

**INSTITUTIONALIZATION OF DOWRY SYSTEM IN
THARU COMMUNITIES OF GUJARA MUNICIPALITY-1,
RANGAPUR, RAUTAHAT**

A Thesis

Submitted to:

**Central Department of Rural Development
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in Partial Fulfillment of Requirements for the Master's
Degree in Arts
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DECLARATION

I at this moment declare that the thesis entitled “**Institutionalization of Dowry System in Tharu Communities of Gujara Munnicipality-1, Rangapur, Rautahat**” submitted to the Central Department of Rural Development, Tribhuvan University, is entirely my original work prepared under guidance and supervision of my supervisor. I have made due acknowledgment to all ideas and information borrowed from different sources in the course of preparing this thesis. The result of the thesis has not been presented or submitted anywhere else for the award of any degree or any other purposes. I assured that no part of the content of this thesis had been published in any form before.

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(2018/03/26)

RECOMMENDATION LETTER

This thesis entitled “**Institutionalization of Dowry System in Tharu Communities of Gujara Municipality-1, Rangapur, Rautahat**” has been prepared by **Mrs. Neelam Chaudhary** under my guidance and supervision. I at this moment forward this thesis to the evaluation committee for final evaluation approval.

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Supervisor

Date: 2074/12/12

(2018/03/26)

LETTER OF APPROVAL

The dissertation entitled “Institutionalization of Dowry System in Tharu Communities of Gujara Municipality-1, Rangapur, Rautahat” has been presented by Neelam Chaudhary under my supervision for partial fulfillment of the requirement for the degree of Master of Arts in Rural Development. I forward it for final evaluation and approval.

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ABSTRACT

The research is carried out entitled “Institutionalization of Dowry System in Tharu Communities of Gujara Municipality-1, Rangapur, Rautahat.” Dowry system is a burning issue in the Terai region among Tharu Communities of Rautahat. The present study is an in-depth empirical study of dowry system. It makes a critical analysis of women violence in the name of dowry. The specific objectives of this paper were to study the documentation of the significant impact of dowry system in Tharu communities. The methodologies used were interview, life testimony, group discussion, systematic random sampling and other secondary sources also etc. It analyzes the women empowerment of given dowry. The findings of the study showed that the dowry system is a social practice which perpetuates the oppression, torture, and murder of women in Terai. The practice of dowry is an expected part of marriage in a culture where arranged marriages within endogamous groups of people have done. Before the wedding, dowry is taken by from groom’s family from bride’s family, but if bride’s family is not able to provide the demand for dowry, marriage cannot occur. The violence may occur when the bride –price of dowry is deemed unsatisfactory by the recipient. The dowry system is beyond of payment cash, and it has created violence in the Communities.

TABLE OF CONTENTS

DECLARATION	i
RECOMMENDATION LETTER	ii
LETTER OF APPROVAL	iii
ACKNOWLEDGMENTS	iv
ABSTRACT	v
TABLE OF CONTENTS	vi
LIST OF TABLES	viii
LIST OF FIGURES	ix
CHAPTER-ONE: INTRODUCTION	1
1.1 Background of the Study	1
1.2 Statement of the Problem	2
1.3 Objectives of the Study	4
1.4 Rationale of the Study	6
CHAPTER-TWO: LITERATURE REVIEW	8
2.1 Definition of Dowry System	10
2.2 Dowry as a Social Evil	12
2.3 Dowry Practices in Nepal	14
2.4 Causes and Consequences of Dowry System	17
2.5 Modern Dowry	19
2.9 Theoretical Perspective	22
CHAPTER-THREE: Research methodology	25
3.1 Rationale for Selection of the Research Area	25
3.2 Research Design	25
3.3 Nature and Source of Data	25
3.4 Universe and Sampling	26
3.6 Techniques of Data Collection	26
3.6.1 Interview	26
3.6.2 Life Testimony	26
3.6.3 Focus Group Discussions	27

3.7	Data Processing, Analysis, and Presentation	27
CHAPTER-FOUR: DATA PRESENTATION AND ANALYSIS		28
4.1	Study Area	28
4.2	Social Status	29
4.3	Cultural Setting of Tharu People	31
Chapter - FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION		47
5.1	Summary	47
5.2	Conclusion	48
REFERENCE		50
Appendix I: Interview questionnaire		54
Appendix II: Photographs		Error! Bookmark not defined.

LIST OF TABLES

Table 4.1: Population by Caste/Ethnicity and Sex	30
Table 4.2: Educational Status of Rangapur	36
Table 4.3: Occupational Status of Married Women	37
Table 4.4: Dowry Use of Local People	38
Table 4.5 Peoples Perception of Dowry System	39
Table 4.6 Types of Marriage System in Tharu Communities	39
Table 4.7 Male and Female Respondent	40

LIST OF FIGURES

Figure No.	Title	Page No.
Figure 1.1	Conceptual Framework of Dowry System	5

CHAPTER-ONE

INTRODUCTION

1.1 Background of the Study

When we talk about the Tharu culture and marriage institution is matrilineal and patrilocal. The arranged marriages are the norm in the mainstream of Tharu culture. When the child is born, their parents start planning for the weddings of their child. The concept of marriage is always buffeting them, attaching it to them. The marriage system in the Tharu Communities is a unique tradition of wedding ritual. Before marriage, there are several processes and performed or practiced in Tharu communities. According to (Bista, 1967) "Tharu marriages are monogamous and patrilocal. Most of the marriages are early, are arranged by the parents of the couple concerned and always take place within the tribe". Bista had historically analyzed monogamous and endogamous marriage system in Tharu communities. Parents and relatives arranged it.

In Tharu Communities, the first process of marriage begins by going girl's father in search a boy for his daughter. The bride's guardian does not reach directly into the groom's house. Indeed "Agua" the literal meaning of Agua is called (Lami) middleman play an important role to create a good environment to look for boy and talks with boy's guardian about marriage negotiation. If the boy's guardian gets ready for the marriage of his son, then marriage process goes ahead. In the second step, the boy's guardian and Agua go to bride's house to look for the bride and meet bride guardian and does greet in Tharu culture of social setting 'Gorlagi kutum' (Namaste) hello. A wide variety of structural types of Tharu cultural hospitalities existed in society. If any guests and relatives come in the home then, first of all, a glass of water is provided, and the guests are requested sit on the chair and are given beedi, cigarette, cardamoms, and nut, etc. as welcome. After this, they take breakfast and lunch then look bride and ask with bride's name and address, her study level and usually they also ask where maternal uncle's house is. If groom's guardian like the bride then they talk with Agua and bride's guardian and they start to discuss the date of "Badani" means "engagement," finally the date will be fixed.

For instance, the wedding ritual in the Tharu communities starts by going the bride, bride's guardian, relatives, kinships, neighbors, and friends altogether around 20-30 people to the groom's house for engagement. Similarly, in the next step, the bridegroom's guardians' and his relatives go to bride's home for second-time engagement. Once the meeting is ok from both sides, the solution of turmeric is sprinkled on the paper where marriage date is written for the confirmation of marriage.

Bridegroom greets the guests who are from bride's side only in Tharu traditional cultural way called "Gorlagi" which means bow down on feet of each person over there and vice versa. The culture is the unique in the world where the feet of elders are touched which shows the seeking of blessings from them. The guests are to give some money to the bride as a gift at bridegroom's house and similarly, the bridegroom is given cash as a gift by the guests at bride's home. Moreover, the parents of both bride and bridegroom may give them clothes, fruits, sweet, etc. along with money.

The respected Agua leads the engagement ceremony. He puts the demand of dowry especially cash from groom's side to the bride's guardians openly before the marriage. The other endowment includes a motorbike, gold, silver, ornament, land furniture, etc. The food items such as mutton, varieties of different foods, etc. during the wedding ceremony is also discussed before marriage. If both parties are not agreed on dowry system, the marriage may be cancelled. It means the whole marriage system depends upon "dowry" in Tharu Communities. Dowry system is still being practiced. It is an excellent challenge for the people of Tharu Communities to stop dowry system. The dowry custom is deeply rooted in Tharu Communities till to date.

1.2 Statement of the Problem

The dowry system is widespread in the Terai, and it is spreading among the Tharu Communities. The practice of giving dowry is growing up at present also. Even though there are a lot of offenses against the dowry and the awareness programmes etc. are increased now but still, this problem is growing in Tharu Communities, and it is institutionalized too. Dowry system is the big problem like cancer among the people of Tharu communities and is never completely healed.

Indeed the people of Tharu communities are more educated. However, they demand more dowry according to their profession such as a doctor, engineer, officer, teacher, businessman, etc. The parents who invested money for their son's study try to return that money from dowry system. A dowry is a wealth or property provided by a bride's parents or guardians to the bridegroom's family in the marriage ceremony. It may be in the form of movable or immovable features, and the financial and material amounts are fixed and demanded by the groom's parents or the bridegroom. If the bride's parents do not fulfill the demands, the marriage may not take place, or if the wedding went ahead, the bride could be subjected to extreme humiliation, possibly tortured or even killed.

Dowry is an evil system, which discriminates against female. The development of medical science has helped to identify a baby's sex in the womb. If the baby is found to be a daughter, in the womb of the mother, parents try to do abortion because of dowry. The dowry system is also responsible to a great extent for child marriage. It is also a cause for girls being denied access to education. If a girl had married at a young age, her parents would pay a small amount of dowry, but if she had educated and qualified she would need the same status of bridegroom such as well trained or officers the higher demand of dowry.

Therefore in Tharu Communities of Rautahat, parents do not want to have daughters because of the dowry. They will have to pay for her marriage, and the stress is given to the daughter in law from her mother in law continuously. The problems and challenges are created as the wedding date near because the invitation cards are already printed. This is the time to pressure now. They are compelled to do everything on behalf of their daughter.

The tendency and tradition of dowry compel the bride's family to meet the bridegroom's demands, even when they cannot afford them. People will often take out loans with massive interest rates or sell off land to meet the demand of dowry, and thus parents have felt mental tension to pay the bank loan.

In Tharu Communities, the woman has been abused in socio-cultural setting, often treated as a second-class citizen and seemed to behave wife as a commodity. Today the killing of brides is taking place due to dowry system related problems. It is more

common to get physical and mental torture from her husband and mother in law. This is done to obtain additional dowry to force the women to leave, thus enabling the son to polygamy.

Several attempts and efforts have been made against the dowry system. The modern and well-educated younger generation is more progressive and active in its attitude and regards the dowry system as a social problem that needs to be eradicated. Some women's networks such as Tharu Kalyankari Sabha, alliances and other development organizations have been working on an anti-dowry system, but this has not yet yielded fruitfulness and practical achievements. Although there have been isolated cases of success which have helped women to live their lives with dignity, many are still entangled in this tradition.

