

Impact of Migration in Marriage Rituals of Bharseli Magar of Kathmandu Valley

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Abstract

This study related to migration and marriage rituals of the Bharseli Magar of Kathmandu valley consists of 92 households of Bharseli Magar of Kathmandu Valley. This study is completed by using an interview schedule and the Key Informant Interview (KII) method. The objective of this paper is to study the impacts of migration on the marriage ritual of the Magar community and this study explains about present practice of the marriage ritual of the Bharseli Magar. The traditional ritual of Magar community of Bharse, Gulmi is cross-cousin marriage. Especially in Bharse of Gulmi three sub-clans of Magars have practiced the marriage system clockwise. However due to the excessive migration process, the migrated Bharseli Magars rarely follow the cross-cousin marriage system and three sub-clan marriage systems in the present context.

In this paper how migration contributes to change in marriage rituals of the Magar community has been explained. Due to migration, especially, food items of Sagun of Magani, Sodhani, Theki, Dhogbhet, Dulhan Farkaune, etc. have been changing. The place of traditional marriage of Bharseli Magar of Kathmandu valley was houses. Due to modernization, globalization, and urbanization marriage/wedding parties are mostly organized in party palaces. In addition, there is change in items of ornaments, clothes and other aspects.

Keywords: Migration, marriage, marriage ritual, magar, bharseli magar.

Background of the Study

The human being is the most cognizant species in the world. So, human creatures for the most part look for opportunity and advance (Thapaliya, 2013). The human being is incapable to fulfill all of its necessities by living in the same put. Subsequently, these prerequisites and wants help in relocating human creatures from one put to another put there are different moved bunches in the world. If human being can address the modern changes at that point it can be advance. The individuals move from rustic regions to urban regions, from urban zones to capital cities whereas looking for work, protect, and nourishment. Movement is a common occasion. Generally human relocation is due to security and presence. Amid improvement, the human being begins to relocate from one put to another put (NHRC, 2012). Relocation is a development of individuals from one put to another put. Movement is a physical development inside social frameworks. As per the sociological study of movement due to thrust variables and drag components human creatures move

from one put to another put. Nepal is the slightest created nation. The most of places in Nepal are provincial ranges. There are issues with quality instruction, transportation, communication, great wellbeing, work, etc. To exclude from issues with respect to essential needs, instruction, transportation, communication great wellbeing and work the individuals are moved from one put to another put. The patterns of relocation have been expanding from 18th century.

Shakya (2009) has said that, in show days the individuals relocated to urban zones like Kathmandu, and Pokhara. Particularly due to quality instruction the relocation of individuals from provincial ranges to urban regions has been expanding. The inside instructive movement has been increasing. Shrish (2065BS) considers that, due to job issues, need of beneficial arrive, due to need of appropriate change in the agrarian segment, need of physical framework, the look for elective salary sources, and expanding populace the Magars of Bharse begun to relocate to Kathmandu valley and other places. Baral (2020) has clarified that, marriage is legitimate and social acknowledgment to set up a closer relationship between male and female. In a state like Nepal which has not however legalized gay person marriage is a combining of soul and non-encroach able social bonds between the inverse sex (i.e. male and female). Marriage is a devout, social, and social relationship tied with acknowledgment of the presence of each other with the solid assurance to walk in the way of life with thrilling unity.

Majupuria (2009) stated that as per Hindu rituals marriage has been taken as the most important ritual. Marriage formed family life. The origin of family and stability can be easily found in marriage. The marriage institution had developed in Vedic era. The literary expression of marriage was found in Rig Veda and Atharva Veda. The Vedic Aryans had taken home, the love of women and love towards women as an attractive function of a human life. After the development of religious consciousness marriage had developed as a social requirement and it became a religious compulsion for a male and females. For the Vedic Hindus, marriage was taken as a sacrifice. According to Taitraya Brahaman God he/she is half male and secondly half wife. Marriage is also taken as a function which pays the debt of ancestors. According to the Ashram theory, a male has to spend a student life, and then enter into a marital life, and then spend life in the forest, and in the fourth, step he has to spend life as a saint or a Saige. Marriage is a compulsory aspect of the development of comprehensive progress of human life. Marriage is a sacred /pure religious phenomenon.

