

## Marriage Registration Practice in Nepal

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### Abstract

*Marriage registration is a relatively more difficult and serious issue than other vital events registration. It was once viewed solely as a mechanism for recording life events and updating data on a regular basis, but in the modern world, it has evolved into a socio-economic and right-based approach. This study found, the practice of marriage registration in Nepal is yet unfamiliar. According to the study, women's age, literacy, media exposure, urban settlement, caste/ethnicity, occupation, wealth index and CEB appear to be the primary influencing elements in Nepal's marriage registration practice.*

**Key Words:** Marriage, Registration, Benefits, Mandatory, Practice

### Introduction

A registered partnership is a legal structure that is registered with the public authorities in accordance with each country's law. Marriage is the act, event, or procedure that establishes the legal partnership between spouses. Other types of legally recognized partnerships, such as civil unions, are recognized in some countries (UN, 2019). A man and woman who marry have a sexual and financial relationship that is approved by society. A person enters the spousal supply and demand system once they reach marriageable age. Marriage's universality does not mean that everyone in every society gets married (Rao, 2002). Marriage and divorce registration documents are necessary for the protection of family rights, such as inheritance rights, alimony, and the right to remarry. Vital events registration and vital statistics systems provide significant benefits to the individual; to the nation; and to the international community (UN, 1998). In terms of obtaining public services such as education, health, and social protection, legal documentation of marriage is especially vital for widowed female heads of household and the families they assist (Carla, A. and others, 2014).

Widows' rights to inheritance, spousal benefits, and nationality or legal residency under the law can all be protected with legal proof of marriage. In the deficiency of compulsory registration, women are duped into marrying without performing a valid marriage (Law Commission of India, 2017). All marriages and divorces should be recorded in an official register - because the UN has called for this to be so. Article 3 of the Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriage lays down that "All marriages shall be registered in an appropriate official register" (UN, 2001). The UN General Assembly held in 1947 passed the Convention on Marriage, Minimum Age for Marriage and Registration of Marriages.

Marriage registration became legally binding on states after this conference. This right to register a marriage must be universally available to all and should capture

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all marriages occurring in every geographical area and every population group (UN, 2019). The UN recommends that marriage should be recorded at marriage registration for statistical purposes, including high-priority topics as well as topics that are a less urgent goal (UN, 2014). In 1836, England and Wales approved a law requiring the registration of births, deaths, and marriages, and Scotland followed suit in 1854 (Cameron, A. 2007). On the Asian Continent, civil registration has become a serious concern. The Asia and Pacific CRVS Decade (2015–2024) was declared in November 2014 in Bangkok, Thailand. Nations pledged to focus their efforts on upgrading CRVS systems. All people in Asia and the Pacific will benefit from a responsive CRVS system by 2024 (UNICEF, 2018). Various studies have recognized the obstacles to marriage and divorce registration in South Asia, with three major issues standing out. First, there are several registration obstacles caused by issues such as weak and insufficient legislative frameworks governing marriage and divorce. Second, socio-cultural structures play a role in marriage and divorce registration as both facilitators and obstacles. Third, structural considerations such as the distance between registration centers create access barriers (UNICEF & ESCAP, 2020).

In African and Asian countries, population illiteracy has been considered as a barrier to registration. The difficulty of contacting the public, whether through local registration services or mobile units, was exacerbated by the population's inability to benefit from printed instructions and propaganda (IIVRS, 1981). The level of education is a major influencing factor of marriage registration. People gain a better understanding of the need for civic registration as a result of education (Chiemezie, A., 2020). Involves a deal in which a highly educated person swaps status for his uneducated partner's ethnic benefit (Potarca & Bernardi, 2017). The way a person thinks is influenced by their level of education. Women with a poor level of education and from low-income families are more likely to marry at a young age (Ardi & Maizura, 2018). One of the issues that impacts not only marriage law but also child protection and human rights is young adult marriage (Muntamah, Latifiani, and Arifin, 2019).