Some following questions:

- What are the impacts of the dowry system in Tharu Communities?
- What are the key challenges women facing everyday life after marriage?
- Why is dowry system institutionalizing in Tharu Communities?
- What are the reasons behind, dowry system increasing in Tharu Communities?
- In spite of having Tharu KalyanKari Sabha restriction, why it is increasing in our society?

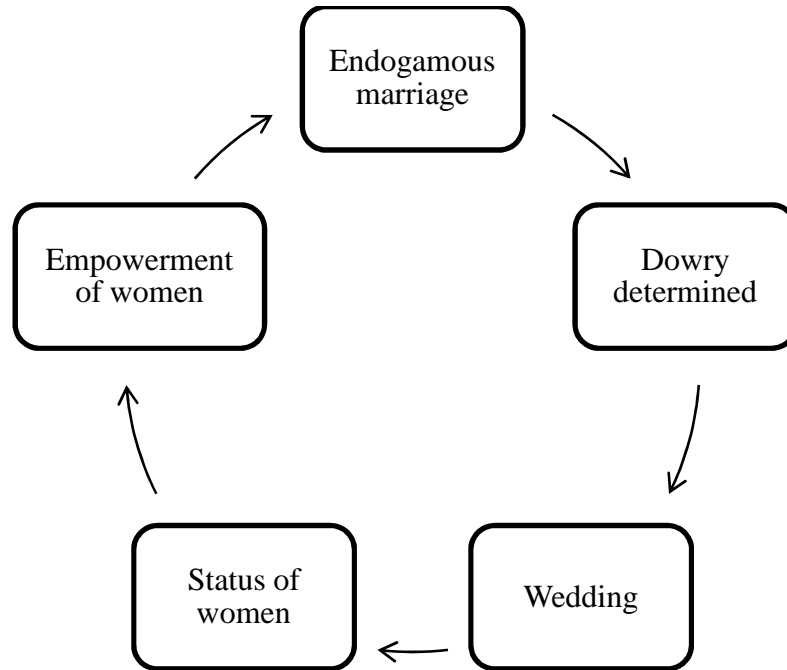
1.3 Objectives of the Study

The general objective of the study is to understand women empowerment and dowry system in Tharu Communities of Rangapur VDC Rautahat District. However, this study has aimed to bring out the following specific objectives.

-) To document the significant impacts of the dowry system in the Tharu Communities
-) To analyze the women empowerment of given dowry
-) To examine why dowry system is institutionalized in Tharu Communities

Figure 1.1

Conceptual Framework of Dowry System



Marriage is one of the essential social institutions which prevail in almost every society. The concept of family is dependent upon marriage. Wedding is a bond between a female and male who start living together, having sexual, social and cultural intimacy and share livelihood to live a life. “Anthropologically marriage is a group of two or more people related by blood, marriage or adaptation.” Marriage is the institution in which different marriage patterns are practiced of which endogamy is one of them.

In Tharu Communities endogamy mainly refers to a marriage system in which custom requires a person to marry within a prescribed local, social kinship group. The Tharu cosmology of practicing endogamous marriage system maintained social ties. The intimate social relationship is maintained through exercising endogamous marriages besides a sense of identity. Still, people refer to marry within their caste and family because they are familiar with their custom, traditions, family values, and backgrounds. Mostly in Tharu traditional societies through endogamy people

secure and grasp the property within their same class group which also gives financial surety for their children.

In Tharu Communities of Rautahat dowry determined wedding ritual process. The respective Agua (Agent) lead on engagement process indeed the groom side high demand of dowry before marriage. If bride guardian agrees to give all the application, then marriage ritual process go ahead otherwise stop immediately wedding process. In Tharu Communities is a male-dominated so-called patriarchal society where men are considered superior to women.

The status of the Tharu women is therefore linked to the socio-political and economic positions of the men in every sector of society mainly father and husbands. The strong bias in favor of sons in the community means that daughters are discriminated against from birth and do not have equal opportunities to achieve all aspects of development. The women have access to low levels of education, healthcare, and economic and socio-political opportunity and also no authority of decision making. But if in marriage brought a massive amount of cash, land, ornaments, etc. then those women have high status in Tharu communities.

Basically, in Tharu communities due to dowry system, women got economically active such as in dowry somebody got land, ornament, cash, etc. indeed they did business and earned money, and somebody got a high level of education and gets good job enhances in this way women were empowered.

1.4 Rationale of the Study

The most significant importance of this research lays in the fact that it is the first any research of this kind in the research study area and it deals directly with current situational analysis of dowry system as well as in antecedent causes and future consequences. This historical research relates the object and effects of dowry system with its attitude and practices among the local people in Tharu Communities of Rautahat district. So, the important of the studies are coined as:

- a) It will help planers and policies makers to dowry system

- b) It will drag the attention of the NGOs, INGOs in the study area to launch programs related to dowry system.
- c) It will make aware of the local public in the study area about the crime/violence because of dowry problem
- d) It will help our government to make any policy related to dowry system

1.5 Limitations of the Study

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

- The study is limited to Rangpur VDC, Gujra, Municipalities of Rautahat district.
- Information has been mainly collected from Rangpur, so the conclusions of this study might not be generalized for all over Nepal.
- This study is concerned only to understand dowry system; attitude and practices and causes and consequences of dowry system in Rangpur, Rautahat District.

CHAPTER-TWO

LITERATURE REVIEW

In many societies, the initiation of marriage is accompanied by some transfer of goods or services. Although anthropologists and sociologists have long been interested in the economic arrangements that surround marriage, economists have not paid much attention to such problems either theoretically or empirically. The parents of the bride and the groom and other family members conduct the marriage negotiations and decide on a marriage payment. The anthropologists attempt to identify the costs and benefits from a marriage to the parties involved and to explain the occurrence of different types of transfers and exchanges between families regarding these costs and benefits.

The dowry system mainly came into being as a method of fair distribution of parental / ancestral wealth/inheritance amongst the children. Sons, who usually married and stayed with the family, were given lands, houses and other “immobile” wealth. Daughters who usually married and moved away were given gold, jewels, cows, horses and “mobile” wealth often arranged with families outside the immediate vicinity. Mobile properties were given to the daughters of the family, as it was impossible to manage land holdings in those days remotely.

Sons were to create wealth from the land/farms given to them in inheritance. In some communities, some of this wealth was given to the daughter partly during the wedding, and during the baby-shower (Shrimanta) of the first-born. Usually, the birth of the child was a sign that the couple had cemented their relationship and would not split up anytime soon. The second part of the groom’s inheritance was given at that time, to celebrate this understanding, and to provide the couple with financial help in caring for the new baby.

In medieval and Renaissance Europe, the dowry frequently served not only to enhance the desirability of a woman for marriage but also to build the power of great families and even to determine the frontiers and policies of states. The use of dowries more or less disappeared in Europe in the 19th and 20th centuries. In some other places, dowries grew in popularity at the end of the 20th century, even when declared illegal or otherwise decreased by governments. In South Asia, for instance, parents of

the groom have sometimes demanded compensation for their son's higher education and future earnings, which the bride would ostensibly share.

According to Dumont, a social scientist, the present day cause of dowry as has evolved from the ancient practice where people tried to convert their material wealth into spiritual wealth by performing the religiously meritorious act of 'Kanyadan'. The old Hindu scriptures talk about gifts sent with a bride to her marriage. Dowry in early days was voluntary and was given to daughters for her security. While in current time, dowry is an obligation and a curse for women dignity. In Nepal dowry is now associated with social status and prestige. Both families who receive and gives a huge amount of dowry gets a boost in their status.

It has been said that from the time a daughter is born, parents are concerned with the problem of providing a dowry and that the dowry has become the most problem facing families. Families that cannot afford to offer substantial dowries are said to be forcing daughters to marry senior men or illiterate young men to reduce dowry payments (Hayward 2000).

The giving and receiving of dowry as a wedding ritual is cultural practicing in a structural-functional way in the Tharu and Madheshi Community around the mid-nineteenth century (Hayward, 2000). And become accepted widely in recent decades as the marriage Act, provision 6 of the Civil Code, which permits payment of a dowry in currentof a dowry if it is a custom in the community. It has been argued that the dowry system developed initially among high caste, affluent families and that a substantial dowry is perceived as a symbol of high socio-economic status.

Even tribes which did not subscribe to this tradition are reported to have adopted the practice, but the most extreme form of the dowry system is said to be in the Terai in the South Border India. (Wallence 1974) Argued that cultural transformation system that global culture is brought about by a variety of commodity change as the demand of global dowry pattern such as Motorbike, frieze, washing machine, TV, computer, ornament, gold, silver, land, money furniture. Regardless of whether Kett 1977 has examined dowry as the demand of property as human developmental phase or a modernhistory, cultural construct, it is undeniable that the experience of dowry system in the Terai region has been radically especially consumer capitalism. Dowry

is often intense, broad sense of economic and social insecurity that begins to account for the kind of dominant materialistic demand of luxurious things but in traditional age according to Rigved, at the time of marriage, the parent used to give pillow, box (made by wood), Plung (Bed).

Such practices are also mentioned in the holy book of Mahabharata and Ramayana. Also, it is suggested that Goma Brahmini carried away wealth, gold, silver, cow, and horse as dowry along with her in the story of "Swathing Festival" (INSEC, 2003).

2.1 Definition of Dowry System

Our discussion of the existing literature on dowry beings with the widely cited notions advocated by Goody 1973, Dowry according to Goody, is a form of "diverging devolution," types of property inheritance in which both sons and daughters inherit some share of the parental wealth.

Dowry is that part of the family's wealth that passes on from father to daughters. As such, it involves the transmission of male property to a woman, and through her, to a different family. Hence it is diverging devolution. Dowry is that mode of diverging devolution in which daughters receive their share upon marriage. In those societies in which a family's standing is determined to a great extent by its wealth, that family must be able to pass on that wealth, to all its children, regardless of sex. Goody argues that dowry involves a redistribution of property at marriages and must consequently be analyzed in the full context of property relations. Such relations, however, are themselves embedded in the social order. Thus dowry, a form of diverging devolution, is associated with respective systems since inheritable wealth is not retained in a single family. Bridewealth, on the other hand, involves linear devolution (Comaroff, 1980).]

Goody has shown that diverging devolution is prevalent, primarily, in highly complex, stratified societies. In fact, sixteen of twenty-four dowry-giving societies mentioned by (Murdock 1981) has complex, stratified cultures, based primarily on functional differentiation. From this point of view, then the explanation of dowry hinges on the interpretation of diverging devolution. This, Goody, has done, regarding the higher productivity of plow agriculture and the consequent social stratification and

competition over wealth, all of which produce a tendency to retain valuable productive resources in the direct family line.