Bhattachan (2017) expressed that the neck between marriage, family, and family relationship has been near. Concurring to Cathleen Gough, there is no correct period for the beginning of the marriage custom and the beginning of a family but it is accepted that the marriage institution was begun 1 to 20 million a long time back. Sociologists and anthropologists have clarified marriage as one of the most seasoned teaches and one of the essential columns of social structure. Marriage is a single phrasing itself but handfults of viewpoints is related to marriage. The family, connection, physical relationship, god, religion, cherish, fascination, children, property, endowment, separate, wrongdoing, law, human rights, values, standards, culture, legislative issues, dangers, struggle, kill, envy, war,

sorrow/pain and joy, the status of ladies, equity and bad form, past, display, and future, etc. are related with the Marriage. So Marriage is a complex social phenomenon.

Baral Magar (2011) contended that, the acknowledgment of females and guys as the spouse and spouse is called marriage. The society has not permitted the physical relationship between young ladies and boys some time recently marriage. So, the getting or accepting of specialist by men over females and getting of specialist by females over guys is called marriage. Some time recently beginning the foundation of the marriage the male of one bunch of men had kept the physical connections with the Ladies of another bunch of Ladies. So, ladies felt troublesome to recognize their children's father. In expansion, ladies too had to confront more viciousness. Due to that viciousness and non-recognition of the father of children the marriage institution has created. In diverse bunches and the castes/ethnic groups' diverse convention with respect to marriage has created. The Magar community has moreover particular marriage framework.

There are varieties in the marriage framework inside the Magar Caste due to geological and natural variety. Thapa Magar (2008) contended that, cross-cousin marriage in the Magar community has been diminishing due to the concept of hereditary default, an increment in relational unions, due to expanding movement towards urban zones, and to increment in mindfulness, instructive accomplishment, Media, and globalization. Kala (2065) has said that, there are basically two sorts of ceremonies in the Magar of Gulmi locale. These are orchestrated marriage and cherish marriage. Balal (2079) expressed that, there are changing patterns in marriage customs of the Magars of Gulmi. The cherish marriage has been expanding. In expansion, the marriage customs of other religions casts/ethnicities moreover impact in the marriage ceremonies of Magars. As a result of its utilize of vermilion (Sindhur), customs of keeping Yagya amid marriage, etc. have been beginning in the Magars of Gulmi districts. Shrish (2062) has said that, amid customs of relational unions i.e. Sodhani Magani, Dhogbhet, etc. already the natural products were not utilized as the things of Sagun. But in the show time the natural product is too utilized as an thing of Sagun input of wine.

1.3 Research Question

- How and why the migration impacts on marriage rituals of Bharseli Magar of the Kathmandu Valley?

1.4 Literature Review

Conceptual Review

Zanden (1988) stated that the interrelationship between bride, and bridegroom can be constructed as Single marriage i.e. one husbands and one wife, polygamy one husband, and two or more than two wives, Polyandry i. e. two or more than two husband, and one wife. Group Marriage i.e. two or more than two husband, and two or more than two wives. Monogamy Marriage can be found in most societies and that kind of marriage is also prioritized. Khatri (2009) argued that, marriage is an important institution. So it is a

universal institution. Marriage has been practiced only in human society. Marriage starts the actual family life of the person. It is believed that marriage is a legally recognized relationship between mature males and females. As per the Psychological Foundation of the United States of America “ Marriage is a conjugal relationship between male and females if they give birth child then that child becomes legitimized legally. Generally, there are no rules and regulations regarding marriage relationships between males and females. Most people got married within their social classes. The couple is intended to marry with a person who has a similar age group, Social, and classical background, caste/ethnicity, religion, education, etc.

