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## **PATTERNS OF CULTURALLY DISPARATE MARRIAGE MIGRATION IN HARYANA**

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### **ABSTRACT**

Internal marriage migration, also known as domestic marriage migration, reflects the variety that exists inside a country as well as the manner in which individuals traverse the regional or local disparities that exist in their marital relationships. It requires thinking about work, familial ties, cultural adaptation, and integration inside the same country, and it has the potential to contribute to the rich tapestry of cultural variety and interregional links that already exist within a country. Migration due to transnational marriage takes place when individuals move to a new country after marrying a citizen of another nation and moving there permanently. It can involve people from a variety of nations and people from the same country but with various citizenship or residence situations. Variables such as globalization and transnational networks impact migration based on cross-cultural connections and transnational marriage. The term "transnational marriage migration" refers to marriages in which either spouses move across national borders to marry and settle down in a foreign nation. It requires traveling across international borders and forming a marriage connection in a different country from the one in which one was born. The significance of cultural customs, familial dynamics, and community relationships in creating marital partnerships is shown in the migration of arranged marriages. It requires managing cross-cultural differences, adapting to new relationships, and responding to the obstacles and possibilities given by arranged marriages in a variety of cultural situations.

**KEYWORDS:** Migration, Culture, Transnational Marriage Migration, Cross-Cultural,



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## INTRODUCTION

In the context of migration, the term "forced marriage" refers to any marriage in which either one or both of the spouses are pressured or pushed to participate into the union against their choice. It constitutes a human rights violation and may occur in various cultural situations and geographical areas. Migrating through a consenting marriage is not the same as migrating through a forced marriage, and it requires a different kind of attention to address concerns about safety and consent.

In the context of migration, the term "forced marriage" refers to any marriage in which either one or both of the spouses are pressured or pushed to participate into the union against their choice. It refers to circumstances in which individuals are coerced into moving to a new area, frequently across international lines, to wed a partner selected for them by a third party. The following are some crucial points about migration and marriage under duress:

- a. **Absence of consent:** One of the most distinguishing features of forced marriage migration is the absence of permission from one or both of the persons involved. Individuals have little to no say in the matter because members of their families, members of their communities, or other important parties force them to marry and migrate against their will.
- b. **Coercion and pressure:** forced marriage migration can entail a variety of types of coercion, including emotional manipulation, threats, physical assault, or psychological abuse. There is a possibility that individuals will be subjected to severe pressure to cooperate with forced marriage from their families, social networks, or cultural standards.
- c. **Breach of human rights** The practice of forced marriage migration is a breach of fundamental human rights, including the rights to freedom of choice, autonomy, and physical integrity. It disregards the ideals of consent and equality, as well as the freedom to marry and create partnerships freely and openly.



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- d. Gender dynamics and power imbalances: Forced marriage migration frequently reflects gender disparities and power imbalances, with women and girls being disproportionately affected by this phenomenon. They might be subjected to more constraints and vulnerabilities and have less agency in the decision-making processes.
- e. The effect on the mental, emotional, and physical health of the persons involved: Forced marriage migration can have significant impacts on the mental, emotional, and physical health of the individuals involved. They may be subjected to traumatic experiences, feelings of isolation, a loss of personal autonomy, as well as constraints on their possibilities and freedoms.
- f. Implications for Migration Across Boundaries: Forced marriage migration might include persons being moved against their will to a foreign country, which can involve crossing international boundaries. This presents an extra set of issues concerning the legal frameworks, immigration procedures, and rights protections for victims of forced marriage.
- g. Efforts made on a global scale and legislative responses: The phenomenon of forced marriage migration has attracted the attention of people all over the world, which has led to efforts made by governments, organizations, and human rights activists to confront and prevent such practices. Legal frameworks and policies have been established in order to offer help to victims of forced marriages and to penalize forced weddings.
- h. Assistance and therapeutic intervention: People who are going through the experience of forced marriage migration have access to a wide variety of support services and interventions. These include hotlines, shelters, therapy, and legal support, all designed to defend their rights, guarantee their safety, and provide them the ability to make educated decisions for themselves.



