

Socio-Economic Dimensions of Dowry as Matrimonial Function A Study on Three Selected Union Parishads of Bangladesh

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Abstract: This article is an attempt to focus on the extent of socio-economic dimensions of dowry as matrimonial function with special reference to three union parishad (UP) of Rural Bangladesh. The article is an abridged form of a study conducted under the revenue budget of BPATC. Different socio-economic dimensions related to dowry have been highlighted in this study. It is needless to mention that in Bangladesh, poor parents face several problems to marry their adult girls, since most of the problems related to marriage are the outcome of dowry. It is very difficult to appreciate the nature of dowry related problems without any proper empirical study and investigation. In this article the existing practices and provisions of dowry, its nature, justification for demanding dowry, sources of dowry money/items, social reactions towards dowry, spending pattern of the value of dowry and views of the civil society about dowry, causes and consequences have been examined. At the end of the report some ways and means have been suggested to improve the overall situation of this bad practice.

1.0 Introduction

Bangladesh is inheriting with economic, political, social and other complex problems. But social problems are very much distinctive, and dowry is one of the severe problems in this regard. In our society, dowry becomes an indication of social problems, which causes barrier to development. Population by sex counts almost 50% women in the country. However, most of the women in rural area become the victims of dowry, which is termed as social evil. In fact we can't imagine a society without the presence of women. Women of Bangladesh are in a vulnerable position in terms of marriage. Degradation of social value system, economic and educational disparities between men and women and poverty caused a lot of pressure to the poorer parents of adult girls in Bangladesh regarding marriage. A good number of people in the society are practicing dowry by ignoring social and religious values and obligations. Lack of women education and social security, lack of social awareness, lack of implementation of existing laws and rules, existing social customs, more dependency of women and business attitudes of the groom are some of the general causes of dowry in our society. Apart from these, the rich parents of bride become interested to have an established groom even at the cost of sufficient money and valuable goods and

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articles. The above-mentioned situation strongly prevails in rural society. To ensure a happy and peaceful future life of the daughter, parents offer dowry to the groom in the form of liquid cash and items at the cost of their tangible and intangible assets/property. But these do not ensure peaceful life and in most cases torture to bride becomes a common phenomenon. Even in some cases the bride becomes the victim of death. Physical torture, acid throwing, burning in fire, provocation to suicide, separation and divorce- remind us of the vulnerable position of women in our society.

Marriage is a bond of family; in the context of the continuity of "family" it is an institution. In rural Bangladesh, the poor parents face several problems to marry off their adult girls, since most of the problems are the outcomes of dowry. The poor parents of our country are often bound to meet the demand of the groom for settling marriage of their girls. In the above context, dowry has been approved as integral component of marriage. However, its modes of expressions vary from people to people depending on their educational, occupational, cultural and regional backgrounds.

Dowry refers to a marriage practice in our society where gifts of cash or other valuable items are given to the family of groom. This is a social practice carried out both in urban and rural areas in different manners according to the expectation and demands; however, in rural area reflection of dowry is more severe. Without understanding the problems related to marriage; it is virtually impossible to appreciate the nature of the problems related to marriage. For better understanding of the study the "conceptual issues" may be useful in this context. These are highlighted below:

2.0 Conceptual Issues

Marriage and Dowry in Different Religion: The curse of dowry is the outcome of various forms of marriage in different communities in this sub-continent.

2.1 Islamic Concept

Muslim marriage is a contract of civil nature with proposal (Izab) and acceptance (kabul) of which Mohar or dower is the consideration. Dower is recognized as one of the essential requirements of Mahamadan marriage while there is no system of dower in the marriage of the people

of other faiths. Islam has enjoined honourable status of woman almost equal to man so proportionate and dignified, those are till now unknown to the civilized world. It expelled out the ancient cruel attitude to woman and placed them in a position of honour and dignity². Allah has ordained in the Holy Quran:

"O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom you claim (your rights) of one another, and towards the wombs (that bear you). Lo ! Allah hath been a Watcher over you"(4-1)." The Women are raiment for you (men) and you are raiment for them" (2-187). The prophet Mohammad (peace be on him) also laid much emphasis on the dignity of women which is evident from the following Hadiths: "The world and all things in the world are precious but the most precious thing in the world is a virtuous woman" (Muslim). "The best of you are they who behave best to their wives" (Tirmizi).

Marriage is a right of every adult man and woman. This is a holistic religious and social approach to lead the society to achieve desired goals. Marriage is a bond between two human beings of opposite sex. All sexual relations in Islam are within the framework of marriage. Thus, marriage has a forward link to children, a backward link to the parents of the brides/grooms, and a horizontal link with so many other in-laws. Marriage is not merely a "contract", because those who want their relationship to go beyond this life, for them they would be blessed with the eternal companionship of the ones they cherish [Farooq, 2000].

Islam provides comprehensive guidance for humanity to lead their lives both at personal and collective levels. The functionality of Islam is based on its holistic balance. Picking and choosing certain aspects for personal or social preference, without regard to the whole, may not produce the desired result. Sometimes such pick and choose approach may actually be counter-productive [2: al-Bakara: 208; 3: al-Imran: 7,20; 2: al-Bakara: 85]. Islam is based on mutual consultation (Shura) and choice of all the parties affected. This is applicable at family, social, national levels. [42/al-Shura/38]³. The essential sources of Islamic guidance are the Qur'an and the Sunnah. We are to be respectful to the opinions of our

² Khondaker Md. Abu Bakr, A Hand Book on The Dowry Prohibition Act, 1980 and The Cruelty to Women (Deter. ent Punishment) Ordinance, 1983, P. 5-6.

³ Farooq, Mohammad Omar, Ph.D. Women and Divorce in Bangladesh: An Islamic Perspective-2000, [for more details please see, <http://www.globalwebpost.com/farooq/writings/Islamic/divorce.html>].

pious and capable ancestors and their valuable contributions. However, we are not to imitate or follow them, we need fresh thinking and solutions. [2:al-Bakara: 170]⁴. Human experiences are valuable - no, indispensable - in understanding, interpreting and practicing Islam. There might be many autonomous contributions emanating from human experience that might not be in conflict with Islam. Many such human experiences may even help us to deal with our own incoherence or misunderstanding of Islam; for example, current system of popular or mass electoral system.[3:Al-Imran:137]. Islam is based on Fitrah (innate human nature). In understanding Islam, also common sense is an essential tool⁵. In Bangladesh as well as South Asia, in general, the Hanafi Fiqh (jurisprudence) is overwhelmingly predominant. However, Muslims, individually or as a community, are not required to adhere to any particular school, as long as any cross-school adjustment is not motivated by mix-and-match for mere convenience.⁶