The registration of children's births in several nations requires a marriage certificate. In Indonesia, paternity recognition is conditional on the presence of a valid marriage (Sumner, 2015). Children who do not have a marriage certificate can only receive a birth certificate with the mother's name, and are discriminated against. Marriage registration should be a major gender priority in the CRVS. According to a home survey conducted in Indonesia, 55 per cent of married couples lacked marriage certificates (Sumner, C. & Santi, K., 2014). Only 36 per cent of couples in all sample households in 17 provinces possessed a marriage certificate (USAID, 2014). Marriages may not be registered in such instances since they would be discovered when a birth certificate is requested as part of the registration process (a standard requirement for marriage registration). Marriages in Southeast Asia are frequently staged, and a certificate may not be issued until the marriage is fully finalized (Choe et al., 2002). Marriage regulations in South Africa are governed by the Marriage Act of 1961. The validity of the marriage is unaffected by non-registration, and the marriage can be registered after the nuptials.

While a validly signed marriage certificate serves as prima facie proof of the marriage's existence, other evidence may be used to verify the marriage's existence (SALC, 2001). Similarly, In Australia, civil registration became mandatory in 1856. The Governor was given authority to create an office in Sydney to record all births, deaths, and marriages in the colony of New South Wales under the Act entitled an Act for Registering Births, Deaths, and Marriages 1856 (N.S.W., 2022).

In Nepal, civil registration dates back to the Panchyat Period. The Town Panchayat Act 1950 and The Panchyat Act of 1962 initially governed registration activity. CBS began a key events pilot project in Kathmandu Valley's three panchayats in 1964. In 1972, Banke and Nuwakot district launched a family planning and maternal and child health (FPMCH) project, which included critical event registration. The system came into being with the passage of the "Birth, Death, and Other Personal Events Registration Act 2033" and the "Birth, Death, and Other Personal Events Registration Regulation 2034." Some districts started the registration procedure in 2034, and it was completed (in all districts) in 2047. Previously, the Ministry of Home Panchayat, which established the Registrar General Office for CRVS at the central level, oversaw the civil registration system. Later, in 2015, this duty was given to MoFALD and the Department of Civil Register (Acharya, Y., 2017).

In 2018, the FWLD decided to conduct a study on the trends, causes, and barriers to civil registration in Nepal, focusing on birth and marriage registration. The total sample size was collected from mountains, Hills, and Terai covering seven provinces and five development regions of 15 districts. A total of 6786 (3423 male, 3362 females, and 1 other) household members from 1499 households were selected for the study through probability sampling. Among the eligible population, 21.4 per cent (528 individuals) have not acquired the marriage registration certificate during the time of this survey (FWLD, 2018). Even before this FWLD research, in 2012 Plan Nepal and its research partner conducted a joint study covering this issue in Nepal that included 1962 respondents from 649 households throughout 15 districts in Nepal's various regions. This research found that 56.5 per cent of people registered their marriage, another 22.9 did not register and 20.7 per cent of people report they did not know about their marriage registration (Plan Nepal, S.C., & W.V.I.N., 2012). The FWLD survey indicates that there did not remain a significant gap between the marriage registration certificate possession rate between males and females.

The study indicated that 78.79 per cent (951) of the male population possessed the marriage registration certificate, whereas 78.40 per cent (987) of the eligible female population have the marriage registration certificate (FWLD, 2018). But the research which was conducted by plan and other agencies had found that 58 per cent of males and 55 per cent of females had registered their marriage (Plan Nepal, S.C., & W.V.I.N., 2012). The FWLD survey findings also demonstrated based on religion, the highest number of respondents that Buddhist (81%) and Hindu (78.8%) have the highest rate of acquisition of marriage registration certificates while Muslims (56.45%) have the lowest

rate of acquisition of marriage registration certificate. Similarly, the study suggested that 85.7 per cent of the Brahmin have the marriage registration certificate followed by 79.5 per cent of the Chhetris and 80.5 per cent of the Indigenous. Although Dalits are the least likely to have the marriage registration certificate i.e. 69.3 per cent of the Dalits possess the marriage registration certificate (FWLD, 2018).

Research conducted by Plan Nepal and other partner organizations found no appreciable differences in marriage registration practices between rural and urban areas. Even so, urban residents had a little higher rate of marriage registration. According to research findings, 57.6 per cent of the urban population registered their marriage. Other 23.0 per cent of couples did not register, while another 19.4 per cent were unaware of their marriage registration. However, in rural areas, 56.1 per cent of persons report they registered their marriages, 22.9 per cent say they did not, and 21.0 per cent say they were unaware of their marriage registration (Plan Nepal, S.C., & W.V.I.N., 2012).

