

I. Diasporic Representation of Jews in Judie Oron's *Cry of the Giraffe*

Judie Oron's *Cry of the Giraffe* expresses the experience of being diasporic subject of immigrant Ethiopian Jews generally and the protagonist Wuditu specially. The immigrant Jews of Ethiopia are diasporic differently because they are dominated extremely at the hand of native Christians in the host country. They are dominated there not for their economic prosperity but for the race that they are Jew. Native Christians take them as tribal enemies. They use to charge on them that 'Jews are the killer of Lord Jesus'. The government of Ethiopia also supporting to natives and use to discriminate Jews by closing Hebrew Schools and market day where Jews use to sell their hand made goods to earn living. These incidents move Jews towards the self exile. But at the exiles life in Sudani refugee camp also they have to hide their identity, if they known there as Jews should to be persecuted. Thus, the research aims unraveling the different aspect of the diasporic experience of Jews people. The world is not culturally and religiously globalized totally, diasporic location too bears these resemblances. However, the research attempts to see the diasporic subjects who are frequently haunted with the racial domination and crisis of identity in the distant culture and geography.

The word 'diaspora' derives from the Greek word; meaning 'to disperse' can be the voluntary or forced movement of people from their homelands into new region. Epistemologically and semantically the term diaspora is derved from that of dispersal experiences of those ancient Jewish people of the distant past. But in the present context, it has come to merge into the issue of hybridity.

Diaspora causes the sense of dislocation, identity crisis, double consciousness, ambivalence, alienation etc. They have sense of loss in the intensified form. To lessen it they create the imaginary homelands in the mind as they are distanced from their root. Diasporic subjects have the intense feeling of being dislocated for they have

been rooted in their culture but in the diasporic location, they have to encounter and adapt themselves in the alien culture in the alien geography. Such situation makes them feel dislocated and may lead to cultural disintegration as they can't adopt the culture they wish. As they encounter the alien culture, forced migration, either as a quest for employment, including indentured servitude, or as the result of enslavement, scattered large numbers of people around the globe and large population of their descendents remained in the diaspora. As they are caught in between two cultures, they belong to neither rather than to both. They have at the same time plural and partial identity. This sort of cultural identity crisis makes those subjects a psychological refugee.

Diaspora is the condition of dilemma in which people's actual identity gets slightly changed in course of scattering from place to place and time to time. Language, culture, memory and religion are main controversial aspects of the diaspora. So, diasporic experience is defined not by purity or essence but by the recognition of heterogeneity and diversity. With the change of time and place, people get different kinds of experience. They bear different kinds of identities. The diasporic consciousness presupposes the predominance of such feeling as an alienation, dispersal, longing for the ancestral homeland, a double identification with the original homeland and the adapted country, identity crisis, remembering myths related to the homeland, protest against discrimination of all sorts in a new land etc, the metaphor of imaginary homelands does cum up the condition of the diasporic communities as well. Salman Rushdie puts his idea of diasporic situation in this way:

The effect of mass migration has been the creation of radically new types of human beings: people who root themselves in ideas rather than places in memories as much as material things; people who have been obliged to define themselves- because they have been defined by

others- by their otherness; people in whose deepest selves strange fusion occurs, unprecedented unions between what they were and where they find themselves... Migrants must of necessity, make a new imaginative relationship with the world. (124)

Diasporic writings basically focus on issues of migrants people. It is an outcome of their experiences; the experiences basically tell us stories of their lives, within their immigrant background. It captures the two invariables of their experience: exile and homeland. All the diasporic literature is an attempt to negotiate between these two polarities. Diasporic writing, in fact, is the wordy expression of diasporic subjects' experiences.

This novel is narrated by the main protagonist of this novel Wuditu, a young and quite intelligent Jew girl. She observing her society deeply and find out the immigrant Jew's nostalgic feeling and native Christians and the contemporary government's discriminatory behavior upon them. The novel unfolds the reader about the diasporic experiences like sense of loss, ambivalence, double consciousness, dislocation, nostalgia through the narrator Wuditu's feeling as a Jew girl.

