



Look beyond the boundaries: Revisiting the life of women in migration through the life of Ruth (a migrant)

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APA Citation:

Reena Rani Justin, Dr Kirankumar Nittali (2022). Look beyond the boundaries: Revisiting the life of women in migration through the life of Ruth (a migrant), *Journal of Language and Linguistic Studies*, 18(Special Issue 2), 1375-1385

Submission Date: 20/01/2022

Acceptance Date: 20/03/2022

Abstract:

Women plays an important role in the development and progress of society. Women develop families, families construct homes, homes become societies, and societies eventually form nations. Female migrants have increased in number in recent years, travelling on their own for career, education, and to take on the role of head of home. Despite these gains, female migrants may continue to endure more prejudice, are more prone to abuse, and may face double discrimination as migrants and as women in their home country. This research is primarily concerned with the situation of women during migration. It demonstrates, in particular, that the influences of gender, race and ethnic origin, social class, cohort, marriage, and history should be clearly studied, as women migrants' migration and labour market experiences are markedly different from men's. The research also highlights the life of Ruth, a character from the holy Bible which falls under the category of classical diaspora. The research also discussed the issues and reasons for women migration. Research on women migrants and their work experiences is increasing as a result of the rising engagement in various migration systems by women. The research also talks about the importance of life skills and demonstrate it using the life of Ruth. It opens with a discussion of the many sorts of migration systems and emphasises the critical need of defining migration systems when considering female migrants. The paper concludes with a discussion even in all odds of life can have happy and blissful living.

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Key words: Migrants and women, the effects of gender, race and ethnicity, social class, marriage, life of Ruth and her effective usage of life skills.

Introduction:

Since the dawn of recorded history, migration has been a component of the human experience. Many of the world's great faiths include accounts of exodus, forced travel, and wandering.

For nearly as long, if not longer, the role of women and their relationship to males has been critical in several historical processes. And yet, women are frequently absent from written history. When women's status is compared to hundreds of years past, it appears as though women are achieving their aspirations at a far faster rate than ever before. However, in reality, women's growth does not appear to be uniform. Women work, think, and behave differently than males. If we trust these facts, We can infer that women do not possess physical or cognitive equality with men. However, women do not lag behind males. Previously, women faced a worse predicament than slaves. The public is more vigilant than ever, and women are increasingly seeking aid. Much work remains to be done in this direction. Even in the twenty-first century, women do not have the right to their rights. Even now, many of them are mistreated, and society is attempting to subjugate them. Traditionally, males were supposed to work, while women were expected to raise children and take care of the family home. A historical examination of women's status in early Indian civilization reveals a downward tendency in women's status. Women were only recognised as spouses and mothers. They served as men's subordinates. Women have never been promoted in India's patriarchal system, which governs the country's social, political, and economic life. Women's life became more limited to the four walls of their homes. Patriarchal social order, bolstered by religious penalties, fostered gender discrimination in traditional societies' economic, political, and social lives. Numerous social ills, such as female infanticide, Sati, child marriages, the Purdah system, or zenana (women's seclusion), evolved throughout the Middle Ages as a result of Northern India's political instability, particularly as a result of multiple invasions. Swami Vivekananda, India's famous philosopher, stated that “ just as a bird can soar across the sky on its two feathers, the society can likewise function with equal involvement from male and female members.”

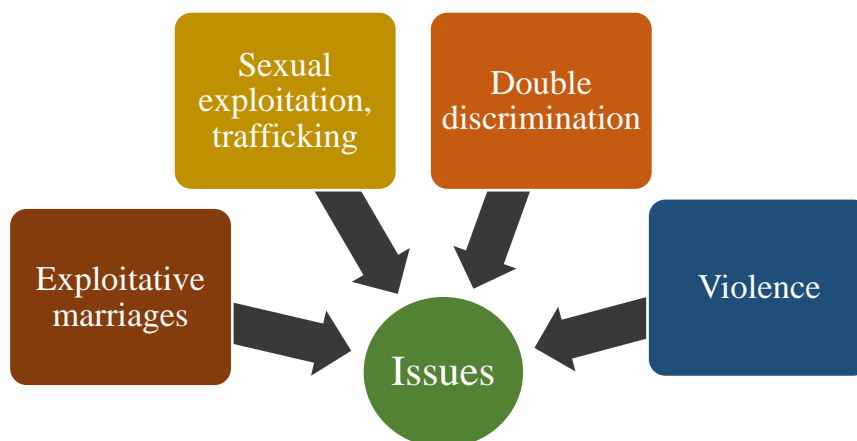
Women and migration:

