

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

***Bangladesh Public Administration Training Centre
SAVAR, DHAKA-1343***

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PREFACE

There is a general consensus among all political economists and social scientists that, dowry is one of the worst practices in Bangladesh, especially in rural area of Bangladesh. It has been experienced that in case of dowry, the victims are not only the women who are objects of cruelty and torture; children, family members of the bride and other in-laws are badly affected as well.

Keeping in mind the above problems, it was decided to initiate a study among the various sections of society with respect to the impacts, the system of dowry, as it exists in rural areas of Bangladesh. It is better to mention that focus of the study has been concentrated to the situations exist in rural Bangladesh. Attention was given to the opinions of people of different sections to achieve the objectives of the study.

The research study was undertaken in three stages- a. data collection through detailed questionnaires, b. area workshop where the participation was from Union Parishad representative including women members, local people, social workers, women's group and others. c. analysis of the cases of courts. A series of recommendations has been proposed to the active consideration of the government and NGOs who are responsible to ensure the welfare of the society. It is expected that a further study will be taken by social researchers to reach out the direct victims of the evil system of dowry and to come up with the quantifiable proposals for specific action for relieving to the victims and for sustainable solution to the dowry related problems.

S.M. Zobayer Enamul Karim
Project Director
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EXECUTIVE SUMMARY

The study entitled “Socio-Economic Dimensions of Dowry as Matrimonial Function: A Study on Three Selected Union Parishads of Rural Bangladesh” was conducted under the revenue budget of BPATC. The poor parents face several problems to give their adult girls in marriage, since most of the problems related to marriage are the outcome of dowry. It is very difficult to appreciate the nature of the problems of dowry without any proper empirical study and investigation. In this study the existing practices and provisions of dowry, its nature, forms, causes and consequences in some part of rural Bangladesh have been examined. And in this connection the opinions of bridegrooms, their parents and local people have been gathered including the opinions of the participants of the workshop and findings from 10 dowry related cases of the court. At the end of the report some ways and means have been suggested to improve the overall situation of this bad practice-dowry.

OBJECTIVES: To know the magnitude of the problem of marriage of rural poor girl, 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 dowry and overcome the problems.

METHODOLOGY: 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 after immediate approval of the study proposal by the concerned authority (during November 2006 to February 2007). Collected data have been presented through various techniques. Data were tabulated and analyzed with the help of some statistical methods like percentage, mean, median etc.

ANALYSIS AND FINDINGS:

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% & 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. 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. 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. It is evident from the table -3.4 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 6,000/-.

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/- & 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. 93.33% of young men, 90% of young women, 91.67 % of local people and 86.67% of parents viewed that cash should be treated as good provision of dowry, while 93.33% young women, 88.33% of parents & young men and 86.67% of local people considered gold as equally important as a form of dowry. The opinions of parents, young men and local people for justifications for demanding dowry were "to set up a life of bridegrooms" and "to follow tradition of the society" respectively. But the young women identified "bride's share in parental property" as top justification of dowry. All groups of the respondents preferred to "loan from relatives /friends and others" as the first method of mobilizing money of dowry.

Sanctions and Punishment Systems Against Non-Compliance of Dowry: Eighty-seven percent bride (girl) opined that they had not given consent even they were not at all aware about this matter. 63.33% of them told that they were aware and not given consent. 43.33% 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. 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 80.00% young men, young women and local people acknowledged, "status of grooms would be raised" where dowry would not be paid. Stay in the parents house till demands 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 was not given in full, or the money was delayed or deferred. The young women strongly endorsed most of these consequences like the parents and local people. 'Economic condition of the family became worse and they faced financial bankruptcy and its adverse consequences' viewed by 77-85% of the four categories of respondents due to dowry. The family of the brides faced 'loss of land property and other assets', 'negative impact on future younger generation' and 'loss of honour in the society'.

The Pattern of Spending the Money Received as Dowry: Eighty percent of the young men told that money received as dowry was used for 'purchase of 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 'investment in small business', 'deposited for future', 'buy household articles' and 'bribe for job security' etc. The respondents viewed that dowry money was used for 'unnecessary expenditure', and 'meeting the expenditure of marriage'.

Measures to Prevent Payment of Dowry: Ninety percent young women, 86.67% local people and 81.67% young men advocated to 'strict implementation of existing laws and rules' as a measure of prevention of dowry. Eighty five percent parents of bridegrooms opined, it is important that 'young person should feel strongly that dowry is not relevant to marriage. 86.67% local people and 81.67% young men endorsed their views. More than 80% young women, local people, parents and young men viewed 'massive publicity of dowry related laws & regulations among citizens'. 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. A significant number of respondents were in favour of 'social isolation of the family giving/taking dowry' as a tool for the same. It was also revealed that 83.33%-86.67% parents, young women & local people and 78.33% young men advocated to 'follow

religious obligation regarding dowry' for prevention of 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.

Workshop's Findings: Every girl should be given a minimum level of education so that they may understand the meaning of life. Anti-dowry campaign should be made as a part of school curriculum. 'Imams of the mosques' in the 'Friday's Juma Khutba' may brief the people that mahar is mandatory for legalizing marriage and dowry is strictly prohibited in this regard, it is fully unislamic. The Mohaddes of madrashas should pursue to expand the campaign against dowry. 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. Media should take initiatives against the consequences of giving and taking dowry, special programmes against dowry may be launched to motivate the young generation and thus it may bring the changes and improvements in society.

Findings of Court Cases: 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 bilateral disposal. 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 of the cases was 18.1 months; and the maximum & minimum required time for the same was 37 and 7 months respectively. Out of 10 annotated cases, concerned magistrate approved to withdraw 5 cases as per the request/ prayer of the petitioners. The reason of withdraw of cases by the petitioners could not be found out in the files. For 3 cases, out of 10, it was proved that the allegations were quite true and the accused was given rigorous imprisonment from 1 to 4 years, and for 2 cases it was proved that the allegations were false.

RECOMMENDATIONS:

Awareness Creation: To prevent dowry it is necessary to create social awareness among all sections of people, 'young persons should feel strongly that dowry is not relevant to marriage, 'massive publicity of dowry laws & regulations among citizens', 'empowerment of women through education' may be important tools for increasing awareness against dowry in the society. **Appreciation of Non-dowry Marriage:** Bill boards, banners, posters 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. **Birth Certificate for Bridegrooms should be 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 bride and groom should be an obligation during marriage registration. Local bodies should come forward to issue birth certificate in the localities. **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. Girl 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 religion and existing education of marriage. This will help to protect the practice of dowry. **Awareness Creation by Religious Leaders:** Religious groups and leaders must devote themselves and take steps for the awareness building and motivation against dowry. The imams of the mosques and mohaddes

of madrashas 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. **Recognition of Bride's Share in Parental Property:** The society should recognize that "bride's share in parental property is 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. **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 offence under this Act, 'strict implementation of existing laws and rules' is a mandate and punishment must be enforced. **Introduce Anti-dowry and Pro-mahar National Campaign:** A national campaign to abolish dowry and evil social system is mandatory, public protests 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', 'imam of mosque' may preach the people that mahar is a must for legalizing marriage and dowry is strictly prohibited in this regard, it is fully unislamic. The mohaddes of madrashas should pursue to expand the campaign against dowry. **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 to their election manifesto. **Proper Role of Media:** Media should take initiatives against the consequences of giving and taking dowry, special programmes against dowry may be launched on television and radio to motivate the young generation and thus it may bring the changes and improvements in society. **Provide Legal and Financial Assistance:** The petitioners (brides) 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 bilateral 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 bride, government should come forward to assist them in terms of legal (appointing government lawyer without fee) and financial support, so that proper justice could be ensured in this regard.

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CHAPTER-I

1.0 Introduction:

1.1 Bangladesh became independent in 1971 inheriting economic, political, social and other complex problems. It is needless to mention that our country is facing a lot of problems. But social problems are very much distinctive, and dowry is one of the prominent problems in our society in this regard.

1.2 In our society, dowry becomes an indication of social problems, which causes a barrier to development. Population by sex counts 48.8% women in the country¹. However, most of the women in rural area became 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; our women contribute a lot to the society but enjoy fewer benefits.

1.3 Degradation of social value system, economic and educational disparity 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 is 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 party 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 & articles. Besides, the unexpected attitudes of the parents of groom also help to extend the practice of dowry in our society. The above-mentioned situation strongly prevails in rural society. To have a happy and peaceful future life of the daughter, the parents provide 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

¹. UNFPA 2004; Data Sheet, www.gov.com/bg.htm/

becomes the victim of death. Physical torture, acid throwing, burning in fire, provocation to suicide, separation and divorce- remind the vulnerable position of women in our society. Statement of dowry related violence in Bangladesh might be noticed in the following:

Types of Violence	2002	2003
Physical torture for dowry	75	63
Murder for dowry	182	56
Acid burn	22	02
Fire burn	08	02
Suicide	28	02
Abandoned	08	04

Source: Bangladesh National Women Lawyers' Association-2004, Violence against Women, Dhaka.

1.4 Marriage is a universal union of a man and a woman. It creates status of the parties to the marriage with rights and obligation to each other. Although marriage fundamentally in the ordinary sense connotes the conjunction of a man and a woman, it is also a founding base of status, rights and obligations between the husband and the wife in the society and in their day-to-day life.

1.5 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 much of the problems are the outcome of dowry. The poor parents of our country often bound to meet the demand of the groom party for settling their girl's marriage. 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 is not just a social evil, or a "women's issue", but a practice that also affects the economy and its future prosperity.

1.6 Dowry refers to a marriage practice in our society where gifts of cash or other valuable items are given to the family of groom. Dowry is paid in the form of cash, furniture, jewelry, property etc. and it is paid before or during the marriage ceremony,

sometime after marriage. But delayed payment of dowry raises the problem of abuse against the women. 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. Like other neighboring countries Bangladesh is also facing the violence related to dowry. In course of time, dowry is becoming a practice from custom.

1.7 The empowerment of women and equality between women and men have always been a priority global issue. It is important to note that principle 4 of the Cairo Manifesto 1994 states, "the advancement of gender equality and equity, the empowerment of women, the elimination of all kinds of violence against women and the promotion of women's control over their own fertility are the corner stones of human development. The human rights of women and girl child are inalienable, integral and indivisible part of universal human rights. The full and equal partnership of women in civil, cultural, economic, political and social life at the national, regional and international levels and the eradication of all forms of discrimination on grounds of sex are priority objectives of the international community". From womb to tomb women are made to pay heavily for their womanhood, though protection of womanhood is a condition precedent for a just world order. 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:

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. While dealing with the various aspects of dowry we should have just some sort of glimpse on the different forms of marriage with their basic concept and attitude towards womanhood under different religions to see how the evils of dowry ingressed into the limbs of the society.

1.8.0 Islamic Concept:

1.8.1 Muslim marriage is a contract of civil nature with proposal (Izab) and acceptance (kabal) 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 hitherto unknown to the civilized world. It expelled out the ancient cruel attitude to woman and placed them in a position of honour and dignity².

1.8.2 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).

1.8.3 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

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

beyond this life, for them they would be blessed with the eternal companionship of the ones they cherish [Farooq, 2000].

1.8.4 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.

1.8.5 The essential sources of Islamic guidance are the Qur'an and the Sunnah. We are to be respectful to the opinions of our 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.

1.8.6 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.

1.8.7 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 convenience⁶.

³ [Article: Women and Divorce in Bangladesh: An Islamic Perspective-2000, Dr. Mohammad Omar Farooq, [<http://www.globalwebpost.com/farooqm/writings/Islamic/divorce.html>].

⁴. Ibid

⁵. Ibid

⁶. Ibid

1.8.8 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.

1.8.9 However, what Islam says or said, over time, becomes more difficult to appreciate when the reality/practice does not conform to what is supposed to be. Whether people follow what they believe in is a different matter, but it should be taken into consideration in understanding and analyzing Islam in the context of a particular issue⁸.

1.8.10 Arranged marriage is more of a society's culture. Neither does Islam recommend it, nor is it nullified. However, there are several distortions and misperceptions in the regard. Any prospective bride or groom of legal age (Islam does not provide any specific definition of legal age, society has to establish it, if necessary) can initiate the marriage proposal for his or her own marriage. Islam neither requires nor idealizes that marriage proposal has to be initiated by someone other than the prospective bride/groom. If anyone (parents, guardians, relatives) thinks that it is their right to initiate the proposal, such right simply does not exist.

⁷. Ibid.

⁸. Ibid.

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

1.8.12 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.

1.8.13 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 process⁹.

1.9.0 Hindu Concept:

1.9.1 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 has been 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 Manu¹⁰:

⁹. Ibid.

¹⁰. Op.cit. (*Khondaker Md. Abu Bakar*), P. 6-7.

"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).

1.9.2 The concept of gift of the wife accompanied by presents to the husband known as 'Kanyadan' in the Hindu marriage from the ancient time can be regarded as the origin of the system of dowry. The Hindu marriage despite its various forms 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 communities¹¹.

1.10.0 Vedic Concept:

1.10.1 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.

1.10.2 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. We should bear in mind that wealth in Vedic times remained in the name of women for fear that it could be misappropriated. 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.

1.10.3 The terms like 'avarodhika', 'avarodhavadh', which are frequently applied to women in Indo-Aryan literature show that women were not given any social freedom at

¹¹ Ibid, P 7.

*One or all of the holy books of writings of Hinduism

all. Vachaspati speaks of a 'kulavadhu', another synonym for 'woman' as meaning 'invisible' to the sun. These metaphors indicate that Hindu women were essentially prisoners permanently locked up at home. Also Madhava Acharya states, "they (woman and sudras) are barred from being competent students of the Veda" the Nambudiri Brahmin women are a good example of the inhuman restrictions placed on Aryan women regarding going out and leaving the house. The Smarta Shankaracharya laid down that:

- "Brahmin women must not look at any person other than husbands
- Brahmin women must not go out, unless accompanied by women servants
- Brahmin women must wear only white clothing".

(Thurs-5.189)

1.11.0 Buddhist Concept:

1.11.1 Under Buddhism attachment with women by way of wedlock has been very strongly denounced with much abhorrence, which is considered to be the impediments on the way of salvation¹².

1.12.0 Judaic & Christian Concept:

1.12.1 Judaism also does not recognise any honourable status of women, while under Christianity women are considered to be the root of all evils¹³.

1.13.0 Meaning of Dowry

1.13.1 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

¹² Ibid, p 7.

¹³ Ibid, p 7.

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”.

1.13.2 Scope and application of section-2 of the Act:- In the original Act at the end of sub-section (b) of section 2, the words "at or before or after the marriage" were incorporated which have been amended by Ordinance No. LXIV of 1984. Under section 2 of the Act the amended position as it now stands have been shown. The definition as given under section 2 has wide range of application to all and every citizen of Bangladesh without any distinction as to their religious faiths.

1.13.3 The payments of Mohar or dower as consideration of marriage of Muslim couple by a bridegroom to the bride under the sharia laws have been excluded from the operation of this law. Although the two terms 'dower' and "dowry" appear to be synonymous, these are different from each other. 'Dower' means 'Mahar' which is paid by a Muslim husband to his wife at the time of marriage as consideration of the marriage, which is given as a token of respect for the wife. It is not the consideration within the meaning as used under the Contract Act. Dower or Mahar of a Muslim marriage is also not to be understood as the purchase value of the wife. It should be borne in mind that the term 'dowry' used in this Act is distinctly different from 'dower' and these two terms should not be confounded for the same meaning¹⁴.