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## **PATTERNS OF CULTURALLY DISPARATE MARRIAGE MIGRATION IN HARYANA**

Migration based on forced marriage is a highly troubling occurrence that breaches human rights and poses considerable hazards to the well-being and liberty of persons participating in the practice. In an effort to prevent and address forced marriages and forced marriage migration, international efforts are centered on bringing awareness to the issue, helping for victims, and enacting legal measures.

These many sorts of marriage migration reflect the numerous conditions and reasons that lead individuals to travel for the purpose of marrying someone else. Each has its own specific difficulties and repercussions, such as the possibility of marrying someone from a culturally different background, which puts individuals in the position of negotiating the complexity of combining their cultural traditions.

Patterns of culturally diverse marital migration in Haryana are significantly influenced by gender dynamics as well as societal norms and play a vital part in this. The historical gender imbalance within the state, in which a preference was held for the birth of male offspring, affects marriage patterns and adds to migration. Processes of decision-making are shaped by patriarchal societal systems, with male family members frequently deciding on marriage partners based on considerations like caste, economic standing, and the reputation of the family. Families may seek partnerships with higher-status families or castes to boost their social standing, which further indicates that honor and social rank play a significant role in the dynamic. Migration due to marriage between people of different cultural backgrounds sometimes entails the development of familial alliances, which strengthens linkages between groups or castes. It is expected of the women in these marriages to assimilate into the family culture of their husbands and adapt to new societal conventions, putting them in a position where they must face obstacles of adjustment and compliance. However, shifting societal conventions and the influence of younger generations are challenging established



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expectations. It opens the door for greater individual autonomy and a rethinking of gender roles within heterosexual partnerships. The interplay between gender dynamics, societal conventions, and developing views shapes Haryana's panorama of culturally diverse marital migration.

Variances in language, habits, traditions, beliefs, values, and variances in social standards and expectations are all examples of cultural inequalities. These differences have the potential to affect the dynamics as well as the results of marital migration in a variety of ways. Differences in cultural norms are frequently cited as a motivating factor for international marriage. People who are looking for the depth and diversity that come with partnerships between people of other cultures may be drawn to spouses from such cultures. When you marry someone from a different cultural background than yourself, it can provide you with fresh insights, the ability to learn about and respect other people's rituals and practices, and the possibility of creating a culturally varied family. Cultural differences have the potential to influence the integration and adaptation processes. When people move to a new country for the purpose of getting married, they face the difficult task of adjusting to the norms and customs of a different culture. This involves picking up a new language, being familiar with and accepting of diverse traditions, and adjusting to social standards that are foreign to oneself. Disparities in cultures can affect how much an individual can keep their cultural identity while adapting to a new setting, as well as the level of acceptance and support they get from their partner's family and community.

Cultural differences can contribute to the richness and growth of cultural practices through the process of marital migration. When people from different cultural backgrounds get together to form a family, they frequently combine and modify the traditions and rituals of both of their respective cultures, producing a novel combination of cultural components. This process of cultural interchange and hybridization may lead to the establishment of new traditions, rituals, and ways of life that represent the varied backgrounds of both spouses. This can be a positive thing for all parties involved. It is essential, however, to recognize that racial and ethnic



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differences can sometimes give rise to difficulties and disagreements in the context of marital migration. Dissimilarities in cultural expectations, beliefs, and customs will likely result in misunderstandings, difficulty in communication, and disagreements inside the couple's relationship and throughout the extended family. To successfully negotiate these differences, you will need an open mind, mutual respect, and a willingness to learn from and understand each other's cultural upbringings and traditions. There are many different facets to the influence that cultural differences play in marital migration. It has the potential to operate as a driving force behind migration, influence the integration process, and contribute to the development of cultural traditions.