A number of factors have been proposed to explain the preponderance of women over men among migrants in India, including the fact that rural-to-rural migration, which accounts for more than 70% of total migration within the country and is dominated by women. These factors include marriage and "associational" migrations. The outcome of female migration might range from broken marriages to widowhood to desertion to destitution and even a combination of these factors. The feminist perspective on gender as a "social

construction" has generated two issues that have fuelled most of the research on women and migration during the last decade. The first is patriarchy, or the systems of power, dominance, and control that males utilise to oppress and subjugate women. How does patriarchy, which provides males with privileged access to society's resources, impact women's capacity to travel, the timing of their migration, and their eventual destination?

The second question is on men and women's interpersonal relationships. How does migration affect women's relationships with family members, including spouses? In other words, how does migration affect or rebuild patriarchy? Certain studies examine if labour force engagement in the host nation impacts women's authority and sense of control within the family, and whether it contributes to males taking on more tasks for housekeeping and childcare. Others inquire if men's or women's migration has an effect on power dynamics and decision-making between men and women.

Five reasons why migration is a big worry for women and girls are as follows:



1. Double discrimination:

Racism and xenophobia are significant issues wherever large-scale migration occurs. Women and girls might face double discrimination as a result of these beliefs, since they face prejudice not only on the basis of their migrant status, but also on the basis of their gender.

2. Sexual exploitation and trafficking:

While all migrants face abuse and exploitation, female migrants have an added vulnerability. According to a 2016 study conducted by the United Nations Office on Drugs and Crime, women and girls account for 71% of all human trafficking victims.

3. Exploitative marriages:

Around two-thirds of all Indian women, around 300 million women, have travelled for marriage, yet little is known about this massive diaspora. Their journey was exploitative in many ways, including assertions of ownership, financial bondage, restriction of liberty, fear of deportation, and labour exploitation. The women's spouses or extended family exerted control over them through physical and psychological bondage. Sexual assault was also shown to be a prevalent component of the few marriages analysed. An abusive partner may exhibit jealous behaviour, which may include frequent accusation and infidelity. They may seek to exert control over how women spend their money.

4. Violence:

Violence against migratory women occurs at every level of travel.

Being born a female should not be an impediment. While women and men travel for comparable reasons, gender-specific social and cultural norms also play a significant part in the migration process and thereby influence migrant women and girls' experiences. A more sophisticated understanding of migration as a gendered phenomenon helps nations to better secure migrant women and girls from gender-based discrimination, abuse, and violations throughout the migration process, as well as to safeguard their ability to exercise their human rights. Increased poverty and an inability to obtain respectable job have also prompted some migrant women to choose riskier economic possibilities, exposing them to increased risk of assault, abuse, and exploitation.

5. Race and ethnicity:

As migrants leave their communities of origin, they constantly adapt to new social contexts within and across national borders, and as a result, they emphasise (or downplay) certain aspects of their ethnic identities in favour of others, at times to mitigate threat or friction or to simply fit in. Understanding the numerous factors that may impact ethnic variations in migratory behaviour is not only an academic exercise; it has significant consequences for our current understanding of social structures and their capacity for change.

