

# A Study on Marriage Practices and Changes in Nepalese Society: A Case Study of Namobuddha Kavray

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## ABSTRACT

“Marriage practices and its changes” research done at Namobuddha, Kavray Marriage is a socially supported union involving two or more individuals. Marriage practices are influenced by various factors which bring changes in these marriage practices. Here in this research on the marriage practices today and their changes throughout the years.

The main objective of this research was to understand the changes in marriage practices. It focuses on influence of modernization, globalization, and technological advancement on marriage practices in Nepalese society. The descriptive research design was used for data collection. We used schedule questionnaire, face to face interview and observation method for collecting responses of sample. Altogether, there were 50 samples that were selected randomly based on the purpose of the study. In this study, we found slow changes in marriages practices because of the role of education, media, technology, empowerment, and modernization. Many people have married at their legal age with a minimum age gap and without any pressure from family. They also have registered their marriage and both the spouses take the important decision of their family

**Keywords:** *Marriage, family Society Arranged marriage, love marriage, Change*

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## INTRODUCTION

Nepalese society has undergone significant transformations in recent years, which have influenced marriage practices as well. Traditional arranged marriages, where families played a major role in matchmaking, have seen some changes due to the influences of modernization and globalization. In the past, marriage in Nepal was

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often seen as a Union between families rather than just individuals. However, as society becomes more Liberal and individualistic, the emphasis on love marriages has been increasing (Thapa, 2019). Young People now have more freedom to choose their life partners based on compatibility, Personal preferences, and love. Another notable change is the growing acceptance of Inter-caste and inter-ethnic marriages. In the past, there were strict social norms that Discouraged these unions, but with time, these barriers have gradually diminished. This Shift reflects the evolving mindset of the Nepalese society, embracing diversity and Breaking down societal prejudices. Furthermore, the influence of technology and social Media has also played a role in changing marriage practices (Yabiku, 2004). Online platforms and dating apps have become popular ways for individuals to meet and connect, leading to More opportunities for cross-cultural and cross-regional marriages. It's worth noting, however, that while these changes are significant, traditional marriage practices still hold strong roots in Nepalese society. Many families continue to value arranged marriages, emphasizing factors such as family background, social status, and economic stability.

Overall, the evolving marriage practices in Nepalese society reflect a blend of tradition and modernity. It's fascinating to observe how societal changes shape the way people approach relationships and marriage (Westoff,2003).

## **RESEARCH PROBLEM**

Marriage practices in Nepalese society face several challenges and are undergoing changes. One prominent issue is the persistence of arranged marriages, where families play a significant role in selecting spouses for their children while arranged marriages can succeed,they can also lead to forced marriages and limited personal choice .The dowry system is another concern, despite being illegal, as it places financial burden on the bride's family and can contribute to exploitation and domestic violence. Furthermore, gender inequality is a significant problem within marriage, with traditional gender role restricting women's freedom and opportunities. The rise of technology and social media platforms has influenced the way people approach and influenced marriage, it has brought new challenges such as the rise of online dating scams and the impact of virtual relationship in real life marriages. The divorce rate in Nepal has been steadily increasing in recent years this can be attributed to various factors such as economic independence of women, influence of western culture. These issues highlight the need for social progress, empowerment and a shift towards more egalitarian and inclusive marriage practices in Nepal.

Marriage Practices in Nepal the traditional institution of marriage in Nepal has undergone significant transformations in recent years, influenced by various socio-cultural, economic, and technological factors. This shift in marriage practices raises important questions about the dynamics of relationships, cultural values, and societal changes in Nepalese society. Personal choice .The dowry system is another concern, despite being illegal, as it places financial burden on the bride's family and can contribute to exploitation and domestic violence. Furthermore, gender inequality is a significant problem within marriage, with traditional gender role restricting women's freedom and opportunities. The rise of technology and social media platforms has influenced the way people approach and influenced marriage, it has brought new challenges such as the rise of online dating scams and the impact of virtual relationship in real life marriages. The divorce rate in Nepal has been steadily increasing in recent years this can be attributed to various factors such as economic independence of women, influence of western culture. These issues highlight the need for social progress, empowerment and a shift towards more egalitarian and inclusive marriage practices in Nepal. The following are the research questions of the study

What role does education play in shaping marriage practices and choices in Nepalese society?

.How have marriage practices in Nepalese society evolved over time, and what factor have contributed to this change?

.How do media, technology, and social media platforms influence marriage practices and perceptions in Nepalese society?

### **Objectives of the Study**

To find out the marriage practices and changes in Nepalese society.

### **Methods**

This study was conducted based on primary data and secondary sources primary data were collected from the different tools and techniques such as schedule questionnaire, interview, and case study method the secondary sources were reviewed from different books, journal article and research reports.

### **Research Design**

This was a descriptive and explorative study to highlight the changing aspect of marriage practices of Nepalese community.

**Study Area**

This study was conducted at Namobuddha focusing on marriage practices with maximum number of local people. Namobuddha was small area in kavery District.