Vidhya Bhusan and Sanchdeva (2014) stated that, marriage is an institution that accepts male and female in family life. Marriage is a stable /fixed relationship that permits a physical relationship between a male, and a female to give birth to children. There are various forms of marriage. Polyandry Marriage is such kind of marriage where there is one wife and two or more than two husbands. In some places of the earth polygamous marriage had been practiced from time immemorial. A polyandrous marriage is where one woman marries with two or more than two males’ ounces. This marital system is predominantly practiced in Tibet. The social life of Tibet is very strict and one family with two or more two males is required in Tibetan society. Polyandrous marriage can be divided into brother-Polyandry and Non-brother Polyandry Marriage. Brother-Polyandry marriage is the marital practice where one female marries all of the brothers of the same family. Non-brother Polyandry marriage means a marital relationship where one female marries with two or more than two males from different families. The merits of polyandrous marriage are it assists in controlling population growth. The property of the family does not divide and it strengthens the economic status of the family. In polygamy marriage one husband marries with two or more than two wives at once. Polygamous marriage is still practiced by Muslims and Hindus in India. Monogamy marriage is such a kind of marriage where one male marries with one female once. Monogamous marriage has been practiced predominantly all over the world. Most of society has accepted polygamous marriage but most of people have not practiced it (Vyain et al., 2014).

Theoretical Overview

Migration is such a phenomenon that develops as the influence of modernization. How there is the practice of development at the international level in the least developed countries like Nepal are also affected by these events. New concepts have been developing due to modern conceptions so, human beings search for freedom, pleasure, and a good life. Especially in the context of Nepal, migration from rural areas to urban area has been practiced.

1. Push and Pull Factors Theory of Migration

The major push factors for migration are low and unstable income, economic crisis, and poverty. The status or level of development, culture, environment, social instability, and etc. is other push factors of the migration. Ravensten (1880) argued that, the migration is performed in sequential order. The migration has also happens sequentially and

respectively. The latest researchers use the theory to explain a geo-geographical aspect of migration. The researcher found out the causes of the push factor of the migration. The push factors are such factors that create dissatisfaction in the present life and existing habitat of the migrant. The Pull factors refer to the attractive things i.e. opportunity of employment, better educational facility, better health facilities, etc. Pull factors emphasize to the entering of the populations and push factors to obstruct the movement of the population. Holistically, the strength of the push factor is more than the strength of the pull power.

Lee (1966) stated that there is positive energy. That energy catches the peoples who remain within this region and attract others toward this region. In destination, there is absence of negative energies. Lee has described four causes of the migration. These are causes related to origin, causes related to destination, obstacles that lead toward intervention, and individual causes. The push-pull theory has taken as new theory of sociology. The push-pull theory of migration consists of the neo-classical economic theory. Most theoretical frameworks have been practiced in urbanization. There is a concept of push-pull concept is attracting simplicity.

Research Methodology

In this paper, qualitative and quantitative methods i.e. mixed methods have been applied. This method is useful to describe and show the relationship between variables. In these methods, mostly the primary data have been collected from the interview schedule and key Informant Interview (KII).

In this research, migration and the marriage rituals of the Bharseli Magar of Kathmandu Valley is the principal independent variable. It includes the impacts of migration in the marriage ritual of Bharseli Magar of Kathmandu Valley; Changes in marriage rituals in Bharseli Magars due to migration, etc. are dependent variables. The Census survey method has been used to collect data for this research paper. Shrish (2065) considers that, there are 16 clans and 29 sub-clans of Magars in Bharse, Gulmi. These are Budhathoki, Same Shrish, Bhalami Shrish, Dagami Shrish, Khame Shrish, Galami, Kaucha, Ale, Dagami, Darlami, Balal, Roka, Rana, Kala, Bhujel, Chhantel, Tarami, Sahani, Thapa etc. due to migration two third of the population of Bharse shifted to the Kathmandu valley and Terai region. There are 92 households of Bharseli Magars in Kathmandu valley. The head of the households and leading persons of the BharseliMagar of study areas will be selected for an interview and a Key Informant Interview (KII). In this research qualitative and quantitative research methods have been used so the mixed method has been used for the analysis of the data. This study has focused on both primary and secondary data.