A lot of the contents of Islamic Fiqh is written or analyzed from men's viewpoint. As in the last few centuries, there has been virtual absence of women scholars/experts in Islam, their input and perspective are absent in the development and formulation of Islamic laws and codes. This is a must for healthy Islamic development. In another respect Islamic Fiqh is seriously lacking: the problem-solving emphasis on seeking solution to "problems", the general orientation of Islamic Fiqh has remained dogmatic- deductive. This is especially true, if not more so, in our contemporary time. For example, Islamic scholars/experts formulating Fiqh regarding marriage and divorce might not have any exposure to the nature and extent of problems related to marriage and divorce. Such experts most likely would not or have not undertaken any study to ascertain the nature and extent of the problem before formulating or articulating the laws and office orders. Empiricism is a must for effective and empathetic solutions. Contemporary Islamic laws, i.e., human enunciation of Qur'anic and Prophetic provisions, might be grossly out of touch with the contemporary reality. One can consider, for example, the issue of the apostates (murtad).⁷

Another related problem is brides/grooms not knowing or seeing each

⁴ Ibid

⁵ Ibid

⁶ Ibid

⁷ Ibid.

other. There are some cases when bride/grooms don't see each other at all before their marriage. It is done for them. This is against the Islamic guidance. While Islam does not allow the western dating system, an important problem area is inadequate room for the prospective bride/groom to see and know each other. To see bride (kone dekha) the way it is done in our society is one-sided, which does not necessarily have any religious sanction. It is not that prospective groom will examine and interview the prospective bride, but not vice versa. Both sides have the right to be equal participant in the mutual examination and interview. It also seems that those who want to follow the Islamic guidance, don't want the prospective groom/bride to meet privately during the Kone Dekha. While it is a general Islamic guidance that non-Mahram (those among whom marriage is Islamically prohibited) men and women should not be alone by themselves, the practice of this in this context of marital decision process may have been overstretched. The basic religious parameter or concern about such issue is illicit physical contact among the non-Mahrams. Parents or families can work out a supervised environment (may be even in more than one sessions) to let the prospective men and women to get to be better acquainted. Once again, this is a voluntary matter. No coercion should be involved in this process.⁸

Mahar, mutually agreed upon by parties to marriage, is an Islamic requirement. Mahar is to be offered by the groom. There is no restriction on what or how much Mahar can/should be. However, it is desired that it should be according to groom's ability, and subject to bride's consent. Mahar can also serve as an economic protection for the wife.

2.2 Hindu Concept

Hindu marriage is regarded as a sacrament, which is a union of a man and woman for the whole life with no provision for separation from each other. This concept of marriage as such induced the widow to die with the husband in the same pyre known as "Satidaha." This cruel practice abolished and stopped by the Regulation number XVII of 1929. The condition of women was perhaps the worst of its type under the Hinduism. How the womanhood was being dealt with under the Hindu faith will be understood in the following verse of Manu⁹: "In childhood a female must be subjected to her father, in youth to her husband, when her lord is dead, to her sons; a woman must never be independent" (Manu V. 140).

⁸ Ibid.

⁹ Op.cit. (Khondaker Md. Abu Bakar), P. 6-7.

The Hindu marriage enjoins the characteristics of both the sacrament and a gift. The position of the husband in Hindu society in relation to the wife is most unequally high. A Hindu husband is considered to be in the position of lord and under such a conception a Hindu wife is said to have been a gift to the husband. At the time of the marriage a Hindu wife used to bring some presents for her lord, the husband which was known as 'Jautuk.' With the passage of time, this system of 'Jautuk' took the shape of dowry in the various forms of marriage among the different communities.¹⁰

2.2.1 Vedic Concept

The Vedas prescribe that dowry be given by the bride's family to the groom. Kakshivat in Rig Veda, for instance, says he became rich by his father-in-law giving him 10 Chariots and maids and 1060 cows during his marriage ceremony (Rig Veda 1. 126). Dowry is referred to as 'Streedhana' and is an ancient practice. This custom implied that women, in addition to being viewed as mere sex objects, were severe economic liabilities for the parents. The ancient Vedic custom of 'Kannyadan' where the father presented his daughter with jewelry and clothes at the time of her marriage, the 'Vardakshina' where the father presented the groom with cash and kind. The enormity of wealth bestowed to a daughter at the time of her marriage was a clear indication of the concern of her family in her and her children's future welfare.

3.0 Existing Laws Regarding Dowry in Bangladesh

The Dowry Prohibition Act, 1980 came into force on first October, 1981 vide notification number S.R.O. 276-6/81/JVII/77-2/81 dated 28.8.1981.¹¹ This act is very concise in form having only 9 sections enacted for a particular purpose of which section 6 has now been omitted. It is prohibitory in nature, the contraventions of the provisions of which have been made punishable under sections 3 and 4 of the Act. When a husband neglects his wife left uncared for elsewhere or ill behaves with her or tortures or threatens to divorce her for the purpose of realization of some money, property or valuable security after marriage, then this Act may be one of the check and balance tools to protect the bad practice. Details of the Act are stated below:

¹⁰ Ibid, P 7.

¹¹ Khondaker Md. Abu Bakar, A hand Book on The Dowry Prohibition Act, 1980 and The Cruelty to Women (Deterrent Punishment) Ordinance, 1983, P. 1-40.

The evils of dowries increased so enormously that it necessitated the passing of certain prohibitory laws. To check the threat of dowry, in India the Dowry Prohibition Act, 1961 and in Bangladesh, the Dowry prohibition Act, 1980 have been enacted. The definition of "dowry" under section 2 of Dowry Prohibition Act, 1980 is exactly the same as defined under section 2 of the Indian Dowry Prohibition Act, 1961.

This Act received the assent of the President and was published in the official Gazette on the twenty-sixth day of December 1980. It came into force on and from the 1st day of October, whereas it is expedient to make provision to prohibit the taking or giving of dowry in marriage;

It is hereby enacted as follows:

Section-1: Short Title and Commencement-

- a. This Act may be called the Dowry Prohibition Act, 1980.
- b. It shall come into force on such date as the Government may, by notification in the official Gazette, appoint.

Section 2 of The Dowry Prohibition Act, 1980 defines dowry as, "In this Act, unless there is anything repugnant in the subject or context, "dowry" means any property or valuable security given or agreed to be given either directly or indirectly -

- a. by one party to a marriage to the other party to the marriage; or
- b. by the parents of either party to a marriage or by any other person to either party to the marriage or to any other person; at the time of marriage or at any time before or after the marriage as consideration for the marriage of the said parties but does not include dower or Mahar in the case of persons to whom the Muslim personal law (Shariat) applies".

Section-3 of the Dowry Prohibition Act, 1980 reserves Penalty for Giving or Taking Dowry: If any person, after the commencement of this Act, gives or takes or abets the giving or taking of dowry, he shall be punishable with imprisonment which may extend to 'five years and shall not be less than one year, or with fine or with both.

Section-4 of the Dowry Prohibition Act, 1980 states Penalty for Demanding Dowry: If any person, after the commencement of this Act, demands, directly or indirectly, from the parents or guardian of a bride or bridegroom, as the case may be any dowry, he shall be punishable with imprisonment which may extend to five years and shall not be less than one year, or with fine, or with both.