1.13.4 Money or property brought by a woman to her husband at marriage.
(*Wordnet Princeton.edu/webwn*)

1.13.5 A dowry is a gift of money or valuables given by the bride's family to that of the groom to permit their marriage. In societies where payment of dowry is common, unmarried women are seen to attract dishonor and tarnish the household's reputation, so it is in the bride's family's interest to marry off their daughter as soon as she is eligible. (*En.wikipedia.org/wiki/Dowry*)

1.13.6 Transfer of cash and goods from the bride's family to the bride and groom or to the groom's family. www.geocities.com/brianmyhre/5Def.htm

¹⁴ Ibid, P 5.

1.13.7 The money, goods, or estate that a woman brings to her husband in marriage.

www.whsd.k12.pa.us/wh/Teachers/Arthla/fiddler_vocabulary.htm

1.13.8 Marriage prize brought by the bride or groom as a condition of their marriage, often consisting of lands, titles, household articles or cash payments.

www.chronique.com/Library/Glossaries/glossary-KCT/gloss_d.htm

1.13.9 Money or property granted to woman (usually by parents) for her support upon entering marriage or religious life. <http://www.gutenberg-e.org/hoj01/hoj11.html>.

1.14.0 Dowry and Mahar:

1.14.1 One of the worst problems related to marriage in the context of our society is the issue of dowry. So much of abuse against women is related to this matter. Much of it is for misunderstanding about Islam, lack of education, and lack of effective law enforcement.

1.14.2 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/should also serve as an economic protection for the wife.

1.14.3 Given the abuses that exist in our society, the following are important considerations: a. mahar should not be an exorbitant amount that the groom can't afford; b. mahar should be paid off at the time of marriage (that is, it shouldn't be merely in paper); c. mahar is for the BRIDE, not her parents or relatives and therefore, Mahar should be transferred to bride; d. bride ought to be fully informed about the offered mahar and her explicit consent should be sought.

1.14.4 As far as dowry - marriage gift sought/demanded by grooms from brides' side-is simply unislamic. Our dowry related problems are exacerbated by the fact that bride's parents often try to get a specific groom by offering higher (market-wise competitive) dowry to the groom's side. While any gift, given by anyone or any side, must be treated

differently, any solicitation/demand has no Islamic validity and vigorous education is needed in this regard to bring this matter to the limelight of society¹⁵.

1.15.0 Islam and Gender Issues:

1.15.1 As human beings - before God - there is no inequality based on gender. Irrespective of gender, there is only one criteria of superiority in Islam: Taqwa (consciousness of God that motivates people to act morally).

[Taqwa, Ramadan, and the Qur'an: The Triangular Link of Our Ethical System]¹⁶.

1.15.2 Islam does recognize gender difference and takes that into account in its "not equalized", but "balanced" way of life. Men and women in many respects are different. Only women can bear child; men can't. Only women go through menstruation; men don't. Only women can feed breast; men can't. Generally, it is recognized that men on an average are physically stronger, which is not necessarily superiority, because often strength goes with abuse, against which men must be on guard. Generally, it is also recognized that women are emotionally more vulnerable, which is not necessarily inferiority, because there are many delicate aspects of human life, especially in its family dimension, where softness, compassion and affection require the gentle aspect in greater proportion. However, it is very important to recognize that except a very few of those can't and don't, much of the other presumed or alleged differences are basically culturally conditioned. Also, the few ones mentioned above about women are merely statement of distinctiveness, not indicating anything negative or inferior.

1.15.3 If anyone has problem with the assumptions and premises about Islam in general and Islam/gender issues in particular, then the discussion should be focused on those assumptions and premises. If someone has problem with religion in general and/or Islam in particular, then the discussion should be at that level¹⁷.

1.16.0 Spousal Abuse:

1.16.1 Any abuse (physical or otherwise) is in contravention to Islam.

¹⁵. [Article: *Women and divorce in Bangladesh: An Islamic Perspective*, Dr Mohammad Omar Farooq- 2000]. [<http://www.globalwebpost.com/farooqm/writings/Islamic/divorce.html>].

¹⁶. Ibid.

¹⁷. Ibid.

1.16.2 A good part of spousal abuse is related to dowry. If dowry issues are effectively addressed, abuse might be curtailed significantly.

1.16.3 Another source of abuse is tension related to in-laws. Particularly, the parents of the groom need to understand that when their son marries, they must make proper and adequate room for their daughter-in-law, which must be based on respect and affection. After marriage, their son is not their "son only", he is also the husband of someone else. The wife needs to understand that the marriage is not to bring a discontinuity or severance of family relationship with parents/relatives of the groom, just because he is now married to her. If everyone would understand their mutual position and status and respectfully make or maintain room for all those who are pertinent to the broader relationship of family, marriage as an institution would be much more enjoyable and viable.

1.16.4 Most such problems relate to the relationship between the bride and her in-laws, particularly the female in-laws (including mother-in-law). If these in-laws would understand that girls from their household become brides for other families, and if we are to care for the interest of our daughters, then we had better pay attention to others' daughters, things might improve. Fairness and justice are essential foundations of Islam. Fairness demands that if the wife is insulted, harassed, humiliated, or abused by her in-laws, husband must take proper stand to resolve the matter. Similarly, if the source of tension lies in the wife, the husband must not be swayed by his love to be blind to family relationship. Meaningful and sincere efforts must be made to heal and nurture healthy relationship.

1.16.5 Third source of abuse is husband himself, where abuse ranges from verbal to physical. Culturally, abuse is not uncommon in our society - this fact needs to be recognized¹⁸.

1.17.0 Marriage Education:

1.17.1 Education about marriage is one of our biggest lacking. Let alone in Bangladesh, generally in Muslim societies there is hardly any organized, systematic marriage

¹⁸ Ibid.

education that prepares all the affected parties for marriage, especially the bride and the groom. To assume that people would somehow just pick up the requisite knowledge, skills and experience in their married life (from the bashor raat to beyond) is simply an untenable proposition or wishful thinking at best¹⁹.

1.18.0 Existing Laws Regarding the Dowry in Bangladesh:

1.18.1 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. 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 28.8.1981²⁰. 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:

1.18.2 Name of the Act: The Dowry Prohibition Act, 1980, (Act No. XXXV of 1980).

1.18.3 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, 1981 by Notification No. S.R.O. 276-6/81/-JVII/77-2/81 dated 28-8-81 as per provision of section 1(2) of the Act. Whereas it is expedient to make provision to prohibit the taking or giving of dowry in marriage;

¹⁹ Ibid.

²⁰ 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.

It is hereby enacted as follows:

Section-1: Short Title and Commencement-

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

Section -2: Definition of Dowry: 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: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: 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: Agreement for Giving or Taking Dowry to be Void: Any agreement for the giving or taking of dowry shall be void.

Section-6: Dowry for the Benefit of the Wife or her Heirs: The entire provision of this section has been omitted by Ordinance No. LXIV 4of 1984. This section was incorporated in the original Act. It fully corresponds to section 6 of the Indian Dowry

Prohibition Act, 1961. For the purpose of having total idea about the Act when originally enacted although omitted, the provisions of section 6 are reproduced as follows:

"(1) When any dowry is received by any person other than the woman in connection with whose marriage it is given, that person shall transfer it to the woman-

(a) If the dowry was received before marriage, within one year after the date of marriage; or

(b) If the dowry was received at the time of or after the marriage, within one year after the date of its receipt; or

(c) If the dowry was received when the woman was a minor, within one year after she has attained the age of eighteen years; and pending such transfer, shall hold it in trust for the benefit of the woman.

(2) If any person fails to transfer any property as required by sub-section (1) and within the time limited therefore, he shall be punishable with imprisonment which may extend to one year, or with fine which may extend to five thousand taka, or with both; but such punishment shall not absolve the person from his obligation to transfer the property as required by sub-section(1).

(3) Where the woman entitled to any property under sub-section (1) dies before receiving it, the heirs of the woman shall be entitled to claim it from the person holding it for the time being.

(4) Nothing contained in this section shall affect the provisions of section 3 or section 4."

Since mended by way of omission, this section 6 has no manner of application in Bangladesh. Had it not been omitted, this section 6 could have ensured certain advantages for the non-Muslim wife in their marriage in respect of dowries given for the benefit of the wife and their heirs almost equalizing their status with the Muslim wife in relation to Mohar or dower. The omission of this section 6 has rendered a situation of the non-Muslim wife to run the risk of subjecting herself to the mischief of this Act in case of taking any dowry for their marriage except the presents excepted under explanation 1 of section2 of the Act. Thus the efficacy of the thoughts of the law-

makers under this section while this law was originally enacted has been dropped by this amendment.

Section-7: Cognizance of offence: Notwithstanding anything contained in the Code of Criminal Procedure, 1898 (Act V of 1898), -

- (a) no court inferior to that of a magistrate of the first class shall try any offence under this Act;
- (b) no court shall take cognizance of any such offence except on a complaint made within one year from the date of the offence;
- (c) it shall be lawful for a magistrate of the first class to pass any sentence authorized by this Act on any person convicted of an offence under this Act.

Section-8: Offence to be non-cognizable etc.: Every offence under this Act shall be non-cognizable, non-bailable and compoundable.

Section-9: Power to make Rules: (1) The Government may, by notification in the Official Gazette make rules for carrying out the purposes of this Act. (2) Every rule made under this section shall, as soon as may be after it is made, be laid before Parliament and if Parliament, before the expiry of the session in which it is laid, agree in making any modification in the rule or agree that the rule should not be made, the rule shall thereafter have effect only in such modified form or be of no effect as the case may be, subject that any such modification or annulment shall be without prejudice to the validity of anything previously done under that rule.

1.19.0 Rationale of the Study:

1.19.1 The empowerment of women and equity between men and women have always been a priority global issue. One of the barriers of this issue is dowry and its concerns. The best way to understand a civilization is to get to know the status and position of its women in society.

1.19.2 The empowerment of women and gender issues are included in some of the training programmes at BPATC. Hence, the output of the study may be fruitfully used as training materials in those courses.

1.19.3 It is expected that strength and pitfalls of the study will come to surface, which may help the government to re-design its future plans and action.

1.19.4 Besides, scholars and researchers, theoreticians and practitioners who are interested to address and re-address these social issues, may find the study output to be valuable.

1.20 Objectives of the Study:

The study is based to address the following objectives:

- i. to know the magnitude of the problem of marriage of rural poor girls
- ii. to document the nature and extent of payment of dowry
- iii. to learn about the sanctions and punishment systems against non-compliance of dowry
- iv. to understand the pattern of spending the money received as dowry and
- v. to make recommendations and suggestions to prevent payment of dowry and overcome the problems.

1.21 Scope of the Study:

This study has been devoted and confined to explore the consequences of dowry of the rural area of Bangladesh; it has not examined the situation of urban area. And in this regard, the study has been conducted on the basis of the provisions and norms of Muslim religion only. The following aspects have been highlighted in this study:

- a. demographic characteristics including educational background of the respondents
- b. views of young women, men, parents and local people
- c. perception of dowry
- d. justification for demanding dowry
- e. sources of dowry money/items
- f. social reactions towards dowry
- g. consequences of non-payment of dowry
- h. consequences faced by family giving dowry
- i. the law against dowry and its flaws
- j. spending pattern of the value of dowry
- k. views of the civil society about dowry
- l. dowry related short case study
- m. problems faced and suggestions given by the respondents
- n. to make recommendations on the basis of the findings of the study.

1.22 Expected Benefits of the Research Study:

The proposed research work is designed to make a critical study of the existing problem of rural girls' marriage with special reference to dowry prevailing in our society to suggest some ways and means to improve the existing system.

The following benefits might be derived from the study:

- i. The findings and recommendations of the proposed research work are expected to develop a new and improved system of marriage and thus to breakdown the existing curse of dowry.
- ii. At the agency level the government offices/departments/directorate NGOs will be able to derive benefits from the recommendations to identify the problems of existing system as well as to apply new process for removing dowry from the society.
- iii. Ultimately any new and developed system will directly benefit the common people in the society.

CHAPTER-II

METHODOLOGY

2.1.1 Sample Areas and sample Size:

2.1.1 An intensive study has been made to explore the real situation of dowry. The information, finding and analysis throughout the research paper are the compilation of the contribution of the respondents including 60 parents [30 to 70+ years] of brides & grooms, 60 young men of 15-49 years, 30 young women of 15-39 years and 60 local people [local representatives/members of the civil society (imams, teachers & others)] of three union parishads namely Nizra, Ulpur and Durgapur of Gopalganj Sadar Upazila, Gopalganj.

All the young men and women were married. A total number of 210 respondents of three union parishads (UP) have been considered for data collection. It may be noted that most of the young men, women and parents were the victim of and associated to dowry, but some of them were not necessarily linked with this affair. The union parishads were selected from Sadar Upazila of Gopalganj District. Apart from these respondents, the 61 participants attended the workshop at the study areas to provide their opinions and suggestions-who knew about the consequences of dowry. Besides, the concerned dowry related officials, Magistrate First Class, Cognizance Court of the Gopalganj Sadar, Gopalganj was interviewed to realize the problems of cases of rural area regarding dowry. Number of different categories of respondents including the study areas may be seen in table-2.1.

Table-2.1: Location of the Sample Area and Corresponding Respondents

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

2.1.2 It may be mentioned that the above sample areas have been selected considering the advantages of data collection and previous familiarity of the locality of researchers. It was kept in mind that, data collection would be very easy in the sample areas. And it was thought that the same environment prevails throughout the country regarding dowry situation and this data would represent the whole.

2.2 Sampling Procedures:

For understanding the research/case study, random & purposive sampling have been followed. To collect primary data from different levels of respondents, both random and purposive sampling methods have been followed. Purposive sampling was applied in collecting secondary information.

2.3 Techniques of Data Collection:

Four sets of interview schedules have been administered for collection of primary data:

- a. **Schedule-I** covered the opinion and views of the parents of brides & grooms regarding various dimensions and consequences of dowry and its inherent barriers (Appendix-A).
- b. **Schedule-II & III** have been used for collecting views/opinions and information of the young men and women including brides & grooms, regarding the extents of dowry (Appendix -B & C).
- c. Opinions and views of local people [public representatives /members of the civil society (imams, teachers & others)] have been covered in **schedule-IV** (Appendix-D).
- d. **Checklist:** Information not covered in the schedules has been collected with the help of suitably prepared checklist. To analyse the dowry related cases, relevant records of the cognizance court have been reviewed with the help of checklist to reach the aims of the study (Appendix-E).
- e. **Workshop:** A workshop was arranged with the local citizens to verify the data and information received with the help of schedules mentioned above.
- f. **Observation Method:** Apart from interview schedules and checklist, the researchers in respect of dowry made extensive observation in the sample areas.

2.4 Data Collectors and Data Collection Period:

Data collectors were appointed to collect data. Two persons were trained in objectives, scope and methodologies of the study. They collected data under the intensive supervision of the researchers. The researchers have shared in collecting information and data. Data through the schedules and checklist have been collected during November 2006 to February 2007, after immediate approval of the study proposal by the concerned authority. A workshop was arranged on 30 March 2007 as a part of feed back of the draft report.