Migration and Marriage Rituals of Bharseli Magar of Kathmandu Valley

1. Types of Marriage Practice of Bhasrseli Magar of Kathmandu Valley

The researcher attempts to know about the present marriage practice of Bharseli Magars of Kathmandu Valley. The major kinds of marriage practices by Bharseli Magar of Kathmandu Valley can be shown below.

Table 1: Types of Marriage Practices

Types of Marriage	Response	Percentage
Arrange Marriage	65	70.65%
Love Marriage	27	29.34%
Total	92	100

Source: Field Survey, 2023 AD

From the table, 1, arrange marriage and love marriage are predominantly practiced in Bharseli Magar of Kathmandu Valley. The Most of marriage practices are concluded after love affairs between girls and boys but the most marriages are concluded with the consent of the parents as well. Most the marriages are concluded by the combination of love and arranged. The 70.65 % percent of the respondents have practiced arrange marriage. 29. 34% percent of respondents have practiced love marriage.

Traditionally, arranged marriage, love marriage and forced marriage were practiced by Bharseli Magars. Arranged marriages were also categorized as arranged marriages with a daughter of the maternal uncle (cross-cousin marriage) and the girls except the daughter of the maternal uncle had practice. While the age of any girl is mature in the viewpoint of marriage, she had to ask the family of her maternal aunt. If family of her maternal aunt permits she to marry married other boy than the son of her maternal aunt then she is allowed to marry any boy. But if any girl married with other boys than the son of her maternal aunt then there was tradition to pay certain fines to a son of her maternal aunt.

Some forced marriages were performed without the consent of the parents of the girl. Forced marriages without the consent of her parents were also performed during the Mela, Parva, and other social ceremonies. The boy's friend also assists in forceful love marriage. If the boy likes the girl one side but there is no possibility of achieving the consent from the parents of the girl then the forced marriage without the consent of the girl's marriage had performed. The forced marriage is completely terminated in Bharseli Magars of Kathmandu Valley. The arranged marriage and love marriage are practiced in Bharseli Magars. Due to migration, the present marriage system of Bharseli Magars mostly practiced love marriage. The arranged marriage is rarely practiced. The arranged marriage is also performed after the love affairs of the girls and the boys. After migration, Bharseli Magars started to live in Kathmandu Valley, there are various castes including clans and sub-clans of the other Nepalese casts. So, due to the mixing society of the different casts, clans, and sub-clans arranged marriage has been decreasing and love marriage has increased. Due to migration, the girls and the boys of the new generations started to choose their mates in study institutions and workplaces. So, they have practiced love marriage.

2. Changes in Arrange Marriage Practices

The opinions of respondents of Bharseli Magars of Kathmandu Valley regarding changing trends of arrange marriage have been below.

Table 2: Changes in Arrange Marriage Practice

Types of Marriage	Response	Percentage
Fixing by Parents	65	70.65%
Fixing after Love Affairs	27	29.34%
Total	92	100

Source: Field Survey 2023 AD

In the table, the most of respondents have mentioned that there is a continuity of traditional marriage rituals in Bharseli Magars of Kathmandu valley. The number of respondents who mentioned that the marriage has he marriage has fixed by parents is more than the respondents who mentioned that the marriage has been fixed after love affairs. The 70.65% percents of respondents mentioned that their marriage was fixed by their parents. On the other hand, the 29.34 % percents of respondents mentioned that their marriage was fixed after love affairs. It shows that arranged marriage has been decreasing in the present time.

More than two-thirds of respondents are above the age of above 51 years old. In addition, more than two-thirds of the respondents migrated after, 2051 B.S. Therefore, most of the respondents performed their marriage before migration traditionally; the number of respondents who performed marriage after love affairs is less than the number of respondents who performed marriage by their parents. The marriage of most of Bharseli Magar has been fixed by parents. About one-third of the respondents are in the age below 40 years and about one-third of respondents migrated to the Kathmandu Valley before 2051 B. S., So the Marriage of more than half of the respondents have fixed by the parents.

Traditionally, there were cross-cousin/ Tinghare/Odane marriage rituals in Bharseli Magars. If cross-cousin marriage is not performed there is the tradition of the marry with the girl recommended by their parents (Father, Mother, Sister, and brother) also practiced in Bharseli Magars, The number of respondents whose marriage has been fixed by parents are more than number of respondents whose marriage are fixed by love affairs.