Section-5 of the Dowry Prohibition Act, 1980 also states Agreement for Giving or Taking Dowry to be Void: Any agreement for the giving or taking of dowry shall be void.

4.0 Objectives of the Study

The objectives of the study are to know the magnitude of the problem of marriage of rural poor girls, to document the nature and extent of payment of dowry, to learn about the sanctions and punishment systems against non-compliance of dowry, to understand the pattern of spending the money received as dowry and to make recommendations and suggestions to prevent payment of dowry and overcome the problems.

5.0 Methodology of the Study

This study was undertaken in selected three unions namely Nizra, Ulpur and Durgapur of Gopalganj Sadar Upazila, Gopalganj. The respondents including 60 parents of bride & grooms, 60 young men, 30 young women and 60 local people [local representatives/members of the civil society (imams, teachers & others)] were interviewed. The total number of respondents was 210. Data have been collected during November 2006 to February 2007. Number of different categories of respondents including the study areas may be seen in table-1.

Table-1: Location of the Sample Area and Corresponding Respondents

Sample Area				Categories and Number of Respondents				
District	Upazila	Union	Village	Parents	Youn Men (Groom)	Young Women (Bride)	Local People	Grand Total
Gopalganj	Gopalganj Sadar	Nizra	W.Nizra, Mol lakandi & Narikelhari	20	20	10	20	70
	Gopalganj Sadar	Ulpur	Ulpur, R. Khamar, Malenga, Tetulia & Paddabila	20	20	10	20	70
	Gopalganj Sadar	Durgapur	Durgapur & Khatiasgor	20	20	10	20	70
Total				60	60	30	60	210

6.0 Data Analysis

In this article analysis has been arranged into different categories. These are (i) demographic characteristics of the respondents, (ii) general opinions of the respondents, which include: a. extent of payment, perception/nature, justification and method of dowry, b. sanctions and punishment systems against non-compliance of dowry, c. the pattern of spending the money received as dowry d. measures to prevent payment of dowry (iii) report of the workshop and (iv) analysis of the court case.

Demographic Characteristics: The highest percentage (22.38%) of the respondents belonged to the age group of 30-39 years followed by the respondents of the 40-49 and 50-59 years age group (20.95% and 17.62 %). 95.23% of the respondents belonged to the active age group i.e., 15 to 59 years. 18% young men married at the age of less than 20 years, and for the young women this figure is 26.67%, which is a direct violation of the existing government acts and rules (Table-2, Appendix-I). Majority of the respondents (52.93%) belonged to the illiterate and junior high school level of education followed by 21.90% & 14.76% secondary & higher secondary level respectively. It was revealed that a significant number of young women and men (46.67% & 38.345 respectively) not even crossed the secondary level of education (Table-3, Appendix-II). Most of the respondents (51.67%) had the primary level of occupation. Young women mostly (33.33%) acted as housewife and 10% of them did not make any reply in this connection, 13.33% of the young men were unemployed (Table-4, Appendix-III). It is evident that more than one-third of the young women had no mentionable income (<Tk.2000/-). On the other hand, most of the young men (55%) had the income between Tk. 3,000/- to Tk. 6,000/- (details may be seen in Table-5, Appendix-IV).

Extent of Payment, Perception/Nature, Justification and Method of dowry: 38.33% young men received dowry amounting Tk. 15,000/- followed by 30% and 28.33% received Tk. 20,000/- & Tk. 30,000/- respectively. None of the young women respondents endorsed the view of men that the initial slab of dowry was Tk. 15,000/- and 13.33% of the bride informed that Tk. 45,000/- was given as dowry to the groom which was not acknowledged by none of the counter part (Table-6, Appendix-V). 93.33% young men, 90% of young women, 91.67 % local people and 86.67% parents viewed that cash should be treated as good provision of dowry, while 93.33% young women, 88.33% of parents and young men and 86.67% of local people considered gold as equally important as a form of dowry. Details may be seen in table-7, Appendix-VI. The opinions of parents, young men and local people for justifications for demanding dowry were "to set up a life of bride- grooms" and "to follow tradition of the society" respectively. But the young women identified "bride's share in parental property" as top justification of dowry (Table-8, Appendix-VII). All groups of the respondents preferred to "loan from relatives /friends and others" as the first method of mobilizing money of dowry (Table-9, Appendix-VIII).

Sanctions and Punishment Systems against Non-Compliance of Dowry: The brides were asked about their consent of providing dowry. Four situations were explored in this regard. Eighty-seven percent respondents opined that they have not given consent even they were not at all aware about this matter. However, 63.33% of them told that they were aware and not given consent. It was evident that some of them (43.33%) replied that they were unwilling to face this situation, but they had nothing but to accept the proposal, they were forced to sacrifice their cherished wishes-not to provide dowry in marriage even they were fully aware of the malpractice. Majority of them told that they have given consent, in spite of their awareness and surrendered to the evil condition, as it has been established as a social norm (Details in Table-10).

Table-10: Opinion of the Bride about the Dowry Given

Opinion	No. of respondents in %
No awareness and no consent	86.67
Is aware of, but does not give consent	63.33
Is aware of, but consent was obtained by coersive methods	43.33
Very well aware of and free consent was given by concerned women in full agreement as it is a established truth method of the society	53.33

Sources: Field Survey

Social responses towards marriage, where dowry is not paid are presented in Table-11, Appendix-IX. In this regards, 73.33%-parents viewed that "society would appreciate" and 75.00% of them opined that "status of grooms would be raised" if dowry is absent as a condition of marriage, more than 80% of young men and women also endorsed the views of the parents. On the other hand more than 80% young men, young women and local people acknowledged, "status of grooms would be raised" where dowry would not be paid. However, a good number (>50%) of the respondents thought that groom's fame would not be significantly affected for taking dowry. It is noticed that a large number of respondents were quite silent in this aspect. The table revealed that most of the respondents did not favour dowry as a feature of marriage.

The researchers tried to explore the probable consequences where dowry is not paid. In reality, it is often possible that women/ their parents/ guardians were not in a position to cope with the amount promised/ agreed upon to pay as dowry. If the promised amount was not given in full, or the money was delayed or deferred, in such cases, question was asked 'what could happen to the bride'. In such situations, respondents told that stay in the parent's house till demand are met, physical and

mental torture, threats of divorce & desertion, neglect in the family, use of abusive language, etc. might be faced by the bride. The young women strongly endorsed most of these consequences followed by the parents of bride and local people. Most of the young women replied that divorce could be one of the resulting factors in this situation. It is revealed that more than 66% of young women expressed: they were subject to deprivation from groom's love and affection, physical torture, overloading of household work, neglect by family members in case of non-payment of dowry. More than 76% of the bride opined that 'threat of desertion and divorce' is the frequent consequences for non-payment of dowry; a significant percent of other categories of respondents also endorsed this view. It was viewed by more than 60% respondents except young men that 'stay in the parent's house till demand are met' is one of the worse consequences the brides generally face in case of non-payment of dowry. It was revealed from the study that none of the respondents mentioned any event of suicide on account of non-payment of dowry. However, a good percentage of the respondents told that they do not know about the consequences of the dowry. Details in percentage may be shown in Table-12, Appendix-X.