However, Goody's explanation seems to be incomplete. It fails to capture variations in civilizations, with diverging devolution and where dowry is given, regarding context, size as well as incidence. As (Harrel and Dickey 1985) point out in their paper, we do find that in "some societies a daughter gets her share at the time of marriage, whereas in others, she like her brothers must wait until her parents die." There are cultures where is small and makes up the daughter entire inheritance (e.g. Japan in the past, China); whereas there are other cultures were dowry is small and does not constitute the entire inheritance (Sicily)

Harris 1979 has shown that "the institution of dowry cannot be understood merely as a mechanism of property devolution." According to him, it is rather a form of pre-modern disinheritance since the women's share of family property often excludes land, and is, therefore, inferior to that of the men. However, Harris theory has been criticized by Harrel and Dickey 1985 who cite counterexamples showing that there are societies where the women's share is equal to or even greater than that of her brother. Hence, the "dowry cannot function to disinherit the female".The author's further state that there are societies in Africa where the women receive none of her natal property. So the problem remains as to why the complex Eurasian societies settle their daughters' claims by giving them anything at all; that is, "why does it take some dowry to disinherit then while in African societies the daughters are disinherited from the beginning." In the light of marriage structures that are prevalent in South Asia, the Diverging devolution" this thesis would be that dowry is viewed as leading to a stressful relationship among kin, since it involves the cession of family property.

Thus "conjugal bonds and official linkages...acquire social primacy notwithstanding the existence of descent ideologies". But, there are marriage rules where dowry as "diverging devolution" would not hold. For example, marriage arrangements of various kinds among cousins may have the effect of retaining property within a group or returning. The group that originally held it, e.g., in marriages of the son to the daughter of the father's brother "any value circulated is retained within the wider boundaries of an agnatic grouping, since wife-givers and takers are all members of it."(Comaroff 1980). Again Yalman's 1967 description of marriage among Kandyan

Sinhalese shows that cross-cousin marriages tend to reunite property that once divided between the brother and sister of a single generation.

However, dowry is not merely a mechanism of property devolution. It is primarily a transaction accompanying marriage before marriage payment dowry. Authors have tried to bring all marriage payments into a single explanatory theme. (Spiro 1975) Distinguishes four possible types of presentation: dowry and dower involve property. Which is paid to a union, the former being provided by the bride's family and the latter by that of the groom; bridewealth is tendered by the husband's group to the kin of his wife, while groom wealth moves in the opposite direction. These four types he says can be reduced to two. According to him, groom wealth has no recorded transactions related to groom wealth in South Asia.

According to the dictionary of Anthropology, dowry means "property given by the family to its daughter upon marriage for the benefit of her new conjugal household" (Barfield, 1997). Similarly, Cambridge dictionary has defined dowry as "property that a woman brings to her husband at marriage."

Likewise, Oxford Advanced Learner's Dictionary has given two definitions for dowry. According to the first definition, "it is the money and property that, in some societies, a wife or her family must pay to her husband when they get married." In contrast, in the other definition, "it is money and 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.

2.2 Dowry as a Social Evil

From structural-functional perspective dowry yet practicing more or less all Nepalese society. Indeed in Tharu Communities argue that is a cause of serious social problems for women: specially firstly female infanticide, sex selection abortion secondly neglect or discrimination against daughters as parents seek to avoid the high expenses they will be forced to pay to see a daughter safely married (Das Gupta 1997). Dowry custom as social problems like of child marriage and the practice of female infanticide in Tharu Communities. Nowadays, dowry is a major factor when someone gets married. The bridegroom's family proposes the amount of dowry. And if the bride's

family agree to it, the marriage program is organized. But the dowry should be given on the day of the marriage ceremony. The bridegroom can deny the marriage if he does not get decided dowry. It is the worst aspect of this system. According to Pamela Master Thesis, argue that “dowry system is a burning problem in the South Asian countries. In Nepal, dowry system is more prevalent in the Terai region of border side of India, like Rautahat district”.

Bride’s parents want their daughter to have a prosperous life. They want to support her economically. They certainly love their daughter. But in dowry system, the money and other things were not given to bride for happiness; instead, they were given to make the bridegroom agree to get married to her. Still, in Tharu communities, bridegrooms demand more property from the bride’s family. Thus, this social evil has commercialized marriage contract and conjugal life. This system is undoubtedly disadvantaged, an anthropological approach to observing cultural institution such as family, relation, kin, and marriage. The relationship, firstly the relationship between brides and bridegrooms cannot be sound. The bridegrooms mistreat the bride if they think the given dowry was not enough. I belong to Tharu communities I observed profoundly in dowry custom in my society. Some Mother-In-law was severely treated and misbehaved with the bride. They argue that brides bring additional property. Unfortunately, the struggle between the husband and wife destroyed their entire life.

The demand has been increasing as the source of earning money, property for unmarried boys. The enormous challenges occur in the Tharu communities many good girls and educated cannot get good husband if their parents are not well off. The bride’s families feel that they had bought the boys for their daughters. The boys are treated as the goods of the market and girls are treated as child production of the machine.

“Murdered due to dowry.”

In Birganj Terai Southern board of Nepal once the event had happened in the name of dowry. Wives and daughters-in-law had been getting tortured such as physically, mentally and also emotionally. In Terai region suicide rate had increased due to dowry system had responded to escalating violence and domination. According to

District police office physical year 2070/71, ten married women hung and took poison did suicide. The police report said that domestic violence was the leading cause of death; the married women the age of 19-35 years old the news of Annapurna Post.

The issues of the name of dowry through by family members had got tortured wives, felt difficult, unsecured even their own husband house. Anita Devi Patel had 17 years; she had belonged to Pipari ward no 17 in Birganj on Sunday did suicide. She had a one year son. Anita's father Madan Prasad Kurmi had the promise to give dowry three lakh or give a good job. Amit Patel had a husband of Anita Devi, Madan had felt that I had not provided money or job. Therefore, Amit had given torture my daughter everyday, and ultimately she did suicide her father blamed that.

30 July 2071 Annapurna Post

Laxmi Mandal, 21 of Vavuniya VDC-5 of Saptari was beaten up by her husband shreeram Mandal on September 9, 2012, demanding dowries. She was treated at Sagarmatha Zonal Hospital. The victim had signed in the white paper on June 19, 2012, when shreeram, who frequently beat her up, promised not to repeat such incidents in future. However, the victim said accused began to beat her up demanding motorcycle and furniture from the victim's parental home. The victim complained about women and Child cell of District Police Office on September 10, 2012. Laxmi has applied demanding inherited property from her husband on October 8. Source: Human Rights Year Book, 2013

2.3 Dowry Practices in Nepal

In dowry system of Nepal, there are many factors, but four elements are essential like as firstly social factor according to Karki 2014, Dowry had taken as something related to social prestige in Nepal. Even the educated people and people who did not favor dowry system were not able to stop the dowry had given or taken during the marriage due to social prestige. Secondly, education factor would help to reduce the social problems, but in the case of dowry was proved wrong by the statistics as the well-educated people, high-level education of groom high demand of dowry.

Doctors, engineers, bankers were taken more dowry comparison to the other people. Thirdly economic factor dowry came into existence of given women economic and financial security after their marriage land, gold and silver. Fourthly legal factor the status of women was less in Nepal either written law or by practice. The legal system of Nepal was not secure of protection of women's rights. It was mainly because of patriarchal society. Although many national and international laws, acts had been adopted by Nepal to protect women's rights during recent years, the situation of women's rights violation was same and in some cases has increased even more.

Society Reformed act, 2033 under article 5 (1) states that Bridegroom side shall neither compel bride side to give cash, Daijo, donation, gift, a farewell gift for bride or bridegroom in connection with or after marriage. Similarly, article 5 (2) states that a set of ornament wearing in the body, who so ever intends to give Daijo as per own's rites, rituals and pleasure, may be entitled to give Daijo up to Ten Thousand Rupees, in maximum. Likewise, article 8 (1) of the same act states that no more than Fifty persons including neighbors and relatives other than close relatives shall be invited in marriage feast organized by bridegroom and bride side. Looking at Social Reform Act, 2033 we had said that the act had not prohibited the dowry system entirely but had just limited the practice of dowry. The law itself was contradictory and partially supporting the dowry system.

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 was a lot more prevalent than most people realized, and this was because of treated as "a family matter." In recent days it was widely practiced indifferent parts of Nepal, especially in the Terai Regions.

According to Rahata also, in the Terai region of Nepal, the dowry practice has been up to going in crystal clear format. For instance, Rautahat district is one of the districts situated on the border of India, and dowry system has highly prevalent in here. Likewise, Singh stated that dowry and Tilak system has been highly commonplace among Hindu, Maithili, Brahmans and other castes of the Terai region of Nepal. According to Jha, gender disparity and dowry-related violence were more prevalent in Madhesi communities compared to the Pahadi communities. Among Madhesi

castes, the dowry system was highly practiced in cases such as Teli, Rajput, Marwadi, Thakur, and Muslims. Similarly, dowry systems are various communities in the Madhesi, Tharu, Chhetri, Brahman, Limbu, Rai castes. On the contrary, there was no such tradition of taking dowry in the Rai and Limbu communities (Rai, 2008).

The Dowry system was so prevalent in this area that several harassment cases are always emerging here. Some are even fatal or deadly. In the year 2002 had a total of 7 cases (dowry) from 5 districts (i.e., Udaipur, Sunsari, Rautahat, Mahottari, and Bara) had published in the newspaper. The analysis shows that 6 cases were from the Terai belt followed by one from Udaipur district of Eastern hill. The age of victims in dowry cases, which all 100 percent of the cases were to be in the age group of 17-25 years. By caste of the victims, it had been recorded as each in Kalwar, Das, Yadav, Khatun (Muslim), Thakur and Rauniyar. Also, in the year 2003, the total numbers of dowry cases were 14 from 10 districts, (Bara, Siraha, Sunsari, Saptari, Kathmandu, Dhanusa, Mahottari, Kaski, Rupandehi, Dang).

By the age distribution, the analysis shows that about 57 percent of the cases have happened in the age group of 17-25 years followed by about 43 percent in 26-45 years of age. By caste of victims, it had been recorded as two Yadav, and, one each in Adhikari, Bhandari, Rajbanshi, Rajbhandari, Sapkota, Sah, Mandal and Chaudhary (Tharu) (Rahat, 2004 p55-56). Besides, there were several cases of tortures among female, although they did not say because they consider it as their family matter and do not want to make it public. The several cases might be the consequences of the unfulfilled amount of dowry as demanded by the bridegroom's side.

Dowry amount depends mainly on bridegroom's property, educational backgrounds and the nature of the job. In the more impoverished families with no educational experience, dowry amount might range between Rs. 5,000 to Rs. 10,000. But the price of a boy having secondary level education and with some parental property was no less than one hundred thousand rupees no matter even if he was jobless. A person who is educated and job holder, high demand for cash. An engineer costs something like three to five hundred thousand rupees. And an M.B.B.S. doctor charges something between half a million and one million rupees, over and above a car, a television and several items (Jha, 1997).