The historical background of marital migration, also known as transnational marriage, covers several eras and may be broken down into several categories. In the beginning, planned marriages were utilized as a means of building political alliances and enhancing familial or royal relationships. During colonialism, efforts to colonize new lands resulted in the movement of colonists, many of whom married indigenous people to integrate into the society and acquire resources. Transnational marriages were more common in the decades following World War II as a result of globalization and increasing mobility, both of which encouraged people to travel more. Marriage migration has also been motivated by economic concerns, as individuals search for improved living circumstances or financial stability in more rich nations. It is also possible for marital migration to be influenced by cultural preferences and the maintenance of traditions. Migration patterns have been influenced by laws and regulations imposed by the government, such as those pertaining to immigration and family reunification. One of the most prominent tendencies of the present day is the utilization of technology and internet platforms to link people all over the world. There are variances from place to region, and gaining a grasp of the historical context and development of marital migration by focusing on individual locations offers a more in-depth perspective.



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Haryana's institution of marriage is based on a number of limitations, which severely restrict the pool of available mates. To recap, it has been ruled that when individuals marry, they must do it within the confines of their caste and religious tradition. Due to this endogamous vow, only one's own caste and religion are allowed to be considered while making a marriage-related choice. Additionally, it is forbidden to wed someone whose gotra your father, mother, and paternal grandparents all match (in certain families, your maternal grandmothers' gotra also matches) since such unions are seen as incestuous under the rule of gotra affinity. One must abide by this norm while upholding one's caste and faith. It is also prohibited to marry inside other gotras that simultaneously exist in a village since all of the residents are related to one another by imaginary connections of kinship. Put another way, it is against the law to wed inside your community. It is unlawful to be married in one's hometown, as well as any other towns or cities where one's outlawed gotras or any gotras from one's hometown coexist there.

## **DISCUSSION**

"In our society, we follow the three-G exclusion rule, which prohibits taking into consideration gotras (clans), gaons (own villages), and guhands (adjacent villages) when making marriage-related choices. A senior Jat had said in the context that had been previously presented that "no matter what, any violation of the three-Exclusion-rule is unforgivable." After considering the difficulties caused by these prohibitions and their complexity, one of the Panchayat members said, "These rules are not regressive." Our ancestors created them ages ago, and we have been adhering to them religiously ever since to protect our country's values and traditions and dispel any misconceptions that may exist around the topic of marriage. As you can see, "bhaichara" is highly valued by us, and we must take all necessary precautions to preserve it. We have learned to accept that society is changing, making it more difficult for families to meet these many requirements before their children, especially their males, may get married. This is particularly true for households with many sons. Due to laws that must be followed and the fact that there are significantly fewer women than there are men, we already





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face a lack of girls who are of legal marriageable age. Consequently, certain restrictions on marital relationships have been relaxed, and a certain amount of freedom has been introduced.

When a child in Indian culture reaches the age at which marriage is permitted, their parents will always regard it as their top priority to find that child a compatible life partner and to conduct the marriage ceremony in accordance with the customs and rites of their community. The role of the parents or guardians is still crucial, not only in initiating the marital conversations but also throughout the entire process. This is true even though there are many different popular contemporary channels to arrange weddings these days, such as matrimonial websites, newspapers, regional magazines, marriage bureaus, and so on. Elderly males in the family, such as the father, grandfather, or paternal or maternal uncles, often take the initiative and lead in making marriage arrangements for their children, grandkids, nieces, and nephews. They do this with the assistance of their kin network or social circles.

## **CONCLUSION**

The rural hinterlands are particularly true of this. Up until quite recently, women's interest in such subjects was either nonexistent or latent, and when it comes to children, it was and still is considered impolite on their part if they start talks about their weddings on their own. Children are increasingly allowed to discuss their choices for possible partners with their parents or guardians, and in some households, parents and children actively make these decisions together. However, it is still the parents' and guardians' discretion to ask their family and friends to recommend suitable matches for their kids and to start the conversation with other families. However, with the passage of time, the educated rural population has shown some flexibility, allowing kids to express their choices for prospective at least.





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