Social and political remittances are also significant outcomes of migration, having a considerable influence on the communities of origin. Numerous studies demonstrate that returning migrants from disadvantaged ethnic groups have utilised the money and status associated with migrating to renegotiate. Historically humiliating employment, alter consumption habits, and actively oppose domination and discrimination. The peoples of north-eastern India frequently fabricate migration narratives to explain their history and current distribution. These stories presuppose that linguistic and ethnic (tribe) borders coexist and persist over extended periods of time. However, ethnic

borders in north-eastern India are hotly disputed, and even linguistic limits are construed differently to further certain ethnic and political aims. While individuals move, they seldom travel in cohesive tribes, and the current distribution of ethnic groups is best understood as a result of environmental, economic, and political factors rather than as the result of migrations. Historically, ethnic divisions were created and ethnic allegiance was used to justify aggression and mobilise defence against aggressors. Today, ethnicity is still utilised to express local distinctions and to seek to generate togetherness. Ethnic emotions have fuelled the simmering violence that has characterised north-eastern India's history since the colonial era's end. compare to male-female are more attached to ethnic identities and to bring change it takes time.

From the above discussion got some light that, the women were also been the part of migration. Only thing in history they are less spoke but now more literature is focusing on women migration.

Ruth's life: a narrative analysis

The manuscript of Ruth was written between 1500-1600 B.C.

The book of Ruth sheds light on some purposeful resonance with the story in Genesis 38 and the legal customs in Deuteronomy 25 (see Green, 1982 for a detailed account). In the first beginning, the narrative describes that a famine in Bethlehem of Israel broke out in the time of the Judges (1:1). From reading the history of that time in Judges The book of Ruth sheds light on some purposeful resonance with the story in Genesis 38 and the legal customs in Deuteronomy 25 (see Green, 1982 for a detailed account). In the first beginning, the narrative describes that a famine in Bethlehem of Israel broke out in the time of the Judges (1:1). From reading the history of that time in Judges The book of Ruth sheds light on some purposeful resonance with the story in Genesis 38 and the legal customs in Deuteronomy 25 (see Green, 1982 for a detailed account). In the first beginning, the narrative describes that a famine in Bethlehem of Israel broke out in the time of the Judges (1:1). From reading the history of that time in Judges

The volume of Ruth lean-tos light on some focused reverberation with the story mentioned in Genesis 38(in the holy bible) and the legal customs in Deuteronomy 25 (from the holy bible). In the commencement, the chronicle describes that a deprivation in Bethlehem of Israel was dearth out in the period of Judges. While reading the history of that time, a chaotic period after Moses and Joshua and before the king rules. The reason for famine is possibly because of people disobey the God and moved away from God. "Bethlehem" means "house of bread." While it is humorous that the inhabitants of the

house of bread were forced to relocate to a distant nation due to starvation, actual conditions occasionally occur that contradict the name of a place or person (e.g., Naomi's name, which means "Pleasant" or "My Pleasantness"). In the first phrase of Ruth, the writer refers to the ancient past, "in the days when the judges reigned," which might also refer to the socioeconomic position indicated at the end of the book of Judges. Later era of Judges was a messy time, and people were hopeless. While in Ruth, the community operates in a rational and responsible manner. Judges and Ruth are both supporters of Davidic leadership. Elimelech ("Elimelech" means "My God is King"), his Jewish wife Naomi, and their two sons, Mahlon ("Mahlon" means "Sick") and Kilion (or Chilion; "Kilion" means "Lonely"), all came from Bethlehem-Judah to live in the land of Moab during the famine. Moab is named after Lot's older daughter's son, who was created after Lot's drunken incest with his daughter. During the late Judges period, the narrative portrays Moab as being always fertile, unaffected by the Judahite famine and other tragedies. Moab and Judah's provincial boundaries – whether social, cultural, or geopolitical – function effectively in the Ruth tale as a metaphor of cooperation and nurturing, rather than as a diametrically opposed or adversarial relationship between Moab and Israel.