Similarly, according to Singh, Tilak was the piece of the goods which was taken during the engagement and varies depending on 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 had been reported) (Singh, 1996). Similarly, the dowry-related violence was the delicious irony of the 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 occurrences of dowry (19 out of 24) are from Terai castes, and five are from Brahmin, it indicates that dowry system may be most prevalent in Terai castes than Hill castes ethnicity (Mahara, 2006).

2.4 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 generations (Singh, 1996 p7). By Paul, dowry had taken a particular uniform shape, and it was being used as a mechanism for promoting safeguarding 'izzat' (prestige) both for the donor and recipient families. Similarly, the dowry system had come up as the primary and prime cause of domestic violence in many communities.

In addition; violence was not always committed for economic reasons that are dowry demands (Bhuiyan, 1991 p19). There may be social, psychological or moral reasons as well. It had become a regular feature of coverage in most of the media channels with the sensitized news. Many sad stories and cases emerged of burnt, throttling poisoning, torture and beating up to death in many dowry events that happened in Nepal (Rahat, 2004). First greedy people to meet the dowry demand often result in verbal and physical abuse to the bride. If the physical violence continues and worsens, this may lead to the bride committing suicide. Additionally, an atypical 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 would not adapt to her husband' or "she could not look after her husband properly." therefore once her parents suffer from rumors and criticism.

This evil custom affects the reputation of the youngest sisters (O'Hanlon, 2004 p21-22). In the name of dowry, many wives have to listen to their mothers-in-law, and related insulting words and even some of them are enduring. Beating and

burning can also result from the issues of dowry (SATHI, 1997). If parents do not pay the dowry demanded by the groom's family, girls are often tortured, including having acid thrown in their face, or being burned alive. Burning is often disguised as cooking accidents. Moreover, social practices like demand for dowry, son preference, not having a child (for which the blame is always on the women) in marriage majority of items lead to extreme physical, economic, sexual and mental torture of women (Central Social Research, 2005).

Jha also presented that brides are tortured, poisoned, strangled to death or 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 verbal, physically, and sexually tortured by their husband and his relatives when they cannot fulfill the demanded dowry (Subedi, 1997:18-19).

Some actual consequences of dowry system were also noticed which were published in newspapers and they are as follows: "Murdered Due to Dowry." In Saptari, Maleth-4, three years ago, Dharmendra and his father killed his wife Babita aged 23 years by pressing in her neck with their hands till death because she had not brought dowry as demanded by them. (The Kantipur, 2007-5-15) "Hasrun was Burnt by her Whole Family" Three Lakh cash, a color TV, and a motorcycle was demanded by Hasrun's husband but was difficult for her father; who was running his family with difficulty; to fulfill the demand of his son-in-law. Eventually, he persuaded his son-in-law to accept 50,000 cash, and a color TV, although it was a 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 hands and then dragged her to the 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 anyhow to tell this entire story to a newspaper (Rajan Bhattarai, The Annapurna Post, 2007-11-22).

2.5 Modern Dowry

Modern dowry is the product of forces let loose by the British rule, e.g. education monetization and introduction to the organized sector (Srinivas, 1983) the transition from traditional dowry to modern dowry involves two essential elements. Firstly the diminishing use of bride price due to emulation of higher caste practices by lower. Secondly, shift from a real dowry to the much more costly groom price.

The traditional dowry varies from modern dowry. The later is characterized by large sums of cash frequently amounting to a few lakhs of rupees, which has transformed along with furniture, gadgetry, expensive clothing and jewelry from the bride's kin to the groom's kin (1983).

Modern dowry plays a role of money with which one purchases a groom, the groom's parents instead of demanding jewelry, bike, and electronic goods that a woman may possess her separate property. Modern dowry system has its roots in the traditional order of gift giving like Kanadian (bride gift), Vardakshina (voluntary donations provided by relatives and friends to the bride) (Klaas, 1972). While relating property rights of a female with an endowment, the concept of female property should be focused. Some of the essential Hindu sources, which, besides other things, throw light on the woman, are right to property which means of ownership of the wife.

Much of the research on dowries has focused on the prevalence and value of marital payments. From a theoretical point of view, Anderson (2003) maintains that the incidence of dowries in many societies is a result of fast economic development combined with the rigid social system provided by the country's caste system; Tertilt (2005) considers the importance of monogamy. The value of these transfers, however, has been debated. While some studies argue for the phenomenon (Arunachlam and Lonan, 2008), other determinates of dowries identified are idiosyncrasies of the bridal couple such as the physical appearance of the bride (Caldwell et al., 1983).

2.6 Dowry related Wife Abuse and Murder

Because of the practically nonexistent expected punishment for legal violations concerning dowry and because of many Nepali societies. Do not face any adverse economic or societal consequences upon dissolution of a marriage, the existence of dowry in effect induces a man to eliminate his wife if the expected gains from doing so exceed the profits from continuing to be with her. Mostly, a man who can gain more from the potential dowry of a second marriage than from the benefits his first wife is more likely to murder his current wife, generally if there is a less probability of conviction (Jaggi 2001). In a similar vein, wife abuse may be used as a means of inducing women to leave a marriage, thereby allowing the husband to contract a second marriage and appropriate a second dowry without legal risk committing murder (Sen,1998). Although this economic rationale has yet to be adequately substantiated through empirical research, the argument is convincing mostly in light of the incredible pervasiveness of dowry-related wife verbal abuse and murder.

Incidents of violence and murders of wives due to issues of dowry first began to be reported in the early 1990's. Stories emerged massive married women were burned to death, beaten and abused, murdered and who committed suicide because of families-in-law who relentlessly harassed brides on issues related to insufficient dowry. By 1994, the Home Ministry's National Crime Records Bureau clocked a 'dowry death' at every 102 minutes (Sheel,1999). In a society where people rarely report acts of domestic violence, however, even these grossly disturbing figures represent a fraction of the actual dowry deaths that took place during these years (Bumiller 48). These episodes of violence and murder can be seen as the combined result of an inadequately enforced legal system along with an age-old tradition that inherently undermines the relative economic self-sufficiency of women.

2.7 Female infanticide

In a similar vein, dowry system may be seen as partly responsible for the female infanticide that occurs all over Terai Region. Because of the same lack of legal enforcement that has exacerbated dowry-related abuse the phenomenon of female infanticide is prevalent among Tharu and Madeshi Communities, Where the additional cost of dowry for a third or fourth daughter may greatly exceed the family's

financial capacity. Again, commercial empirical work has yet to explore this correlation, but the raw data and prevalent attitudes are staggering.(Bumiller,1990).

Both dowries related murders, as well as female infanticide, are unfortunate and highly deleterious of dowry system. Imposing a profoundly negative impact on the social welfare in Nepali society, these phenomena must be addressed as what they are symptoms of a more significant root problem: that is, the prevailing social and cultural ideology that led to the existence of dowry in the first place.

2.8 Dowry Custom of Marriage

Societal and religious dictates have had a profound effect on Hindu Marital conventions. As already mentioned, the marriages are arranged by the families of the prospective spouses. This phenomenon essentially precludes any potential “love” marriage, as these marriages are looked down by the community, mainly if the bridegroom is not of comparable caste and socio-economic status. (Tonushree, J. 2001)Argued that other marital codes are particularly strict for women.Most Indian communities impose an unofficial age limit by which time young women must be married. Although the age of varies somewhat from region to region, families that fail to marry off their daughters by such a time are subject to the gravest blame and shame. Beyond the immediate consequence where the family will be forced to financially an unmarried daughter’s life, the social blam that accompanies such a situation also carries with it the weight of economic penalization. Often, the offending family will lose employees, customers, and general goodwill in the market (Sen 1998).

Another implication of traditional Indian custom is that a daughter, once married, belongs to and must live with her husband’s family. Any labor market earnings and household skills of the bride become assert of the husband’s family, and any sustenance costs become their liability. And all responsibilities of the bride are pooler with those of other members of the family. The Mother-in-law then make the final decisions about how the income should spend or saved (Sharma).Such as, in the traditional Indian household, individual rights become subsidiary to those of the family. These three aspects of Indian marriage-thesocial mandate requiring women to be marriedat a young age. The transfer of property assets and liabilities of a bride to the groom’s family, and the household pooling of resources- constitute the dominant

cultural, social and ideological forces that have led to the persistence of dowry in the Communities.

2.9 Theoretical Perspective

Marriage in Nepal is nearly universal, traditional endogamous regarding caste, monogamous for both legal and social reasons. The Tharu have most commonly arranged by the parents or close relatives of bride and groom (Harrell 1997). In Tharu Community, during in ancient time, it was practicing till now also practicing dowry system as evil custom. Srinivas, 1983 argued that Weddings are lavish social occasions, usually paid for by the family of the bride to the groom's family, and may entail a significant transfer of wealth from the family of the bride to the groom, or the groom's family referred to as dowry. Structural, functional perspective is also known as a holistic or value consensus approach for understanding the meaning of social reality.

(Cohen 1968). According to Arjun Guneratne on his book *Many Tongues, One People: The Making of Tharu Identity in Nepal* he argues that shared cultural symbols? Including religion, language, and common myths of descent on behalf of cultural differences and he added the many diverse and distinct socio-cultural groups sharing the name of "Tharu." A Tharu village consists of several families living in a compact social unit which benefits them both socially and economically. Several families within this unit are related to each other by affinal and consanguine relationships, while all are linked each other at least by religious and economic ties' (Rajure 1977).

It starts its discussions with the assumption that all the elements of social units including society are related to each other within the framework of a specific structure. So in Tharu community traditionally dowry consisted mainly of clothing, jewelry, an animal such as cow, buffalo, and household items, but in modernization recent trends which emphasized cash or large consumer items like electronic equipment and bike are often thought to be related to stiff competition for grooms and are sometimes termed grooms price.

Indeed, Tharu communities traditionally prescribe different social roles for men and women about marriage and the family because my empirical research I observed myself in my life. Women are expecting to live their natal house at the wedding to live with the family of the groom, to whose customs they are supposed to adopt. Although education and job opportunities increasingly access to a woman, most Tharu women remain housewives.

The structural, functional approach is thus interested in exploring the structure of the relationship between different elements of society as well as the role played by those elements to bring order and stability in this social institution and units. The dowry system is a multi-faceted issue that is neither straightforward nor constant. Definitions apart, there are many variations to the practice of dowry payment the size, form, and function of payments. It is context and time specific, the endowment can be a security blanket for married women by giving them a fund of their own, but it has also been used to indicate the low status for women by reinforcing patriarchal cultures and leaving women vulnerable to violence.

It has been demonstrated that dowry paying Tharu Communities tend to have more complex societal structures substantial socioeconomic differentiation and class stratification and monogamous, patrilineal and endogamous marriage practices. In Tharu Communities typically feature low female status and female contributing in agriculture field as well as housewife and nurture of children. Marriage is one of the domineering institutions when two people of opposite sex decide to live together to share household and to co-operate economically (Malinowski 1956).