In the novel, Judie Oron deals with the cultural experiences of diaspora especially of the contemporary Ethiopian Jews people. Oron has employed Wuditu, a self conscious Jew girl to show the diasporic experience of Jews people in the host country. Jews are the immigrants of Ethiopia. They came there from Israel when their First Temple was destructed. They settled in Ethiopian high lands with the aim of preserve and exercise their religion and culture. But when the native Christians use to dominate and discriminate them on the basis of mythical belief 'Jews are the killer of Lord Jesus', they suffer from sense of loss and dislocation. They, thus, creates imaginary homelands in their imagination. Their stay in the new geography makes them understand that they have longing to retain to their own land and culture. As

they are from Israel, they also enjoy the stay when they are hopeful about exercising their own culture freely there. But when they feel domination of natives on the basis of religion their deeper psyche desires to return their ancestral land and this strong desire drags them back to their own origin at the end as well.

During their stay in that alien geography, they try their best to protect their religion and culture. They use to celebrate own festival named *Fasika*. In the *Fasika* they always use to gather to listen the religious stories from their *Kes* (priest) name *Shahalu* every evening. Who tell the story from their old holy books of their religion, at the end of gathering the *kes* and all of them pray for their recent returning back to their native land Israel. Every year during *Fasika* they exchange their wishes to each other for the returning back to their homeland they called *Yarusalem* (Jerusalem). They are extremely eager to go back their ancestor's land. Here, in Ethiopia, they are known as "Beta Israel" which means the home of Israel. Our main protagonist *Wuditu* gives us an example of a bird which has no name but they use to call it "*the bird from Yarusalem*". Because it always comes from the west at the beginning of the year and then flew back again after the holidays, that was where their ancestors had come from. The Jews of Ethiopia create a song about this bird, a song that *Wuditu's* mother had taught her:

Oh, you've come from *Yerusalem*,

You've been to *Yerusalem*,

Oh! Lucky bird!

When you go back, give our love to *Yerusalem!* (8)

This song shows their passionate affection to *Yerusalem*. They always express their inner passion to go back their native land Israel. When they saw bird like this or during their festivals always express their deep feelings and affection of their homeland. During his speech their *Kes* always use to say "we Beta Israel, we do not

belong to this land of nettles and pain'' (10). This saying also shows their hardness in living in others land. They are feeling nettles and pains in this other's land Ethiopia.

In another side the Hebrew schools of Ethiopia are being closed by government and arresting teachers and students where Jews children used to studies. They are being restricted from learning their native language. The Ethiopian government always thinks that, because of Hebrew education, Jews will be revolutionary against their governance or they will find out their safe returning to Israel. Here the government showing cruelty against Jews society as other citizens. The government and the Christian society of Ethiopia wanted to give them extreme torture, because they believed that the Jews are the killer of their God. They want Beta Israel's hard working for them and they want to take enjoy from Jew's hardness in living and problems. They are always torturing Jews by using all powers like social and governmental. Because of the government's policy to close Hebrew school and arresting the teachers and students Wuditu's brother David leaves his home and goes for Israel to find safe track to make free all Jews in Ethiopia. Because David was also a student of Hebrew school in Ethiopia.

But here, in the village, there are continuous coming of government army, rebellions and bandits one after another and day by day to torture Jews villagers psychologically. One day government army ordered all villagers to go to the school. According army command from Wuditu's house Wuditu goes for school, where she faces different types of humiliation from teacher and students from other society because of being a Jews girl. Even the teacher of the school teaches that Jews are the killer of their (Christian's) god. Ethiopian government was also making life very harder or difficult for the Beta Israel by closing market day where *Falasha* (a word to call for Jew) use to sell their hand made goods and earn some money to conduct their daily life.

Because of these all kinds of torture from government, Christian society and other bandit groups, so many Beta Israel people are going to leave their home to Jerusalem from safe track of Sudan. There are finding empty villages of Beta Israel day by day. When Wuditu's cousin uncle Danial came her home. He and Wuditu's family also planning to go to Sudan from where they can go their dream land Israel. And one day Wuditu's family secretly left their home early in the morning. At first they goes for Denial's home where they meet with Denial's family and two families move from there. During the journey to Sudan they face army planes' bombing, Climbing high hills, passing deep forests and long deserts so that there are terror of dangerous wild beasts and bandits. Because of dangerous snake bite Wuditu's cousin uncle Danial gives up his life there in the mid dessert.