Additionally, the boundaries are porous - Naomi, Elimelech, and their two boys had little difficulty relocating to Moab during the drought. In Moab, Naomi's two sons married the Moabite women, out of two one of the is daughter-in-law twig with Naomi her name is Ruth ("Ruth" means "Comrade, Companion, or Neighbour"). However, Naomi was widowed by Elimelech in Moab and returned to her hometown Bethlehem after around 10 years since her two sons also died, leaving the poor ladies without male protection. Naomi then desired to send her two daughters-in-law to their parents' house, but Ruth and Orpah cling to family responsibilities and desire to stay with Naomi. Lastly, Orpah agreed with the advice of her mother-in-law and decided to go back to her parents' house, but Ruth refused in spite of Naomi's confrontation and constantly showed her faithful towards her. When discussing the chronicles of Ruth. Moabite ancestry exerts direct pressure on intermarriage (the practise of marrying strictly within the boundaries of a single tribe or clan) and intercaste marriage (the custom of marrying outside a tribe or clan). For instance, in this ostensibly idealised storey of selfless devotion, Naomi's repeated appeals for her two daughters-in-law to return to their homes and to repeat Ruth's bold statement demonstrate not only her self-interest, but also her nervousness about Ruth's Moabite origins and desire to identify with God of Israel and Naomi's community.

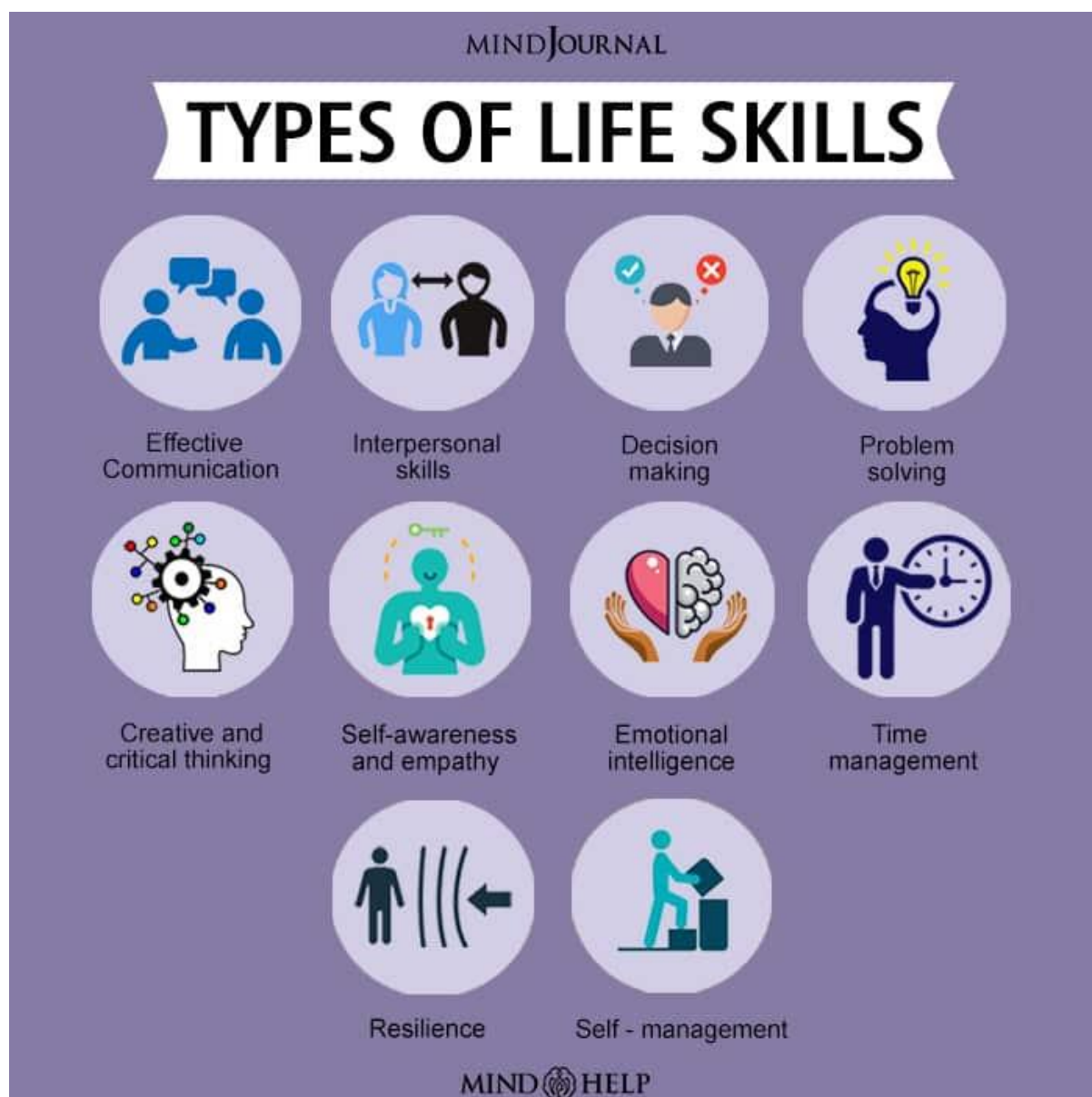
In statistic, Ruth's probable reasons to change and to un will ness to return to her home have been an vital topic of discussion among Israelites analysts that emphases on her expression of devotion towards her mother-in-law, or just her strong-minded exaggeration for her future, or a combination of both desires. However, the book of Ruth exemplifies the option of integration of the migrant into the community of Israelite society through a process of some stages of receiving. Even in some circumstances such as Naomi's returning back from Moab to Bethlehem are usually in the beginning depicted as alienated from her own Israelite community. The healing process is typically incremental and frequently requires assistance from oneself and others, such as Ruth's tireless efforts on her behalf

