In your opinion, what are the possible solutions to stop dowry system?
 (a) Women education (b) Women empowerment
 (c) Punishment to perpetrator
20. Did you give/receive dowry?
 (a) Yes (b) No=not asked any question

21. If yes, how much materials/amount your received/give?

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

22. Are you satisfied with what dowry?

(a) Yes

(b) No

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

(a) Demand

(b) Wish

24. Is that dowry fulfilled?

(a) Yes

(b) No