2.5 Data Processing and Analysis:

Collected data have been presented through various techniques. First, data were tabulated and analyzed with the help of some statistical methods like percentage, mean, median etc.

2.6 Report Plan:

In **Chapter-I** introduction, reviews of literature of the study have been presented. **Chapter-II** describes methodology and limitations of the study. Collected information and data have been analyzed in **Chapter-III**. Findings and respondents' opinions regarding the dowry related issues and suggestions have been accommodated in this chapter. In this chapter findings of the workshop and dowry related cases have also been annotated. In **Chapter-IV** we have proposed some recommendations, which have been discussed, followed by conclusion.

2.7 Limitations of the Study:

Due to time & cost constraints the coverage areas of the study was kept limited within three union parishads of one Upazila. However, the findings of the study may be treated as general condition and feature of the country as the practice pattern of dowry all over the country is almost same.

CHAPTER-III

DATA ANALYSIS AND FINDINGS

3.0 In this report findings of the study have 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) case studies. Compilation of the collected field survey data and secondary documents are the source of information for this analysis.

(I) DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

3.1 In this section an attempt has been made to highlight the demographic characteristics of the respondents/the beneficiaries (Parents of bridesgrooms, young men, young women and local people). The following indicators have been studied: age, education and occupation etc. in this regard.

3.2 In respect of age distribution it was found that 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% & 17.62 %). The Table – 3.1 shows that 95.23% of the respondents belonged to the active age group of 15 to 59 years and remaining 4.77% belonged to the age group of 60 years and above. It may be noted that more than 18% young men married at the age of less than 20 years, which is a direct violation of the existing government Acts and rules; and for the young women this figure is 26.67%, where the permitted age of marriage for man and woman is 21 and 18 years respectively. Details are shown in Table –3.1.

Table-3.1: Age Distribution Pattern of the Respondents

Age in year	Respondents				
	Parents of bride-groom	Young Men	Young women	Local People	Grand Total
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.

3.3 Levels of education of the respondents (Parents, Young Men & women and Local People) have been presented in Table-3.2. The table shows that 9.52 respondents could sign only. It is shown that majority of the respondents (52.39%) belonged to the illiterate to Junior High School level of education followed by 21.90 & 14.76% Secondary & Higher Secondary level. It was revealed from the table that a significant number of young women and men not even crossed the secondary level of education. 6.67% of the respondents were bachelor degree holder. It is observed that young men and women are more educated than their parents. On the other hand, 13.33% & 10.00% of the local people have higher secondary and bachelor certificate respectively. It is evident that on an average about 5% respondent did not make any reply in this regard.

Table-3.2: Educational Status among Different Groups

Level of Education	Respondnets				
	Parents	Young Men	Young women	Local People	Grand Total
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

3.4 In respect to the occupation of the parents it is observed that most of them (51.67%) had the primary level of occupation [agriculture farming and agriculture day-labour, wage earners' (construction labour) and Rickshaw/Van Pulling etc.] On the otherhand, it is noticed that 18.33% of the young men had commerce/small business as occupation followed by 15.00% rickshaw/van pulling. It is noticed that the 20% local people had the business (Commerce/Small Business) as principal occupation followed

by private Service (15%). It is evident from the table that young women mostly (33.33%) act as housewife and 10% of them did not make any reply in this connection. It was also observed that 13.33% of the young men are unemployed. 11.67%, 8.33% and 6.67% of the respondents (Young Men) who constituted the third, fourth and fifth largest occupational groups earned their livelihood through self- service, agriculture-day labour and fishing respectively; whereas; these figures for young women were 13.33%, 10.00% and 0.00% (Table-3.3).

Table-3.3: 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

3.5 It is evident from the table -3.4 that more than one-third of the young women had no mentionable income (<Tk.2000/-). On the otherhand, most of the young men (55%) had the income between 3,000/- to 6,000/-*. Details may be shown in table-3.4.

Table-3.4: 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.

* **Note:** It was assumed that if the income of groom is less than Tk. 6,000/- per month, it might provoke to expand the practice of dowry in the rural society, and those women who earn less than Tk. 2,000/- per month, they might belong to the vulnerable group. This assumption was based on the experience and observation of the researcher about the locality.

(II) GENERAL OPINION OF THE RESPONDENTS

A. Extent of Payment, Perception/Nature, Justification and Methods of Dowry

3.6 It was acknowledged by the 38.33% young men that they received dowry amounting Tk. 15,000/- followed by 30% and 28.33% as received Tk. 20,000/- & 30,000/- respectively. However, 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-3.5: 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

3.7 It is depicted from the table that dowry has been approved as an essential component of marriage. However, different people have different approaches towards dowry. Some may demand liquid cash, while others in ornament and household articles etc. The table-3.6 shows that all types of respondents perceived the idea that ornaments and liquid cash is treated as strong components of dowry followed by household articles and marriage expenses. The table revealed that 93.33% of young men, 90% of young women, 91.67 % of local people and 86.67% of parents viewed that cash should be treated as good dowry, while 93.33% young women, 88.33% of parents & young men and 86.67% of local people considered gold as equally good. Further, 63% of young men, 60% of young women, 60 % of local people and 71.67% of parents advocated that dowry should be given to meet marriage expenses. Percentage distribution of responses was shown in details in table-3.6 for each group.

Table-3.6: 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	60.00	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
Agriculture, 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

3.8 The respondents mentioned seven justification points for demanding dowry. The opinions of parents, young men and local people for justifications for demanding dowry were “to follow tradition of the society” and “to set up a life of bride- grooms” respectively. But the young women identified “bride’s share in parental property” as top justification of dowry. The respondents also identified ‘to get back what was lost during the marriage of grooms’s sister’, ‘to maintain regular expenses of their first life’, ‘to compensate educational/ job expenses of the groom’ as the justification of dowry. It is noted that the young men frequently did not endorsed the view of the parents strongly. The table revealed that majority of the young women was not in favour of dowry, however; the parents were often vocal in this aspect. Details may be shown in table-3.7.

Table-3.7: 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

3.9 The table showed that there are nine methods opinioned by respondents for mobilizing money for dowry. All groups of the respondents preferred to “loan from relatives/friends and others” as the first method of mobilizing money of dowry. The other top ranked methods were “loan against interest (non-institutional)”, “sales of assets (livestock/poultry) gold etc.” and “loan against land” respectively for raising money of dowry. Details are presented in table-3.8.

Table-3.8: 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	68.337	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	48.33	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

B. Sanctions and Punishment Systems Against Non-Compliance of Dowry

3.10 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 (table-3.9).

Table-3.9: 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 coercive 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

3.11 Social responses towards marriage, where dowry is not paid are presented in table-3.10. 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 otherhand more than 80.00% 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.

Table-3.10: 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

3.12 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. The table-3.11 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 hosue 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-3.11.

Table-3.11: 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 hosue 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

3.13 It was found in the study areas 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-3.12. 'Economic condition of the family became worse and they faced financial bankuptcy and its adverse consequences' due to dowry viewed by more than 80% of the respondents except young men. In this regard, 'lost of land

proeprerty 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 about the consequences.

Table-3.12: 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 proeprerty 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

C. The Pattern of Spending the Money Received as Dowry

3.14 A detailed account of the patterns of spending the dowry amount is illustrated in table-3.13. It is revealed from the table that 80% of the young men told that money received as dowry was used for 'purchase land, house & other proeprties'. 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.

Table-3.13: 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 properties	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

D. Measures to Prevent Payment of Dowry

3.15 Dowry system is widely been practiced in the study areas. The respondents suggested comprehensive measures to prevent dowry from the locality. The table-3.14 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 & 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.

Table-3.14: 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 religions 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

REPORT OF THE WORKSHOP

3.16 A Workshop was arranged as part of the study in the study area on 16 March 2007 at the Ulpur Union Parishad Hall Room from 0930 a.m to 1300 p.m. There were sixty-one participants who were personally invited to the workshop in consideration of their commitment in the issue [list of the participants may be seen in Appendix-F]. 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. 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. A brief account of the study on the dowry with objectives, facts and figures, observations and existing legislative measures and legal protection against the 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
- b. How dowry affect women and their relationship with own family
- c. To take the suggestions to prevent dowry from the locality.

3.17 The participants were invited to critically analyze and evaluate the procedure of the study, the findings as well. Notes were taken on the views expressed by the participants. 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 let women be economically independent and self reliant, 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.

3.18 The workshop indicated the major role of media that 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 empowrment 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.

3.19 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.

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

- a. Every girl should be given a minimum level of education so that they may understand the meaning of life.
- b. Anti-dowry campaign should be made as a part of school curriculum.
- c. '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. The mohaddes of madrashas should persue to expand the campaign against dowry.
- d. 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.
- e. Media should take initiatives against the consequences of giving and taking dowry, special programmes against dowry may be launched to motivate the young generation and thus it may bring the changes and improvements in society.

V. CASE STUDY

The cases filed before the Cognizance Court of the Magistrate First Class, Gopalganj are briefly examined in this chapter. 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 and social evils. 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 female in our society are financially insolvent and it is very difficult for them to run the case; 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 mentioned ten instances of dowry related cases taken from the court records.

1

Name of the Court and Address	: Cognizance Court of the Magistrate First Class (Md. Moshir Rahman), Gopalganj Sadar, Gopalganj.
Reference Number of the Case	: C.R. 107/2003, Kotalipara Date: 02 September 2003
Case Disposed on	: 03 October 2006
Petitioner/Complainant	: Mrs. Peara Begum, D/o. Md. Nader Ali Hazra, Village: Madanpara, Kotalipara
Accused	: Md. Amir Hossain Howlader, S/o. Aazit Howlader, Village: Kazulia, Dist. Gopalganj.

Short description of the Case:

At the time of marriage, Tk. 40,000/= (forty thousand) was given to the accused. Apart from this, the petitioner's family gave a handsome number of household articles. After marriage the petitioner was living with the accused. But the accused claimed an amount of extra Tk. 50,000/-

(fifty thousand) as dowry within shortest gap of marriage. The petitioner requested, the accused to allow reasonable time, as her father was seriously sick. But the accused did not hear to her and left her in the father's residence. Several meetings were held between two parties, but the accused and his family members behaved very roughly. And the petitioner was inhumanly treated by the accused and faced physical and mental torture. The accused gave ultimatum that without meeting the demand, the petitioner would not be allowed in husband's residence and she might be left permanently in father's residence.

Prayer of the Petitioner : Seek proper justice under section -4 of The Dowry Prohibition Act-1980.

Result : The court ordered the accused to undergo one year rigorous imprisonment and to pay a fine amounting Tk. 2000/= (two thousand), and another two months imprisonment unless the non-payment of fine.

2

Name of the Court and Address : Cognizance Court of the Magistrate First Class, Gopalganj Sadar, Gopalganj.

Reference Number : Kashaini - C.R. 32/206, Date: 30 March 2006

Case Disposed on : 26 December 2006

Petitioner/Complainant : Hoshneara Begum, D/o. Eskendar Sheikh,
Village: Goalgram, P.S. Kashiani,
District: Gopalganj

Accused : Edrish Sheikh, S/o. Late Momjed Sheikh,
Village: Goalgram, P.S. Kashiani, Gopalganj.

Short Description of the Case:

Marriage was held on 09 November 1996. At the time of marriage the father of petitioner gifted gold/ornaments and other household articles as dowry. Thereafter, the petitioner stayed at the house of her husband and she gave birth to one daughter and a son. It may be noted that immediate after marriage, the accused took Tk. 20,000/- from petitioner's father on account of

arranging job, spending those money he again claimed Tk. 20,000/- as dowry, but petitioner refused to gave the said amount of money. These resulted inhuman physical torture to petitioner. By this time the accused married another lady without the consent of the petitioner and Local Arbitrary/Shalishi Board. Again the accused insisted for an amount of Tk. 20,000/-as dowry. The accused threatened the petitioner that if the dowry is not paid shortly, she would be forced to leave the husband's house. As the petitioner refused to provide dowry again and again, she was beaten cruelly and forced to go the accused 's house to her father's residence with two children. The accused however denied allegation against him.

Prayer of the Petitioner:

To issue warrant against the respondent.

Result:

- a. Warrant issued and respondent arrested.
- b. Case stayed due to the prayer of the petitioner
- c. Magistrate approved to withdraw the case as per the prayer of petitioner. The reason of withdrawl of case by the petitioner could not be found out in the file. It may so happen that the Local Arbitrary Board disposed the matter and the result might favour the petitioner. The magistrate of the court endorsed this view.
- d. Accused was given acquittal under section 248 of Criminal Procedure Code (CRPC).

3

Name of the Court and Address	: Cognizance Court of the Magistrate First Class, Gopalganj.
Reference Number of the Case	: Kasiani: C.R. 164/2005 of the case Date: 08 September 2005
Case Disposed on	: 24 January 2007
Petitioner/Complainant	: Mrs. Taslima Begum, Wife of Md. Moshir Rahman, Village: Kharhat, P.S. Kasiani, Gopalganj

Accused

: Md. Moshiur Rahman, S/o. Md. Rabban Sheikh,
Village: Bagihala, P.S. Kasiani, Dist. Gopalganj

Short description of the case:

Marriage was held on 07 February 2005. Father of the petitioner offered gold ornaments and other household items/articles according to his capacity. After marriage, petitioner was residing at the house of the accused. A few months past, the accused and his family member demanded Tk. 30,000/- in cash and petitioner was subject to physical and mental torture to realise the money of dowry. The counterpart replied that it was quite impossible for them to comply with their illegal demand. Due to non-compliance of the demand, she was forced to come back to parental house and lead an inhuman life.

Prayer of the Petitioner: To ensure proper justice .

Result:

- a. Accused was arrested and sent to jail during the hearing of the case.
- b. It was proved that the allegation was false. Both of them were involved in the process on account of the dispute of maternal uncle's property.
- c. The respondent was acquitted from the allegation due to lack of sufficient evidence.

4

Name of the Court and Address	: Cognizance Court of the Magistrate First Class (Md. Moshiur Rahman), Gopalganj Sadar, Gopalganj
Reference Number of the Case	: C.R. - 129/3 Kotalipara Police Station Date of the case: 09 November 2003
Case Disposed on	: 13 August 2006
Petitioner/Complainant	: Anita Mridah, Village: Mukarbari, Kotalipara, Gopalganj
Accused	: Nalini Mridah, S/o. Narayan Mridha, Mridah Bari, Kotalipara, Gopalganj.

Short description of the case:

Petitioner married the accused in 2002. At the time of marriage she was given 3 tolas gold ornaments and cash of Tk. 20,000/-(twenty thousand) with a television. But after marriage he failed to look after his wife. Moreover, to meet his illegal goals, he claimed Tk. 50,000/- (fifty thousand) as dowry. In this regard, the petitioner replied that it is quite impossible to meet the illegal demand of the accused. As a consequence the petitioner faced physical and mental harassment. The petitioner informed her family members (mother and others) about the cruel and inhuman treatment in the house of husband. And when the accused understood that illegal demand would not come into reality, the petitioner was sent forcibly to the house of her father. Finding no other alternative she launched a case against the accused.

Prayer of the Petitioner:

- a. To issue warrant against accused
- b. To ensure proper justice under section - 4 of Dowry Prohibition Act-1980.

Result:

The court ordered to undergo one-year rigorous imprisonment and to pay a fine of Tk. 2,000/- and in case of non-payment of fine another two months imprisonment.