By removing from all problems at last Wuditu's family and her uncle's family reaches at Sudani refugee camp. They expect to go to Israel from there. But some days later when Wuditu's father and mother were taken to Israel secretly by comity, Ethiopian army entered into the Sudani refugee camp and take back to so many Ethiopian Jews, Wuditu and her sister Lewteh as well.

After the returning back again to Ethiopia with her sister alone, Wuditu left her sister Lewteh one empty village with one old couple who are waiting to go to Israel also. And Wuditu goes to town name Amba Giorgis. At the entrance into this town she was thirteen years old girl. She came here to search a foreign, which can help her to take them Israel. But three years spent and she unable to find any person who can help her. During these three years she faces so many problems, problem of food, safe place, job and sexual abuse.

She always should to be aware of one thing that is her identity of Jew. If that society knows that they can kill her. So that she spent these years very difficultly in this city. Her mistress, where she works for earn some money to go to Addis Ababa,

is also so cruel woman. She gives so many works to Wuditu without enough food and at last when Wuditu asks for her wage she uses to add the pries of food and wasted clothes also. By making different loss by Wuditu, she does not use to give her wage which earned by hard working. In this city she faces the problem of rape also. When she became raped by a wildly government army she became undesired pregnant, so that she has to done abortion very painfully by self made medicine which makes her very weak physically. But until the last drop of blood running in her body, she remaining hopeful to return Israel and rejoin her family.

In her cruel mistress's house when she become very serious sick, at that mean time her mistress knows that she is a *falasha* girl from a school girl who studies with Wuditu in the village. When knowing that, the neighbor of Yalemwork (Wuditu's mistress) arguing about to kill her. And some bodies are arguing that to cut off her legs and some others thinking other torturing methods. Wuditu listened all this talking about her from her sick bed at back side of the house. This event shows the exteme domination over Jews by natives of Ethiopia. They would even kill if any Jew fiend there.

In another side her whole family collected at Jerusalem, Israel except Wuditu. Wuditu's sister Lewteh who was lost with her also rejoined her family in Jerusalem. Lewteh taken to Israel by a foreign named Judie two years ago. When Judie working as research journalist alone at Addis Ababa, she meets Lewteh also was all alone. They became closed slowly to each other and after knowing Lewteh's story Judie take her Jerusalem from Addis Ababa. Judie spent some time with Lewteh's family in Israel and knows about Wuditu also. Her father paid someone to search for Wuditu in Ethiopia, but that person give the message of her death without searching. Lewteh and her father were not trusted on that person, but they could not do anything.

One day Lewteb confidently says with Judie that her sister Wuditu is alive until. She and her father request to Judie to search Wuditu once in Ethiopia.

Because of deep affection of Judie with Lewteb's family and Lewteb specially, she agreed with them to search Wuditu. By God Wuditu was also alive until today. She alive because of not opening her mouth on that she is a *falasha* girl with this cruel society. Her mistress's grandmother is a religious woman, who plays the vital role to save the Wuditu's life there. But now a day's her mistress behaving with her very cruelly more than previous days. When Judie reached at Ethiopia she has done an agreement with Berreh (a strong man of Amba Giorgis city who knows Wuditu) to help her to search Wuditu. She offered handsome money if he find. According to his promise, Berreh take Wuditu from her mistress. When they were going to marketing at public place. He take Wuditu from her mistress forcefully and waiting for Judie (known a foreign). When Judie come there by being late the crowd of people gathering with great mass. By knowing that Wuditu is a *falasha* girl. Judie and Wuditu are sitting inside the taxi the crowd outside crying by saying pinching words for Jews like: *Buda, Kayla, Falasha* and so on.

