

A STUDY ON FACTORS CAUSING MARRIAGE MIGRATION

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ABSTRACT

Worldwide, migrations have occurred on a regular basis ever since the dawn of human history. The United Nations currently recognizes the "Indian Diaspora" as the "largest diaspora" globally. Migration from India can be traced back to periods prior to the Mughal Empire. According to Jackson (1969), migration is necessary for political structure, economic growth, and social development. Of course, its influence over population growth, as well as the make-up and features of the migrant movement, is significantly more significant. Migration is important and should not be undervalued, especially in developing nations. It is one of the most important aspects of economic planning, and its importance has increased significantly with the commercialization of agriculture. In population geography, migration is widely considered to be one of the most important subjects for comparative study. Population scholars from a wide range of disciplines, including sociology, economics, demography, political science, public administration, psychology, women's studies, and so on, have had multiple conversations about migration in recent years. Migration studies are not just limited to the study of geography.

KEYWORDS: Diaspora, Migration-Marriage, Economic Disparities, Cultural Differences

INTRODUCTION

Since the growth of migration studies is primarily an undertaking that crosses various disciplines, it isn't easy to establish a precise distinction between the numerous contributions that contributed to this development. Methods and objectives are tackled and pursued differently in every single discipline. For instance, in sociology, migration studies are primarily concerned with immigrants' impact on the cultures in which they settle. The economic causes



of migration and the consequences that migration has on economic growth are of particular interest to economists. Demographers do in-depth studies on mortality rates as well as a wide range of social and economic characteristics of the migrant population. The main emphasis of migration studies in the field of political science is how migration affects the distribution of political cooperation and political strife across various geographic and social scales. The primary emphasis of academics who study public administration is the creation of policies for controlling or otherwise exerting control over the flow of migration.

Migration may be defined as the transition of a person or group from one place to another, either permanently or semi-permanently. In other words, migration is the term used to describe the movement of people across space. It includes a broad range of territorial movements that take place on different dimensions, such as those that happen within regions, between nations, and globally. One of the key elements in determining the general growth and composition of a region's population, along with fertility and mortality rates, is migration. Regardless of the socioeconomic level at which they are created or the ethnocultural background from which they arise, migration results in the redistribution of a population and is a characteristic shared by all human groups. Migration has a geographical component as well as a time component. Depending on the situation, the duration may be permanent, semi-permanent, brief, seasonal, or daily (for commuters). It may be international (meaning it occurs across different countries) or intra-national (within a single nation). Within a country, there are usually four main types of migration: urban to urban, rural to rural, rural to urban, and migration from rural to rural.

India's internal migration is still largely male-selective since employment is the nation's primary driver of internal migration. Women are more likely to travel for wedding-related reasons than for business and education. The majority of immigrants is men. The states of India that are more industrialized have a more considerable influx of immigrants than the other states do. There have been more migrants recently, according to the country's migration tendencies from rural areas to metropolitan centers, which regularly transcend state and district boundaries. Because of the higher economic opportunities, educational choices, and civic amenities present in urban areas, these people are lured there.

Additionally, there has been an increase in the number of people moving between metropolitan areas during the past several decades. These individuals have been moving from smaller communities to larger cities and metropolitan regions. However, few people move from urban to rural regions in India, and those tend to be cyclical and semi-permanent migrants who return to their original homes once they reach retirement age. There are many reasons why people move from one rural region to another. Still, the most frequent ones include marriage, employment, education, and many other socio-religious and cultural variables. Rural-to-rural inter-district movement within and between states has reduced over time; as a result, it now mainly occurs intra-district. Nevertheless, notwithstanding this generalization, marriage-based migration between rural areas in different states is frequent in some parts of the nation. This form of migration is prevalent in areas with a low male-to female population ratio and is nearly biased toward women.

Hindu culture considers marriage to be a significant aspect of life and views it as a way for women to advance socially or culturally. Most of the time, it relates to ladies moving from one place to another, frequently requiring a change in residence. The entire picture of migration must include this kind of movement. Marriage migration, as defined by Chandna (1969), is the process by which married women move from the village or town of their birth to the village or town of their husband. The issue of female migration has been studied by several scholars in India, with the majority of their focus on migration from rural to urban regions for economic reasons.