5

Name of the Court and Address	: Cognizance Court of the Magistrate First Class, Gopalganj.
Reference Number of the Case	: Muksudpur - C.R. 21/2006 Date: 16 February 2006
Case Disposed on	: 25 January 2007
Petitioner/Complainant	: Mrs. Shahinur Begum, D/o. Mr. Shajahan Mollah, Village: Aisdia, P.S. Muksudpur, District: Gopalganj
Accused	: Mr. Rattan Sheikh, S/o. Late Lal Miah, Village: Char Kashimpur, P.S.: Rajoir, Dist.: Madaripur.

Short description of the case:

The marriage between the petitioner and the accused took place on 10 November 2004. By this time, she gave birth to a girl. After the birth of the child, the accused and his family members claimed Tk. 30,000/- as dowry and she became the victim of physical and mental torture. There was repeated demand of money but the petitioner did not agree with the proposal. The petitioner was forced to stay at father's house with her minor girl inhumanly. The case was disposed of under section-4 of Dowry Prohibition Act 1980. The accused refused the allegation. The petitioner consequently absent seven times from hearing out of seventeen dates.

Prayer of Petitioner:

- a. Ensure proper justice
- b. Establish legal right over husband

Result:

Suit pending for verdict.

6

Name of the Court and Address	: Cognizance Court of the Magistrate First Class, Gopalganj.
Reference Number of the Case	: Gopalganj - C.R. 33/2005 Date: 27 November 2005
Case Disposed on	: 17 January 2007
Petitioner/Complainant	: Mrs. Saleha Begum, D/o. Mr. Nur Mohammad Mollah, Village: Chandra Dighalia, P.S. Gopalganj, District: Gopalganj
Accused	: Shah Alam Khan, S/o. Md. Kaosar Uddin Khan, Village: Karbadura, P.S. Kalia, Dist. Narail.

Short description of the case:

The accused at the time of his marriage was a student of class twelve (XII). He obtained Bachelor of Commerce degree later on. To meet the educational expenses from H.S.C. to B. Com., the accused took Tk. 1,00,000/= (One lakh) from the father of petitioner. After passing the B.Com (Graduation), the accused created unlawful pressure to the petitioner for an amount of Tk. 1,00,000/= (One lakh) as dowry. The accused exposed his cruelty to the petitioner as she denied to meet the illegal demand. These caused to sent her back forcefully to her father's house. The petitioner informed in details her father of the inhuman behaviour and unlawful demand of the accused. Her father tried to understand the counterpart that this demand can not be fulfilled; it is quite impossible for him to pay another amount of Tk. 1,00,000/-. But the counterpart subsequently gave verbal notice that accused would again marry another girl at the cost of excessive dowry if their demand is not taken into consideration. Till then the petitioner had to stay at the residence of the father.

The petitioner lodged a case under section-4 of Dowry Prohibition Act 1980. The accused informed the Court that bride was divorced earlier, but the counterpart refused that it is nothing but a strategy to divert the case in different dimensions. The accused denied of demanding the money of dowry in the court. As many as 21 hearing was held and at the last date of hearing on 17 January 2007, the petitioner requested the court to withdraw the case for mutual disposal. The magistrate granted the petition.

Prayer of the Petitioner:

- a. To issue warrant against the accuseds (husband, father and mother-in-law).
- b. To ensure proper justice to her.

Result:

- a. Warrant issued and accused arrested
- b. Magistrate approved to withdraw the case as per the request/prayer of the petitioner.

Name of the Court and Address : Cognizance Court of the Magistrate First Class,
Gopalganj.

Reference Number of the Case : Gopalganj Sadar Thana - C.R. 81/2005
Date: 12 April 2005

Case Disposed on : 09 November 2006

Petitioner/Complainant : Mrs. Nahar Begum, D/o. Golam Gazi,
Village: Dumdia, District: Gopalganj

Accused : Md. Kabul Sheikh, S/o. Md. Zinnat Sheikh,
Village: Patal Danga, Post. Manikhar, Gopalganj

Short description about the case:

Marriage took place on 23 February 2005. At the date of marriage ceremony, due to unavoidable pressure of the accused; father of the petitioner gave Tk. 50,000/- to the accused on account of meeting the expenses of going abroad for job purpose. Soon after the marriage, the accused and his family members (including father, brothers and mother of accused) created heavy pressure on petitioner to bring Tk. 50,000/- more. As the petitioner refused frequently to meet their illegal demand, the petitioner was tortured physically and mentally. And ultimately she was forced to leave the husband's residence for father's house. They also gave ultimatum to the petitioner that she would not be allowed to her husband's house, unless the demanded dowry paid immediately. The accused denied the entire allegation against him in the court. At the last date of hearing, the petitioner submitted a prayer to the court to withdraw the case for bi-lateral disposal.

Prayer of Petitioner:

- a. To issue warrant against the accused
- b. To ensure proper justice.

Result:

- a. Warrant issued against accused.
- b. Accused was not arrested due to abscondance.
- c. Magistrate approved to withdraw the case as per the written request/prayer of the petitioner.

Name of the Court and Address : Cognizance Court of the Magistrate First Class,
Gopalganj.

Reference Number of the Case : Gopalganj Sadar - C.R. 50/2006
Date:01 March 2006.

Case Disposed on : 17 January 2007

Petitioner/Complainant : Mrs. Jharna Khanoom, D/o. Md. Dulal Fakir,
Village: Bangram, P.S. + District: Gopalganj

Accused : Milton Mollah, S/o. Jhulmat Mollah,
Village: Jotkura, P.S. Kasiani, Dist. Gopalganj.

Short description of the case:

Marriage took place on 21 October 2001 with the gift in the form of gold ornaments, watch, household articles worth Tk. 30,000/-. The petitioner resided in the house of accuseds. In the mean time, accused and his other family members claimed Tk. 60,000/- for business purpose. The father of the petitioner fulfilled their demand providing Tk. 60,000/- But that money was not approached for business, rather spent for family needs. Subsequently, they again demand for Tk. 20,000/- in cash as dowry. The petitioner took this matter into the authority of Legal Aid Madaripur for arbitration and without giving the dowry the petitioner again stayed at the husband's residence. But again the accused including other family members became cruel to her demanding Tk. 30,000/= as dowry and she became the victim of severe physical and mental torture for denying their proposal. Once she was driven away from husband's house with a single dress. Since then, the petitioner stayed in father's house inhumanly. Finding no other solution the petitioner lodged/filed a case under section-4 of Dowry Prohibition Act- 1980. The accused however denied the allegation of demanding dowry. On 17 January 2007 for the 13th hearing date, the petitioner requested/applied to withdraw the case for mutual arbitration. The magistrate granted the appeal of the petitioner under section 248 of Criminal Procedure Code.

Prayer of Petitioner:

- a. To issue warrant against accused
- b. To ensure proper justice.

Result:

- a. Warrant issued to arrest the accused but he was absconding
- b. Magistrate approved the withdrawal of the case as requested by the petitioner

9

Name of the Court and Address : Cognizance Court of the Magistrate First Class,
Gopalganj.

Reference Number of the Case : Muksudpur - C.R. 57/2006 Date: 18 May 2006

Case Disposed on : 28 December 2006

Petitioner/Complainant : Mrs. Shajeda Begum, D/o. Mr. Mosharraf
Hossain, Village: Lohair, P.S. Muksudpur,
District: Gopalganj

Accused : Md. Kakal Sheikh, S/o. Late Shamsu Sheikh,
Village: Poilan Poti, P.S. Muksudpur, Gopalganj.

Short description of the case:

They got married on 21 October 2005 as per Muslim Marriage Law. Applying mal-strategies, the accused and others received Tk. 10,000/- in cash and gold ornaments worth Tk. 2,000/- from the father of petitioner as dowry. After the marriage, a few months passed moderately. The petitioner became pregnant and at the time of case filing she was carrying in five months. But the dowry hungry husband and his family members claimed Tk. 20,000/- as dowry and she was pressured heavily and she faced severe physical and mental torture by the counterpart. And was forced to leave the husband's house. She was threatened if her family fail to meet the demand of dowry, the accused would do another marriage at the cost of handsome amount of dowry. The accused denied allegations against him. At the last date of hearing, the petitioner submitted a prayer to the court to withdraw the case for bi-lateral disposal.

Prayer of Petitioner:

- a. To issue warrent against the accused and
- b. To ensure proper justice.

Result:

- a. Warrent was issued against accused.
- b. Magistrate approved to withdraw the case as per the written request/prayer of the petitioner
- c. Aaccused acquitted from the case.

10

Name of the Court and Address : Cognizance Court of the Magistrate First Class,
Gopalganj

Reference Number of the Case : Gopalganj Sadar - C.R. 318/2004
Date: 28 September 2004

Case Disposed on : 24 December 2006

Petitioner/Complainant : Mrs. Shamima Akhter, D/o. Late Mostafa Mollah,
Village: Barfa, P.S.: Gopalganj Sadar, District:
Gopalganj

Accused : Mr. Zillur Rahman, S/o. Mr. Kanchu Mollah,
Village: Barfa, District: Gopalganj.

Short description of the case:

Marriage was held between petitioner and accused about two years back. The former gave birth to a daughter during this period and she is alive. In the mean time, the accused insisted by the mal-advise of his family members (father and brothers) to give him Tk. 15,000/- in cash to run a business. It may be noted that the accused also took Tk. 40,000/- from petitioner's mother (as father is not alive) earlier as loan, which had not refunded. The petitioner replied that it was quite impossible for her to meet the unlawful and illegal demand as dowry amounting Tk. 15,000/-. These welcomed severe physical and mental torture to the petitioner by the accused. Then the mother of the petitioner was informed about the matter, she also requested the accused not to make any undue

pressure as she had the financial constraints. But the accused did not hear to her. And they left the petitioner to mother's house with a minor girl. She was leading inhuman life. Finding no other alternative, the matter was disclosed to the local union parishad chairman and local legal aid organization. They served several notices to the accused for arbitration but he and others did not reply and appear before the parishad. Ultimately, the petitioner lodged a case in the court under section-4 of Dowry Prohibition Act 1980. The accused, Mr. Zillur Rahman denied the charge against him, but evidence and witness proved that the complaint of claiming dowry was quite true. The case placed before the magistrate court for 38 times and hearing also taken. It was proved that respondent claimed Tk. 15,000/- as dowry and the petitioner was mercilessly beaten and tortured. The case disposed on 24 December 2006 and on the same day the final verdict of the case declared.

Prayer of Petitioner:

- a. Issuing warrent for arresting the respondent
- b. Seek proper justice.

Result:

Mr. Zillur Rahman, respondent was sanctioned 4 (four) years rigorous imprisonment.

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 (table-3.1).
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 (table-3.2). 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 (table-3.3). 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 (table-3.4).
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 (table-3.6).
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 (table-3.9).

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 (table-3.10).
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. (table-3.11).
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 (table-3.12).
10. The table-3.13 portrays the pattern of spending the money received as dowry. 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 table-3.14. 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:

1. 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.
2. Anti-dowry campaign should be made as a part of school curriculum.
3. A national campaign to abolish dowry system is mandatory.
4. 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.
5. Women and men should be motivated and organized to get involved in the process of anti-dowry practices.
6. 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 madrashas should pursue to expand the campaign against dowry.
7. 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:

1. Torture- physical and mental, inhuman behaviors are always linked with a dispute of dowry.
2. 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.
3. 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.

4. 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.
5. 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.
6. 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.

CHAPTER-IV

RECOMMENDATIONS AND CONCLUSION

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 madrashas 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.

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 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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প্রশ্নমালা-১

(কনে/বরের পিতা-মাতার জন্য)

বাংলাদেশ লোক-প্রশাসন প্রশিক্ষণ কেন্দ্র
সভার, ঢাকা।**" Socio-Economic Dimensions of Dowry as Matrimonial Function: A Study on Three
Selected Union Parishad of Rural Bangladesh "শীর্ষক গবেষণা প্রকল্প।**

[বিঃদ্রঃ- শুধু গবেষণা কাজে ব্যবহারের জন্য এ প্রশ্নমালা প্রস্তুত করা হয়েছে, প্রদত্ত তথ্যসমূহ সম্পূর্ণরূপে গোপন রাখা হবে এবং উত্তরদাতার নাম, ঠিকানা ইত্যাদি কোনভাবে প্রকাশ করা হবে না]

(অনুগ্রহ করে প্রযোজ্য স্থানে টিক চিহ্ন দিন)

১.১ উত্তর দাতার নামঃ

১.১.১ জেতার ঃ পুরুষ ☐ মহিলা ☐১.১. বরের সাথে সম্পর্কঃ পিতা ☐ মাতা ☐১.১.৩ কনের সাথে সম্পর্কঃ পিতা ☐ মাতা ☐

১.২ পদবী/পেশাঃ

১.৩ ঠিকানাঃ গ্রাম/মহল্লাঃ ইউনিয়নঃ জেলাঃ

১.৪ শিক্ষাগত যোগ্যতাঃ নিরক্ষর ☐ মাধ্যমিক ☐ উচ্চ মাধ্যমিক ☐
প্রাথমিক ☐ স্নাতক ☐ স্নাতকোত্তর ☐
অন্যান্য (উল্লেখ করুন)ঃ

১.৫ বয়সঃ

১.৬ পরিবারের সদস্য সংখ্যাঃ

১.৭ সন্তানের সংখ্যাঃ পুত্র..... জন কন্যা..... জন। মোট..... জন।

১.৮ পরিবারের মোট মাসিক আয়ঃ..... টাকা

১.৯ আয়ের উৎসঃ

ক্রমিক	উৎসের বিবরণ	আয়ের পরিমাণ (টাকা)
ক		
খ		
গ		
ঘ		
ঙ		
চ		
ছ		
মোট		

১.১০ ধর্মঃ ইসলাম ☐ হিন্দু ☐ অন্যান্য ☐

১.১১ পেশাঃ (প্রযোজ্য ঘরে টিক (✓) চিহ্ন দিন)ঃ

কৃষি ☐ ব্যবসা (বড়) ☐ ক্ষুদ্র ব্যবসা ☐ গৃহিণী ☐দিনমজুর(নির্মাণ শ্রমিক) ☐ দিনমজুর (কৃষি শ্রমিক) ☐ রিক্সা/ড্যান চালক ☐ মৎস্যজীবী ☐চাকুরি (সরকারি) ☐ চাকুরি (প্রাইভেট/NGOs) ☐ শিক্ষকতা ☐ সমাজ কর্মী ☐পরিবহন ☐ স্বকর্মসংস্থান (Self-employment) ☐ ছাত্র ☐

অন্যান্য উল্লেখ করুন

* মেয়ের বিবাহে মোট কত টাকা যৌতুক পরিশোধ করেছেনঃ..... টাকা

* ছেলের বিবাহে মোট কত টাকা যৌতুক পেয়েছেনঃ..... টাকা

১.১২ যৌতক নেয়া/দেয়ার ক্ষেত্রে আপনি নিম্নের কোন ধরনের পরিশোধ পদ্ধতি (approach) পছন্দ করেন/করেছিলেনঃ