When Judie asking to Wuditu several questions to conform that she is Wuditu or not Wuditu lies her because of fear of that crowd, she knows that if she open her mouth the crowd can kill her within the taxi. So, she want not expose herself as *falasha* girl. Because of being disturbed by that crowd Berreh and Judie take some far from this crowd and conform that Wuditu is *falasha* girl. After fully recognition, Judie pays to Wuditu's mistress and Berreh. And then she takes her Addis Ababa where she takes a room of a hotel and gives Wuditu the shops, body lotions and perfume. Wuditu take a long bath and applies all lotions and perfumes on her body in first time of her life. They take dinner together and talking to each other for long time about their past event that happened upon them. This is the first night Wuditu slept so

calmly after separating from her family. After one day they spent in Addis Ababa they goes for Israel. At the Israel, When Wditu meets her family after long suddenly bursting with tears. Her all family, who are waiting for her also sobbing with happiness of Wuditus rejoin them. Her father thanked Judie very much. Actually Wuditu's family had given up their all hope to meet her.

Judie Oron, who rescued Wuditu from that dangerous and cruel society, is a writer of this book *Cry of the Giraffe*. She takes Wuditu and Lewteh Israel from Ethiopia and plays a vital role to save their life. She is a Canadian journalist. These events of novel are real which we know from prologue and epilogue of the book. So, this is the book based on a real story.

1992, February 21 is the day which gives the chance to meeting of Judie and Wuditu. According to prologue of the book, they always use to remember the day February 21 and phone each other. Wuditu says us that "every time, I ask her the same question: 'Why are we still alive?' No matter how many times I ask, her answer is always the same; 'because there was a wind'" (xiii). And at the epilogue when Wuditu reached at 21 years old girl; she remembers one thing that birth mother use to say, she express here, "My birth mother says that I was born twice- once to her and once to Judie"(210). This is the real story of Wuditu and her family which also happened on all Ethiopian Jews differently. All of them are suffering from diasporic feeling whenever remain at Ethiopia as Wditu and her family.

Diaspora means the dispersion of people from their original homeland. The word Diaspora came from the Greek term '*diaotropa*', which means a scattering or sowing of seeds. Now a day Diaspora used to refer to any people or ethnic population groups forced to leave their traditional ethnic homeland, being dispersed throughout other parts of the world. Diaspora is a term which is generally uses to refer the mental condition of those human beings who are far from their homeland temporally or

permanently. For the Jewish community it uses to show their exiled mentalities that are living with their nostalgic memories. To define the Diaspora we can observe the mental experiences like identity crisis, nostalgia, sense of loss, ambivalence, displacement, hybridity, sense of nationalism, exiled mentality, hegemonization, domination etc.

Many critics and dictionaries use to take the word Jews to define the word Diaspora. Because the Jewish community mostly suffers through the experiences like identity crisis, nostalgia, homelessness, nationalism, displacement, sense of loss, exiled mentality, domination and so on. They are living with great nostalgia for their ancestor's land. Free Online Dictionary defines the word Diaspora as: - the Diaspora of Jews outside of Israel from the sixth century B.C., when they were exiled to Babylonia, until the present time. In general view Diaspora is those people's experience or mentality, they are living outside the area in which they had lived from long times ago, or in which their ancestor's was used to live.

Judie Oron is a writer of award winning book *Cry of the Giraffe* and a good researcher as well as lecturer. She is passionate to research on the Beta Israel's history, lore and trek stories. She has lectured extensively in Israel and in North America on: Beta Israel history and social culture; Beta Israel traditional health practitioners and culture. She loves to play with risks as a researcher and as a writer she wants to take out the hidden, unbelievable and mysterious realities of the different life and communities which is finding during her research. So, as a research writer she always writes books or articles under the theme: abuse, biography, memoirs, community, courage/bravery, death/loss and so on. All these themes, Judie mainly applies to write about Jewish community in which she research during her energetic life time.

Judie Oron's *Cry of the Giraffe* is a famous and many award winner book. It attracted many critics with its succession. Because of its special depiction of the ground reality of contemporary Ethiopian society, this book earns many appraisal and awards. The book based on a true story by a journalist Judie Oron. Oron herself involved in the events of the novel, those were the event of real life.

The critic Christina Minaki viewed the novel from the point of faith hopes and dignity as she says, "Her only 'weapons' are her fiercely strong faith in God, and her own resourcefulness, determination, cunning and intelligence. Even those inner treasures don't save her from being molested, raped, and humiliated as a slave" (1). Christina is trying to define Wuditu's condition and her inner strength which make her alive to reunite with her family, but not save her from being raped and humiliated. Here she focuses on rape, humiliation and slavery also.