FACTORS CAUSING MARRIAGE MIGRATION

Local men are having difficulty finding acceptable wives because of the sharp decline in the number of women residing in particular regions of the nation. As a result, there is an increase in the proportion of single, unmarried males in some areas. Bringing their spouses from other regions of the nation to address this issue is a frequent practice among many people in this country. These immigrant women frequently come from entirely different cultural backgrounds than the areas where they settle. It has led to the emergence of a novel and distinctive kind of migration known as "culturally diverse marriage migration." This type of migration is by no



means a recent phenomenon. In reality, states like Uttar Pradesh, Haryana, Punjab, and Rajasthan also had it in the past (Kaur, 2004). Unmarried men have increasingly married women from other states in these areas, including Haryana, Assam, Haryana, and Andhra Pradesh. The issue of a low sex ratio has existed in the state of Haryana for a very long time.

There has been a significant drop in the number of females over the last several decades, which is a major reason for concern in the present day. The state has a high rate of female mortality, which is mostly the result of the poor status of women in society. It is one of the factors that contribute to the considerable lack of females in the state. As an immediate consequence of this, the percentage of guys who are not in relationships is constantly rising.

In patrilineal cultures, such as the one that is prevalent in Haryana, it is the obligation of the son to make sure that the family lineage is passed down to his subsequent generations. Therefore, it is inevitable that he will tie the knot at some point throughout his existence.

Over the course of their journey from the states in which they were born to the locations to which they are obligated, these women are carried with the assistance of truck drivers, members of the armed forces, seasonal workers who migrate, and on occasion, with the intervention of their relatives. In spite of the fact that travel for marriage-related purposes is frequent in Haryana, both within and within districts, migration between states for such purposes has become more noticeable over the previous twenty years. Keep in mind that the bulk of these migrants come to Haryana from regions of other states that are often considered to have less developed economies. It is a crucial fact to keep in mind. Some states fall within this category: Haryana, Orissa, Tripura, Assam, Maharashtra, Uttar Pradesh, Madhya Pradesh, and Bihar. In order to achieve a deeper understanding of the culturally diverse marital migration to the state of Haryana, the current research endeavors to accomplish this purpose.

An essential aspect of marital migration is the participation of the village's social group and community. The ideas of endogamy and exogamy are fundamental to Indian civilization's culture and social structure. Caste endogamy and hypergamy, the practice of marrying within one's caste, are prevalent in Hindu society. This propensity and migration are closely related to



one another. The norms that are created from such ideas include marriage as a custom. A sizable portion of the female population moves from one village to another due to the pattern of exogamy, in which marriages occur across separate villages while remaining members of the same social group. The idea of village exogamy allows for marriage decisions to be made outside of the surrounding community because it is a typical Hindu habit to take a bride from another village. The idea of group endogamy permits the practice of choosing a partner from inside one's own social group. Women are thus compelled to remain within the caste or other social group to which they belong.

The two most common migration trends in India today are rural people moving to urban regions and urban people going to rural ones. Young people around the country are relocating from rural to urban regions in search of employment and a better life. After marriage, females move from rural to rural areas, while farmers move to less productive fields because of urbanization; these two pushes and pull forces influence people's propensity to move. India is a nation of villages, and agriculture is the main line of work for those who live there. In India's rural areas, push factors include a lack of employment possibilities, sociocultural amenities, health care facilities, education, banking, and insurance services. A few examples of pull factors are a better sociocultural environment, access to education and healthcare, a better socioeconomic future, and freedom from caste and religion systems. Since India achieved its independence, the rate of migration has increased steadily and quickly, which has aided in the growth of urban centers. As a result, there is a close link between migration and the urbanization of a place. Both migration and urbanization increase several issues, including pollution, imbalances in population density and distribution, increased strain on one location's natural resources as well as on resources in other places from which people migrate, and an imbalance between natural and human resources. As a result, it could be concluded that, like everything else in the world, urbanization and migration have both positive and negative effects. A person is considered a migrant if they uproot their lives and relocate to another area outside of the community where they had previously lived between the years 2001 and 2011. This definition of migration includes everyone who migrated during the years of the 2001 and the 2011 censuses. Whether a person moved between 2001 and 2002 or only ten days before

the 2011 census, they are still considered to be migrants. The two rates known as in migration and out-migration, which are related to migration, have also been calculated in this study. These rates are each well recognized. Both male and female gender-specific formulae were used to calculate these two rates.

While the practice of exogamy within a village can enable such women to transcend the physical bounds of that village, the practice of endogamy within a social group might restrict the social mobility of women beyond the boundary of that social group. It is the sociological reason for their migration from the ancestral village to the location where they would finally reside. The young bride is obligated to move to the hamlet that would become her permanent residence in line with the patriarchal family's marriage bond of patrilocal residency. In these circumstances, the proportion of women who relocate to urban areas as a result of marriage is also rather significant. However, due to the substantial number of individuals that migrate back to their home villages from the target city as part of the urban-to-rural migration, they only stay in the city briefly. It is because the expectations placed on newlywed women by the family's responsibilities are greater than those placed on their husbands, functioning as a pull factor.