**Result and Discussions**

**Table 1 Age of marriage of the respondents.**

S.no.	Variables	Frequency	Percentage
2a	Age of marriage		
	a. below 20	22	46.80851064
	b. 20-27	21	44.68085106
	c.28-32	4	8.510638298
	d. above 32	0	0

Source: Field Survey2023

This table shows the age of marriage of the respondents. The marriage age group of the respondent were from below 20 where 46.81 percent got married, 44.68 percent were from the marriage age group 20-27, 8.51 percent were from the age group between 28-32 and no one were from above 32. Below 20 rate was high few years ago because of child marriage practice, pressure to marry, illiteracy, etc. but in current situation, after 20 years of age people started getting married because of modernization and education system being evolved.

**Table 2 Marriage registration aspect of the respondents.**

2	Marriage Registration		
	a. yes	43	91.4893617
	b.no	4	8.510638298

Source: Field Survey 2023

This table shows that almost 91.49 percent of the respondents had registered their marriage and 8.51 of them had not registered their marriage. In this, yes rate was high yet there is a certain percent of no rate as well because they were not aware of government rules and regulation.

**Table 3 Age Difference between husband and wife of the respondents.**

3	age difference between you and your spouse		
	a.1-3	23	48.93617021

	b.4-6	17	36.17021277
	c.6-10	5	10.63829787
	d.above10	2	4.255319149

Source: Field Survey2023

This table shows the age difference between the husband and wife where 48.94 percent of the respondents were from the age group 1-3, 36.2 percent were from the age group between 4-6, 10.64 percent were from 6-10 and 4.26 were from the age group above 10. 1-3 age gap rate was high because their family arranged their marriage within same age group. Even in love marriage they fell in love with people of same age.

**Table 4 Types of marriage of the respondents.**

4	Type of marriage		
	a.arrange	32	68.08510638
	b. love	15	31.91489362
	c. others	0	0

Source: Field Survey2023

This table shows the types of marriage where almost 68.09 percent of the respondents were arranged and 31.91 percent of them were loved marriage. Arrange marriage rate was high because society doesn't accept love marriage easily.

**Table 5. Basis of marriage of the respondents.**

5	marriage basis		
	a. in-caste	43	91.4893617
	b. inter caste	4	8.510638298
	c. inter religion	0	0
	d. others	0	0

Source: Field Survey2023

This table shows the basis of marriage. Almost 91.49 percent of the respondents were from in-caste and 8.51 percent had gotten inter-caste marriage. There was no one from inter-religion. In-caste rate was high because rate of arrange marriage was high and arrange marriage is always within caste.

**Table 6 Marriage expenses of the respondents.**

6	marriage expense		
	a. below 5 lakhs	42	89.36170213
	b.6-10 lakhs	5	10.63829787
	c.20-30 lakhs		0
	above 30 lakhs		0

Source: Field Survey2023

This table shows the marriage expenses of the respondents where the percentage of wedding prices below 5 lakhs was 89.36 and 6-10 lakhs was 10.64 respectively. Below 5 lakhs rate was high because they had low income as their main occupation is agriculture, and also there was high rate of marriage from home.

**Table 7 Period of being married of the respondents.**

7	period of being married		
	a. less than 10yrs	14	29.78723404
	b. 10-20 yrs.	11	23.40425532
	c. 20-30 yrs.	11	23.40425532
	d. more than 30 years	11	23.40425532

Source: Field Survey2023

This table shows the period of being married of the respondents where 29.79 percent of them had been less than 10 years, 23.4 percent had been 10-20 years, 23.4 percent had been 20-30 years and again 23.4 percent of them had been more than 30 years. Less than 10 years rate was high because this data contains widow range of age group of respondent as well as these respondents didn't accept divorce easily.

**Table 8 Place of marriage of the respondents.**

8	place of marriage		
	a.home	42	89.36170213
	b.temple	4	8.510638298
	c.party palace	1	2.127659574
	d.others	0	0

Source: Field Survey2023

This table shows place of married of the respondents. In this we found that there were 89.36 percent who got married from home, 8.51 percent of them got married

from temple and 2.13 of them got married from the party palace. Marriage from home rate was high because most of the respondents were Buddhist who marry from home. Also in Brahmin community, they conduct marriage ceremony from home.

**Table 9 Dowry Ritual of the respondents.**

9	dowry ritual		
	a.yes	24	51.06382979
	b.no	23	48.93617021

Source: Field Survey2023

This table shows the acceptance of dowry given by the bride family. In this 51.06 percent of the groom family accepted dowry from the bride family and remaining 48.94 percent of the groom family did not accept dowry from the bride family. Acceptance rate was high because they had to accept dowry given by in-laws as their ritual, convenience and happiness of their daughter.

**Table 10 Preference to getting marriage of the respondents.**

10	preference to get in marriage		
	a. dakshina	35	74.46808511
	b.gifts	12	25.53191489

Source: Field Survey2023

This table shows the preference to get in marriage where 74.47 percent of the respondents preferred dakshina in marriage and remaining 25.53 percent of them preferred gifts in marriage. Most of the respondent preferred dakshina because they believed that they can make better use of money and they thought gifts cannot be used for longer period of time.