Christina added some lines by focusing hope, faith and dignity,

It is told in clear, simple language by Judie Oron, the journalist who finally saved Wuditu and brought her back to her family. This is a heartwrenching but ultimately joyous story for mature readers, about holding hope, dignity and faiths close, even in the midst of dark oppression, shocking ruthlessness, senseless hatred and infuriating prejudice.(1)

In the words of critic Mordechai Ben-Dat, "is intended...for young adults. Older adults, however, ought not to be deterred from reading the book. It is a gripping, high-drama, life-and-death tale of a teenager's liberation from slavery ... Oron ... is an experienced journalist and writer" (4). Here Ben-Dat focuses on liberation from slavery.

Another critic Gillian Engber also focused on the child slavery and horror that child mind faced. Engber asserts, "...this searing novel... shows with brutal,

unflinching detail the horrors of refugee life and child slavery and the shocking vulnerability of young females in the developing world...” (2).

And the critic Christopher Hammond also added his opinion on the *Cry of the Giraffe* by saying, “The entire story takes place when Wuditu is between the age of 9 and 16. On her journey Wuditu demonstrates an incredible ability to survive in the worst kinds of adversity, and even shows strength after she finds herself kept as a slave under a cruel master”(1). Within the child slavery and abuse critic Hammond focuses in strength and ability to survive shown by Wuditu in the age of childhood.

In this regard it has become clear that the novel has been analyzed from more or less similar perspectives. All of them mainly focus on the child slavery, captivity, sexual abuse and Wuditu’s faith on God and hopefulness also, but the novel has not been seen through the perspective of diasporic experience faces by the Ethiopian Jews. The research project has made an attempt to see the novel from the diasporic point of view. As researcher believes such a perspective to the novel will create a new meaning of it.

This research work, written in the three chapter; the first chapter contains the general introduction of the novel from the diasporic point of view. In which, there are the explanation of Ethiopian Jews’ actual condition in the host country or in alien geography. It gives general introduction of Diaspora also under the title, “Judie Oron’s Presentation of Ethiopian Jews and Diaspora”. The second chapter contains the character’s diasporic experiences, mainly of the protagonist Wuditu, who has represented the whole Jewish community of the Ethiopia generally. Furthermore, in the second chapter there are brief account of diasporic experiences and its effects on characters which lead them towards nostalgia, hybridity, identity crisis, sense of loss, ambivalence and so on, entitled “Character’s Diasporic Experience in Judie Oron’s *Cry of the Giraffe*. Finally the third chapter is the brief synopsis of the research work and its finding.

II. Character's Diasporic Experience in *Cry of the Giraffe*

Cry of the Giraffe is a tale of diasporic Jews' in general and a protagonist Jew girl Wuditu in particular. They leave their original place Israel and goes to Ethiopian high lands with the hope of exercise own culture and religion properly, when their First Temple was destructed there. But in the Ethiopia they face racial discrimination from native Christians. They blaming to Jews that, 'Jews are the killer of Lord Jesus'. So that, they are being persecuted there and searching safe place to rid from that problem. That place is Israel which is their ancestral land. Thus, the novel delineates a powerful portrayal of diasporic Jews in the host country.

The native's prejudice against them made impossible to adjust in new phenomenon. The natives and the alien land become the fences to maintain their correct position. From the native society they have to face different types of dominations and persecution when they maintaining their identity and right position within the host countries. The natives Christians use to dominate them on the basis of mythical story of Lord Jesus. According to biblical reference Lord Jesus was punished by nailed in the cross, those nails were made by contemporary metal workers who are Jews today. By using this mythical story native Christians of Ethiopia trying to get revenge by persecuting them. So that Jews have to hide their identity even in the refugee camp of Sudan.

Because of this revenging prejudice of natives the position holding becomes the main problem for Jewish community in the foreign territory and exiled condition. All these causes had made them weak economically and socially and they have forced them to live in diasporic condition. When exiled from ancestral land they had faced discriminatory behavior of natives of the host countries, which makes them nostalgic also. Moreover, they go through the diasporic experiences like nostalgia, identity crisis, displacement, hegemonization, domination and so on.