3. Decision of Marriage

The study analyzes who decides about marriage in their marriage. What they have practiced in their life is presented in the table below

Table 3: Decision of Marriage

Decider	Response	Percentage
Father	40	43.47%
Mother	15	16.30%
Brother/Sister	10	10.86%
Self	27	29.34%
Total	92	100

Source: Field Survey 2023 AD

The data show that self-decision for marriage increases and the father's and mother's decision has been decreasing. According to the data, the marriage of 43.47 % percent of respondents was decided by the father. The marriage of 16.30 % percent of respondents of Bharseli Magars of Kathmandu Valley marriage has been decided by the mother. The marriage of 10.86 % percent of respondents has been decided by a brother/sister and 29.34% percent of respondents has been decided their marriage themselves. The age of two-thirds of respondents is above 51 years old. The two-thirds of the respondents migrated to Kathmandu Valley after 2051 B.S. So, traditionally, the most of marriage of Bharseli Magars was decided by parents. There was also a patriarchal society in Bharseli Magars. So, the marriage of most of Bharseli Magars was decided by the father. If the mother is the head of the family the mother decides the marriage of their son and daughter.

In forced marriage and love marriage, the decision is taken by the girl and boy themselves. The age of more than one-third respondents are below fifty-one years old in terms of age. In the new generation, the decision of marriage is mostly taken by boys and girls themselves. In Bharseli Magars there were rituals of deciding about marriage by parents. Due to the effect of a patriarchal society, most of marriages were decided by the father of the household. Sometimes if the father of any family was recruited in British Army, Indian Army or engaged in foreign employment, died then the mother of the family also decides about the marriage of the son and daughter. If the parents are not alive in Bharseli Magars or they are far from home i.e. in abroad then the sisters and brothers have decided about a marriage of the boys and girls of Bharseli Magars. In the case of love marriage, or if the boy likes the girl then he forcefully marries the beloved girl with or without the consent of the parents. The boy decided about marriage. There are also cases where the girls and boys liked each other. In traditional marriage rituals of Bharseli Magars, the father of the boy is also involved in 'Magani' of the bridegroom girl.

Due to migration, a new concept of marriage rituals has been developing in a new generation of Bharseli Magars. In a new generation, the trend of focusing on study and development of a career has been prioritized in Bharseli Magars. The new generation of Bharseli Magars has also performed their marriage after completing their studies and starting their job as well. On the other hand, traditionally the marriage of boys and girls is performed in childhood. The arranged marriage was mostly decided by parents. Due to reform in legal provision regarding marriage, the boys and girls performed marriage in the mature age. It is a worldwide trend of marriage. Due to migration, the self-decision by boys and girls is increasing regarding marriage in Bharseli Magars.

4. Changes in Role of Matchmaker / Kaliya to Decide Marriage

The matchmaker is the person who plays a role in arranging the marital conversation between the two sides, mostly an arranged marriage system. The role of the matchmaker/Kaliya regarding the decision of marriage is presented in the table.

Table 4: Changes in Role of Matchmaker / Kaliya

Role Player of Matchmaker	Response	Percentage
Chelibeti/ Jwaichela	36	39.13%
Relatives	18	19.56%
Third Person	11	11.95%
None	27	29.34%
Total	92	100

Source: Field Survey 2023 AD

The data show that there was a drastic change in the role of matchmaker means that the role of Kaliya has been decreasing way i.e. before migration the two sides depended on him/her but now the matchmaker is only the mediator person for the first meeting process then these two sides step forward for the next process of marriage themselves. In the above data, the marriage of 39.13 % percent of respondents has been performed by Chelibeti/Jwaichela/Kaliya. The marriage of 19.56% percent of respondent's marriages has been performed by relatives. The marriage of the 11.95% percent of respondents was performed by a third person than chelibeti/ Jwaichela / Kaliya, and the marriage of 29.34 % percent of respondents has performed by neither by chelibeti/Jwaichela/ Kaliya nor relatives or third persons. Due to migration, in Bharseli Magars there is less possibility of finding Jwai Chela and relatives to play the role of matchmaker /Kaliya. Due to migration, the girls and boys of the new generation of Bharseli Magars practice inter-caste marriage mostly. The role of matchmaker / Kaliya has been changing.