Similarly, with regard to the possession of marriage registration certificate, the person affiliated with the NGO/INGO has the highest (91.43%) rate of acquisition of marriage certificate possession followed by the person involved in the teaching professions (86.84%). On contrary, the students (54.05%), drivers (61.73%), and laborers (64.81%) are the least likely to possess the marriage registration certificate. The finding of research indicates that illiterate persons are least likely to possess (only 54.59%) marriage registration certificates and literate and educated people are most likely to possess (above 75% and 80% respectively (FWLD, 2018).

The civil registration system in Nepal is one of the most important parts of a person's legal identity in the country. Persons' legal identities are governed by the Constitution and a slew of other laws and regulations. Births, marriages, divorces, deaths, and in-country migration are all part of Nepal's civil registration system. A court decision gives legal effect to a divorce. In Nepal, marriage registration is mandatory. Although it has been promoted regularly, no effective research has yet been done on its effectiveness. With this background, this study focuses entirely on answering the following research questions:

- a. What is the present status of the marriage registration system in Nepal?
- b. Can women's age, education and occupational status, caste, religion, place of residence, wealth index, and media exposure affect marriage registration?

The study's overarching goal is to learn more about Nepal's process of marriage registration. The following are the precise objectives:

- a. To find out the level of marriage registration practice in Nepal.
- a. To examine socio-demographic, political, geographical, economic, cultural, and media exposure influence on the marriage registration practice of Nepal.

## Methodology

This study is based on Nepal Demographic and Health Survey 2016 data file. There were a total of 10,236 ever-married women aged 15-49 years that responded to the NDHS-2016. The sampling frame used in the 2016 NDHS is an improved version of that used for the 2011 National Population and Housing Census (NPHC). The frame had to be amended despite the fact that the NPHC was only conducted four years earlier due to a series of changes in urban/rural classifications at the ward level; new municipalities were founded, and old municipalities were upgraded by adding more wards. The number of municipalities included in the 2011 NPHC increased to 191 in 2014, and another 26 were proclaimed in 2015, for a total of 217 municipalities. Administratively, Nepal is divided into seven provinces following recent reforms.

There are 14 sampling strata in all, divided between rural and urban areas in each province. For each strata, ward samples were chosen independently. At every lower administrative level, implicit stratification and proportional allocation were accomplished. In the first step, a total of 383 wards were chosen, with probability proportional with ward size and independent selection in each sample stratum. The number of residential households counted at the 2011 NPHC ward census determines ward size. All of the designated sampling clusters (urban EAs or rural wards) underwent a household listing procedure, and the resulting lists of homes served as the sampling frame for the subsequent stage of household selection. All women between the ages of 15 and 49 who were either permanent residents or guests who remained in the residences the night before the survey were eligible to be questioned.

## Variables Selections

In this study, the dependent variable is marriage registration practice. This variable is measured by two categories of options (yes=1, no=0) related to marriage registration based on the NDHS 2016 data file. This study focuses on the status of women's marriage registration practices in Nepal. Women's age, educational achievement, children ever born, rural urban, district, and province-based women's settlements, wealth index, and occupational status, caste/ethnicity and religion and media exposure of women are selected as independent variables.

## Data Analysis

The association between marriage registration and explanatory variables are analyzed using percentage tabulation and chi square test ( $\chi^2 = \sum(O_i - E_i)^2/E_i$ , where;  $O_i$  = observed value (actual value) and  $E_i$  = expected value). In addition to chi-square analysis, binary logistic regression has also been used to quantify the net impact of each independent variable on the dependent variable after accounting for the impact of other predictors. To analyze the data, binary logistic regression (LR) is used because the target variable is binary, that is, only two values, marriage registration No (0) and yes (1).