This research project goes through the Judie Oron's *Cry of the Giraffe* and Jewish community's experiences in Ethiopia when they live as exiled situation. As they are caught in between two cultures, they belongs neither old where they are from nor new where they are now rather than to both. They have at the same time double identity. They wants to remain with their old but because of Christians dominative behavior they have to hide or change their religion and culture which impossible for them and it affects to create identity. This sort of cultural identity crisis makes those Jews as a psychological refugee. The movement of Jewish people from their homeland Israel and their extreme will to returning native land makes them the subjects of diaspora. Judie says in her book *Cry of the Giraffe*,

Historical sources tells us a group of Jews fled southward in to Egypt more than 2000 years ago, after the destruction of the First Temple in Jerusalem. Three hundred years later, when their security was again threatened, a later generation followed the Nile River in to Ethiopia. (vii)

This historical survey of Ethiopian Jews makes us clear that, actually they are the native of Israel. They had fled from there when events like destruction of the First Temple happened.

The Jewish community is historically displaced community in the world. And they were the actual subject of diaspora. The Jewish society goes through the experiences like dislocation, identity crisis, double consciousness, ambivalence, alienation, hybridity, hegemonization etc. They do not want to become hybrid but new place and environment automatically changes them. They have sense of loss in the intensified form and to lessen it they create the imaginary homeland in the mind as they distanced from their root. Diasporic community or a person has the intense feeling of being dislocated for they have been rooted in their culture but in the

diasporic location, they have to encounter and to adopt themselves in the alien culture in the alien geography.

In this research project, which goes through the novel *Cry of the Giraffe*, there are communal suffering and all community are equally affected from natives and governmental discriminatory behaves. Because of governmental view upon them as a second level citizens and native's extreme domination by being Jews they all are frustrated from their living in other's land. The government and society are trying to collaps their identity and culture by closing Hebrew Schools and their market day. That action makes Ethiopian Jews more nostalgic for ancestor's land. Moreover, they are taking the action like self-imposed exile from Ethiopia. There are so many empty villages of Jews, which is the sign of self-imposed exile. This is the condition of self-exile and pushing towards even suicide make by government and native residential.

The contemporary critics are defining the condition experienced by the immigrants. In *Searching for Safe Place: Afro-Caribbean Women Writer in Exile*, Myrian Chancy has delineated the specific condition that forces people to leave home and go in search of "home." She says:

persecution of state terrorism; poverty enmeshed through exploitative labour practices that over work and underpay; social persecution resulting from one's dehumanization because of color, gender, sexuality, class standing...such indignities lead to suicide, violence, more poverty a vicious cycle of hopelessness, of finally self-imposed exile, that is emigrant. (1)

The critic wants to define the discrimination of state on immigrants. Chancy states persecution of terrorism, exploitative behavior for labor or underpay, forced to immigrants goes through experiences like dehumanization. State discriminates immigrants based on their color, gender, sexuality, class standing etc, experienced by

immigrants of related countries. These different types of discrimination and exploitation may bring hopelessness or it can even cause suicide too. Those people at last choose the self-imposed exile.

In the novel, Wuditu, a Jew girl, narrates the story. As a narrator, she explains more about her family, although all Jew's condition is same as Wuditu's family. They are always busy to search some idea and strength to escape from these kinds of suppression and discrimination. They always wish for their returning to the place they call "Yerusalem" (Jerusalem). As Chancy explores the reasons for the movement of the people and even the results of such movement, different may bring helplessness or it can give out from suicide. Here in this novel also by being extremely dominated Ethiopian Jews are leaving their village day by day. Wuditu, the protagonist, and her family also going to feel dangerous when Wuditu's brother Dawid chased by government army and had to fled to Sudan. The government army arresting some teachers and students of Hebrew School, then tortured them until to death and orderd to clode Hebrew Schools.

The feeling or experience of Ethiopian Jews can catch nearly when we understand the *kes* (priest of Jews) Shahalu's saying, "we Beta Israel, we do not belong to this land of nettles and pain" (10). Historically "Beta Israels" or Ehtiopian Jews came from Israel. Movement of Jews people from one place to another is not because of their interest only but there are some compulsions also. So the Jew's movement from Israel not their choice but it had become compulsive for them.