পরিশোধ পদ্ধতি	উত্তর			
	হ্যাঁ	না	জানি না	অন্য কোন মন্তব্য
নগদ টাকা				
গহনা				
পারিবারিক দ্রব্য সামগ্রি (Households Article, Khat, TV, Freeze etc.)				
বিবাহের বরচ নির্বাহ				
আত্মীয় স্বজন বা কাপড় বা উপহার প্রদান				
চাকুরি প্রদান				
উচ্চ শিক্ষার বরচ নির্বাহ				
হালের বলদ ইত্যাদি				
স্বকৃষি জমি				
দোকান				
পাকার বাড়ী				
স্থায়ী আমানত (Fixed Deposit)				
একটি নির্দিষ্ট সময়ে প্রয়োজন পূরণ এবং প্রাপ্য ব্যবস্থা গ্রহণ				
ব্যবসায় অংশিদারিত্ব				
অন্যান্য (উল্লেখ করুন)				

১.১৩ যৌতক দাবীর/প্রদানের ক্ষেত্রে/পেছনে উত্তরদাতার যৌক্তিকতাঃ

যৌক্তিকতা	উত্তর			
	হ্যাঁ	না	জানি না	মন্তব্য
বরের বোন যৌতক পরিশোধ করেছিল				
সমাজের প্রচলিত ঐতিহ্য (tradition) চালু রাখা				
পিতা-মাতার সম্পত্তিতে কনের অধিকার আছে				
স্ত্রীর ভবিষ্যতের ভরণ পোষণ পরিচালনা				
লেখাপড়া সম্পন্ন ও চাকুরি প্রাপ্তির বরচ/ব্যয় কিছুটা হলেও উসুল (Compensate) করা				
বিবাহিত জীবনের দৈনন্দিন ব্যয় নির্বাহ				
অন্যান্য (অনুগ্রহ করে উল্লেখ করুন)				

১.১৪ যৌতকের দাবী পূরণের জন্য কী কী ব্যবস্থা গ্রহণ করা হয়েছিলঃ

গৃহীত ব্যবস্থা	উত্তর			
	হ্যাঁ	না	জানি না	মন্তব্য
নিজস্ব সঞ্চিত অর্থ ব্যয়				
আত্মীয়-স্বজন থেকে গৃহীত ঋণ				
সুদে গৃহীত অর্থ (Non-institutional)				
সুদে গৃহীত অর্থ (Institutional)				
জমি বন্ধক রেখে				
গৃহ পালিত পশু বিক্রি করে				
জমি বিক্রি করে				
স্বর্ণ বিক্রি করে				
পুত্র/মার বিবাহ থেকে প্রাপ্ত যৌতক				
চুই/চাকর/হিস্তাইকৃত অর্থ ও দুর্নীতির মাধ্যমে আইন বাহ্যিক উপায়ে অর্জিত অর্থ				
প্রভাকার মাধ্যমে সংগৃহীত অর্থ				
অন্যান্য (উল্লেখ করুন)				

১.১৫ আপনার ছেলে/মেয়ের বিবাহের বা আপনার বিবাহের যৌতক প্রদান ও গ্রহণের ব্যাপারে মতামত দিনঃ

- ক. এ বিষয়ে সচেতনও ছিলাম না এবং মতামতও দেইনি ☐
- খ. সচেতন (aware of) ছিলাম, কিন্তু স্বপক্ষে মতামত দেইনি ☐
- গ. সচেতন ছিলাম, কিন্তু জোরপূর্বক (corrosive) মতামত নেয়া হয়েছিল ☐
- ঘ. এ বিষয়ে খুবই সচেতন ছিলাম এবং স্বপক্ষে মতামত দিয়েছিলাম এজন্যে যে এটি একটি প্রতিষ্ঠিত সামাজিক ব্যবস্থা/সত্য ☐

১.১৬ যৌতুকের দাবী কার নিকট হস্তান্তর করা হয়েছিলঃ

ক. বরের পিতার নিকট ☐

খ. বরের বড় ভাইয়ের নিকট ☐

গ. ঘটকের নিকট ☐

ঘ. স্থানীয় মাতব্বরের নিকট ☐

ঙ. অন্য কেউ (উল্লেখ করুন)

১.১৭ যৌতুক গ্রহণের ব্যাপারে কী বরের সম্মতি ছিল? হ্যাঁ ☐ না ☐

১.১৮ উত্তর 'না' হলে, তারপরও কি পরিস্থিতিতে যৌতুক গ্রহণ/প্রদান করা হয়েছিল (বিস্তারিত লিখুন)ঃ

১.১৯ বিবাহে যৌতুক পরিশোধ/গ্রহণ করতে গিয়ে, পরবর্তিতে আপনার পারিবারিক অর্থনৈতিক কর্মকাণ্ডে কোন ধরনের বিরূপ প্রতিক্রিয়া সৃষ্টি হয়েছিল কী উল্লেখ করুনঃ

ক. কৃষি জমি বিক্রি ও বন্ধক রাখায় পরবর্তি বছরে পরিবারের ভরণ পোষণের জন্য সুদে ঋণ এনে পরিশোধ করতে পারিনি ☐

খ. ঋণ পরিশোধের জন্য নিজের স্থাবর সম্পত্তি (গরু, বাছুর, হাঁস, মুরগী, আসবাবপত্র ইত্যাদি) বিক্রি করেছি ☐

গ. ঋণ পরিশোধে অস্থাবর সম্পত্তি (কৃষি বা ব্যবসার জমি ইত্যাদি) ☐

ঘ. ঋণের কিস্তি পরিশোধ করতে পারিনি ☐

ঙ. নিজস্ব সঞ্চয় শেষ হয়ে গেছে ☐

চ. নিজের জমি যথাযথভাবে আবাদ করতে পারিনি (সেঁচ, কীটনাশক, বীজ, সার সংগ্রহ করা সম্ভব হয়নি) ☐

ছ. অতিরিক্ত ঋণের বোঝা মাথায় নিয়েছি ☐

জ. অন্যান্য (উল্লেখ করুন) :

১.২০ বিবাহের যৌতুক পরিশোধ/গ্রহণ করতে গিয়ে, পরবর্তিতে আপনার সামাজিক কর্মকাণ্ডে কোন ধরনের বিরূপ প্রতিক্রিয়া সৃষ্টি হয়েছিল কী, উল্লেখ করুনঃ

ক. সমাজে মান সম্মান (Status) হ্রাস পেয়েছে ☐

খ. ছেলে মেয়েদের স্কুলে পড়ালেখা চালিয়ে নিতে পারিনি ☐

গ. পরিবারের সদস্যদের জন্য মান সম্পন্ন খাবার নির্বাহ করতে পারিনি ☐

ঘ. অন্যান্য (উল্লেখ করুন)ঃ

১.২১ যে সকল বিবাহে যৌতুক পরিশোধ করা হয়নি, সেক্ষেত্রে সামাজিক দৃষ্টিভঙ্গি (Social response) কেমন ছিল?

ধরণ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
সামাজিকভাবে প্রশংসিত হয়েছে				
সামাজিকভাবে প্রশংসিত হয়নি				
যে ক্ষেত্রে যৌতুক পরিশোধ করা হয়নি, সেক্ষেত্রে (alternative) পরিপূরক ব্যবস্থা থাকতে পারতো				
বরের ভাবমূর্ত্তি খারাপ (ill fame) হয়েছে				
বরের সামাজিক অবস্থান (Status) সুদৃঢ় হয়েছে				
বরের সামাজিক অবস্থান অবনতি হয়েছে				
অন্যান্য (উল্লেখ করুন)				

১.২২ যৌতুক পরিশোধ না করায়, যে সকল বিরূপ অবস্থার মোকাবিলা করা হয়েছে/হতে পারে তার বর্ণনা দিনঃ

সম্ভাব্য পরিস্থিতি	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
বিবাহ বিচ্ছেদ				
চাহিদা পূরণ হওয়া না পর্যন্ত পিতৃগৃহে অবস্থান				
শারীরিক নির্যাতন				
হত্যা করা				
কনেকে সাধ্যাতিত পারিবারিক কাজ প্রদান(Overloading household work)				
বরের/বরের পরিবারের সদস্যদের মায়া মমতা, ভালবাসা থেকে বঞ্চিত				
মতামত ব্যক্ত করার অধিকার থেকে বঞ্চিত				
ভয়-ভীতি প্রদর্শন				
পরিবারের সকলের নিকট মর্যাদা (Status) নষ্ট				
পরিবারের সদস্যদের থেকে কোন প্রকার সহযোগিতা না পাওয়া				
মানসিক নির্যাতন				
পরিবারের সদস্যগণ প্রায়ই গালাগালি করে				
পরিবারের সদস্যগণ চায় নির্যাতন সহ্য করতে না পারে পিতৃগৃহে চলে যাই				
সকল সময় Neglect করা হয়				
সমাজের সদস্যদের (প্রতিবেশী ও নিকটাত্মীয়) নিকট Neglect হওয়া				
অন্যান্য (উল্লেখ করুন)ঃ				

- ১.২৩ যৌতুক পরিশোধ না করায় বিবাহ বিচ্ছেদ হয়েছে কী? হ্যাঁ ☐ না ☐
- ১.২৪ উত্তর হ্যাঁ হলে, প্রতিকারের জন্য কোন প্রকার আইনগত সহায়তা বা মামলা পরিচালনা করেছেন কী? হ্যাঁ ☐ না ☐
- ১.২৫ উত্তর হ্যাঁ হলে মামলার রায় কি হয়েছে? (সম্ভব হলে আদালতের রায় সংযুক্ত করুন)ঃ পক্ষে ☐ বিপক্ষে ☐
-
- ১.২৬ যৌতুক পরিশোধ/গ্রহণ করার কারণে পরিবারকে যে সকল পরিস্থিতি (consequences)এর মোকাবিলা করতে হয়েছে, তার বিবরণঃ

অবস্থা	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
অর্থনৈতিকভাবে দেউলিয়া হওয়া এবং এর পরবর্তী পরিণতি(consequences) মোকাবিলা				
মানসিক(emotional) চাপ (Stress) এর ফলে সংগত পরিণতি মোকাবিলা				
ভবিষ্যতের নুতন প্রজন্মের উপর বিরূপ প্রতিক্রিয়া				
কনের পরিবারে অশান্তি (disharmony) সৃষ্টি				
সামাজিক পদমর্যাদা (Status) ক্ষয় (alteration)				
বসত বাড়ী হারানো (Loss of living place)				
কনে পরিবারের সম্পত্তির দাবী করতে না পারা				

১.২৭ যৌতুকের ব্যয়ের ধরণঃ

ধরণ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
ভবিষ্যতের জন্য জমার রাখা (deposited)				
ব্যবসায়ে বিনিয়োগ				
ভূমি, বাড়ী ও অন্যান্য সম্পত্তির জন্য বিনিয়োগ				
ঋণ পরিশোধ				
বরের পরিবারের অন্য সদস্যদের বিবাহে ব্যয়				
চাকুরির জন্য Security				
কনের জন্য গহনা ক্রয়				
পারিবারিক দ্রব্য সামগ্রী (Household articles) ক্রয়				
বরের ভবিষ্যতের পড়া লেখার খরচ মিটানো				
অপ্রয়োজনীয় ব্যয় (নেশা জাতীয় ও অন্যান্য)				
পরিবারের অন্য সদস্যদের লেখাপড়ার খরচ নির্বাহ				
বিবাহের খরচ মিটানো				
অন্যান্য (উল্লেখ করুন)ঃ				

১.২৮ যৌতুক নিরোধে উত্তর দাতার পরামর্শঃ

পরামর্শ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
যুব যুবার মধ্যে এমন সংস্কৃতির বিকাশ ঘটানো যাতে তারা বুঝতে পারে যৌতুক বিবাহের কোন যথার্থ পদ্ধতি নয়				
নারীর ক্ষমতায়ন				
নারী শিক্ষার বিস্তার				
জনগণকে যৌতুক সম্পর্কিত আইন বিধি বিধান অবহিতকরণ				
বিদ্যমান আইনকে কঠোরভাবে প্রতিপালন/ বাস্তবায়ন/বলবৎকরণ				
যে সকল পরিবার যৌতুক গ্রহণ/প্রদান করে তাদেরকে সামাজিকভাবে বয়কট করা				
বিবাহের আনুষ্ঠানিকতা/ ব্যয় কমানো				
অন্যান্য (উল্লেখ করুন)ঃ				

প্রশ্নমালা-২
(বর/যুবকের জন্য প্রযোজ্য*)

বাংলাদেশ লোক-প্রশাসন প্রশিক্ষণ কেন্দ্র
সাভার, ঢাকা।

" Socio-Economic Dimensions of Dowry as Matrimonial Function: A Study on Three
Selected Union Parishad of Rural Bangladesh "শীর্ষক গবেষণা প্রকল্প।

[বিঃদ্রঃ- শুধু গবেষণা কাজে ব্যবহারের জন্য এ প্রশ্নমালা প্রস্তুত করা হয়েছে, প্রদত্ত তথ্যসমূহ সম্পূর্ণরূপে গোপন রাখা হবে এবং উত্তরদাতার নাম, ঠিকানা ইত্যাদি কোনভাবে প্রকাশ করা হবে না]

(অনুগ্রহ করে প্রযোজ্য স্থানে টিক চিহ্ন দিন)

- ১.১ উত্তর দাতার নামঃ
- ১.২ পদবী/পেশাঃ
- ১.৩ ঠিকানাঃ গ্রাম/মহল্লাঃ ইউনিয়নঃ
থানাঃ জেলাঃ
- ১.৪ শিক্ষাগত যোগ্যতাঃ নিরক্ষর ☐ মাধ্যমিক ☐ উচ্চ মাধ্যমিক ☐
প্রাথমিক ☐ স্নাতক ☐ স্নাতকোত্তর ☐
অন্যান্য (উল্লেখ করুন)ঃ
- ১.৫ বর্তমান বয়সঃ
- ১৫.১ বিবাহের সময় বয়সঃ বছর
- ১.৬ পরিবারের সদস্য সংখ্যাঃ জন
- ১.৭ সন্তানের সংখ্যাঃ পুত্রঃ জন কন্যাঃ জন মোটঃ জন।
- ১.৮ পরিবারের মোট মাসিক আয়ঃ টাকা

*বয়স সীমা ২০ - ৫০ বছর।

১.৯ আয়ের উৎসঃ

ক্রমিক	উৎসের বিবরণ	আয়ের পরিমাণ (টাকা)
ক		
খ		
গ		
ঘ		
ঙ		
চ		
ছ		
মোট		

১.১০ ধর্মঃ ইসলাম ☐ হিন্দু ☐ অন্যান্য ☐

১.১১ পেশাঃ (প্রযোজ্য ঘরে টিক (✓) চিহ্ন দিন)ঃ

কৃষি ☐ ব্যবসা (বড়) ☐ ক্ষুদ্র ব্যবসা ☐ গৃহিনী ☐
 দিনমজুর(নির্মাণ শ্রমিক) ☐ দিনমজুর (কৃষি শ্রমিক) ☐ রিক্সা/ভ্যান চালক ☐ মৎস্যজীবী ☐
 চাকুরি (সরকারি) ☐ চাকুরি (প্রাইভেট/NGOs) ☐ শিক্ষকতা ☐ সমাজ কর্মী ☐
 পরিবহন ☐ স্বকর্মসংস্থান (Self-employment) ☐ ছাত্র ☐