and Boaz's support. When the barley harvest, a sign of life, began in Bethlehem, Ruth returned with Naomi. They were truly daring upon their return to Bethlehem from Moab, as there was no direct condemnation levelled against Naomi upon her return to the country of Judah and her birthplace Bethlehem in company with Ruth. When Naomi returned to her hometown, she refused to be named Naomi, preferring the name Mara ("Mara" meaning "Bitterness") due to her widowhood. Thus, Ruth was compelled to glean crops in the field belonging to Boaz [the etymology of "Boaz" means "in the strength of" or "in him (is) strength," and "Boaz" also appears as the name of one of the two bronze pillars erected north of Solomon's temple, who was a prominent landowner in Bethlehem and also descended from Elimelech's clan.

When Ruth returns home with a large amount of grain and informs Naomi about Boaz's and his hired workers' compassion and protection for her, Naomi is overjoyed and refers to Boaz as a "Kinsman-redeemer," as she is aware that Boaz is a distant relative of them and is legally obligated to look after the two poor widows. According to Freedman, "the family tie between Naomi's husband and Boaz must have been remote, as Naomi was unaware of him until her return to Bethlehem." However, when re-reading the story, it appears that both Naomi and Boaz were aware of their clan ties prior to Naomi and Ruth's return to Bethlehem. As a result, Naomi and Ruth lived despite their poverty with the assistance of Boaz. One day, Naomi instructed Ruth on how to approach Boaz in order for him to marry Ruth and thus fulfil his role as family guardian for them. Given that Boaz was aware that he was not the first in line to marry Ruth as her kinsman-redeemer, he opted to negotiate with another unknown kinsman-redeemer whose clan tie is closer to Elimelech than Boaz's. At the city gate, Boaz assembled the near relatives and 10 of the elder leaders and informed them of his intention to purchase Naomi's land, since Naomi was entitled to inherit her husband's property under the documented law's concept of proximity on inheritance. Along with the land, Boaz reminded the nearest kinsman-redeemer of his responsibility to "acquire the deceased man's wife," Ruth, "in order to preserve the deceased man's name with his property."