The trend in marriage has changed dramatically over the last couple of generation. A gap both in marriage and socio-economic status is growing between those who are well educated and those who are not. The higher education, caste, endogamous, job, income, and property can become the factors which raise the socio-economic status influencing the marriage institution. Now the ownership of economic assets, education and which people face the financial crisis (Rynell 2008). But due to family ties and preference of endogamy, this issue is mostly superintended.

This affair managed by performing the ritual before the night of wedlock. In which all family members contribute according to their repute. Poverty overlays family life and

pervades economic and social relationships (Ridge 2009). In Tharu communities of cosmology is given 'Kanyadan' some mobile property that represent Punya, or Karma and get peace in heaven. That still exists in a structural cultural setting in the society.

CHAPTER-THREE

RESEARCH METHODOLOGY

This chapter discusses a set of methods, which will be employed to accomplish the research objectives. More specially, it contains interdiction to the study area, a method of data collection universe sampling, observation, interview, life history methods.

3.1 Rationale for Selection of the Research Area

Women had continued to face many challenges when at wombs of mother social, economic, political, gender, and even legal discriminations in their public and private spheres, directly or indirectly irrespective of the state's number of international vis-a-vis national commitments about no discriminations, gender equality, and social justice. The societal structure in Tharu Communities in Nepal that is deeply rooted in the patriarchal values, norms, and mindsets, has hindered Tharu women and girls to live free gender-based discrimination and violence. I had observed the impact of dowry system in Tharu community. Even though, all the people have awareness about dowry system. But it is still practiced, and it's increasing day by day in Tharu Community. Bride faces many problems in her life because of dowry.

I will address the impact of domestic violence, physical torture, and psychological stress, etc. those who are a victim of Rangapur.

3.2 Research Design

This study had based on explorative in the sense that it would explore institutionally as a custom of dowry system in communities. Why gender violence accrued in the name of dowry, I had observed power relation who had control means and resources and decision making. What was the perception of layperson about dowry custom?

3.3 Nature and Source of Data

Both primary and secondary data were collected for this study. Primary data had collected through the fieldwork like ethnographical study observation, group discussion, and testimony life. The secondary data was collected from the published

reports, news report articles, journals, dowry system research reports and other articles. The research also uses both qualitative and quantitative data.

3.4 Universe and Sampling

Rangapur VDC would purposively select for the study. I selected those who were more informative about dowry custom in historical analysis. There were a heterogeneous group of people, indeed I had focused on Tharu community of people. I wanted to observe historically why these evil culture practices increase in the society. And what kinds of the problem created in the Tharu community.

3.5. Systematic Random Sampling

The Systematic Random Sampling was the random sampling method that requires selecting samples based on a system of intervals in a numbered population at Rangapur, cluster. Out of total 248 households, the 60 households were selected for this research purpose randomly.

3.6 Techniques of Data Collection

To obtain the answers to the research questions, the research used a triangulation method like an interview, focus group discussion, the testimony of life history.

3.6.1 Interview

The interview was taken to understand why dowry custom is taken as a social problem and why it had created crime, violence murder, physical and mental tortures, etc in the society. For understanding the above mentioned issues, a set of structured and unstructured questions was prepared and asked to the victim women during the field study. Primarily, I took the interview of different background people those who were in the heterogeneous group of the society.

3.6.2 Life Testimony

For the life testimony, I had selected the local people of Rangapur Community and asked to share social and cultural value of dowry custom in his/her life. The life testimony could be more effective to generate a more in-depth impression of different

aspects of local people that are affected by dowry system. It was also helpful to understand how they had managed their life after marriage and their experience of as being victim people in their livelihood.

3.6.3 Focus Group Discussions

I had organized group discussion in the community and the collective voice about dowry system was taken from them. For this purpose, two group discussions were carried out where one was conducted at school with the participation of teachers and another in the community where the laypersons participated.

3.7 Data Processing, Analysis, and Presentation

The collected quantitative and qualitative information of the field study as well as desktop study were computerized and kept in order with their attributes. The quantitative data are presented in the simple static tools such as tables and figures. Similarly, the qualitative data is presented in descriptive manner and were analyzed them in logical manner based on structural-functional perspective.

CHAPTER-FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Study Area

The Tharus are one of the largest ethnic groups of people scattered away of setting from east to west in Terai region of Nepal. Drone p. Rajaure (1977) argued that there are several endogamous sub-groups of Tharu, such as Rana, Katharina Dangaura, Kochila, and Mech. As similarly in Rautahat district various kinds of Tharus such as Bantha, Kha, Kampuchea, Kochila, Ray, Adhikari, and Phanatic. The provision No 2 Rautahat Tharu as they have been engaging agriculture and some went to the foreign migrant worker in Gulf country to earn money to survive and run their household.

In my study area I met with Manoj Chaudhary who came back to Nepal from Malaysia, has a plan again go to Gulf country. And I asked him, "Why do you want to go again in Gulf country?" He replied me, "I have a daughter and a son, my daughter is studying Staff Nurse, on her wedding ten to twelve lakh will be needed and also to give dowry to the bridegroom. Therefore, I have to go foreign country again for earning money." Indeed in Tharu communities' dowry system is deeply rooted and demands are increasing day by day which was a vibrant issue in Tharu and Madeshi communities. A great effort had needed to make a detailed and systematic study of the Tharus by a native and foreign scholar. But there is lack of literature on dowry system of Tharu communities.

Field Area

The indigenous group selected for the present study of dowry system in Rangapur, Gujara Municipality of the Rautahat district. The Tharus are one of the indigenous people and a tribal group of peoples in Rautahat district, Mahendra highway, at Chandrapur, on Gaur Road called Birend Rajmarg in Southern of Mahendra Rajmarg. Tharu settlement area exist different Tharu endogamous groups of people. The State No.2, Gujara Municipality at Rangapur, in Rautahat district. The sophisticated of Tharu history about the origin of the Tharus, most of the anthropologist (Bist, Rajaure, Gunratne) believe that the Thar, the desert land of Rajasthan, India, is their ancestral homeland from where they fled away. They become Tharu due to their migration from "Thar" But in regards to "Koshila" the

eastern Tharu called Koshi or Koshila or Kochila Tharus, are scattered in several districts from Morang to Rautahat including Udaipur inner Terai valley (in Jhapa district the Rajbansis, sometimes called the Bengali Tharus, dominate). The Koshila Tharus had migrated westward, were fewer in the areas west of Siraha.

They claim Saptari and Siraha districts are their primary home, but many also lived in Sunsari district on another side of the river Koshi. Some Saptari Tharus pretend that until recently they would not have married Sunsari/Morang Tharus. There were also probably subgroups or endogamous units, such as the Lamputchwa Tharu of Morang district who are considered different by the Kochila Tharus. Kochila could be related to the name of the river Koshi on the bank of which they used to live (Krauskopff 2010).

Rangapur village is situated near a forest and Lamaha river of the northeast. This village is approximately eight-kilometer southeast of the town of Chandrapur. It takes a little over half an hour by bus or jeep to reach the village. Rangapur is rich in natural resources. Many villagers do the rearing and grazing of cows, ox and goat etc. Some villagers are collecting firewood from the forest and sell on Chimni Bhata (brick industry). The deforestation rate is increasing day by day in Rautahat district. In my study area, the primary occupation is farming, mostly paddy cultivation, wheat, maize, mustard, sugarcane, etc. This paper is based on the ethnographical study of Rangapur VDC, Gujara Municipality, Rautahat district during the months of Oct-November 2017.

4.2 Social Status

Table4.1
Population by Caste/Ethnicity and Sex

Caste/Ethnicity	Male	Percentage	Female	Percentage	Total
Chhetree	284	51.17	271	48.82	555(5.02)
Brahman-Hill	414	49.05	430	50.94	844 (7.64)
Magar	235	49.78	237	50.21	472(4.27)
Tharu	2200	50.48	2158	49.51	4358 (39.46)
Tamang	1100	50.52	1077	49.47	2177 (19.71)
Newar	78	48.75	82	51.25	160 (1.44)
Musalman	62	48.81	65	51.8	127 (1.14)
Musahar	387	50.45	380	49.54	767 (6.94)
Rai	75	46.87	85	53.12	160 (0.31)
Chamar	111	51.62	104	48.3	215 (1.94)
Kami	104	52.26	95	47.73	199 (1.80)
Kalwar	53	54.08	45	45.91	98(0.88)
Dhobi	21	60	14	40	35 (0.31)
Nuniya	24	54.54	20	45.45	44 (0.39)
Others	428	51.38	405	48.61	833 (7.54)

Source:CBS, 2011

The Rangpur area is heterogeneous community in regarding its caste ethnic composition consisting of Tharu, Tamang Musahar, Brahman- Hill, Chhetri, Rai, Magar, Newar, Chamar, Kami, Kalwar, Dhobi, Nuniya, Muslim and Others. The Tharu is dominant caste group which is consisting of 39.46 percent. The second largest group is the Tamang (19.71) Chhetri. (5.02) Brahman-Hill (7.64) Magar (4.27) Newar (1.44) Musalman (1.14) Musahar (6.94) Rai (0.31) Chamar (1.94) Kami (1.80) Kalwar (0.88) Dhobi (0.31) Nuniya (0.39) others (7.54).

The majority of Tharu people depend upon agriculture, animal husbandry, wage labor, government job, business, and trade. The Tharu population is larger compared to other old settlement in the study area with socio-cultural value is more critical in the anthropological study.

4.3 Cultural Setting of Tharu People

Tharus are considered the dominant ethnic groups in Nepal. They are indigenous inhabitants of Terai, the narrow strip of flat and fertile land lies between the mountains and Terai border with India. According to Arjun Gunaratne, their physical features indicate a Tibeto-Burman ancestry; but because of the proximity of the Indian plain, their language is similar to Bhojpuri and Hindi. Bista said that “the Tharu language has been greatly influenced by various north Indian languages found nearby –Urdu, Hindi, Bhojpuri, Maithili, and Bengali.” But in Rangapur, Tharu people are speaking Tharu language slightly different in tone than another village and they use the slang words such as “Jaugike” and “le” of Rangapuri. Bantha Tharu is very famous and wealthy landlords, and a few have successfully taken up business. The vast majority of villagers are hard working cultivating in the field.

The Tharus have unique rituals, festivals, and music, while their clothes and ornaments are similar to some ethnic groups in India. Tharus celebrate their rituals and celebrations. Each ceremony and ceremonies have carries on cosmic Tharu identities.

Jitiya is one of the marvelous rituals that celebrated for three days. Tharu women in Rautahat district especially celebrate it as apart from other communities of Terai region. Jitiya is a symbol of Jit (victory). Jitiya observes on the month of Ashwin (September – October). It is celebrated for three days on Saptami (the ninth day of dark fortnight). They take Barta for the good of family and children as apart from for collective welfare. During the period, women worship God Bishnu, Shiva, and Sun. However, Jitbahan is the chief deity of Jitiya. The central part of the ritual, women worships the nature. Women take Barta and do not eat anything for an entire day. Women celebrate Jitiya by singing songs dancing making joy.