It was found that both the girls and parents were telling same thing with same intensity of concern through out the study. The family faces lots of problems and hardship for providing dowry. Details may be shown in Table-13, Appendix-XI. 'Economic condition of the family became worse and they faced financial bankruptcy and its adverse consequences' due to dowry viewed by more than 80% of the respondents except young men. In this regard, 'lost of land property and other assets', 'negative consequence on future younger generation' and 'loss of honour in the society' were also opined by majority of the respondents. A fewer percentage of the respondents replied that they do not know the consequences.

The Pattern of Spending the Money Received as Dowry It is revealed that 80% of the young men told that money received as dowry was used for 'purchase land, house & other properties'. 70% of the young women and 66.67% of local people also endorsed the similar views. Money of dowry was used for 'paying-back loans' was replied by 75% young men. However, only 30% young women endorsed their views. According to young women, the dowry amount is also used to 'invest in small business',

'deposit for future', 'buy household articles' and 'bribe for job security' etc. 68.33% of the local people opined that money given as dowry was used for 'unnecessary expenditure', 60% young women held the same opinion in this aspect. 65% young men replied that dowry money was spent for meeting the expenditure of marriage. It is evident from the table that most of local people endorsed the views of young women. A detailed account of the patterns of spending the dowry amount is illustrated in Table-14, Appendix-XII.

Measures to Prevent Dowry: The respondents suggested comprehensive measures to prevent dowry from the locality. It is revealed that 90% young women, 86.67% local people and 81.67% young men advocated for 'strict implementation of existing laws and rules' as a measure of prevention of dowry. 85% parents of bridegroom opined, it is important that 'young person should feel strongly that dowry is not relevant to marriage i.e. awareness creation' to prevent dowry. 86.67% local people and 81.67% young men endorsed their views. It was experienced that in some cases common citizens are not aware about the negative consequences of dowry due to lack of publicity. Hence, 'massive publicity of dowry laws and regulations among citizens' may be one of the pertinent ways to prevent dowry, were viewed by more than 80% young women, local people, parents and young men. And they also suggested to minimize the marriage expenditure to achieve the same. More than two-thirds parents, local people and young women respondents suggested to 'empower women through education', as one of the measures of dowry prevention. The information showed that a significant number of respondents are in favour of 'social isolation of the family giving/accepting dowry' as tools for the same. It was also revealed that in between 83.33%-86.67% parents, young women & local people and 78.33% young men advocated to 'follow religious obligation regarding dowry' for prevention it from the society. A significant number of respondents also viewed that motivational program should be launched by Union Parishad to reduce this bad practice. Details may be seen in Table-15 of Appendix-XIII.

Report of the Workshop: A Workshop was arranged as part of the study in the study area on 16 March 2007 at the Ulpur Union Parishad Hall Room. There were sixty-one participants who were personally invited to the workshop. The participants of the workshop were invited in consideration

to their long association and involvement with the problem of the localities and their commitment to the cause of women. This workshop was supposed to provide supplementary information for the project report. Since the purpose of the workshop was to critically assess and evaluate the study report and compare the data made available during the study period. A brief account of the study on the dowry with objectives, facts and figures, observations and existing legislative measures and legal protection against dowry were presented before the participants. All the participants were invited to join an open discussion/debate on the following aspects of the issues:

- a. To identify the major causes of practicing dowry and
- b. To take suggestions to prevent dowry from the locality.

The participants were invited to critically analyze and evaluate the procedure of the study and the findings as well. There was a very strong opinion among the participants that an imposition of social isolation on the man who kills his wife for dowry, he shall not be permitted to remarry. Participants opined that both the bride and groom should ethically and morally be well educated in terms of religious and existing education of marriage. The participants raised serious doubt about the eradication and elimination of dowry through proper legislative procedures, since every such step would be interfered by different influential sections of the society.

The workshop indicated the major role of media can bring the changes and improvements in society. Dowry related different problems might easily be checked and monitored by proper and timely media interventions. As an effective solution to the problem, a good number of participants suggested economic empowerment of female and their financial autonomy that will help them to be self supported, and these may be facilitated through educating women. The participants viewed their anxieties that now-a-days dowry is a common practice that went beyond the ritual of marriage. It was reflected that due to the dowry given to her, she loses her relationship with her parental family. The workshop also pointed out that degradation of the status of women becomes very influential factor in this respect; any attempt to remove the evil of dowry system, therefore, must start with raising the status and dignity of women in terms of women empowerment through awareness generation, education and skill development to achieve the goals. The participants of

the workshop unanimously recommended that both the women and men should be motivated and organized to get involved in this process. It was revealed that the lowest-income groups of the society became the worst victim of dowry. The workshop also recommended with a strong call to continue the campaign against dowry.

The participants of the workshop highlighted that one of the worst problems related to marriage in Islam in the context of our society is the issue of 'dowry'. "The common people do not know the very sharp difference between Dowry and Mahar. All the religious leaders should take the responsibility to make it clear to the people, so that they might not take and advocate for dowry at marriage". This was viewed by the participants.

Recommendations of the Workshop: The following recommendations were emerged from the workshop participants:

- i. Every girl should be given a minimum level of education so that they may understand the meaning of life,
- ii. Anti-dowry campaign should be made as a part of school curriculum,
- iii. Imam of Mosque in the 'Friday's Juma Khutba' may clarify the people that Mahar is a mandate for legalizing marriage and dowry is strictly prohibited in this regard, it is fully unislamic.
- iv. Mohaddes of madrashas should pursue to expand the campaign against dowry,
- v. Anti-dowry struggle should be made as part of the mainstream political struggle.
- vi. All political parties should incorporate total eradication of the dowry system from the country into their election manifesto,
- vii. Media should take initiatives against the consequences of giving and taking dowry, viii. Special programmes against dowry may be launched to motivate the young generation and thus it may bring the changes and improvements in society.

Analysis of Court Cases: The ten cases filed before the Cognizance Court of the Magistrate First Class, Gopalganj are briefly examined in this regard. Going through the facts of the cases, it becomes clear that torture-physical and mental, inhuman behaviour are always linked with a dispute of dowry. Most of the cases highlighted that it is not only the groom alone

- who played important role for claiming dowry and inflicting torture, but also the nearest family members of the groom (father & mother, sisters and brothers) are also responsible for this mal-practices. Most of the cases revealed that these were ultimately settled by arbitration, mutual agreement between two parties and the cases were withdrawn from the court for bi-lateral disposal. The magistrate of the court mentioned that most of the females in our society are financially insolvent and it is very difficult for them to run the cases. Hence they withdraw the case when the counter part shows simple sympathy to them. A good number of findings of the study have been confirmed and proved in the ten instances of dowry related cases taken from the court records.