**Table 11 Pressure to get married of the respondents.**

11	pressure to get married		
	a.yes	27	57.44680851
	b.no	20	42.55319149

Source: Field Survey2023

There was almost 57.45% who were pressurized to get married and 42.55% of them weren't pressurized to get married. Pressurized rate was high because majority of marriage was arranges. They married at younger age due to which their family didn't asked for their consent.

**Table 12 Condition in marriage of the respondents..**

12	were there any condition in marriage		
	a, yes	1	2.127659574
	b. no	46	97.87234043

Source: Field Survey2023

There was almost 97.9% of the respondent's marriage which was conducted without any condition whereas only 2.13% of them had conditioned marriage. Without condition rate was high because they were hesitating to open up as well.

**Table 13. Living with in-laws after marriage of the respondents.**

13	are you living with in-laws after marriage		
	a. yes	28	59.57446809
	b. no	19	40.42553191

Source: Field Survey2023

There was 59.57% of the respondents who was living with in-laws after marriage but 40.43% of them was not living with in-laws. Living rate was high because before they used to live with their in-laws but now their in-laws are no more.

**Table 14 visiting the parent of the respondents.**

14	frequency of visiting the parents		
	a. frequently	13	27.65957447
	b.1-3 times in month	13	27.65957447
	c. 1-3 times in a year	9	19.14893617
	d. only in festivals	12	25.53191489

Source: Field Survey2023

There was 22.66% of the respondents who were frequently and 1-3 times in a month visit their parents, 25.53% of them were visiting only in festivals and 19.15% of them were 1-3 times in a year. Frequently and 1-3 times in a month was high because newly married visited their parents frequently as their parents' house were near. However older married persons parents' house are far and it was not possible to visit with in month.



**Table 15. Changes in roles and responsibilities after marriage of the respondents.**

15	realization of changes in roles and responsibilities after marriage		
	a.yes	38	80.85106383
	b.no	9	19.14893617

Source: Field Survey2023

There was almost 80.85% of the respondent whose rules and responsibilities were changed whereas only 19.15% of them were not changed. Changed rate was high because they had to fulfill their responsibilities as daughter in law, as spouse and as a parent.

**Table 16 Changes in religious belief after marriage of the respondents.**

16	realization of changes in religious belief after marriage		
	a.yes	17	36.17021277
	b.no	30	63.82978723

Source: Field Survey2023

There was 63.83% of the respondents whose religious belief weren't changed and 36.17% of them were changed. Not changed rate was high they marriage were in-caste.

**Table 17 Roles in taking decision in family of the respondents.**

17	important role in taking decisions in family		
	a.yes	42	89.36170213
	b.no	5	10.63829787

Source: Field Survey2023

There was almost 89.36% of the respondents who actively participated in taking decision in family whereas only 10.64% of them weren't participated in taking decision. Participated rate was high because they thought as a partner both male and female had equal responsibility towards each other and their family also.

**Table 18 Perception about divorced person of the respondents.**

18	do you think a divorce person can live a happy and comfortable life		
	a.yes	9	19.14893617
	b.no	38	80.85106383

Source: Field Survey2023

There was almost 80.85% of the respondents who thought that a divorced person can't live a happy and comfortable life whereas only 19.15% of them thought that they can live a happy life. Can't live rate was high because society do not accept divorce person. It is also hard to rear their child as single parent.

**Table 19 Happy with marriage of the respondents.**

19	are you happy with your marriage		
	a. yes	47	100
	b. no	0	0

Source: Field Survey2023

100% of the respondents were happy with their marriage. There were no one who said they are not happy with their spouse and married life.

## Conclusions

Kavery Namoboudha is a significant Buddhist pilgrimage site located in Nepal. While the area is primarily known for its sacred stupa, it is not traditionally associated with a unique marriage practice. In Nepal, marriages are typically conducted following cultural and religious customs that vary based on the ethnic and regional backgrounds of the couple.

In general, Nepalese marriages are characterized by colorful rituals, traditions, and ceremonies that reflect the diverse cultural heritage of the country. Common marriage practices in Nepal include arranged marriages, elaborate wedding ceremonies, exchanges of gifts, and the involvement of extended family members in the festivities.

In conclusion, the data from the survey reflects various aspects of marriage and marital life in kavery Namoboudha. It shows that a significant portion of marriages occur at an early age, with the majority being arranged marriages within the same caste. Most couples have a small age difference, and the majority of marriages

take place at home. The concept of dowry is prevalent, and monetary gifts are preferred over other types of gifts. While there is some pressure to get married, most respondents reported being happy with their marriages and actively involved in family decision-making. Interestingly, a high percentage of respondents did not believe that divorced individuals could lead a happy and comfortable life. Overall, this data provides insights into the cultural and societal norms surrounding marriage in Nepal.

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