অন্যান্য উল্লেখ করুন

১.১২ মাসিক আয়ের ভিত্তিতে উত্তর দাতার শ্রেণী বিন্যাস (প্রযোজ্য ঘরে (✓) টিক চিহ্ন দিন)ঃ (টাকায়)

নিরক্ষর	☐	২০০০ টাকার কম	☐	২০০০-৩০০০ টাকা	☐
৩০০০-৫০০০	☐	৫০০০-৭০০০	☐		
৭০০০-৯০০০	☐	৯০০০-১২০০০	☐		
১২০০০-১৫০০০	☐	১৫০০০-১৮০০০	☐		
১৮০০০ এবং তদুর্ধ্ব	☐				

* বিবাহে মোট কত টাকা যৌতুক পেয়েছেনঃ টাকা

১.১৩ যৌতুক নেয়া/দেয়ার ক্ষেত্রে আপনি নিম্নের কোন ধরণের পরিশোধ পদ্ধতি (approach) পছন্দ করেন/করেছিলেনঃ

পরিশোধ পদ্ধতি	উত্তর			
	হ্যাঁ	না	জানি না	অন্য কোন মন্তব্য
নগদ টাকা				
গহনা				
পারিবারিক দ্রব্য সামগ্রি (Households Article, Khat, TV, Freeze etc.)				
বিবাহের খরচ নির্বাহ				
আত্মীয় স্বজনকে কাপড় বা উপহার প্রদান				
চাকুরি প্রদান				
উচ্চ শিক্ষার খরচ নির্বাহ				
হাণের বলদ ইত্যাদি				
কৃষি জমি				
দোকান				
থাকার বাড়ী				
স্থায়ী আমানত (Fixed Deposit)				
একটি নির্দিষ্ট সময়ে প্রয়োজন পূরণ এবং থাকার ব্যবস্থা গ্রহণ				
ব্যবসায়ে অংশিদারিত্ব				
অন্যান্য (উল্লেখ করুন)				

১.১৪ যৌতুক দাবী/প্রদানের ক্ষেত্রে/পেছনে আপনার যৌক্তিকতা উল্লেখ করুনঃ

যৌক্তিকতা	উত্তর			
	হ্যাঁ	না	জানি না	মন্তব্য
বোনের বিবাহে যৌতুক পরিশোধ করা হয়েছিল				
সমাজের প্রচলিত ঐতিহ্য (tradition) চালা রাখা				
পিতা-মাতার সম্পত্তিতে কনের অধিকার আছে				
স্ত্রীর ভবিষ্যতের ভরণ পোষণ পরিচালনা				
লেখাপড়া সম্পন্ন ও চাকুরি প্রাপ্তির খরচ/ব্যয় কিছুটা হলেও উসুল (Compensate) করা				
বিবাহিত জীবনের দৈনন্দিন ব্যয় নির্বাহ				
অন্যান্য (অনুগ্রহ করে উল্লেখ করুন)				

১.১৫ যৌতুকের দাবী পূরণের জন্য সাধারণতঃ কী কী ব্যবস্থা গ্রহণ করা হয়েছিল/হয়ে থাকে/হ'য়া উচিতঃ

গৃহীত ব্যবস্থা	উত্তর			
	হ্যাঁ	না	জানি না	মন্তব্য
নিজস্ব সঞ্চিত অর্থ ব্যয়				
আত্মীয়-স্বজন থেকে গৃহীত ঋণ				
সুদে গৃহীত অর্থ (Non-institutional)				
সুদে গৃহীত অর্থ (Institutional)				
জমি বন্ধক রেখে				
গৃহ পাণ্ডিত পণ্ড বিক্রি করে				
জমি বিক্রি করে				
স্বর্ণ বিক্রি করে				
পুত্র/মার বিবাহ থেকে প্রাপ্ত যৌতুক				
চুরি/ডাকাতি/হিনতাইকৃত অর্থ ও দুর্নীতির মাধ্যমে আইন বহির্ভূত উপায়ে অর্জিত অর্থ				
প্রভাবশালী মাধ্যমে সংগৃহীত অর্থ				
অন্যান্য (উল্লেখ করুন)				

১.১৬ আপনার বিবাহের বা ছেলে/মেয়ের বিবাহের যৌতুক প্রদান ও গ্রহণের ব্যাপারে মতামত দিনঃ

- ক. এ বিষয়ে সচেতনও ছিলাম না এবং মতামতও দেইনি ☐
- খ. সচেতন (aware of) ছিলাম, কিন্তু স্বপক্ষে মতামত দেইনি ☐
- গ. সচেতন ছিলাম, কিন্তু জোরপূর্বক (Coercive) মতামত নেয়া হয়েছিল ☐
- ঘ. এ বিষয়ে খুবই সচেতন ছিলাম এবং স্বপক্ষে মতামত দিয়েছিলাম এজন্যে যে এটি একটি প্রতিষ্ঠিত সামাজিক ব্যবস্থা/সত্য ☐

১.১৭ যৌতুকের দাবী কার নিকট হস্তান্তর করা হয়ে থাকে/হয়েছিলঃ

- ক. বরের পিতার নিকট ☐
- খ. বরের বড় ভাইয়ের নিকট ☐
- গ. ঘটকের নিকট ☐
- ঘ. স্থানীয় মাতব্বরের নিকট ☐
- ঙ. অন্য কেউ (উল্লেখ করুন)

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১.১৮ যৌতুক গ্রহণের ব্যাপারে কী আপনার বরের সম্মতি ছিল? হ্যাঁ ☐ না ☐

১.১৯ উত্তর 'না' হলে, তারপরও কি পরিস্থিতিতে যৌতুক গ্রহণ/প্রদান করা হয়েছিল (বিস্তারিত লিখুন):

১.২০ বিবাহে যৌতুক পরিশোধ করতে গিয়ে, পরবর্তিতে কনের পারিবারিক অর্থনৈতিক কর্মকাণ্ডে কোন ধরনের বিরূপ প্রতিক্রিয়া সৃষ্টি হয়েছিল কী উল্লেখ করুন:

ক. কৃষি জমি বিক্রি ও বন্ধক রাখায় পরবর্তি বছরে পরিবারের ভরণ পোষণের জন্য সুদে ঋণ এনে পরিশোধ করতে পারেনি ☐

খ. ঋণ পরিশোধের জন্য নিজের স্থাবর সম্পত্তি (গরু, বাছুর, হাঁস, মুরগী, আসবাবপত্র ইত্যাদি) বিক্রি করেছে ☐

গ. ঋণ পরিশোধে অস্থাবর সম্পত্তি (কৃষি বা ব্যবসার জমি ইত্যাদি) ☐

ঘ. ঋণের কিস্তি পরিশোধ করতে পারেনি ☐

ঙ. নিজস্ব সময় শেষ হয়ে গেছে ☐

চ. নিজের জমি যথাযথভাবে আবাদ করতে পারেনি (সেঁচ, কীটনাশক, বীজ, সার সংগ্রহ করা সম্ভব হয়নি) ☐

ছ. অতিরিক্ত ঋণের বোঝা মাথায় নিয়েছে ☐

জ. অন্যান্য (উল্লেখ করুন) :

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১.২১ বিবাহের যৌতুক পরিশোধ/গ্রহণ করতে গিয়ে, পরবর্তিতে আপনার সামাজিক কর্মকাণ্ডে কোন ধরনের বিরূপ প্রতিক্রিয়া সৃষ্টি হয়েছিল কী, উল্লেখ করুন:

ক. সমাজে নিজের মান সম্মান (Status) হ্রাস পেয়েছে ☐

খ. ছেলে মেয়েরা স্কুলে এক ঘরে হয়েছে ☐

গ. পরিবারের সদস্যদের মান সম্মান খর্ব হয়েছে ☐

ঘ. অন্যান্য (উল্লেখ করুন):

১.২২ যে সকল বিবাহে যৌতুক পরিশোধ করা হয়নি, সেক্ষেত্রে সামাজিক দৃষ্টিভঙ্গি (Social response) কেমন ছিল?

ধরণ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
সামাজিকভাবে প্রশংসিত হয়েছে				
সামাজিকভাবে প্রশংসিত হয়নি				
যে ক্ষেত্রে যৌতুক পরিশোধ করা হয়নি, সেক্ষেত্রে পরিপূরক (alternative) ব্যবস্থা থাকতে পারতো				
বরের ভাবমূর্তি বারাপ (ill fame) হয়েছে				
বরের সামাজিক অবস্থান (Status) সুদৃঢ় হয়েছে				
বরের সামাজিক অবস্থান অবনতি হয়েছে				
অন্যান্য (উল্লেখ করুন)				

১.২৩ যৌতুক পরিশোধ না করায়, কনেকে যে সকল বিরূপ অবস্থার মোকাবিলা করতে হয়েছে/হতে পারে তার বর্ণনা দিনঃ

সম্ভাব্য পরিস্থিতি	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
বিবাহ বিচ্ছেদ				
চাহিদা পূরণ হওয়া না পর্যন্ত পিতৃগৃহে অবস্থান				
শারীরিক নির্যাতন				
হত্যা করা				
কনেকে সাধ্যাতিত পারিবারিক কাজ প্রদান(Overloading household work)				
বরের/বরের পরিবারের সদস্যদের মায়া মমতা, ভালবাসা থেকে বঞ্চিত				
মতামত ব্যক্ত করার অধিকার থেকে বঞ্চিত				
ভয়-ভীতি প্রদর্শন				
পরিবারের সকলের নিকট মর্যাদা (Status) নষ্ট				
পরিবারের সদস্যদের থেকে কোন প্রকার সহযোগিতা না পাওয়া				
মানসিক নির্যাতন				
পরিবারের সদস্যগণ প্রায়ই গালাগালি করে				
পরিবারের সদস্যগণ চায় নির্যাতন সহ্য করতে না পেরে পিতৃগৃহে চলে যায়				
সকল সময় Neglect করা হয়				
সমাজের সদস্যদের (প্রতিবেশী ও নিকটাত্মীয়) নিকট Neglect হওয়া				
অন্যান্য (উল্লেখ করুন)ঃ				

১.২৪ যৌতুক পরিশোধ না করায় বিবাহ বিচ্ছেদ হয়েছে কি? হ্যাঁ ☐ না ☐

১.২৫ উত্তর হ্যাঁ হলে, প্রতিকারের জন্য কোন প্রকার আইনগত সহায়তা বা মামলা পরিচালনা করেছেন কী? হ্যাঁ ☐ না ☐

১.২৬ উত্তর হ্যাঁ হলে মামলার রায় কি হয়েছে? (সম্ভব হলে আদালতের রায় সংযুক্ত করুন)ঃ পক্ষে ☐ বিপক্ষে ☐

১.২৭ যৌতুক গ্রহণ করার কারণে পরিবারকে যে সকল পরিস্থিতি (consequences)এর মোকাবিলা করতে হয়েছে, তার বিবরণঃ

অবস্থা	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
অর্থনৈতিক অবস্থা ভাল হওয়া এবং এর পরবর্তি পরিণতি(consequences) মোকাবিলা				
মানসিক(emotional) চাপ (Stress) এর ফলে সংগত পরিণতি মোকাবিলা				
ভবিষ্যতের নতুন প্রজন্মের উপর বিরূপ প্রতিক্রিয়া				
কনের পরিবারে অনৈক্য (disharmony) সৃষ্টি				
সামাজিক পদমর্যাদা (Status) ক্ষুণ্ণ (alteration)				
বসত বাড়ী হারানো (Loss of living place)				
কনে পরিবারের সম্পত্তিতে দাবী করতে না পারা				
অন্যান্যঃ				

১.২৮ যৌতুকের ব্যয়ের ধরণঃ

ধরণ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
ভবিষ্যতের জন্য জমার রাখা (deposited)				
ব্যবসায়ে বিনিয়োগ				
ভূমি, বাড়ী ও অন্যান্য সম্পত্তির জন্য বিনিয়োগ				
ঋণ পরিশোধ				
পরিবারের অন্য সদস্যদের বিবাহে ব্যয়				
চাকুরির জন্য Security				
কনের জন্য গহনা ক্রয়				
পারিবারিক দ্রব্য সামগ্রী (Household articles) ক্রয়				
নিজে ভবিষ্যতের পড়া লেখার খরচ মিটানো				
অপ্রয়োজনীয় ব্যয় (নেশা জাতীয় ও অন্যান্য) নির্বাহ				
পরিবারের অন্য সদস্যদের লেখাপড়ার খরচ নির্বাহ				
বিবাহের খরচ মিটানো				
অন্যান্য (উল্লেখ করুন)				

১.২৯ যৌতুক নিরোধে উত্তর দাতার পরামর্শঃ

পরামর্শ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
যুব-যুবতার মধ্যে এমন সংস্কৃতির বিকাশ ঘটানো যাতে তারা বুঝতে পারে যৌতুক বিবাহের কোন যথার্থ পদ্ধতি নয়				
নারীর ক্ষমতায়ন				
নারী শিক্ষার বিস্তার				
জনগণকে যৌতুক সম্পর্কিত আইন বিধি বিধান অবহিতকরণ				
বিদ্যমান আইনকে কঠোরভাবে প্রতিপালন/বাস্তবায়ন/বলবৎকরণ				
যে সকল পরিবার যৌতুক গ্রহণ/প্রদান করে তাদেরকে সামাজিকভাবে বয়কট করা				
বিবাহের আনুষ্ঠানিকতা/ব্যয় কমানো				
অন্যান্য (উল্লেখ করুন)ঃ				

প্রশ্নমালা-৩
(কনে/যুবতীর জন্য প্রযোজ্য*)

বাংলাদেশ লোক-প্রশাসন প্রশিক্ষণ কেন্দ্র
সাভার, ঢাকা।

" Socio-Economic Dimensions of Dowry as Matrimonial Function: A Study on Three
Selected Union Parishad of Rural Bangladesh "শীর্ষক গবেষণা প্রকল্প।

[বিঃদ্রঃ- শুধু গবেষণা কাজে ব্যবহারের জন্য এ প্রশ্নমালা প্রস্তুত করা হয়েছে, প্রদত্ত তথ্যসমূহ সম্পূর্ণরূপে গোপন রাখা হবে এবং
উত্তরদাতার নাম, ঠিকানা ইত্যাদি কোনভাবে প্রকাশ করা হবে না]

(অনুগ্রহ করে প্রযোজ্য স্থানে টিক চিহ্ন দিন)

- ১.১ উত্তর দাতার নামঃ
- ১.২ পদবী/পেশাঃ
- ১.৩ ঠিকানাঃ গ্রাম/মহল্লাঃ ইউনিয়নঃ
- খানাঃ জেলাঃ
- ১.৪ শিক্ষাগত যোগ্যতাঃ নিরক্ষর ☐ মাধ্যমিক ☐ উচ্চ মাধ্যমিক ☐
- প্রাথমিক ☐ স্নাতক ☐ স্নাতকোত্তর ☐
- অন্যান্য (উল্লেখ করুন)ঃ
- ১.৫ বর্তমান বয়সঃ বছর
- ১.৫.১ বিবাহের সময় বয়স বছর
- ১.৬ পরিবারের সদস্য সংখ্যাঃ জন
- ১.৭ সন্তানের সংখ্যাঃ পুত্রঃ জন কন্যা জন। মোট জন।
- ১.৮ পরিবারের মোট মাসিক আয়ঃ টাকা