7.0 Findings

a. Findings of the Study Areas

1. It is observed from the study that 18.34% young men got married at the age of less than 21 years and for the young women this figure is 26.67%, who got married at the age of less than 18 years which is a direct violation of the existing Act and Rules; where the permitted age of marriage for the bride and groom is 18 and 21 years respectively .
2. A significant number of young women and men (46.67% & 38.34% respectively) did not even cross the secondary level of education at the time of marriage. But fact is, practice of dowry and level of education are inversely related in our society.
3. None of the young women holds the occupation of government service and most of them are housewife, on the other hand more than one-third of the young men depend on primary level of occupation (agriculture, agriculture day labour, construction labour, rickshaw/van pulling etc.), 13.33% of them are unemployed and 5% did not make any reply in this regard. It indicates the both the groups may not be well aware of the adverse consequences of dowry. It is depicted that more than one-third of the young women had no mentionable income. On the other hand, most of the young men (55%) had the income between Tk.3,000/- to 6,000/- only which is insufficient to maintain their family and it may be one of the causes of existence of dowry in the society.

4. None of the young women respondents endorsed the view of men that the initial slab of dowry was Tk. 15,000/- and 13.33% of the bride informed that Tk. 45,000/- was given as dowry to the groom, which was not acknowledged by any of the counter part.
5. It has been observed that all types of respondents prefer ornaments and liquid cash as dowry followed by household articles and marriage expenses. Parents prefer to give their girls ornaments rather cash in hand.
6. Eighty-seven percent respondents opined that they have not given consent of practicing dowry even they were not at all aware about this matter. About two-thirds of them informed that they were aware and not given consent. It was evident that two-fifths replied that they were unwilling to face this situation, but they had nothing but accept the proposal, they were forced to sacrifice their cherished wishes-not to provide dowry in marriage even they were fully aware of the mal practice. Majority of them told that they surrendered to the evil condition as it has been established as a social norm.
7. It was opined by most of the respondents that "society would appreciate" and "status of grooms would be raised" if dowry is absent as a condition of marriage. More than eighty percent young men, young women and local people acknowledged that "status of grooms would be raised" where dowry would not be paid.
8. The respondents told that stay in the parents house till demands of dowry are met, physical and mental torture, threats of divorce & desertion, neglect in the family, use of abusive language, etc. might be faced by the bride if the promised amount of dowry was not given in full, or the money was delayed or deferred due to insolvency of the bride's parents/ guardian..
9. It was found that the family faces lots of problems and hardship for providing dowry. 'Economic condition of the family became worse and they faced financial bankruptcy and its adverse consequences', 'loss of land property and other assets', 'negative consequence on future younger generation' and 'loss of honour in the society' as a consequence to meet the demand of dowry.
10. Most of the respondents replied that items of dowry (cash and kind) were used for 'purchase of land, house & other properties', 'paying-back loans'. However, most of the young women did not endorse

these views. The young women opined that the dowry amount was used for 'investment in small business', 'deposit for future use', 'buying household articles' and 'bribes for job security' etc. More than two-thirds of the local people opined that money given as dowry was used for 'unnecessary items of expenditure', and most of the parents and young women held the same opinion in this aspect. Most of the parents, local people and young men replied that dowry money was spent for meeting the expenditure of marriage, which may be avoided.

11. Suggestions of the respondents to prevent dowry are reflected in study. These include, 'strict enforcement of existing laws and rules', 'young person should feel strongly that dowry is not relevant to marriage i.e. awareness creation', 'massive publicity of dowry laws & regulations among citizens', 'empower women through education', 'social isolation of the family giving/accepting dowry', 'follow religious obligation regarding dowry'. Apart from the above suggestions most of the respondents advocated that motivational program should be launched by union parishads to reduce this bad practice as a measure of prevention of dowry.

b. Findings of the Workshop

Every girl should be educated so that they may understand the real meaning of life through awareness generation, education and skill development. Both the bridegroom should ethically and morally be well educated in terms of religious and existing education of marriage. Anti-dowry campaign should be made as a part of school curriculum. A national campaign to abolish dowry system is mandatory. Anti-dowry struggle should be made as part of the mainstream political struggle. All political parties should incorporate total eradication of the dowry system from the country into their election manifesto. Women and men should be motivated and organized to get involved in the process of anti-dowry practices. Religious groups and leaders must devote themselves and take steps in the awareness building and motivation against dowry. The imams of mosques and mohaddes of madrasahs should pursue to expand the campaign against dowry. Media should take initiatives against the consequences of giving and taking dowry, special programmes against dowry may be launched in television and radio to motivate the young generation and thus it may bring the changes and improvements in society.

c. Findings of the Cases of the Court

Torture- physical and mental, inhuman behaviors are always linked with a dispute of dowry. Most of the cases were ultimately settled by arbitration, mutual agreement between two parties and the cases were withdrawn from the court for bi-lateral disposal. The concerned Magistrates viewed that due to economic insolvency, poor status & position of the petitioners and earnest request of the respondents, the petitioners ultimately agreed to withdraw the cases. Average required time for disposal the cases was 18.1 months; and the maximum & minimum required time for the same was 37 and 7 months respectively. It was evident from the file that out of 10 annotated cases, concerned Magistrate approved to withdraw 5 cases as per the request/ prayer of the petitioners. The reason of withdrawn of cases by the petitioners could not be found out in the files. It may so happen that the local arbitrary board/union parishad took the responsibility to settle the matter and the result might favour the petitioner. The magistrate of the court endorsed this view.

For 3 cases, out of 10, it was proved that the allegation was quite true and the accused was given rigorous imprisonment from 1 to 4 years, and for 2 cases it was proved that the allegation was false.

8.0 Recommendations and Conclusion

8.1 Recommendations

The following recommendations/suggestions have been made in the light of the study on dowry as policy measures. Government, local bodies, religious institutes, non-governmental organizations and law enforcing agencies may find these useful as action strategies:

1. Awareness Creation: To prevent dowry it is necessary to create social awareness among all sections of people, 'young person should feel strongly that dowry is not relevant to marriage, 'massive publicity of dowry laws & regulations among citizens', 'empower women through education' may be important tools of increasing awareness against dowry in the society.
2. Appreciation of Non-dowry Marriage: Bill boards, banner, poster etc. should be displayed in the open spaces indicating, "society would appreciate" and "status of grooms would be raised" if dowry is absent as a condition of marriage.