On the first day of the Jitiya is called Lahakhai. In that day women take a bath in a river early in the morning, but that one changed some women take bath in bathroom, not in the river and formally start their Barta. Before taking bath, they put Khari (oil-seed cake) on the leaf of the plant and let it flow on the river. This Khari is represented for legendary figure Chilor (Eagle) and Larheya (fox) wishing them to take Barta of Jitiya. On this day Tharu women make clean and pure their house with

cow dung. In this day, they eat only vegetable items. In a midnight, they prepare particular food such as Dal, Bhat, potato fry, Taruwa and they eat.

The day of Jitiya is called 'Upas' meant fasting. The Bratalu wake up early in the morning and after the whole day fasting, they gather in place at evening time and listen to the story of Jitman. Indeed myth of this story of King's wife fox and Minister, wife eagle both in fasting notion of eating anything but at last days fox felt very hungry and saw the death of the animal and then eat but the eagle was watching sitting on three. The movement on of result fox of all the children died, but eagle child had not died. Therefore, the cultural and symbolic meaning is for doing Jitiya for children. This story is telling the Madhesi priest the listener offered some money and rice, and come back home to sleep at that night.

On the third day they get up early in the morning, and the house of the entire door at corner oil and shindur with decorated as apart from pumpkin flowers and put on rice, etc. the cultural meaning of that as plants and flowers as same like that child must grow a kind of beliefs. On the third day they eat something whatever they like most but in this fest devour beaten rice and curd, and fish is an especial dish of that ritual. In Tharu community, after the end of this ritual then go to married daughter's house to give beaten rice and sugar etc. for instance of this ritual create close relationship and interaction with relative and kinship in Tharu Community.

Maghe Sankranti (Tila Sakrat)

The Sankranti the first day of Maghi celebrated in Year Tharu Communities of in Nepal. Tharu people mark it as the beginning of the auspicious month of Magh. The festival is a harbinger of longer and relatively warmer days in comparison to the cold month of Poush. The Sun is moving toward the Northern Hemisphere. In that sense, Maghe Sankranti is similar to solstice festivals. Maghi is the most significant festival of Tharu people, which marks the community's New Year, for a week.

Tharu communities are performing Shakiya Naach, a unique dance organized during the festival. Various clubs and organizations in the villages have formed teams and organized fairs to celebrate the festival. Rautahat Tharu and Tharu Kalyankari Sabha organized various cultural programmes. Tharu Kalyankari Sabha Rautahat

sophisticated local people organized different programmes' aiming to preserve the culture. Tharu people should protect their culture as it is unique but other ethnic communities also celebrated the festival with equal enthusiasm. "The festival has strengthened solidarity in the community," This festival is unique none of the other festival in Tharu Community. This festival of the main features special foods like laddu, bhujakoladu, Shathaura, ghohi, kokhra, fish, pork, Mutton and chicken in Rautahat but western Tharu have different special food items in Maghi.

In cultural setting, it gives the profound meaning of strong relationship at kinship. Maghi holds importance to married daughter too because the festival has a ritual of providing, cultural-foods. This festival in Rautahat Tharu compulsory to give some foods such as Tilko laddu, Bhujako laddu, Sathaurafrom parents side as gift of married daughters. It is a symbolic meaning to show love and harmony between parents and a married daughter. This festival creates a friendly environment in Tharu Communities to make a close relationship with communities of people and kinship.

It is an essential festival celebrated by getting together as a family and friends, attending communities get together or meal, dressing up in the traditional Tharu wear, eating drinking making merry.

Samaa Chakewa

Celebrate on the month of Kartik (October-November), Saamaa Chakewa is celebrated to honor the relationship between brothers and sisters and husbands and wives on this day. The clay statues of Saamaa, Chakewa Sathbhainya, Chugala, dog and others (characters that are mentioned in the story of Saamaa Chakewa) are made and worshiped by putting them in a decorated bamboo basket, carrying the basket on her heads and singing songs their brothers. Until the full moon day, they gather at landlord house and sing songs, and on the final day, the brothers help the sisters to make a temple out of bamboo and paper which is laid at the center of a pond. In this ritual of cultural meaning represented sister pray for brothers get long life and bless.

Faguwa

The religious significance of the festival of Holi is to mark the burning of self-conceit, selfishness, greed, lust, hatred; in fact, all the annoying demoniac tendencies thoughts, and behaviors, the victory of good forces over demonical forces.

Holi or Holika is an extremely popular festival observed throughout the country. It is especially marked by unmixed gaiety and frolics and is common to all sections of the people. This festival is very ancient. Known formerly as "Holika" it has been mentioned. The celebration of Holi is the story of Prahlad. Hiranyakashyapu was the king of the asuras (demons). Vishnu had slain Hiranyakashyapu's brother for terrorizing gods and goddesses. So Hiranyakashyapu wanted to destroy Vishnu and kept other Gods in heaven subdued. He told his soldiers to crush all those who worship Vishnu, but the Gods protected the devotees of Vishnu. Holika had a power not destroyed in a fire she made the planet sit on fire with her nephew Prahlad, but Holika burnt on fire, Prahlad saved.

The festival of colors, known as Holi in Tharu language is called Faguwa. This day is celebrated with much enthusiasm and joy by spreading colors with brother's wives. And also each other, sprinkling waters on each other and playing dholak (a type of drum) and dancing, singing Jogira, the obscene song. On this day teen and young has allowed drinking alcohol (Daru) wine.

Chhath Puja

Chhath Puja is the festival of cleanliness of body and soul, truth, non-violence, forgiveness, and compassion. It is dedicated to the Sun God. Chhath is an important ritual in Terai during the month of Kartik (October/November). It is also celebrated in some parts of Nepal and India (Jha, 2009). The enormous faith and belief that all the desires of devotees who perform Chhath Puja will be fulfilled have made it one of the most popular festivals in this region.

This is the only festival where the function and Puja are led predominantly by women, thus indicating the honor and respect of women in Hindu society. The songs sung on this occasion tell about the importance of natural resources, and the conservation and

use of diversity for the benefit of human welfare. This festival is celebrated for four consecutive days. The first day of Chhath is dedicated to cleaning, preparation, and purification of items to be used in offerings. The house and surroundings are thoroughly cleaned. Meals are prepared and taken after a bath with holy water, which is why the day is called 'Nahai Khai' (takeabath) is important preparation on the day and the cooking and the day is also referred as rice and vegetables.

Khara (fasting) begins on the second day. The Vrati (devotee) observes the fast for the whole day until the evening, a little after sunset. After this, the family shares the Prasad (offerings) prepared by the Vratulu with extreme care and devotion using rice, sakhar, mild spices, fruits, and holy water. Only cow's milk and ghee can be used to prepare the offerings. Mango twigs and dry branches are used as fuel for the preparation of khir. From this day onwards of the next thirty-six hours, the Vratulu fasts without even drinking water. The fast is broken on the morning of the fourth day. The third day is spent on preparations of Prasad at home. On the evening of this day, entire family accompanies the Vratulu to a river bank, pond or a large water body to make offerings to the setting sun.

Arghya and Soop are offerings given, and consist of flowers, fruit, sprouted grains, coconut, sugarcane white radish, turmeric, ginger, banana, lemon, peas, sweets are offered.

Gauri Ritual (Gaur)

Tharu Communities of people is very rich in culturally, the Gaur ritual is one of the unique fest, indeed only virgin unmarried girls celebrate this ritual because of Tharu cosmology if this ritual performs in unmarried girls then get a good husband. Therefore, in Rautahat district all the Tharu girls performed Gaur ritual, one girl one time must do that is a traditional belief in Tharu communities. This ritual especially, worshipping of Goddess Gauri. Gaur festival observed at night (Anahariya) on the month of Kartik during thirty-five days. It is very challenges than another ritual because it's long. Following of this ritual first day take a bath that is called in Tharu language (Naha) the literal meaning take a bath. It is a pre-wedding ritual that takes place at the bride's house where she offers prayers to Goddess Gauri.

At the beginning of the day, ritual dig pound through brothers in the compound area of the house. This pound is unique in the shape of this pound representing symbolical meaning the four directions representing north, south, east, west. Tharu girls believe that from four directions Goddess Gauri gave good bridegroom. The married women none of the widows participate in this ritual. The married women do make an ideal of Goddess Gauri with Mato (soil). The second day's girls get up early in the morning and go to cow byres of receiving virgin cow or cattle's dunk, before falling on the ground receiving on hand. If not obtained then whole day fasting that is a punishment from Goddess. This ritual is one of the unique ceremonies in Tharu communities for preparing for marriage in the future.

Table 4.2
Educational Status of Rangapur

S.N.	Education level	Population	Percent
1	Illiterate	7	11.66
2	Literate	9	15
3	Ten	5	8.33
4	SEE	12	20
5	Intermediate	13	21.66
6	Bachelor	9	15
7	Master and above	5	8.33

Source: Fieldwork, 2017

According to Table 4.2, Tharu people have high literacy rate in the comparison to CBS data 2011 where it was 56.79%. The table shows that 88.34% of people are literate and it is increasing where the percentage of illiterate is only 11.66 percent. Moreover, the Tharu people are advantaged from educational status. Gurung (2007) writes that education is one of the fundamental indicators of the level of human development in which literacy provides access to information while educational attainment offers scope for new opportunities. The Tharu society is changing and transforming the entire sector such as cultural transformation and traditional custom but one of the dowry custom deeply rooted in Tharu Communities, it has been creating social problems even though literacy rate is increasing high. In the name of dowry established violence, physical and mental torture.

Table 4.3
Occupational Status of Married Women

S.N.	Type of Occupation	Married women(from 15-45 age group)	Percent
1	Official job	3	7.5
2	Wage/Labor	5	12.5
3	Agriculture	21	32.5
4	Business	3	7.5
5	Housewife	8	20

Source: Fieldwork,2017

In the above-given table no. 4.3, the married women of Rangapur involved in different types of occupation for their livelihood. The 32.5% of rural women of Rangapur mostly engaged in agricultural/farming of total respondent female in systematic random sampling. The 20% women engaged in housewife whose work is running or managing her family's home and caring for her children. The significant role is cooking food and fulfills the family needs in everyday life, and it may embrace a traditional part of a housewife, supporting their children's physical, emotional intellectual and spiritual development while sharing or outsourcing other aspects of home care. From the religious point of view, the women are taken as goddess and founders of the society, yet women have not achieved equality with men. I observed data, the very less percent of women are found to be engaged in job and business. Such less number of women is selling vegetables on the market and tea shop. In the Tharu Communities the life of women is strongly influenced by her father, husband, and son. The legal system further reinforces such patriarchal practices. Marriage had great importance in women's lives.

In this research I have observed that only very few women working in the professional work at Rangapur. Even though, educated women have limited participation in the decision making politics. Women serve as decision-makers in farm management, domestic expenditure like food items and clothes.