## Results and Discussion

### Marriage Registration Practice of Women by Age

The study found that marriage registration is uncommon among people under the age of 25, compared to the national average of 74.8 per cent. Table 1 reveals that the lowest rate of marriage registration is among those aged 15-19 years (26.2%) and the highest rate is among those aged 35-39 years (89.8%). According to data from table 1, Marriage registration increases from 25 to 39 years of age, and then begins to fall beyond 40 years of age. Study found that the age of 35-39 years women was almost 25 times more likely to have registered their marriage than women aged 15-19 years (OR=24.9; CI= 19.79-31.41) in 2016.

**Table 1: Marriage Registration Practice of Women Aged 15-49 by Age, 2016**

Age groups	Yes Percent	No Percent	Expected (B)	CI 95 %		Total No. of women	Karl Pearson's chi-square = 1567.969, r= 0.000 And d.f.= 6
				Lower	Upper		
15-19 (RC)	26.2	73.8	1.00			749	
20-24	58.4	41.6	3.959***	3.279	4.781	1752	
25-29	76.5	23.5	9.208***	7.589	11.172	1974	
30-34	85.7	14.3	16.895***	13.682	20.861	1747	
35-39	89.8	10.2	24.934***	19.795	31.408	1574	
40-44	83.5	16.5	14.250***	11.455	17.726	1319	
45-49	81.3	18.7	12.240***	9.808	15.274	1121	
Total	74.8	25.2				10,236	

\*\*\* indicates  $p < 0.01$  and RC denotes reference category

Source: NDHS data file, 2016

In Nepal, when enrolling children in schools, acquiring shares, opening bank accounts in their names, insuring children, recommending children for citizenship, or preparing passports for children traveling abroad, birth registration is essential. On the other hand, marriage registration has been made essential for people seeking foreign employment in order to obtain labor insurance. Because of these factors, women between the ages of 25 and 40 should have a high marriage registration rate. This is because the majority of couples in this age group have school-aged children or the majority of the young in this age group work abroad. Women's marriage registration rates appear to have decreased slightly after the age of 40, due to the fact that most women in this age group may devote themselves to housework, lack of education and awareness, or work in agricultural or daily wage.

### Marriage Registration Practice of Women by Education

The study has found that the higher level of educated women has the highest marriage registration in Nepal. The following table data shows that the highest percentage (78.1%) of marriage registration is that of woman who has a higher level of education.

However, the marriage registration percentage of uneducated women (76.9%) is higher than that of women with primary (73.2%) and secondary education (71.4%); it has been shown that the level of education alone cannot have a significant impact on marriage registration.

**Table 3: Marriage Registration Practice of Women Aged 15-49 by Level of Education, 2016**

Literacy	Yes Percent	No Percent	Expected (B)	CI 95%		No. of women	Karl Pearson's chi-square = 39.549, r= 0.000 And d.f.= 3
				Lower	Upper		
No education (RC)	76.9	23.1	1.00			4254	
Literate	73.2	26.8				5982	
Primary education	73.2	26.8	0.82***	0.72	0.92	1876	
Secondary education	71.4	28.6	0.75***	0.67	0.83	2993	
Higher education	78.1	21.9	1.06	0.91	1.25	1113	
<b>Total</b>	<b>74.8</b>	<b>25.2</b>				<b>10,236</b>	

\*\*\* indicates  $p < 0.01$

Source: NDHS data file, 2016

### Marriage Registration Practice of Women by Place of Residence

The study has found that there is a differential on marriage registration practice by urban and rural residents in Nepal. The study data shows that urban women's marriage registration is 76.1 per cent and the rural women's registration is only 72.5 per cent. Study shows that women from urban regions were 1.2 times more familiar with marriage registration than women from rural areas [OR=1.2; CI= 1.10-1.32). This fact supports the argument that urbanization has a direct impact on the registration of women's marriages.

**Table 4: Marriage Registration Practice of Women Aged 15-49 by Place of Residence, 2016**

Place of Residence	Yes Percent	No Percent	Expected (B)	CI 95%		Total No. of women	Karl Pearson's chi-square = 15.780, r= 0.000 And d.f.= 1
				Lower	Upper		
Urban	76.1	23.9	1.20***	1.10	1.32	6472	
Rural (RC)	72.5	27.5	1.0	-	-	3764	
<b>Total</b>	<b>74.8</b>	<b>25.2</b>				<b>10,236</b>	