According to the book *Cry of the Giraffe's* Note to Readers:

In the seventeenth century, a coalition of forces defeated the Jewish kingdom. Many Jews were slaughtered, some were forced to convert to Christianity, and those that survived and did not convert fled to Ethiopia's remote highlands, where they practiced their religion with

great strictness, believing that they were the last surviving Jews in the world. (viii)

Israel was their place; they were the contemporary rulers also. They left Israel generations ago, when 2000 years ago, their first temple was destructed and their regime was overthrown.

There is not only economic and living hardship in their own country, but in the world so many people were left their homelands in the cause of politics and religion.

Regarding the issue Gabriel Sheffer opines, “Relatively few migrants who voluntarily decided to leave their homelands because of economical and political reasons are driven to prior intention to settle and integrate or assimilate in to their host societies” (75). Here, Sheffer opines that people voluntarily migrate to the different geography because of the economic instability or hardship in their own country. The political situation also plays the role for the people to leave their homelands. And after their arrival in the host country they have to ponder over the ways of setting there. The Wuditu’s family also conducting their life by selling their hand made goods. They are the late generation of “Beta Israel”.

Diasporic subjects are nostalgic and there is the strong sense of loss of their culture in them. During their stay in the alien geography and culture, they often remember their homeland and the past life. Sense of loss and nostalgia has reciprocity for diasporic subjects become nostalgic whenever they are overwhelmed by the sense of loss. Here in novel Wuditu remember her late grandparents, “Every year at *Fasika*, my grandparents had said, ‘next year in *Yerusalem*’, but they had died without going there, Their parents before them had died and never gone” (54).

The generations and generations had died, all of them saw their beautiful dream to be in their ancestor’s land and spent their life there, but so many generations passed away without going Israel. Now our main character Wuditu’s family and all

Ethiopian Jews keep their beautiful imaginative dreams to get Israel in their nostalgic memory. Their sense of loss is compensated by their nostalgia. Whether diasporic subjects are writer or normal people they faces the same predicament and Salman Rushdie, about this context, says:

It may be that writer in my position, exiles or emigrants or expatriates are haunted by some sense of loss, some urge to reclaim to look back, even at the risk of being mutated in to salt. But if we do look back, we must also do so in the knowledge which gives rise to profound uncertainties. That our physical alienation from India almost inevitable means that we will be capable of reclaiming precisely the things that was lost. (10)

Rushdie believes that diasporic subjects always feel the sense of loss. They lose the culture, homeland, identity and everything that belongs to them. The diasporic subjects feel themselves that they are as minority group in the host country. They are always in the practice in reviving their minority position. Diasporic subjects can't reclaim their culture totally as they are distanced from it. Though it is obvious that diasporic subject cannot retain their culture, they create it through the help of memory.

Diasporic people have hunger for their cultural root, race, and nationality. That's why the Ethiopian Jews also always use to celebrate their ancient religious festival *Fasika* in which they listen their old historic story from their *kes* (priest) to spread message of their holy religion and culture down to the later generations. They always want to preserve their culture and language, which is their identity. They open some Hebrew Schools on the behalf of protecting their language. Wuditu's brother Dawid use to go Hebrew School, by learning language he became a Hebrew language reader also. Old *kes* gives Dawid a holy book to read and give the chance to listen the

holy message from Jerusalem who are illiterate of Hebrew language. Always during *Fasika* they gathering at one place in the evening and use to listen from *kes* some holy messages from *Yerusalem*, as they believed. We already know that this Ethiopian Jews are last surviving Jews who are came from Egypt to preserve their culture and religion without converting in Christianity. So that in Ethiopia they have been practicing their religion for generations ago even their neighbor and the government of Ethiopia are anti of that practice.

However, they are ready to leave their present settlement and be exile but not ready to give up their religion and culture. Moreover, they are always hopeful to be in *Yerusalem* and practice own religion and culture frequently. This opinion is be cleared by *kes* Sahalu's speech during *Fasika*,

This year is truly special, for not only did we receive this book, but we have here three of our sons who can now read the Hebrew in it. It's the same book that, Jews all over the world will be reading tonight. Surely that's a sign that next year we'll be celebrating *Fasika* in *Yerusalem!*

(10)

kes Sahalu is happy by getting a book from agency of Jews in Jerusalem. And he shows his happiness with young three boys who can read Hebrew. He is hopeful for preserving Jews religion and culture. Diasporic person's main concern is cultural preservation. They always want to preserve their culture, which is threatened from everywhere in the host countries.