Table 4.4

Dowry Use of Local People

S.N.	Area	Respondent	Percent
1	Loan	7	6.66
2	Built House	3	5
3	Music/Band	4	11.66
4	Wedding Party	15	25
5	Jewelry and ornaments	19	31.66
6	Others	12	20

Source: Fieldwork, 2017

In the table no. 4.4, the received dowry is used in various sectors. The 31.66% of dowry is used in jewelry and ornaments. In Tharu culture, it is compulsory to give ornaments like as Pauju, Kundal, Kara-Matha, Natheya, Mantika, Mangalsutara, Tilahari, Shikari, Chhur Kanaily, Hathsankar from groom side to the bride. In the social structure of Tharu people have invited all the villager and relative neighbor and given big wedding party with a different variety of foods in Rautaha. It is compulsory to give mutton, chicken, and fish dal and rice Aaludam Aachar. In this party, 25% people had used in that sector of taken money. In given data 20% is used in other areas such as in wedding take cars and buses in rent and also chair, table and decorating material on marriages, etc. In social setting of Tharu, people are interested music theater, Nach, band party etc so they used 11.66% of received money in this sector. The 7% of total received dowry is used to pay loan whose who taken loan from abank, finance, and relative. The less percent number of people had made a house from taken dowry.

Table 4.5
Peoples Perception of Dowry System

S.N.	People Perception	Respondent	Percent
1	Increase in social prestige	35	58.33
2	As it is social prestige	18	30
3	Decrease in social prestige	7	11.66

Source: Fieldwork, 2017

Above the table no. 4.5 shows an increase in social prestige if dowry is given. The 58.33% people had taken dowries as a social status and honor in the Tharu Communities at Rangapur. The most comprehensive public measures of social control, the marriage was an essential arena within which people responsibly of their social positions and their relations to others. The Tharu people had a negative perception being developed dowries. From bride guardian if did not able to provide some gift, then lost social prestige in the communities, therefore either demanded or not demanded, indeed some dowries and gifts anyhow to given dowries for their fame. The 30% people think that it is of social recognition and it does not affect in social influence. In the Tharu communities, various kinds of people had above the given table, only 11.66% people thought of decrease social prestige when given dowry. They argued that male and female had equal and equal rights, the name of custom and ritual giving and receiving dowry had not well for the societies it was social evil and the social problem, therefore, it might be decreased in social prestige.

Table 4.6
Types of Marriage System in Tharu Communities

S.N.	Type of marriage	Respondent	Percent
1	Endogamous marriage	50	83.33
2	Love marriage	7	11.66
3	Intercaste marriage	3	5

Source: Fieldwork, 2017

Endogamous marriage system has existed in Tharu Communities. The above given data of table no 4.6 shows that an endogamous marriage is found 83.33% at Rangapur cluster. (Saran2017)Argued that “Marriage in collectivist societies need to be looking at its contextual issues especially caste locations and caste relationships. Marriage is also seen to be a tool for social control as it is also inherently social and economical at the same time”.

One of the reasons behind dowry system is increasing among Tharu communities is due to endogamous marriage and arrange marriage. They preserved the group’s homogeneity and prestige and status. Even today intercaste marriage is not encouraged in Tharu Communities. We saw the given relevant data that denoted the less percent of inter-caste marriage in the Tharu Communities. Inter-caste marriage seemed to a taboo to the most of people. If they do the inter-caste marriages, Tharu Communities donot get a dowry. Therefore many parents do not allow for the inter-caste marriage.

In above table, love marriage is increasing by 11.66%. The love marriage had reduced more or less the demand of dowry in this study area. But unfortunately, some parents had greediness of getting dowry even in love marriage also in a same caste and groups. Many social scientists had argued that love and inter-caste marriages reduced dowry demand, but it has been challenging in Rautahat district where Tharu and Madheshi communities live. The dowry is long practicing in the Tharu Communities. The parents have a dream to get a tremendous amount of dowry in marriage. Therefore, they had tried to fulfill the demand from love marriage or arrange marriage.

Table 4.7
Male and Female Respondent

S.N.	Gender	Respondent	Percent
1	Male	20	33.33
2	Female	40	66.66
3	Total	60	100

Source: Fieldwork, 2017

In the study area of Rangapur cluster, I used the systematic random sampling method where 20 were male and 40 female respondents'altogether 60. The total household $240/60 = 4$ is inter vale number. In randomly selected 66.66and 33.33% of male respondents had sophisticated their daughter after marriage in dominated by her husband the name of dowry. Indeed painful life spends in husband house, and everyday life of physical torture and mentally presser for assuming of social reality at Rangapur cluster of knowing that relevant information with male respondent, and also their ontology of dowry custom effect of everyday life.

Local Narratives of Story

From, Kathmandu I reached on the day of Ghatasthapana on September 21, 2017, with my father and some relatives atmidnight. I felt tired and slept at night I got up 8 o'clock. I had met with my relatives and friends. I saw all the people were happy and joyedin the friendly environment. I saw many villagers were buying male goat(Boka) cock, pigeon,etc for sacrificing on Dashain.I had been visiting at Katani Bazar invariouscommunities. The people were celebrating Dashain festival with their relatives, kinship,family member and also friends. Young local people were playing pink swing with great fun. Another day I took lunch and after resting then I went to visit in my study area at 11 am. I met with Ram Prasad Chaudhary 77 years old and his wife Haruniya Devi 75 years old.

I said, "Grandmother and grandfather how are you!" "They replied me; we are fine and you? I am also fine". They welcomed me and requested to sit. They offered me for lunch. I said, just I took lunch no thanks, and offered me nut and cardamom. I accepted that it was cultural meaning of welcoming to the guest in Tharu Communities, and also gave water. I was drinking and talking with her but Ram Prasad who was reading holy book Beda. I asked one question, what is dowry? She replied me, "during at marriage bride brings something, gifts and to given groom family that is called dowry." I got married at the age of 7 years old at that time early marriage system had existed in Tharu Communities. My father gave dowry as soil pot, called "Kurahar" in that pot kept inside rice, and bitten rice usually couple of cups given in Tharu Communities.

She added wooden pots made by indigenous traditional knowledge observed in Tharu Communities culturally constructed in a social setting. And also given copper pots, like tokana, lota tamghail, and plate, etc. Tokinawas used to for cooking rice that time; Lota was used to drink water, Tamghail was used to stock water. The copper plate was used to take lunch and dinner, the cultural value of those things in Tharu communities. The bride family gave some wooden made simple box for keeping cloth that were called dowry, but now a day's dowry demand highly increasing in Tharu Communities. I asked to her what marriage system was in your generation? She replied me, that in Tharu Communities, early marriage (ballibah) system existed in our communities, at that time my all the colleges got married at the age of seven and eight years old I also had. That was traditional believes system guided by the whole societies. Bride and bridegroom did not know the meaning of wedding/marriage and husband and wife. They had felt entertainment and joy but in reality in the process of marriage ritual socially they become husband and wife each other.

In Tharu Communities there was traditional marriage system in which groom side used to reach at bride's home a day before the wedding which is called "Marjad". It was a ritual in Tharu Communities but gradually it changed according to time and region. The people of Tharu communities like to get married at night time and welcome the 'Janti.' The Janti is welcomed and the wedding procession begins at bride's house. The Janti consisting of the groom's family members, relatives, and friends sets out for the bride's home after wedding. The Janti is accompanied by a musical band, singing songs, dancing, and merrymaking all along the way. The wedding ritual by the Brahman priest preforms at night where relatives of family member and friends are also participated. The remaining rituals are performed at noon also. After 7 or 8 years later again the groom and relative's friend's goto bride's house which is called "Gawana" in Tharu Communities

Gauna had a custom and the ceremony associated with the consummation of marriage. It was associated with the custom of child marriage. The ceremony took place several years after marriage. Before the ceremony, the bride stayed at her natal home. Marriage was considered only as a ritual union, and conjugal life begins only after Gauna; that marriage was consummated only after the Gauna ceremony. But slowly and gradually that ritual changed in Tharu Communities. One of another

ritual called “Donga” generally after one-year marriage later again go to receive bride from bride side in ‘Subhadin’ like Bibah Panchami, Ekadasi, Purnima ko din, etc on the structural-functional custom which is still exist in Tharu communities.

In Tharu, Communities had observed three days wedding ritual process for some family, but it has reduced now. The reason why marriage system is observed in day time in Tharu Communities is that it saves both time and money. Moreover, it reduces conflict between villagers and Janti also. Therefore many parents did not want to get wedding at night. It had changed the marriage system in Tharu communities. But dowry demands are increasing in the name of prestige and social value in the society.

A relative and kinship act as the role of Aaguwa/Lami (middleman) at wedding negotiations until the transaction is completed. In Rautahat, Tharu people used Madhesi Brahmin priest to discover an auspicious date and to see the Patra the best of tithi and day on the basis of lunar calendar observed. There were two sides of families agreed with that wedding fix date in given calendar. The especially deciding wedding days in the month of on May, July, November, December, January, and March.

Once the wedding party the bride’s parents were given at wedding day for inviting relatives, kinship neighbor and friends also from groom side of Janti participated in the party. The Bhoj arranged according to their economic status Tharu Zamindar had invited above thousand Janti by a musical band with great enthusiasms by the bride’s home.

She said historically; this system was willingly followed by the parents of the bride especially in the Madeshi Communities, it is forcefully demanded. Dowry custom is transformed in Tharu Communities unfortunately. The greed for dowry had affected even the most ordinary families and had become an unspoken requirement during the marriages. There were many instances when a wife had committed suicide because of her helpless to tolerate the harassment for dowry. There had been times when a wife had been murdered because her parents were not able to give enough dowries. I observed many sensible and educated youths had gone against the idea of dowry and had the noble intention of marrying without taking any money. Surprisingly, it’s the women themselves who were very interested in seeking vast amounts of dowry.

Firstly, the wedding arrangements and then the demand for huge amounts of dowry make the parents financially very weak. Because of the dowry system, people did not want to have a baby girl in the Tharu Communities of Rautahat. She argued that hundreds and thousands of women were left unmarried because of this system. The boy family, first of all, talked about the details of the endowment the family could afford, and only then jumped to the next step, the girl. She added, "There won't be marriage unless the deal about money was fixed."

The family's status was said to receive a significant boost in society if they could give a significant dowry. If they were financially weakened and could not afford the amount, they took loans and sometimes sold their land property. There were incidents where a wealthy father had turned into a pitifully poor person after paying the dowry to all his daughters.