Provinces							Karl Pearson's chi-square = 119.515, r= 0.000 And d.f.= 6
Provinces 1	80.8	19.2	1.65***	1.39	1.97	1442	
Madhesh	69.9	30.1	0.91	0.78	1.06	1785	
Bagmati	79.3	20.7	1.50***	1.25	1.79	1221	
Gandaki	80.3	19.7	1.60***	1.34	1.92	1261	
Lumbini	75.1	24.9	1.19**	1.01	1.39	1637	
Karnali	68.7	31.3	0.86*	0.73	1.01	1471	
Sudurpashhim (RC)	71.8	28.2	1.00	-	-	1419	
<b>Total</b>	<b>74.8</b>	<b>25.2</b>				<b>10,236</b>	

\*\*\* indicates  $p < 0.01$ , \*\* indicates  $p < 0.05$  \* indicates  $p < 0.10$

Source: NDHS data file, 2016

The study found that the highest 80.8 per cent marriage registration practice is in province No 1 and the lowest (68.7%) in Karnali. According to women's settlement by province, women in province number one were around 1.65 times more likely than women in Sudur Paschim province to have marriage registration [OR=1.65; CI= 1.39-1.97]. Karnali province women were just 0.86 times more likely than Sudur Paschim province women to register their marriage [OR=0.86; CI= 0.73-1.01]. In Nepal's Madhes province, where financial and physiological activities are high but every metric of social development seems weak. Marriage registration is also uncommon in Madhes province. This is only 69.9 per cent, which puts them in sixth place. Lumbini and Sudur Paschim provinces, meanwhile, are in fourth and fifth place, respectively, with 75.1 and 71.8 per cent marriage registration.

### Marriage Registration Practice of Women by Districts of Nepal, 2016

Nepal was divided into 75 districts during the study year of 2016. With the exception of Manang and Mustang districts, samples for the study were drawn from the remaining 73 districts. Among these 73 districts, the study found that the largest percentage (93.5%) of marriage registration is in Dhankuta and lowest in Humla (50.0%) out of these 73 districts. Study found that the top five marriage registration practice districts were Dhankuta, Myagdi, Dolakha, Nuwakot and Darchula respectively. According to women's settlement by districts, Dhankuttas women were 14.33 times [OR=14.33; CI= 3.68-55.85] more familiar with marriage registration than women from Humla districts and women from Myadgi were 9.2 times, Dolakha were 7.33 times, Nuwakot were 8.66 times, and Darchula were 7.07 times more likely to marriage registration than women from Humla districts. According to the study, 80 per cent or more women in 24 different districts of Nepal are registering marriages, while the marriage registration rate of women in eight districts is less than 60 per cent.



**Table 7: Marriage Registration Practice of Women Aged 15-49 by Districts of Nepal, 2016**

Districts	Yes Percentage	No Percentage	Expected (B)	CI 95% Lower Upper	Total women	<b>Karl Pearson's chi-square = 428.95, r= 0.000 And d.f.= 72</b>
Dhankutta	93.5	6.5	14.33***	3.68 55.85	46	
Myagdi	90.2	9.8	9.20***	2.90 29.17	51	
Dolakha	88.0	12.0	7.33***	1.82 29.48	25	
Nuwakot	87.7	12.3	8.66***	3.26 23.04	87	
Darchula	87.6	12.4	7.07***	2.90 17.23	113	
Humla	50.0	50.0	1.00	-	32	

\*\*\* indicates  $p < 0.01$

Source: NDHS data file, 2016

### Marriage Registration Practice of Women by Occupation, 2016

Occupation of women is an important factor in determining the level of marriage registration practices. Women who participate in higher-paying activities have better education, social position, and living conditions. Nepalese women working in professional/ technical/ managerial or clerical occupations have the highest rates of marriage registrations.