5. Change in Practices of Cross-Cousin Marriage

The opinion of respondents of Bharseli Magars of Kathmandu Valley regarding changes in cross-cousin marriage rituals of Bharseli Magars of Kathmandu Valley presented in the table.

Table 5: Change in Practices of Cross-Cousin Marriage

Category of Respondents	Response	Percentage
Number of respondents who have practiced Cross Cousin Marriage	29	31.52%
Who do not practiced Cross-Cousin Marriage	63	68.47%
Total	92	100

Source: Field Survey 2023 AD

The most of respondents have mentioned that there has been a breaking/decreasing in cross-cousin marriage rituals in Bharseli Magars of Kathmandu valley. The most of respondents have mentioned that, major causes of breaking/decreases of cross-cousin

marriage of Bharseli Magars of Kathmandu Valley increase love marriage, inter-cast marriage, and marriage of boys and girls of Bharseli Magars of Kathmandu Valley with foreign citizens. Most respondents have argued that the cross-cousin marriage in Bharseli Magars of Kathmandu Valley has been the breaking/decreasing due to the impacts of other religions and cultures. In the above data 31.52% percent of the respondents have practiced cross-cousin marriage. The 68.47% percent of the respondents have not practiced the cross-cousin marriage.

There was also the tradition of the Cross-cousin/Tin Ghare/ Odane marriage ritual among the 16 clans and 29 sub-clans of the Bharseli Magars. According to Tin Ghare/ Odane marriage rituals the daughter of Shrish marry by a son of Pun, the daughter of Pun marry by a son of Kaucha, the daughter of Kaucha is marry by Shrish . In addition, there are rituals of the daughter of Galami, Rana, and Darlami by a son of Pun. The daughter of Kaucha, Shrish, and Rana , Kala are married by son of Budhathoki, the daughter of Pun, Chhantel, Bhujel are married by a son of Rana, the daughter of Darlami, Shrish , and Thapa etc. are married by a son of Chhantel , and the daughter of daughter of Budhathoki , and rana are married by a son of Galami.

Due to migration, the cross-cousin/ Tin Ghare/ Odane marriage rituals have been changing in Bharsel iMagars of Kathmandu Valley. In Kathmandu Valley, due to urban culture, the girls and boys of the new generations mostly chose their soul mates in educational institutions and workplaces. Mostly love marriage, inter-caste marriage, and marriage with foreign citizens also has been practiced in BharseliMagars. In addition, due to not matching the economic status, family status, educational status, etc., the cross-cousin marriage, Odane/ Tinghare marriage rituals of BharseliMagars has been decreasing and breaking.

After migrating to Kathmandu Valley the Bharseli Magars further migrated, to the abroad / other countries of the world for the abroad study, international business and foreign employment. During study and work the girls and boys of BharseliMagars have established contact and network with the girls and boys of foreign countries and also established marital relationships with foreign citizens. That contributes to the decreasing and breaking the cross-cousin / Tinghare/ odane Marriage rituals of BharseliMagars. Migration is the key factor in change in the cross-cousin marriage rituals of Bharseli Magars.

6. Process or Medium of Change in Love Marriage Practices

The opinions of respondents regarding changing trends of love marriage of BharseliMagars of Kathmandu valley has been given below.