I had met with Goliya Devi who was sixty years old at evening time. In her testimony she represented as empower of women, she threw light on a different dimension of social reality of dowry custom in Tharu Communities. She got married at the age of six years old. She said in my generation; traditions maintain that the sixth year was the holiest age in Tharu Communities of girl's marriage and her parents achieve the highest amount of Punya. I made conversation with her and she said my father in law that she saw me when I was playing on the road near my house. He liked me and then talked with my father and proposed for a wedding. My father sent to brother for seeing of boy and boy house. My father was busy in the agriculture field. My father asked my brother how was boy and boy's family he replied boy was good, but the family background was poor than us. My father was wealthy; he wanted to give a wealthy family of the boy, because two elder sisters already married in rich family, therefore, he willingly saw wealthy family. Her grandfather had suggested that "if you did not like bride groom, had demand more dowries such paddy 280 kg, he hadn't provided dowries.

From the boy, parents agreed to give dowry payments before marriage and borrowed 280 kg rice from relative and neighbor. My father felt guilty to accept dowry; he was so regretted about that matter and my mother said him, "Do not worry. I have ideas we should sell the rice which we have received and then make ornaments." After marriage seven years later, Gauna ritual observed then I was living with my husband house I

gave birth my first child, I was in the joint family all the responsibility upon my head because I was elder daughter in law. I sold my ornament and bought land, therefore, my household run smoothly. My family living standard was high because of land property. Goliya Devi was a great vision and strategically run her household. She had the capacity for decision making and authority. She struggled hard to face institutional barriers. She tried to change in household level. She could influence the whole society as a played role model. I found her that she isempowered.

In Tharu Communities, the villagers or lay persons had gathered at evening time in a publicplace were making joy, fun,and entertainment and sharing their view. I reached intothe congregation and talked with them informally. I introduced myself and asked about dowry system and they had excited and interested to share their perceptions of dowry system. Ram Chandra Adhikari Chaudhary said,“Dowry is a givingcash and goods by the bride’s family to the bridegroom. Dowry may be parts of the inheritance of family property by the bride. It may help the bride to set up home or keep it as insurance for future needs”. Pritam Tamang said, “In our caste, we don’t havedowry system and no use of the word dowry but parent give bride as a gift whatever they want to give.” Even though in Terai region of Pahadia communities had not a dowry system existed as demand. After that Dipa Maghi and Maheshi Maghi, both were belonging to Musahar communities of Rangapur.

They said dowry system was existed in also Mushahar communities but less demand than Tharu. According to their capacity demand dowry and payment of dowry system lived. They said we had nothe capacity to afford a bike, and land but it had given like bicycle, watch,etc. they added were not their land to workfield. They had been working the area of Tharu Mahajan (feudal)some Musahar worked as bound labor, they had not a bank balance they had taken a loan from Mahajanhigh-interestrates and then arranged expenditure of marriage.

I asked another question if bridegroom family took money, gold, ornaments, bike, furniture,etc, where they had used. Ram Chandra Adhikari said some people had paid the loan, somebody spent cash in marriage ritual observed, and somebody made ornaments to give bride someone spent unproductive field such as Band Baja, Nach, rent of many cars and bus,etc, as an apart from prestige in village and communities. If we had an analysis of dowry historically, the rich people have many lands they thought that if my girl would becomea boy, she had right to take fifty percent of the propertyso why not give some land and gold and silver at marriage time as a gift.

That tradition followed in Tharu communities as institutionally before the wedding and at the wedding. But in the case of the poor family, this custom harmed and made the critical situation in the family because it was interrelated with prestige. If you would spend more money and gave big party then got prestige in communities and societies traditional beliefs in Tharu communities. After Dashain vacation school had reopened, I had visited at school at noontime on tiffin break some teachers were checking vacation work some were taking each other at that movement I had interred in the staff room. I did greeting Namaste! Many teachers were my colleagues it was created fruitful conversation among them about dowry system they were sophisticated their feeling and thought I had written on this paper.

Rajharan Banta sir, one of the senior English teacher, he said to me that due to lack of awareness, dowry custom is increasing day by day in Tharu Communities. I told a person who had bachelor/master degree and doing job who demanded more dowry than others. He replied me, "Of course why not?" They had only degree certificate, not well educated but they are guided by traditional, patriarchal thought. He gave testimony of his own life of marriage. He said "I did not demand dowry in my wedding even though I had degree certificate and the job also because I understand that dowry custom is evil".

Even in well-educated families, when a girl child is born, mental tension is created that happiness turns into sorrow. The main reason behind dowry must be given during her marriage is stressful mind. The person who gives more dowries gets more respect and prestige in the villages. They did not predict about future what kinds of challenges and problem will be created due to dowry system. The headmaster, Birijkisor Pandit had belonged to Madhesi community. He mentions that the word "Tilak" represents cash demand before marriage. In Madhesi communities were more demand dowry than Tharu.

Dowry had affected some caste and culture in Terai region. The consequences of dowry-related violence were mental and physical tortured and verbally abused through by especially mother-in-law and husband they had been gained the power relation of the family and exercised upon daughter-in-law. In institution on structure domestic crime and verbal abuse created.

CHAPTER - FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

This dissertation is an empirical as well as theoretical investigation of dowry custom in Tharu Communities at Rangapur. It shows that the historical analysis of dowry custom, how was this custom being existing and address dowry payment negative and positive effect in Tharu Communities. In this paper, there are three major objectives: to document of the major impacts of dowry system, to analyze the women empowerment of given dowry and to examine why dowry system is institutionalized in Tharu Communities. This study is based on the primary data collected using interview, group discussions, live testimony, and story. The primary data documentations were reviewed for using the relevant data. The Rangapur cluster of Rautahat district was selected for the study where a heterogeneous group of people live there and among them the Tharus are one. In the Tharu Communities, a significant amount of dowry is demanded. The dowry custom is illustrated in culturally at local setting the value of bride wealth, how did support upon her life and empower. And reduce vulnerable condition of bride's life. Dowry custom was accrued certain geographical area as a traditional cultural product.

I had analyzed dowry as an interdependent institution while the determining factors affecting the size of economic exchanges between two families. Marriage is one of the universal social institutions. The economical and cultural value of dowry wealth has an essential part of wedding ritual in Tharu Communities. Early marriage system called Gauna ritual and Marjad ritual had changed in a social setting, but still Donga marriage ritual observed in Tharu Communities. The endogamous marriage system is still practiced by 83.33%. Also love marriage is increasing by 11% and only 5% people do inter-caste marriage. In this dissertation the narratives had sophisticated dowry payment as economical transaction such cash, ornament, land bike, furniture and electronic things etc.

Dowry, very broadly speaking was a transfer of valuable things and cash from the bride family to that of the groom family. From a historical perspective, overview of narratives had argued that dowry was a form of intergenerational transfer of wealth from the older to younger generations. In this paper narratives had brought dowry, but

they had used in productive field. For example, one of Narrative Goliya Devi in her story, I had examined that she enabled with bridewealth as she played a role model in a household level. Only the fewer numbers of people had used dowry cash and property for good purpose. The massive number of Tharu Communities misused dowry property at marriage and after marriage.

5.2 Conclusion

Arrange marriage is mostly found in the study area where love marriage, and inter-caste marriage was found very less in percentage in Tharu Communities. The love and inter-caste marriage hardly accepted in the family and communities. One crucial aspect in Tharu Communities of marriage system is mostly done at night. Bridegroom with his family members, friends, and relatives go to the bride's house and performed marriage ritual in her house. The bridegroom put vermilion powder on her head among the people and also put mangal sutra in her neck. In marriage institution, one of the evil custom "dowries" has great influence in many societies. Indeed dowry system is economical transfer at the time of marriage between two families, known as dowry, as bride price. Separately, the possibility of a joint determination had ignored. In this paper, I had analyzed dowry custom was institutionalized, because of long times practicing in Tharu Communities till now. Dowry system had been affected in financial crisis, taken massive amount of bank loan, had sold the land property and it had become landless of many people. However, research findings showed that the real value of dowry and bridewealth had changed over the time.

In 21st Century modernization had an enormous impact on society, I had collected much information through ethnographical study, historical and traditional things of dowry that was very simple to use the stuff in the kitchen. But now the demand and payment were increased expensive motorbike demand was compulsory, Bride groom showing superior and feeling pride in the society. Similarly they also demand modern electronic things and apart from cash and gold.

In this dissertation; firstly I found the reason of demanding dowry was prestige and secondly the return of cash whose who invested in higher study and thirdly was greediness. The landlord (Jamindar) had felt the prestige to give or receive a dowry, and they spend colossal budget for entertainment and wedding party. In Tharu

Communities, people had developed the wrong concept of returning the invested money of son's study. Parents are seeking a good opportunity of time at marriage to return money as high demand for cash. Parents did not feel their responsibility to providing high education, but to use as tools for getting money at the name of dowry. In this paper, I analyzed beyond of dowry payment and economic transaction it had created fear, threat and death. The number of Nepalese brides documented to have died early in their married years from suspicious, and mysterious circumstances. The cause of death was characterized as kitchen fires, poison hung over and suicided, etc. In the patriarchal thinking, women taken as child production machine is considered as an object like behave. And some pressure was given to the pregnant wife to check sex determination if a girl in mother's womb then did abortion and verbally abused assaulted even on the smallest pretexts. The wife never knew what'd happened next.

The axis of the male control the women a social system that underscores surrogacy of females and supremacy of males, so this kind of mindset up existed in communities. It is a battle between two mindsets one upholds patriarchy and other suggests both are equal. The better way to reduce dowry payment for doing love marriage and inter-caste marriage in the communities and societies.

5.3 Recommendations

The certain recommendations are made to reduce the increasing problem of dowry system and its consequences.

- It would be better to practice love marriage and inter caste marriage to reduce the dowry system.
- If gender equality is maintained, the problem of dowry system would be reduced.
- It would be better to aware the people about the negative impacts of dowry system in the family and society.

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Appendix I

Interview questioners

Title:

Name of respondent:

Age.....Sex.....Religion.....

Municipality.....ward.....Tole.....

Education.....

1. Do you know what is dowry (Dahej)?

Explain.....

2. Is it given permissible under Hindu law?

Yes.....no.....

3. Do you think that dowry system institutionalized in Tharu Community?

Explain.....

4. At what age did you get married?

Explain.....

5. Do you think that dowry makes empower of women?

Explain.....

6. What kinds of marriage did you get?

a) Endogamous marriage b) Inter-caste marriage c) Love marriage

7. Did you get dowry in your wedding?

Yes.....no.....

8. Did you get physical and mental and verbal abuse at dowry issues from your family members?

Explain.....

9. Did you get married your own decision?

Explain.....

10. To what extent dowry system is a massive obstacle to a marriage system?

Explain.....

11. Do you have land and house in a name?

Ans.....

Explain.....

.....

12. What is your occupation?

Ans.....

13. Can you spend money you own will?

Ans.....

14. In spite of having Tharu Kalyankari Sabha restriction why it is increasing in our society?

Explain

.....

15. Do you think that more educated more demand dowry why?

Explain

.....

16. What are the impacts of dowry system in Tharu Communities?

Explain.....

.....

17. Do you support that actual dowry causes much violence against women or causes suicide in our society?

Explain

.....
.....

18. Do you think that dowry system is the evil custom in our society?

Explain.....