**Table.8: Marriage Registration Practice of Women Aged 15-49 by Occupation, 2016**

Occupation	Yes Percent	No Percent	Expected (B)	CI 95% Lower Upper	Total No. of women	<b>Karl Pearson's chi-square = 139.946, r= 0.000 And d.f.= 6</b>	
No Job (RC)	68.8	21.2	1.00***	-	3029		
Professional/ Technical/ Managerial	88.7	11.3	3.57***	2.50	5.01		319
Clerical	80.0	20.0	1.81**	1.11	2.98		100
Sales/Services	83.9	16.1	2.37***	1.95	2.88		876
Agriculture/Self-employed	76.1	23.9	1.44***	1.31	1.60		5332
Skilled manual	72.5	27.5	1.19*	0.92	1.55		313
Unskilled manual	70.0	30.0	1.06	0.81	1.39		267
<b>Total</b>	<b>74.8</b>	<b>25.2</b>				<b>10,236</b>	

\*\*\* indicates  $p < 0.01$ , \*\* indicates  $p < 0.05$  \* indicates  $p < 0.10$

Source: NDHS data file, 2016

Table 8 shows that the highest 88.7 per cent of women who were involved in Professional, Technical and Managerial fields, did marriage registration and the second-highest 83.9 per cent is sales and service sectors women. On the other hand, Women with no occupational participation, have the lowest marriage registration rate (68.8%). According to the data, women's occupation is one of the important factors that influence

marriage registration. Women who worked in professional, technical, or management fields were 3.57 times more likely than women who did not work to be familiar with marriage registration [OR=3.57; CI= 2.50-5.01]. Women in the sales and service occupations were about 2.4 times more familiar with marriage registration than women who did not work.

### Marriage Registration Practice of Women by Cast/Ethnicity

According to the study, Hill Brahmins have the highest rate of marriage registration (83.8%), followed by Newars (83.2%). With 79.4 per cent and 78.1 per cent, respectively, the Terai Brahmin/Chhetri and Other casts of marriage registration are in third and fourth place. The Muslim cast has the lowest percentage of marriage registration (63.4 per cent) among the 10 clearly identifiable castes/ethnic groups in Nepal. Marriage registration among Muslims, Terai Dalits, Hill Dalits, and other Terai Casts is lower than the national average (74.8 per cent).

**Table 9: Marriage Registration Practice of Women Aged 15-49 by Cast/Ethnicity, 2016**

Cast/Ethnicity	Yes %	No %	Expected (B)	CI 95%		Total No. of women	Karl Pearson's chi-square = 141.614, p= 0.000 And d.f.= 10
				Lower	Upper		
Hill Brahmin	83.8	16.2	2.98***	2.33	3.81	1146	
Hill Chhetri	75.6	24.4	1.79***	1.45	2.21	2290	
Terai Brahmin/Chhetri	79.4	20.6	2.22***	1.45	3.40	160	
Other Terai Cast	70.8	29.2	1.40**	1.12	1.75	1272	
Hill Dalit	68.4	31.6	1.25*	0.97	1.57	1039	
Terai Dalit	67.6	32.4	1.20	0.91	1.61	374	
Newar	83.2	16.8	2.86***	2.02	4.06	322	
Hill Janajati	76.3	23.7	1.86***	1.50	2.30	2031	
Terai Janajati	75.4	24.6	1.77***	1.40	2.24	1103	
Others	78.1	21.9	2.06*	0.87	4.87	32	
Muslim	63.4	36.6	1.00	-	-	467	
<b>Total</b>	<b>7653</b>	<b>74.8</b>	<b>2583</b>	<b>25.2</b>		<b>10,236</b>	

\*\*\* indicates  $p < 0.01$ , \*\* indicates  $p < 0.05$  \* indicates  $p < 0.10$

Source: NDHS data file, 2016

The data from table 9 shows Hill Brahmin is 2.98 times [OR=2.98 (CI= 2.33-3.81)] more familiar with marriage registration than Muslim caste and the Newar caste women were 2.86 times more likely for marriage registration than Muslim caste women. Similarly, Chhetri caste women were 2.22 times more likely for marriage registration than Muslim caste women in 2016.

### Marriage Registration Practice of Women by Religion

The Nepal Demographic Health Survey (NDHS) conducted research in 2016 to find out how human religion affects marriage registration practice. According to the study, the practice of marriage registration is influenced by religion. Because the following

table data shows the marriage registration is greatest with 76.4 per cent of Kirat and lowest with 63.4 per cent from Muslims. The study has found that religion is strong influencing factor for marriage registration practice in Nepal. Table 10 data shows the Kirat religious group of women is 1.86 times more familiar than the Muslim religious group of women for marriage registration. Similarly, the Hindu and Buddhist religious groups of women are 1.76 times more familiar than the Muslim religious group of women for marriage registration.