*বয়স সীমা ১৫ - ৪০ বছর।

১.৯ আয়ের উৎসঃ

ক্রমিক	উৎসের বিবরণ	আয়ের পরিমাণ (টাকা)
ক		
খ		
গ		
ঘ		
ঙ		
চ		
ছ		
মোট		

- ১.১০ ধর্মঃ ইসলাম ☐ হিন্দু ☐ অন্যান্য ☐
- ১.১১ পেশাঃ (প্রযোজ্য ঘরে টিক (✓) চিহ্ন দিন)ঃ
- কৃষি ☐ ব্যবসা (বড়) ☐ ক্ষুদ্র ব্যবসা ☐ গৃহিনী ☐
- দিনমজুর(নির্মাণ শ্রমিক) ☐ দিনমজুর (কৃষি শ্রমিক) ☐ রিক্সা/ভ্যান চালক ☐ মৎস্যজীবী ☐
- চাকুরি (সরকারি) ☐ চাকুরি (প্রাইভেট/NGOs) ☐ শিক্ষকতা ☐ সমাজ কর্মী ☐
- পরিবহন ☐ স্বকর্মসংস্থান (Self-employment) ☐ ছাত্র ☐
- অন্যান্য উল্লেখ করুন

১.১২ মাসিক আয়ের ভিত্তিতে উত্তর দাতার শ্রেণী বিন্যাস (প্রযোজ্য ঘরে (✓) টিক চিহ্ন দিন): (টাকায়)

আয় নেই/নিরন্তর		২০০০ টাকার কম		২০০০-৩০০০ টাকা	
৩০০০-৫০০০		৫০০০-৭০০০			
৭০০০-৯০০০		৯০০০-১২০০০			
১২০০০-১৫০০০		১৫০০০-১৮০০০			
১৮০০০ এবং তদুর্ধ্ব					

১.১৩ যৌতক নেয়া/দেয়ার ক্ষেত্রে আপনি নিম্নের কোন ধরনের পরিশোধ পদ্ধতি (approach) পছন্দ করেন/করেছিলেন:

পরিশোধ পদ্ধতি	উত্তর			
	হ্যাঁ	না	জানি না	অন্য কোন মন্তব্য
নগদ টাকা				
গহনা				
পারিবারিক দ্রব্য সামগ্রি (Household's Article, Khat, TV, Freeze etc.)				
বিবাহের খরচ নির্বাহ				
আত্মীয় স্বজনকে বা কাপড় বা উপহার প্রদান				
চাকুরি প্রদান				
উচ্চ শিক্ষার খরচ নির্বাহ				
হালের বলদ ইত্যাদি				
কৃষি জমি				
দোকান				
থাকার বাড়ী				
স্থায়ী আমানত (Fixed Deposit)				
একটি নির্দিষ্ট সময়ে প্রয়োজন পূরণ এবং থাকার ব্যবস্থা গ্রহণ				
ব্যবসায়ে অংশিদারিত্ব				
অন্যান্য (উল্লেখ করুন)				

১.১৪ যৌতক প্রদানের/দাবীর ক্ষেত্রে/পেছনে আপনার যৌক্তিকতা উল্লেখ করুন:

যৌক্তিকতা	উত্তর			
	হ্যাঁ	না	জানি না	মন্তব্য
বোনের বিবাহে যৌতক পরিশোধ করা হয়েছিল				
সমাজের প্রচলিত ঐতিহ্য (tradition) চালা রাখা				
পিতা-মাতার সম্পত্তিতে কনের অধিকার আছে				
স্ত্রীর ভবিষ্যতের ভরণ পোষণ পরিচালনা				
লেখাপড়া সম্পন্ন ও চাকুরি প্রাপ্তির খরচ/ব্যয় কিছুটা হলেও উসুল (Compensate) করা				
বিবাহিত জীবনের দৈনন্দিন ব্যয় নির্বাহ				
অন্যান্য (অনুগ্রহ করে উল্লেখ করুন)				

১.১৫ যৌতকের দাবী পূরণের জন্য সাধারণতঃ কী কী ব্যবস্থা গ্রহণ করা হয়েছিল/হয়ে থাকে/হওয়া উচিত:

গৃহীত ব্যবস্থা	উত্তর			
	হ্যাঁ	না	জানি না	মন্তব্য
নিজস্ব সঞ্চিত অর্থ ব্যয়				
আত্মীয়-স্বজন থেকে গৃহীত ঋণ				
সুদে গৃহীত অর্থ (Non-institutional)				
সুদে গৃহীত অর্থ (Institutional)				
জমি বন্ধক রেখে				
গৃহ পালিত পশু বিক্রি করে				
জমি বিক্রি করে				
স্বর্ণ বিক্রি করে				
পুত্র/মার বিবাহ থেকে প্রাপ্ত যৌতক				
চুরি/ডাকাতি/ছিনতাইকৃত অর্থ ও দুর্নীতির মাধ্যমে				
আইন বহির্ভূত উপায়ে অর্জিত অর্থ				
প্রতারণার মাধ্যমে সংগৃহীত অর্থ				
অন্যান্য (উল্লেখ করুন)				

১.১৬ আপনার বিবাহের বা ছেলে/মেয়ের বিবাহের যৌতুক প্রদান ও গ্রহণের ব্যাপারে মতামত দিনঃ

ক. এ বিষয়ে সচেতনও ছিলাম না এবং মতামতও দেইনি ☐

খ. সচেতন (aware of) ছিলাম, কিন্তু স্বপক্ষে মতামত দেইনি ☐

গ. সচেতন ছিলাম, কিন্তু জোরপূর্বক (Coercive) মতামত নেয়া হয়েছিল ☐

ঘ. এ বিষয়ে খুবই সচেতন ছিলাম এবং স্বপক্ষে মতামত দিয়েছিলাম এজন্যে যে এটি একটি প্রতিষ্ঠিত সামাজিক ব্যবস্থা/সত্য ☐

১.১৭ যৌতুকের দাবী কার নিকট হস্তান্তর করা হয়ে থাকে/হয়েছিলঃ

ক. বরের পিতার নিকট ☐

খ. বরের বড় ভাইয়ের নিকট ☐

গ. ঘটকের নিকট ☐

ঘ. স্থানীয় মাতব্বরের নিকট ☐

ঙ. অন্য কেউ (উল্লেখ করুন)

১.১৮ যৌতুক গ্রহণের ব্যাপারে কী আপনার সম্মতি ছিল? হ্যাঁ ☐ না ☐

১.১৯ উত্তর 'না' হলে, তারপরও কি পরিস্থিতিতে যৌতুক গ্রহণ/প্রদান করা হয়েছিল (বিস্তারিত লিখুন)ঃ

১.২০ বিবাহে যৌতুক পরিশোধ/গ্রহণ করতে গিয়ে, পরবর্তিতে আপনাদের পারিবারিক অর্থনৈতিক কর্মকাণ্ডে কোন ধরনের বিরূপ প্রতিক্রিয়া সৃষ্টি হয়েছিল কী উল্লেখ করুনঃ

ক. কৃষি জমি বিক্রি ও বন্ধক রাখায় পরবর্তি বছরে পরিবারের ভরণ পোষণের জন্য সুদে ঋণ এনে পরিশোধ করা হয়নি ☐

খ. ঋণ পরিশোধের জন্য নিজের স্থাবর সম্পত্তি (গরু, বাছুর, হাঁস, মুরগী, আসবাবপত্র ইত্যাদি) বিক্রি ☐

গ. ঋণ পরিশোধে অস্থাবর সম্পত্তি (কৃষি বা ব্যবসার জমি ইত্যাদি) ☐

ঘ. ঋণের কিস্তি পরিশোধ করতে না পারা ☐

ঙ. নিজস্ব সম্বল শেষ হয়ে গেছে ☐

চ. পরিবারের জমি যথাযথভাবে আবাদ হয়নি (সেঁচ, কীটনাশক, বীজ, সার সংগ্রহ করা সম্ভব হয়নি) ☐

ছ. অতিরিক্ত ঋণের বোঝা পরিবারের মাথায় আছে ☐

জ. অন্যান্য (উল্লেখ করুন) :

১.২১ বিবাহের যৌতুক পরিশোধ/গ্রহণ করতে গিয়ে, পরবর্তিতে আপনার সামাজিক কর্মকাণ্ডে কোন ধরনের বিরূপ প্রতিক্রিয়া সৃষ্টি হয়েছিল কী, উল্লেখ করুনঃ

ক. সমাজে নিজের মান সম্মান (Status) হ্রাস পেয়েছে ☐

খ. ছেলে মেয়েরা স্কুলে কোনঠাসা হয়েছে ☐

গ. পরিবারের সদস্যদের মান সম্মান নষ্ট হয়েছে ☐

ঘ. অন্যান্য (উল্লেখ করুন)ঃ

১.২২ যে সকল বিবাহে যৌতুক পরিশোধ করা হয়নি, সেক্ষেত্রে সামাজিক দৃষ্টিভঙ্গি (Social response) কেমন ছিল?

ধরণ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
সামাজিকভাবে প্রশংসিত হয়েছে				
সামাজিকভাবে প্রশংসিত হয়নি				
যে ক্ষেত্রে যৌতুক পরিশোধ করা হয়নি, সেক্ষেত্রে				
পরিপূরক (alternative) ব্যবস্থা থাকতে পারতো				
বরের ভাবমূর্তি ব্যাপ (ill fame) হয়েছে				
বরের সামাজিক অবস্থান (Status) সূচু হয়েছে				
বরের সামাজিক অবস্থান অবনতি হয়েছে				
অন্যান্য (উল্লেখ করুন)				

১.২৩ যৌতুক পরিশোধ না করায়, কনেকে যে সকল বিরূপ অবস্থার মোকাবিলা করতে হয়েছে/হতে পারে তার বর্ণনা দিনঃ

সন্ধ্যা পরিস্থিতি	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
বিবাহ বিচ্ছেদ				
চাহিদা পূরণ হওয়া না পর্যন্ত পিতৃগৃহে অবস্থান				
শারীরিক নির্যাতন				
হত্যা করা				
কনেকে সাধ্যাতিত পারিবারিক কাজ প্রদান(Overloading household work)				
বরের/বরের পরিবারের সদস্যদের মায়া মমতা, ভালবাসা থেকে বঞ্চিত				
মতামত ব্যক্ত করার অধিকার থেকে বঞ্চিত				
ভয়-ভীতি প্রদর্শন				
পরিবারের স্ট্রলের নিকট মর্যাদা (Status) নষ্ট				
পরিবারের সদস্যদের থেকে কোন প্রকার সহযোগিতা না পাওয়া				
মানসিক নির্যাতন				
পরিবারের সদস্যগণ প্রায়ই গালাগালি করে				
পরিবারের সদস্যগণ চায় নির্যাতন সহ্য করতে না পেরে পিতৃগৃহে চলে যায়/যাই				
সকল সময় Neglect করা হয়				
সমাজের সদস্যদের (প্রতিবেশী ও নিকটাত্মীয়) নিকট Neglect হওয়া				
অন্যান্য (উল্লেখ করুন)ঃ				

১.২৪ যৌতুক পরিশোধ না করায় বিবাহ বিচ্ছেদ হয়েছে কি? হ্যাঁ ☐ না ☐

১.২৫ উত্তর হ্যাঁ হলে, প্রতিকারের জন্য কোন প্রকার আইনগত সহায়তা বা মামলা পরিচালনা করেছেন কী? হ্যাঁ ☐ না ☐

১.২৬ উত্তর হ্যাঁ হলে মামলার রায় কি হয়েছে? (সম্ভব হলে আদালতের রায় সংযুক্ত করুন)ঃ পক্ষে ☐ বিপক্ষে ☐

১.২৭ যৌতুক গ্রহণ করার কারণে পরিবারকে যে সকল পরিস্থিতি (consequences)এর মোকাবিলা করতে হয়েছে, তার বিবরণঃ

অবস্থা	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
অর্থনৈতিক অবস্থা ভাল দেউলিয়া হওয়া এবং এর পরবর্তী পরিস্থিতি(consequences) মোকাবেলা				
মানসিক(emotional) চাপ (Stress) এর ফলে সংশ্লিষ্ট পরিস্থিতি মোকাবিলা				
ভবিষ্যতের নতুন প্রজন্মের উপর বিরূপ প্রতিক্রিয়া				
কনের পরিবারে অনৈক্য (disharmony) সৃষ্টি				
সামাজিক পদমর্যাদা (Status) ক্ষয় (alteration)				
বসত বাড়ী হারানো (Loss of living place)				
কনে পরিবারের সম্পত্তিতে দাবী করতে না পারা				
অন্যান্যঃ				

১.২৮ যৌতুকের ব্যয়ের ধরণঃ

ধরণ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
ভবিষ্যতের জন্য জমার রাখা (deposited)				
ব্যবসায় বিনিয়োগ				
ভূমি, বাড়ী ও অন্যান্য সম্পত্তির জন্য বিনিয়োগ				
ঋণ পরিশোধ				
পরিবারের অন্য সদস্যদের বিবাহে ব্যয়				
চাকুরির জন্য Security				
কনের জন্য গহনা ক্রয়				
পরিবারিক দ্রব্য সামগ্রী (Household articles) ক্রয়				
নিজে ভবিষ্যতের শ্রুতি লেখার ব্যয় মিটানো				
অগ্রয়োজনীয় ব্যয় (নেশা জাতীয় ও অন্যান্য) নির্বাহ				
পরিবারের অন্য সদস্যদের লেখাপড়ার ব্যয় নির্বাহ				
বিবাহের ব্যয় মিটানো				
অন্যান্য (উল্লেখ করুন)ঃ				

১.২৯ যৌতুক নিরোধে উত্তর দাতার পরামর্শঃ

পরামর্শ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
যুব-যুবীর মধ্যে এমন সংস্কৃতির বিকাশ ঘটানো যাতে তারা বুঝতে পারে যৌতুক বিবাহের কোন যথার্থ পদ্ধতি নয়				
নারীর ক্ষমতায়ন				
নারী শিক্ষার বিস্তার				
জনগণকে যৌতুক সম্পর্কিত আইন বিধি বিধান অবহিতকরণ				
বিদ্যমান আইনকে কঠোরভাবে প্রতিপালন/ বাস্তবায়ন/বলবৎকরণ				
যে সকল পরিবার যৌতুক গ্রহণ/প্রদান করে তাদেরকে সামাজিকভাবে বয়কট করা				
বিবাহের আনুষ্ঠানিকতা/ ব্যয় কমানো				
অন্যান্য (উল্লেখ করুন)ঃ				

বাংলাদেশ লোক-প্রশাসন প্রশিক্ষণ কেন্দ্র
সাভার, ঢাকা।

**" Socio-Economic Dimensions of Dowry as Matrimonial Function: A Study on Three
Selected Union Parishad of Rural Bangladesh "** শীর্ষক গবেষণা প্রকল্প।

[বিঃদ্রঃ- শুধু গবেষণা কাজে ব্যবহারের জন্য এ প্রশ্নমালা প্রস্তুত করা হয়েছে, প্রদত্ত তথ্যসমূহ সম্পূর্ণরূপে গোপন রাখা হবে এবং উত্তরদাতার নাম, ঠিকানা ইত্যাদি কোনভাবে প্রকাশ করা হবে না]

(অনুগ্রহ করে প্রযোজ্য স্থানে টিক চিহ্ন দিন)