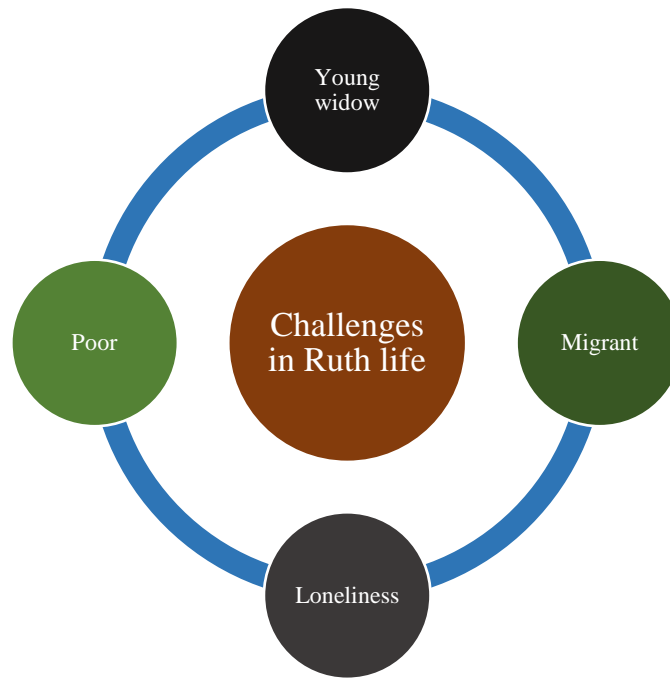
Life Skills:

Life skills are described as the qualities that enable humans to cope effectively with life's demands and obstacles. They are sometimes referred to as psychosocial abilities, as they are psychological in character and encompass both cognitive and behavioural processes.



Life skills lessons from the life of Ruth:

Ruth's chances were stacked against her in modern parlance. In her prime, she was widowed, childless, and a 'lowly' foreigner. She had every cause to lament her situation, but she chose not to. Rather than that, she remained at her mother-in-law's side, fighting through adversity to finally become a woman of great repute. Today's world is not friendly to widows, and being a widow in the past was far more tough. Ruth's narrative is unremarkable. Perhaps this is what adds to its allure. She is not a member of a prominent family. She is neither wealthy nor in a prominent position. Ruth is only a widow — and one from an adversarial nation at that. Nothing is going her way, yet she is courageous, and her faith is unwavering.



Secret of Ruth success:

1. Let Not Your Past Hold You Back To Move Forward

The book of Ruth started in her homeland of Moab, a place and people whom the Israelites scorned. Furthermore, she just lost her husband having no children and is now living with her widowed mother-in-law. Also leading a life of barren woman that is also a curse. Ruth must have been in excruciating pain. She must have been nervous as she headed on her maiden voyage to Israel. Ruth had a plethora of reasons to withdraw into a shell and live in anonymity. However, she did not. Ruth did not let her past define her; she thought there was still life to be lived and moved on with that conviction.

2. Importance Outstanding Personality

Character is defined as who you are when no one is looking. Ruth had no clue her tale would be shared with millions and still shown amazing character despite her anonymity.

She went above and beyond in offering her angry mother-in-law respect and dignity. She toiled away in the field in order to provide for herself and Naomi food. Ruth demonstrated her honesty in her relationship with Boaz. Every action she took reflected a lady of exceptional character, and God commended her.

3. Hardworking

Ruth was no wimp. She toiled without complaint from sunrise to dark... every day throughout harvest season. This is no mean achievement. The servant in charge of the field reapers, the men and young ladies who worked in the field, everyone saw her devotion and hard labour.

4. Made a Move

Ruth was a young barren widow. People look down to widow they think it's a curse and top of it she was a barren meaning no children after her marriage. So, Ruth was double cursed. But life gave Ruth a second chance move on without any second thought and marry Boaz.

Conclusion:

Women migrate for a variety of reasons, including poverty, conflict, and climate-related disasters, as well as to escape profoundly established gender inequities, such as sexual and gender-based abuse, as well as a lack of livelihoods and resources. Many women move in search of career or educational possibilities, as well as a chance to improve their lives and that of their family. Whatever may be the reasons women are always considered as a second class citizen across the globe. And where ever the women escape some of the issues follow them. But all the circumstances Ruth like women always inspire and ask to move on . Nothing is permanent ever your trouble will also come to an end. Keep doing the work with faithfulness and honesty. One day world will recognise the potential in you, and no more women empowerment session will be needed. One day men and women will be treated equally till that do your part with confidence and dignity. Make use of effective life skills and live a life in its fullness.

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