**Table 10: Marriage Registration Practice of Women Aged 15-49 by Religion, 2016**

Religion	Yes %	No %	Expected (B)	CI 95%		Total No. of women	Karl Pearson's chi-square = 84.74, $\rho = 0.000$ And d.f.= 4
				Lower	Upper		
Hindu	75.3	24.7	1.76***	1.44	2.14	8977	
Buddhist	75.3	24.7	1.76***	1.32	2.35	434	
Muslim (RC)	63.4	36.6	1.00	-	-	465	
Kirat	76.4	23.6	1.86**	1.15	3.00	110	
Christian and others	74.2	25.8	1.65**	1.18	2.33	250	
<b>Total</b>	<b>74.8</b>	<b>25.2</b>				<b>10,236</b>	

\*\*\* indicates  $p < 0.01$ , \*\* indicates  $p < 0.05$

Source: NDHS data file, 2016

### Marriage Registration Practice of Women by Media Exposure

The study found that the highest 86.2 per cent of marriage registration report that respondent who reads newspaper or magazine at least once a week followed by watching television at least once a week and reads newspaper or magazine less than once a week equally 78.6 per cent. But the lowest marriage registration occurred of that woman who has not their own mobile. Likewise, poor marriage registration was found of those women who never watch television (69.4%) and those women who used the internet before the last 12 months (69.2%).

**Table 11: Marriage Registration Practice of Women Aged 15-49 by Media Exposure, 2016**

Media Exposure	Yes %	No %	Expected (B)	CI 95%		Total No of Women	Karl Pearson's Chi square
				Lower	Upper		
<b>Reading Newspaper or Magazine</b>							$\chi^2 = 64.38$ , $r = 0.000$ And d.f.= 2
Not at All(RC)	73.1	26.000	1.00	-	-	7862	
Less than once a week	78.6	21.4	1.16**	1.02	1.33	1829	
At least once a week	86.2	13.8	1.92*	1.49	2.48	545	
<b>Frequency of listening to radio</b>							$\chi^2 = 17.66$ , $r = 0.000$ And d.f.= 2
Not at All(RC)	72.7	27.3	1.00	-	-	4301	
Less than once a week	76.1	23.9	1.11**	0.99	1.24	3213	
At least once a week	69.4	23.4	1.10	0.98	1.23	2722	

Frequency of watching television							$\chi^2= 88.77, r= 0.000$ And d.f.= 2
Not at All(RC)	69.4	30.6	1.00	-	-	3478	
Less than once a week	75.5	24.5	1.29***	1.14	1.46	2275	
At least once a week	78.6	21.4	1.47***	1.32	1.63	4483	
Frequency of use internet							$\chi^2= 8.349, r= 0.015$ And d.f.= 2
Never use (RC)	74.3	25.7	1.00				
Yes, last 12 month	77.4	22.6	1.18***	1.05	1.34		
Yes before last 12 month	69.2	30.8	0.78	0.48	1.26		
Frequency of use of Mobile							$\chi^2= 58.43, r= 0.000$ And d.f.= 1
Has owns mobile	76.7	23.3					
No has owns mobile	69.1	30.9					

\*\*\* indicates  $p < 0.01$ , \*\* indicates  $p < 0.05$  \* indicates  $p < 0.10$

Source: NDHS data file, 2016

Individual media exposure characteristics affecting marriage registration practice include frequency of reading newspapers or magazines, frequency of listening to the radio, and frequency of viewing television. All three variables are included in the regression equation in this study. According to the findings, the frequency with which women read a newspaper or magazine is the strongest predictive predictor for marriage registration practice in the 2016 NDHS surveys. According to the findings of a partial regression model, women who read a newspaper or magazine at least once a week are 1.9 times more likely to have marriage registration than women who do not read at all.

Table data illustrates that the frequency with which people watch television has an impact on marriage registration. In 2016, women who watched television at least once a week were 1.47 times more likely to register for marriage than women who did not watch television at all. Similarly, research has found that the frequency with which one listens to the radio has an impact on the practice of marriage registration. In 2016, women who listened to the radio at least once a week and those who listened less than once a week were 1.1 times more likely to register for marriage than those who did not listen at all.