- ১.১ উত্তর দাতার নামঃ
- ১.২ পদবী/পেশাঃ
- ১.৩ ঠিকানাঃ গ্রাম/মহল্লাঃ ইউনিয়নঃ জেলাঃ
থানাঃ
- ১.৪ শিক্ষাগত যোগ্যতাঃ নিরক্ষর ☐ মাধ্যমিক ☐ উচ্চ মাধ্যমিক ☐
প্রাথমিক ☐ স্নাতক ☐ স্নাতকোত্তর ☐
অন্যান্য (উল্লেখ করুন)ঃ
- ১.৫ বর্তমান বয়সঃ বছর
- ১.৬ পরিবারের সদস্য সংখ্যাঃ জন
- ১.৭ সন্তানের সংখ্যাঃ পুত্র..... জন কন্যা জন। মোট জন।
- ১.৮ পরিবারের মোট মাসিক আয়ঃ টাকা

*বয়স সীমা ১৫ - ৪০ বছর।

১.৯ আয়ের উৎসঃ

ক্রমিক ক	উৎসের বিবরণ	আয়ের পরিমাণ (টাকা)
খ		
গ		
ঘ		
ঙ		
চ		
ছ		
মেট		

১.১০ ধর্মঃ ইসলাম ☐ হিন্দু ☐ অন্যান্য ☐

১.১১ পেশাঃ (প্রযোজ্য ঘরে টিক (✓) চিহ্ন দিন)ঃ

- কৃষি ☐ ব্যবসা (বড়) ☐ ক্ষুদ্র ব্যবসা ☐ গৃহিনী ☐
- দিনমজুর(নির্মাণ শ্রমিক) ☐ দিনমজুর (কৃষি শ্রমিক) ☐ রিক্সা/ভ্যান চালক ☐ মৎস্যজীবী ☐
- চাকুরি (সরকারি) ☐ চাকুরি (প্রাইভেট/NGOs) ☐ শিক্ষকতা ☐ সমাজ কর্মী ☐
- পরিবহন ☐ স্বকর্মসংস্থান (Self-employment) ☐

অন্যান্য উল্লেখ করুন

১.১২ যৌতক নেয়া/দেয়ার ক্ষেত্রে আপনি নিম্নের কোন ধরনের পরিশোধ পদ্ধতির (approach) পক্ষে মতামত দিনঃ

পরিশোধ পদ্ধতি	উত্তর			
	হ্যাঁ	না	জানি না	অন্য কোন মন্তব্য
নগদ টাকা				
গহনা				
পারিবারিক দ্রব্য সামগ্রি (Households Article, Khat, TV, Freeze etc.)				
বিবাহের খরচ নির্বাহ				
আত্মীয় স্বজনকে বা কাপড় বা উপহার প্রদান				
চাকুরি প্রদান				
উচ্চ শিক্ষার খরচ নির্বাহ				
হালের বন্দ ইত্যাদি				
কৃষি জমি				
দোকান				
খাসার বাড়ি				
স্থায়ী আমানত (Fixed Deposit)				
একটি নির্দিষ্ট সময়ে প্রয়োজন পূরণ এবং থাকার ব্যবস্থা গ্রহণ				
ব্যবসায়ে অংশিদারিত্ব				
অন্যান্য (উল্লেখ করুন)				

১.১৩ যৌতুক দাবীর ক্ষেত্রে/পিছনে উত্তরদাতার যৌক্তিকতাঃ

যৌক্তিকতা	উত্তর			
	হ্যাঁ	না	জানি না	মন্তব্য
বরের বোনের বিবাহে যৌতুক পরিশোধ করা হয়ে থাকে				
সমাজের প্রচলিত ঐতিহ্য (tradition) চালু রাখা				
পিতা-মাতার সম্পত্তিতে কনের অধিকার আছে				
স্ত্রীর ভবিষ্যতের ভরণ পোষণ পরিচালনা				
লেখাপড়া সম্পন্ন ও চাকুরি প্রাপ্তির খরচ/ব্যয় কিছুটা হলেও উসূল (Compensate) করা				
বিবাহিত জীবনের দৈনন্দিন ব্যয় নির্বাহ				
অন্যান্য (অনুগ্রহ করে উল্লেখ করুন)				

১.১৪ যৌতুকের দাবী পূরণের জন্য কী কী ব্যবস্থা গ্রহণ করা হয়ঃ

গৃহীত ব্যবস্থা	উত্তর			
	হ্যাঁ	না	জানি না	মন্তব্য
নিজস্ব সঞ্চিত অর্থ ব্যয়				
আত্মীয়-স্বজন থেকে গৃহীত ঋণ				
সুদে গৃহীত অর্থ (Non-institutional)				
সুদে গৃহীত অর্থ (Institutional)				
জমি বন্ধক রেখে				
গৃহ পালিত পশু বিক্রি করে				
জমি বিক্রি করে				
স্বর্ণ বিক্রি করে				
পুত্র/মার বিবাহ থেকে প্রাপ্ত যৌতুক				
চুরি/ডাকাতি/হিনতাইকৃত অর্থ ও দুর্নীতির মাধ্যমে আইন বহির্ভূত উপায়ে অর্জিত অর্থ				
প্রতারণার মাধ্যমে সংগৃহীত অর্থ				
অন্যান্য (উল্লেখ করুন)				

- ১.১৫ আপনি নিজে কী বিবাহে যৌতুক গ্রহণ করেছিলেনঃ হ্যাঁ ☐ না ☐
- ১.১৬ যৌতুক গ্রহণ বা প্রদানের ব্যাপারে মতামত দিনঃ
- ক. এ বিষয়ে সচেতনও ছিলাম না এবং মতামতও দেইনি ☐
- খ. সচেতন (aware of) ছিলাম, কিন্তু স্বপক্ষে মতামত দেইনি ☐
- গ. সচেতন ছিলাম, কিন্তু জোরপূর্বক (Coercive) মতামত নেয়া হয়েছিল ☐
- ঘ. এ বিষয়ে খুবই সচেতন ছিলাম এবং স্বপক্ষে মতামত দিয়েছিলাম এজন্যে যে এটি একটি প্রতিষ্ঠিত সামাজিক ব্যবস্থা/সভ্য ☐
- ১.১৬ যৌতুকের দাবী কার নিকট হস্তান্তর করা উচিতঃ
- ক. বরের পিতার নিকট ☐
- খ. বরের বড় ভাইয়ের নিকট ☐
- গ. ঘটকের নিকট ☐
- ঘ. স্থানীয় মাতকবরের নিকট ☐
- ঙ. অন্য কেউ (উল্লেখ করুন)
- ১.১৭ যৌতুক গ্রহণের ব্যাপারে কী বরের সম্মতি গ্রহণ করা উচিতঃ হ্যাঁ ☐ না ☐
- ১.১৮ উত্তর 'না' হলে, তারপরও কি পরিস্থিতিতে যৌতুক গ্রহণ/প্রদান করা হয় (বিস্তারিত লিখুন)ঃ
- ১.১৯ বিবাহে যৌতুক পরিশোধ/গ্রহণ করতে গিয়ে, পরবর্তিতে সংশ্লিষ্ট পারিবারের অর্থনৈতিক কর্মকাণ্ডে কোন ধরনের বিরূপ প্রতিক্রিয়া সৃষ্টি হয়েছিল কী উল্লেখ করুনঃ
- ক. কৃষি জমি বিক্রি ও বন্ধক রাখায় পরবর্তি বছরে পরিবারের ভরণ পোষণের জন্য সুদে ঋণ এনে পরিশোধ করতে না পারা ☐
- খ. ঋণ পরিশোধের জন্য নিজের স্থাবর সম্পত্তি (গরু, বাছুর, হাঁস, মুরগী, আসবাবপত্র ইত্যাদি) বিক্রি ☐
- গ. ঋণ পরিশোধে অস্থাবর সম্পত্তি (কৃষি বা ব্যবসার জমি ইত্যাদি) বিক্রি ☐
- ঘ. ঋণের কিস্তি পরিশোধ করতে না পারা ☐
- ঙ. নিজস্ব সঞ্চয় শেষ হয়ে যাওয়া ☐
- চ. পরিবারের জমি যথাযথভাবে আবাদ করতে না পারা (সেঁচ, কীটনাশক, বীজ, সার সংগ্রহ করা সম্ভব হয়নি) ☐
- ছ. অতিরিক্ত ঋণের বোঝা পরিবারের মাথায় নেয়া ☐
- জ. অন্যান্য (উল্লেখ করুন) :
- ১.২০ বিবাহের যৌতুক পরিশোধ/গ্রহণ করতে গিয়ে, পরবর্তিতে সামাজিক কর্মকাণ্ডে কোন ধরনের বিরূপ প্রতিক্রিয়া সৃষ্টি হয় কী, উল্লেখ করুনঃ
- ক. সমাজে বরের নিজের মান সম্মান (Status) হ্রাস পায় ☐
- খ. ছেলে মেয়েরা স্কুলে কোনাঠাসা হয় ☐
- গ. পরিবারের সদস্যদের মান সম্মান ক্ষুণ্ণ হয় ☐
- ঘ. অন্যান্য (উল্লেখ করুন)ঃ

১.২১ যে সকল বিবাহে যৌতুক পরিশোধ করা হয়নি, সেক্ষেত্রে সামাজিক দৃষ্টিভঙ্গি (Social response) কেমন ছিল?

ধরণ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
সামাজিকভাবে প্রশংসিত হয়েছে				
সামাজিকভাবে প্রশংসিত হয়নি				
যে ক্ষেত্রে যৌতুক পরিশোধ করা হয়নি, সেক্ষেত্রে পরিপূরক (alternative) ব্যবস্থা থাকতে পারতো				
বরের ভাবমূর্তি খারাপ (ill fame) হয়েছে				
বরের সামাজিক অবস্থান (Status) সুদৃঢ় হয়েছে				
বরের সামাজিক অবস্থান অবনতি হয়েছে				
অন্যান্য (উল্লেখ করুন):				

১.২২ যৌতুক পরিশোধ না করায়, কনেকে যে সকল বিরূপ অবস্থার মোকাবিলা করতে হয়েছে/হতে পারে তার বর্ণনা দিন:

সম্ভাব্য পরিস্থিতি	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
বিবাহ বিচ্ছেদ				
চাহিদা পূরণ হওয়া না পর্যন্ত পিতৃগৃহে অবস্থান				
শারীরিক নির্যাতন				
হত্যা করা				
কনেকে সাধ্যাতিত পারিবারিক কাজ প্রদান(Overloading household work)				
বরের/বরের পরিবারের সদস্যদের মায়া মমতা, ভালবাসা থেকে বঞ্চিত				
মতামত ব্যক্ত করার অধিকার থেকে বঞ্চিত				
ভয়-ভীতি প্রদর্শন				
পরিবারের সকলের নিকট মর্যাদা (Status) নষ্ট				
পরিবারের সদস্যদের থেকে কোন প্রকার সহযোগিতা না পাওয়া				
মানসিক নির্যাতন				
পরিবারের সদস্যগণ প্রায়ই গালাগালি করে				
পরিবারের সদস্যগণ চায় নির্যাতন সহ্য করতে না পেরে কনে পড়ুগৃহে চলে যায়				
সকল সময় Neglect করা হয়				
সমাজের সদস্যদের (প্রতিবেশী ও নিকটাত্মীয়) নিকট Neglect হওয়া				
অন্যান্য (উল্লেখ করুন):				

১.২৩ যৌতুক পরিশোধ না করায় বিবাহ বিচ্ছেদ হয়েছে কি?

হ্যাঁ

☐

না

☐

১.২৪ উত্তর হ্যাঁ হলে, প্রতিকারের জন্য কোন প্রকার আইনগত সহায়তা বা মামলা পরিচালনায় সহায়তা করেছেন কী?

হ্যাঁ

☐

না

☐

১.২৫

উত্তর হ্যাঁ হলে মামলার রায় কি হয়েছে? (সম্ভব হলে আদালতের রায় সংযুক্ত করুন):

☐

পক্ষে

☐

বিপক্ষে

১.২৬ যৌতুক পরিশোধ করার কারণে কনের পরিবারকে যে সকল পরিস্থিতি (consequences) এর মোকাবিলা করতে হয়েছে, তার বিবরণঃ

অবস্থা	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
অর্থনৈতিক অবস্থা ভাল দেউলিয়া হওয়া এবং এর পরবর্তি পরিণতি (consequences) মোকাবেলা				
মানসিক(emotional) চাপ (Stress) এর ফলে সংগত পরিণতি মোকাবিলা				
ভবিষ্যতের নতুন প্রজন্মের উপর বিরূপ প্রতিক্রিয়া				
কনের পরিবারে অনৈক্য (disharmony) সৃষ্টি				
সামাজিক পদমর্যাদা (Status) ক্ষুণ্ণ (alteration)				
দশত বাড়ী হারানো (Loss of living place)				
কনে পরিবারের সম্পত্তিতে দাবী করতে না পারা				
অন্যান্যঃ				

১.২৭ যৌতুকের ব্যয়ের ধরণঃ

ধরণ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
ভবিষ্যতের জন্য জমারাখা (deposited)				
ব্যবসায় বিনিয়োগ				
ভূমি, বাড়ী ও অন্যান্য সম্পত্তির জন্য বিনিয়োগ				
ঋণ পরিশোধ				
পরিবারের অন্য সদস্যদের বিবাহে ব্যয়				
চাকুরির জন্য Security				
কনের জন্য গহনা ক্রয়				
পরিবারিক দ্রব্য সামগ্রী (Household articles) ক্রয়				
নিজে ভবিষ্যতের পড়া লেখার খরচ মিটানো				
অপ্রয়োজনীয় ব্যয় (নেশা জাতীয় ও অন্যান্য) নির্বাহ				
পরিবারের অন্য সদস্যদের লেখাপড়ার খরচ নির্বাহ				
বিবাহের খরচ মিটানো				
অন্যান্য (উল্লেখ করুন)ঃ				

১.২৮ যৌতুক নিরোধে উত্তর দাতার পরামর্শঃ

পরামর্শ	উত্তর			মন্তব্য
	হ্যাঁ	না	জানি না	
যুব-যুবাব মধ্যে এমন সংস্কৃতির বিকাশ ঘটানো যাতে তারা বুঝতে পারে যৌতুক বিবাহের কোন যথার্থ পদ্ধতি নয়				
নারীর ক্ষমতায়ন				
নারী শিক্ষার বিস্তার				
জনগণকে যৌতুক সম্পর্কিত আইন বিধি বিধান অবহিতকরণ				
বিদ্যমান আইনকে কঠোরভাবে প্রতিপালন/ বাস্তবায়ন/বলবৎকরণ				
যে সকল পরিবার যৌতুক গ্রহণ/প্রদান করে তাদেরকে সামাজিকভাবে বয়কট করা				
বিবাহের আনুষ্ঠানিকতা/ ব্যয় কমানো				
অন্যান্য (উল্লেখ করুন)ঃ				

**Socio-Economic Dimensions of Dowry as Matrimonial Function: A Study on Three
Selected Union Parishad of Rural Bangladesh**

Checklist- Case Studies:

1. Name of the Court and Address:

2. Reference Number of the Case:

3. Petitioner:

4. Respondent:

5. Short description about the case:

6. Prayer of the Petitioner:

a.

b.

c.

7. Result:

a.

b.

c.

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