3. Birth Certificate for Bridegroom should be an Obligatory During Marriage: The concerned department of the government specially the local bodies should strictly maintain and supervise the minimum age requirement for marriage. And in this connection, producing birth certificate both for the bride and the groom should be an obligation during marriage registration. Local bodies should come forward to issue birth certificate in the localities.
4. Education for Girls: Every girl should be educated so that they may understand the meaning of life through awareness generation. Anti-dowry campaign should be made as a part of school curriculum. Girls should be given at least secondary level of education before marriage, so that they can understand the real meaning of marriage and conjugal life. Both the bride and the groom should ethically and morally be well educated in terms of religious and existing education of marriage. This will help to protect the practice of dowry.
5. Role of Religious Leaders: Religious groups and leaders must devote themselves and take steps for the awareness building and motivation against dowry. The imams of mosques and Mohaddes of madrasahs should pursue to expand the campaign against dowry. Religious leaders should take interest to spread the lessons/teachings of the evil of dowry in the light of religious books.
6. Recognition of Bride's Share in Parental Property: The society should recognize that "bride's share in parental property as her right" and this right should be offered by the family members as general practice and norm; concerned girl and every body else should have a clear idea of how much she would be entitled to receive. During this period, from the date of her marriage to the date of the transfer of the property in her name, she should be entitled to the income from the property, if so applicable; it will help to reduce the mentality of groom's family to hanker after dowry.
7. Execution of Dowry Prohibition Act: Government should take necessary steps to enforce the Dowry Prohibition Act effectively and efficiently. Physical separations, torture, assaults, mental torture, threats, suicides, neglect in the family, hard work, abusive language, starvation etc. may be treated as severe criminal offences

under this Act. Strict implementation of existing laws and rules is a mandate and punishment must be enforced.

8. Introduce Anti-dowry and Pro-mahar National Campaign: A national campaign to abolish dowry and evil social system is mandatory, public protest should be organized against dowry. Social isolation of the family giving/accepting dowry should be standard norm and steps should be taken to encourage and promote non-dowry marriages.

In the 'Friday's Juma Khutba', 'imams of mosques' may brief the people that mahar is a mandate for legalizing marriage and dowry is strictly prohibited in this regard, it is fully unislamic.

9. Role of Political Parties: Political parties should stand against dowry. All political parties may launch such programmes so that practice of dowry would be dishonoured in the society. And this should be incorporated in their election manifesto.
10. Proper Role of Media: Media should take initiatives against the consequences of giving and taking dowry, special programmes against dowry may be launched in television and radio to motivate the young generation and thus it may bring the changes and improvements in society.
11. Provide Legal and Financial Assistance: The petitioner (bride) should be given legal and financial assistance to run the case. Because, it was evident that most of the cases were withdrawn from the court for bi-lateral disposal at the time of final verdict and cases were ultimately settled by arbitration, in spite of the merit of the cases. In most of the cases economic insolvency, poor status & position, the petitioners ultimately agreed to withdraw the cases. Hence, to overcome this unexpected and unwilling behaviour of the brides, government should come forward to assist them in terms of legal (appointing government lawyers without fee) and financial support, so that proper justice could be ensured in this regard.

8.2 Conclusion

Dowry is a curse and evil. But in fact, it has been approved as an integral component of marriage. However its modes of expressions vary from people to people, depending their educational, occupational, cultural, regional and ethnic backgrounds. Dowry in cash and gold (ornaments) occupy either first or second priority for all sections of society - young and old, women and men, rural and urban, higher and lower education groups as well.

As dowry has been recognized as an integral part of marriage in rural poor families, consensus among all a sections of people is a must to escape from this. Hence, awareness building, strong publicity against dowry, female education and empowerment, role of religious leaders, execution of the related laws and rules should be a mandate to come out from the inhuman term -dowry.

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Appendix-I

Table-2: Age Distribution Pattern of the Respondents

Age in year	Respondnets				Grand Total
	Parents of bride-groom	Young Men	Young women	Local People	
15-17	-	4(6.67)	8(26.67)	-	12(5.71)
18-20	-	7(11.67)	10(33.33)	-	17(8.10)
21-25	-	10(16.67)	7(23.33)	-	17(8.10)
26-29	-	14(23.33)	3(10.00)	9(15.00)	26(12.38)
30-39	13(21.67)	17(28.33)	2(6.67)	15(25.00)	47(22.38)
40-49	24(40.00)	8(13.33)	-	12(20.00)	44(20.95)
50-59	19(31.67)	-	-	18(30.00)	37(17.62)
60-69	3(5.00)	-	-	6(10.00)	9(4.29)
70+	1(1.67)	-	-	-	1(0.48)
Grand Total	60(100.00)	60(100.00)	30(100.00)	60(100.00)	210(100.00)

Sources : Field Survey

*Figures in the parenthesis indicate percentage.

Appendix-II

Table-3: Educational Status among Different Groups

Level of Education	Respondnets				Grand Total
	Parents	Young Men	Young women	Local People	
Illiterate	6(10.00)	3(5.00)	2(6.67)	5(8.33)	16(8.11)
Can Sing only	7(11.67)	4(6.67)	3(10.00)	6(10.00)	20(9.52)
Primary	9(15.00)	6(10.00)	5(16.67)	10(16.67)	30(14.28)
Junior High	18(30.00)	10(16.67)	4(13.33)	11(18.33)	43(20.48)
Secondary	9(15.00)	19(31.67)	8(26.67)	10(16.67)	46(21.90)
Higher Secondary	6(10.00)	12(20.00)	5(16.67)	8(13.33)	31(14.76)
Bachelor/Degree	2(3.33)	5(8.33)	1(3.33)	6(10.00)	14(6.67)
No Response	3(5.00)	1(1.67)	2(6.67)	4(6.67)	10(4.76)
Grand Total	60(100.00)	60	30	60	210(100.00)

Sources : Field Survey

*Figures in the parenthesis indicate percentage

Appendix-III

Table-4: Occupational Status of the Respondents

Occupation	Respondents				
	Parents	Young Men	Young women	Local People	Grand Total
Agriculture	8(13.33)	5(8.33)	-	6(10.00)	19(9.05)
Agriculture day labour	7(11.67)	3(5.00)	1(3.33)	5(8.33)	16(7.62)
Wage(Construction labour)	6(10.00)	5(8.33)	3(10.00)	5(8.33)	19(9.05)
Rickshaw/ Van Pulling	7(11.67)	9(15.00)	-	4(6.67)	20(9.52)
Service(Govt.)	3(5.00)	1(1.67)	-	7(11.67)	11(5.24)
Service(Pvt.+NGO)	2(3.33)	2(3.33)	1(3.33)	9(15.00)	14(6.67)
Business(Commerce/ Small Business	9(15.00)	11(18.33)	4(13.33)	12(20.00)	36(17.14)
Fishing	3(5.00)	4(6.67)	-	-	7(3.33)
Unemployed	-	8(13.33)	2(6.67)	-	10(4.76)
Self-employee	6(10.00)	7(11.67)	4(13.33)	9(15.00)	26(12.38)
Housewife	3(5.00)	-	10(33.33)	-	13(6.19)
No response	4(6.67)	3(5.00)	2(6.67)	1(1.67)	10(4.76)
Others	2(3.33)	2(3.33)	3(10.00)	2(3.33)	9(4.29)
Total	60(100.00)	60(100.00)	30(100.00)	60(100.00)	210(100.00)