The leading cause of rising migration is the disparity in regional development. In order to improve living conditions, people move to wealthier and more developed areas, leaving behind less developed and less developed regions. It is true not just for migration inside a nation but also for travel between nations. The viewpoint of regional disparity and inequality in development should be considered while analyzing interstate migration in developing countries, in general, and India, in particular. Both India and emerging nations, in general, can attest to this.

Because the prospective spouses in cross-region marriages in India had never met or interacted with one another before being married, they differ from the "correspondence/introduction agency marriages" popular in east Asia. Conventionally arranged weddings in India are ideally governed by region-specific marriage regulations, whether they occur over a short or long distance. It indicates that people who get married often come from the same community,

religion, caste, or social status. Marriages often include the practice of hypergamy, and dowries are virtually always given. In the practice of Patriarchal-virilocal marriage migration, the distance between a woman's place of birth and her wedded domicile was not often particularly considerable. Urbanization and changing preferences for partner selection have led to a widening gap between upwardly mobile families from different socioeconomic groups. The regularity and rising popularity of marriages between individuals from other regions raise several serious issues about the acceptability of diverse regions, cultures, languages, and faiths, particularly in areas where there is a lack of women.

Marrying someone from a distant nation has benefits and drawbacks. On the one hand, it discusses the challenges that families, particularly women and children, face as they adjust to new environments and deal with legal issues like citizenship while migrating internationally. On the other side, it deals with couples' challenges while relocating to a new nation together. Genuine "marriage migration" is a problem that the immigrant group and the authorities in the country of destination are both concerned about. As more Indians leave their country in search of better opportunities abroad, more cases of women being subjected to the brutality of dowry extortion, deception, and fake marriage have arisen.

DISCUSSION

Women are more likely to be physically and sexually mistreated, to earn less money, and to experience various forms of exploitation even inside the nation's boundaries. There have already been reports of widespread immigration of women via marriage from countries with higher male-to-female ratios, which has led to unequal treatment of brides. The concerns of marriage, migration, and trafficking are all related to the larger story of the growing bride trade in north-west India. The lopsided gender ratios in places like Haryana and Uttar Pradesh are caused, in part, by female foeticide and young women being lured away to work in India's booming cities. Only 830 females are present in Haryana for every 1000 men. There are only 830 females for every 1000 guys in Uttar Pradesh. These women, especially those who engage in the sex or entertainment industries, who are subjected to forced labor, or who marry

foreigners in order to relocate across borders, often end up becoming migrants against their choice. The bride's autonomy is curtailed in each of these situations, and in the context of uneven social and economic development, poor and disadvantaged women become the victims of the egocentric demands of the men who take their wives.

It is hardly surprising that "marriage migration" often leads to the trafficking, exploitation, and sex trade of girls from a range of South Asian countries. Marriages are often used as a cover to hire women from low-income families for abusive jobs in far-off places. Teenage girls are being trafficked in large numbers from these gardens under the pretext of placing them in the lucrative labour market in metropolitan metropolises like Delhi, Mumbai, and Ahmedabad, according to a recent investigation on 12 closed and unhealthy tea estates in the Jalpaiguri region of Haryana (Ghosh, 2014). Ghosh did the research. It is patently clear that in contemporary India, the intent behind trafficking in human beings has changed from prostitution to work.

Several factors, including an unfavorable sex ratio, acute poverty, and the parents' desire to forgo a dowry, came into play at the same time to produce these unusual marriages. Parents in low-income families are "importing" "foreign" wives from eastern and southern states to marry as life partners in areas with low male-to-woman ratios, such as Haryana, Punjab, parts of the state of Uttar Pradesh, and Rajasthan. Due to this, impoverished families are compelled to arrange for their daughters to be married hundreds of kilometres abroad. Women are probably using this migratory tactic as well to move from less desirable locations to those that are more sought-after.

CONCLUSION

Evidence from the data that has been gathered so far indicates that the phenomenon of marriages between people from different regions is occurring among all castes and income levels in these north-western states, not just lower castes, who are expected to be less diligent in obeying the prescribed cultural rules of marriage. The reason for this is that people from lower castes are seen to be lax in abiding by the cultural conventions around marriage. Women

from Haryana/Punjab or UP are not given in marriage to families in Assam/Haryana since they can find husbands locally owing to the dearth of women in those areas. This flow of women is still entirely unidirectional.

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