### Marriage Registration Practice of Women by Total Number of Birth of Nepal, 2016

According to the study, women's marriage registration is influenced by the number of children they have ever been born. This is due to the fact that women with two to three children have the highest percentage (84.0%) of marriage registrations, followed by women with four to five children (82.1%). On the other hand, women who have not given birth to children, have the lowest marriage registration rate at 35.8 per cent. According to study, CEB is more predictable individual factors to determine the marriage registration practice. Data shows that women who have 2-3 children ever born are found 9.43 times more likely to have marriage registration than women who have not children ever born [OR=9.43; CI= 7.90-11.25]. Similarly, women who have 4-5 children ever born are found 8.21 times more likely to have marriage registration than women who have not children ever born, and women who have 3-4 children ever born

they are found 8.14 times more likely to marriage registration than women who have not children ever born.

**Table.12: Marriage Registration Practice of Women Aged 15-49 by Total Number of Birth, 2016**

No of Birth	Yes Percent	No Percent	Expected (B)	CI 95%		Total No. of women	Karl Pearson's chi-square = 963.41, r= 0.000 And d.f.= 6
				Lower	Upper		
No Birth	35.8	64.2	1.00	-	-	1009	
1-2	76.1	23.9	5.73***	4.95	6.62	4744	
2-3	84.0	16.0	9.43***	7.90	11.25	1951	
3-4	81.9	18.1	8.14***	6.69	9.92	1174	
4-5	82.1	17.9	8.21***	6.50	10.38	686	
5-6	80.2	19.8	7.26***	5.42	9.71	353	
6+	73.0	27.0	4.86***	3.68	6.40	319	
<b>Total</b>	<b>74.8</b>	<b>25.2</b>				<b>10,236</b>	

\*\*\* indicates  $p < 0.01$

Source: NDHS data file, 2016

### Marriage Registration Practice of Women by Composite Wealth Index of Nepal, 2016

According to the findings of the NDHS 2016 survey, Nepali women's marriage registration practices are influenced by their economic wealth. The richest women report the greatest rate of marriage registration at 83.0 per cent, followed by richer (76.0%) and middle-class (76.0%) women. Only 66.2 per cent of women in the poorest economic situation report they did marriage registration, while another 76.4 per cent of women in the poorest economic class report they did marriage registration. The data from table 13 shows the richest 2.5 times, richer 1.6 times, middle-class 1.6 times, and poorer women 1.5 times more likely than the poorest women to register for marriage.

**Table13: Marriage Registration Practice of Women Aged 15-49 by Composite Wealth Index, 2016**

Composite wealth index	Yes Percent	No Percent	Expected (B)	CI 95%		Total No. of women	Karl Pearson's chi-square = 151.579, r= 0.000 And d.f.= 4
				Lower	Upper		
Poorest (RC)	66.2	33.8	1.00	-	-	2207	
Poorer	74.6	25.4	1.50***	1.31	1.71	2168	
Middle	76.0	24.0	1.62***	1.42	1.85	2115	
Richer	76.0	24.0	1.61***	1.41	1.84	2015	
Richest	83.0	17.0	2.50***	2.14	2.91	1731	
<b>Total</b>	<b>74.8</b>	<b>25.2</b>				<b>10,236</b>	

\*\*\* indicates  $p < 0.01$

Source: NDHS data file, 2016

### Conclusion

Nepal has a long and glorious history of marriage registration dating back over four decades. Since 1990, this procedure has been adopted across the country, which was starting in ten districts in 1977. Marriage registration safeguards people's rights and

contributes to everyone's enjoyment of a pleasant and decent social life in Nepal. The study has found that the marriage registration practice in Nepal is still 74.8 per cent. Many factors contribute to determining marriage registration practice. The study has found some socio-economic, cultural, demographic, political, and media-related factors which affect the marriage registration of Nepalese people. Among these factors, women's age, district-wise settlement, media exposure, occupation, urban settlement, wealth index, caste/ethnicity, and CEB are important and strong predictors that affect marriage registration practice. Furthermore, long-running programs focusing on higher educational status, strong wealth and occupational status are essential to improve marriage registration practice in Nepal.

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