Sources: Field Survey

*Figures in the parenthesis indicate percentage

Appendix-IV

Table-5: Monthly Income of the Respondents

Income (In Tk.)	Young Men	Young women
Less than 2000	3(5.00)	11(36.67)
2000-3000	4(6.67)	5(16.67)
3000-4000	11(18.33)	4(13.33)
4000-5000	12(20.00)	2(6.67)
5000-6000	10(16.67)	-
6000-7000	5(8.33)	-
7000-8000	3(5.00)	-
8000-9000	2(3.33)	-
9000-10,000	3(5.00)	-
10,000+	2(3.33)	-
No response	5(8.33)	8(26.67)
Grand Total	60(100.00)	30(100.00)

Sources: Field Survey

Figures in the parenthesis indicate percentage.

Appendix- V

Table-6: Dowry Received and Given by the Respondents

Dowry in Taka	No. of Respondents	
	Young Men (Groom) Received Dowry	Young Women (Bride) Given Dowry
15,000/-	23(38.33)	0 (00.00)
20,000/-	18(30.00)	7(23.33)
30,000/-	17(28.33)	8(26.67)
35,000/-	1(1.67)	6(20.00)
40,000/-	1(1.67)	5(16.67)
45,000/-	-	5(13.33)
Total	60(100.00)	30(100.00)

Sources: Field Survey

*Figures in the parenthesis indicate percentage

Appendix- VI

Table-7: Perception about Components of Dowry

Component	Respondents											
	Parents n=60			Young Men(Groom) n=60			Young Women (Bride) n=30			Local People n=60		
	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know
Liquid cash	86.67	8.33	5.00	93.33	5.00	1.67	90.00	6.67	3.33	91.67	5.00	3.33
Ornaments	88.33	6.67	5.00	88.33	8.33	3.33	93.33	3.33	3.33	86.67	8.33	5.00
Marriage expenses	71.67	13.33	15.00	63.33	21.67	15.00	80.00	23.33	16.67	60.00	25.00	15.00
Households articles, Khat, TV, Freez etc	73.33	15.00	11.67	66.67	21.67	11.67	73.33	20.00	6.67	63.33	23.33	13.33
Cloths for relatives and bride	55.00	23.33	21.67	50.00	36.67	13.33	56.67	26.67	16.67	51.67	35.00	13.33
Job/offer of job	48.33	26.67	25.00	58.33	25.00	16.67	50.00	26.67	23.33	60.00	21.67	18.33
To meet Educational Expenses	36.67	31.67	28.33	40.00	35.00	25.00	40.00	36.67	23.33	36.67	36.67	26.67
Agrifuture, land/Property	33.33	35.00	31.67	50.00	21.67	28.33	36.67	33.33	30.00	46.67	23.33	30.00
Cow for cultivation	31.67	33.33	35.00	56.67	25.00	18.33	43.33	40.00	16.67	53.33	26.67	20.00
Home/Home stead land	28.33	35.00	36.67	45.00	40.00	15.00	40.00	50.00	10.00	40.00	41.67	18.33
Fixed deposit	25.00	33.33	41.67	18.33	48.33	33.33	30.00	56.67	13.33	15.00	50.00	35.00
Vehicles	30.00	28.33	38.33	40.00	31.67	28.33	33.33	46.67	20.00	33.33	35.00	31.67
To meet the demand for certain period	26.67	30.00	43.33	23.33	41.67	35.00	16.67	60.00	23.33	20.00	43.33	36.67

Sources: Field Survey

Appendix- VII

Table-8: Justification of Demanding Dowry

Responses	Young Men n=25			Young Women n=6			Local People n=30		
	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know
Groom's sister was paid dowry to getback what was lost	56.00	24.00	20.00	33.33	50.00	16.67	60.00	26.67	13.33
To follow tradition of the society	64.00	20.00	16.00	50.00	33.33	16.67	73.33	16.67	1.00
It is bride's share in Parental property	44.00	36.00	20.00	66.67	16.67	16.67	43.33	40.00	16.67
To compensate educational/ job expenses of the groom	32.00	40.00	28.00	33.33	50.00	16.67	40.00	43.33	16.67
To maintain regular expenses of their first life	52.00	28.00	20.00	50.00	16.67	33.33	33.33	43.33	23.33
To set up a life of bride- grooms	60.00	24.00	16.00	33.33	33.33	33.33	46.67	40.00	13.33
To have a good groom (educated & established)	48.00	28.00	24.00	50.00	33.33	16.67	70.00	20.00	10.00

Sources: Field Survey

Appendix- VIII

Table-9: Methods of Mobilizing the Money of Dowry

Methods	Parents of bride n=30			Young Men (groom) n=60			Young Women n=30			Local People n=60		
	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know
Self deposited money	16.65	66.70	16.65	11.67	56.67	31.66	10.00	56.67	33.33	18.33	55.00	26.67
Loan from relatives /friends and others	70.03	13.32	16.65	68.33	13.33	18.34	73.33	13.33	13.34	68.33	13.33	18.34
Loan against land	19.99	66.69	13.32	20.00	70.00	10.00	20.00	73.33	6.67	23.33	66.67	10.00
Loan against interest (non-institutional)	66.70	23.30	10.00	63.33	26.67	10.00	60.00	13.33	26.67	61.67	28.33	10.00
Loan against interest (institutional)	16.65	70.03	13.32	15.00	70.00	15.00	10.00	73.33	16.67	20.00	65.00	15.00
Sales of assets (livestock/poultry) gold & etc.	56.61	33.39	10.00	51.67	36.67	11.66	46.67	40.00	13.33	53.33	35.00	11.67
Dowry received for brother	23.30	43.40	33.30	16.67	46.33	35.00	13.33	50.00	36.67	25.00	41.67	33.33
Corruption/ theft and other unlawful means	6.67	80.00	13.33	5.00	76.67	18.33	6.67	80.00	13.33	11.67	75.00	13.33
Land saling	10.00	73.35	16.65	6.67	75.00	18.33	3.33	80.00	16.67	13.33	75.00	11.67

Sources: Field Survey

Appendix-IX

Table-11: Social Responses Towards Marriage, where Dowry is not Paid

Response	Parents n=60			Young Men n=60			Young Women n=30			Local people n=60		
	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know
Society appreciates	73.33	11.67	15.00	83.33	6.67	10.00	80.00	6.67	13.33	58.33	30.00	11.67
Society does not appreciate	33.33	35.00	31.67	23.33	61.67	15.00	20.00	50.00	30.00	28.33	38.33	33.24
There may be alternative arrangement if not dowry	56.67	23.33	20.00	35.00	51.67	13.33	26.67	56.67	16.67	38.33	41.67	20.00
Groom's fame has fallen	18.33	51.67	30.30	13.33	65.00	21.67	13.33	66.67	20.00	15.00	58.35	26.67
Groom's status raised	75.00	11.67	13.33	81.67	8.33	10.00	83.33	10.00	6.67	80.00	10.00	10.00
Groom's social status diminishes	15.00	68.33	16.67	11.67	73.33	15.00	6.67	35.00	8.33	10.00	70.00	20.00