Table 6: Change in Love Marriage Practices

Process/ Medium	Response	Percentage
Social ceremonies	12	13.04%
School/College/ Universities	7	7.60%
Social Media	5	5.43%
Work Place/Office	3	3.26%
None of Above	65	70.65%
Total	92	100

Source: Field Survey 2023 AD

In the table 6, 13.04 % percent of respondents got married from social ceremonies, 7.60 % percent of respondents chose their soul mates through School/ College/ University, 5.43% percent of respondents chose their soul mate from social media, 3.26 % percent of respondents chose their mates through workplace and 70.65 % percent of respondents did not choose their mates through neither through educational institutions, nor social media or workplace. From the above data, the love affairs of the girls and boys are performed mostly in social ceremonies. The number of respondents who opines that the love affairs also performed during social ceremonies is more than who opines the love affairs performed in educational institutes, social media and. traditionally, the Magars of Barse performed love marriage after love affairs in social ceremonies Mela, Parvas and cultural ceremonies of Barse village. However, the situation has been drastically changing in Kathmandu Valley. There are changing dimensions of trends of love marriage in the Magars of community in BharseliMagar society, Kathmandu. Some of the respondents have also mentioned that the love affairs of girls and boys were also performed and converted it into marriage during abroad study and foreign employment as well.

The two-thirds number of the respondents is above the age of 51 years old. Two-thirds of the respondents migrated to Kathmandu Valley after 2051 B. S. Most of the respondents performed their marriage before migrating to Kathmandu Valley. So, the most of respondents perform arranged marriage. A small number of respondents proceeded with their marriage through social media, school / college / university and work place etc. Traditionally, there was the ritual of getting married through MelaParva, and other social ceremonies with the consent of the parents of girls or without consent of the parents of girls. Due to migration, the new generation, chooses their mates during educational institutions, workplaces and social media as well.

7. Change in places of Marriage / Wedding Ceremony

The marriage custom regarding the place of marriage ceremony has been changing day by day. Most of the marriages attended from the house. Most of the marriages are

attended at party places. The respondent's opinion regarding change in places of marriage/wedding ceremony decision-making of marriage is presented in the table.

Table 7: Change in places of Marriage / Wedding Ceremony

Places of Marriage	Response	Percentage
Home	57	61.95%
Community House	2	2.17%
Party palace	25	27.17%
Temple	8	8.69%
Total	92	100

Source: Field Survey 2023 AD

The marriage is mostly organized in the home. There is an increasing number of population who organize their marriage ceremony in Party Palace. There are few numbers to attend marriage from temple and Community. According to the above data, 61.95% percent of respondents got married in their homes. The 2.7 % percent of respondents had their marriage in a community house and 27.17% percent of respondents organized their marriage in Party Palace and 8.69 % percent of respondents had their marriage in a temple. Two-thirds of the respondents migrated in Kathmandu Valley after 2051 B. S. So, the old generations mostly married at the house before migrating to Kathmandu Valley.

Conclusion

The paper has focused on how migration impacts on marriage rituals of Bharseli Magar Kathmandu Valley. The major impacts of migration on marriage rituals of Bharseli Magar of Kathmandu Valley are mostly due to inter-caste marriages and cultural exchanges. Migration is not only due to economic causes but it also occurs due to social causes i.e. the political, cultural, environmental, health, education, and transformation also relate to migration.

The Bharseli Magars of Kathmandu Valley still practice the traditional marriage rituals. The traditional rituals of Bharseli Magars of Kathmandu Valley are Magani, Sodhani, DulahiBhitryaune, ThekiKhane, Dhogbhet, DulhanFarkaune, etc. Traditionally, to establish a marriage relationship the boy's side has to talk with the girl's side. Traditionally, the meeting place of the boy side and the girl side was the house of the girl. But due to modern culture, in urban areas, the boy side and girl side negotiate in the restaurant and other places rather than at the house of the girl.

The cross-cousin marriage has been breaking due to love marriage, inter-caste marriage, and marriage with foreign citizens. The girls and boys of Bharseli Magars of Kathmandu Valley started to practice of inter-caste marriage, love marriage, marriage with foreigners, etc. So, due to migration from GulmiBharse to Kathmandu Valley, the new

generation of Bharseli Magars of Kathmandu Valley, be conscious of the traditional marriage rituals of the Bharseli Magars. Traditionally, there was a practice of polygamous marriage in Bharseli Magar society. However, there is no practice of polygamy marriage. The practice of remarriage after the divorce is after the death of the husband and wife. The boys mostly perform second marriages after divorce and death of husband or wife.

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