Sources: Field Survey

Appendix-X

Table-12: Consequences of Non-payment of Dowry, a Bride may Face

Consequences	Parents of Bride n=30			Young Women n=30			Local people n=60		
	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know
Divorce	53.29	26.65	20.06	53.33	26.67	20.00	50.00	13.33	21.67
Stay in the parent house till demand are met	70.00	16.66	13.34	63.33	23.33	13.34	61.67	21.67	16.66
Physical torture	63.35	23.31	13.34	70.00	13.33	16.67	56.67	23.33	20.00
Overloading of household work to bride	60.00	26.65	13.34	66.67	20.00	13.33	51.67	28.33	20.00
Mental torture	50.02	33.32	16.66	56.67	23.33	20.00	50.00	33.33	16.67
Non-cooperation from family members	30.00	46.69	23.31	60.00	16.67	23.33	40.00	28.33	31.67
Deprives from groom's love and affection	56.69	26.65	16.66	73.33	10.00	16.67	55.00	21.67	23.33
Looses love & affection of the groom's family	50.02	26.65	23.31	63.33	20.00	16.67	38.33	20.00	21.67
Can't express opinion in the family affairs	56.69	30.00	13.34	66.67	13.33	20.00	60.00	26.67	13.33
Murder	26.65	56.69	16.66	46.67	30.00	23.33	30.00	41.67	28.33
Loosing status in the family	60.01	26.65	13.34	63.33	23.33	13.33	65.00	13.33	21.67
Neglected by family members	50.02	36.64	13.34	70.00	16.67	13.33	51.67	25.00	23.33
Neglected by members of the society (neighbour & relatives)	26.65	56.69	16.66	56.67	20.00	23.33	20.00	60.00	20.00
Threat of desertion and divorce	66.69	23.31	10.00	76.66	13.33	10.00	71.67	13.33	15.00

Sources: Field Survey

Appendix-XI

Table-13: Consequences Faced by Family for Giving Dowry

Consequences	Parents n=60			Young Men n=60			Young Women n=30			Local people n=60		
	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know
Lost of land propeerty and other assets	65.00	15.00	20.00	56.67	11.67	31.66	76.67	10.00	13.33	70.00	8.33	21.67
Economic condition became worse, financial bankruptcy and its consequences	85.00	6.67	8.33	76.67	10.00	13.33	83.33	6.67	10.00	80.00	11.67	8.33
Negative consequence on future younger generation	75.00	13.33	11.67	61.67	13.33	25.00	73.33	10.00	16.67	81.67	5.00	13.33
Disharmomy in the brides family	61.67	15.00	23.33	43.33	33.33	23.33	66.67	13.33	20.00	50.00	33.33	16.67
Disharmomy in the grooms family	36.67	41.67	21.66	35.00	46.67	18.33	30.00	53.33	16.67	40.00	38.33	21.67
Loss the social status	43.33	36.67	20.00	46.67	35.00	18.33	63.34	13.33	23.33	58.33	13.33	28.33
Loss the honour in the society	61.67	11.67	26.66	53.33	31.67	15.00	70.00	10.00	20.00	65.00	8.33	26.67
Emotional stress And its consequences	73.33	11.67	15.00	68.33	13.33	18.34	76.67	6.67	16.67	80.00	11.67	8.33

Sources: Field Survey

Appendix-XII

Table-14: Spending Pattern of Dowry

Spending Pattern	Young Men n=60			Young Women n=30			Local people n=60		
	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know
Pay-back loans	75.00	11.67	8.33	30.00	53.33	16.67	60.00	26.67	13.33
Buy ornaments for bride	38.33	33.33	28.34	36.67	40.00	23.33	33.33	45.00	21.67
Purchase land house & other proeptries	80.00	11.67	8.33	70.00	13.33	16.67	66.67	23.33	10.00
Investment in small business	51.67	28.33	20.00	40.00	23.33	36.67	40.00	36.67	23.37
Deposited for future	45.00	40.00	15.00	33.33	20.00	46.67	45.00	36.67	18.33
Purchase vehicle	61.67	23.33	15.00	53.33	26.67	20.00	53.33	21.67	25.00
Buy household articles	40.00	46.67	13.33	43.33	23.33	33.33	45.00	35.00	20.00
Bribe for job security	48.33	23.33	28.33	40.00	33.33	26.67	35.00	41.67	23.33
Meeting marriage expenditure	65.00	20.00	15.00	66.67	20.00	13.33	53.33	31.67	15.00
Purchase customary gift for relatives	20.00	46.67	33.33	20.00	43.33	36.67	20.00	55.00	25.00
Unnecessary Expenditure	50.00	30.00	20.00	60.00	16.67	23.33	68.33	20.00	11.67

Sources: Field Survey

Appendix-XIII

Table-15: Suggestions of the Respondents to Prevent Dowry

Responses	Parents n=60			Young Men n=60			Young Women n=30			Local people n=60		
	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know	Yes	No	Don't know
Massive publicity of dowry laws & regulations among citizens	81.67	5.00	13.35	80.00	6.67	13.33	86.67	3.33	10.00	83.33	5.00	11.67
Strict implementation of existing law & rules	78.33	8.33	13.34	81.67	3.33	15.00	90.00	3.33	6.67	86.67	5.00	8.33
Social isolation of the family giving/accepting dowry	71.67	13.33	15.00	68.33	20.00	11.67	80.00	6.67	13.33	81.67	6.67	11.66
Minimize wedding expenses formalities	83.33	5.00	11.67	76.67	16.67	6.66	86.67	6.67	6.67	85.00	5.00	10.00
Young person should feel strongly that dowry is not relevant in case of marriage/ awareness creation	85.00	6.67	8.33	81.67	8.33	10.00	86.67	3.33	10.00	86.67	3.33	10.00
Education for Women Empowerment	81.67	5.00	13.33	71.67	11.67	16.66	86.67	6.67	6.67	81.67	5.00	13.33
Modify existing culture etc. among parents/couple	80.00	8.33	11.67	75.00	10.00	15.00	83.33	6.67	10.00	83.33	6.67	10.00
Follow religious obligation regarding dowry	83.33	-	16.67	78.33	3.33	18.34	86.67	3.33	10.00	85.00	5.00	10.00
Provide motivational program by Union parishad representatives against dowry	71.67	15.00	13.33	66.67	15.00	18.33	70.00	13.33	16.67	78.33	10.00	11.67

Sources: Field Survey