Diasporic subjects have the love for their homeland and their root. So, they keep everything they find that is related to their root. It is their desire to be near to their own culture. In the novel *Wuditu*, her family and all Jews of Ethiopia desired to be near to their root by celebrating their ancestral festivals like *Fasika*. As they are in

the diasporic situation they feel, they express in the form of song when they saw a strange bird, which they call the bird of *Yerusalem*, here again the song:

“Oh, you’ve come from Yerusalem,

You’ve been to Yerusalem,

Oh! Lucky bird!

When you go back, give our love to Yerusalem!” (8)

They are always remembering their ancestor’s land Israel. Their inner love for their native land they shown in above given song created by them. They practice their own culture, which makes them feel comfortable in such uncomfortable situation in host country. Thus to escape from the situation they get a message through which gives them some relief, in which wrote, “A messenger will come soon to guide you to freedom” (32). As diasporic people, they are extremely hopeful towards the messenger. However, the messenger may not come to them.

Diasporic identity is constantly producing and reproducing themselves a new to create hybrid community that are evolving new dynamic cultures. Thus, the postcolonial critics talk about diasporic subject’s feeling of being caught between two cultures of their own native and that of the country of belonging neither rather than to both which results not only from individual psychological disorder but also from the trauma of cultural and its aftermath. Homi K. Bhabha and other refer this feeling as unhomeliness. Bhabha states this feeling in this way: “To be unhomed is not the same as being homeless. To be unhomed is to feel not at home even in your own home because you are not at home in yourself: your cultural identity has made you a psychological refugee” (421).

To live in diaspora is to experience the trauma of exile, migration, displacement, rootlessness, and the life in a minority group, haunted by some sense of loss. Some urge to reclaim, to look back. As Salman Rushdie in this regard says:

I have been in a minority group all my life a member of an Indian Muslim family in Bombay then Mhajirmigrant-family in Pakistan and now as a British Asian [...] creating an 'imaginary homeland' and willing to admit, though imaginatively, that s/he belongs to it. (4)

As Rushdie's self-Justification, Wuditus father is also facing the same condition in Ethiopia. The Ethiopian government officers come to village and gives orders to him as a leading person of the village. Wuditu says us about her father's condition, "My father bowed again and said, 'sir, officer, we are grateful to Mengistu for this wonderful opportunity. But we have too much works to do in the fields'" (22).

Mengistu is a great Marxist leader of the then Ethiopia. He is strictly ruling all over the country, and use to give orders to common Jews through his officers. And his officers behave to Jews as this, the officer replying to Wuditu's father, "So, *falasha* devil, you would like to disobey Mengistu's order?" (22). Wuditu a little girl, she watching deeply her father's humiliation and fearfulness in front of governmental officer. And after some time later, The officer asked grimly, his good humor vanishing in an instant. Wuditu's father replaying in this way, "No, sir, of course not, I will do as Mengistu wishes." "My father bowed again. I was relieved to see the officer's smile return to his face" (22). Wuditu realized. This officer has come in the Jewish village with a offer of the Marxist government of leader Mengistu. The offer is to be following very strictly. According to offer, all farmer Jews should to go to school, although they have interest to go school or not.

In one side this government closing the Hebrew schools and market day to create difficulties in the farmer Jew's daily life. And in another, they ordering Jews should to go to school by leaving all their field works, which is compulsive according to the army commander. This action seems not on the behalf of Jews but only a rule of domination to them. If this land was belongs to them, they can give their reasoning in

to governmental rule and they go to school according to their will. This compulsive behavior of government upon Jews shows the discrimination to immigrants. Even the Marxist government wants to suppress them and imposing unhygienic rules upon them. And they think that Jews should follow whatever they say because Jews are immigrants of their country. This type of dominative characteristics of government makes the Jews more nostalgic and alienated in the other's land. This shows how the people of host country are dominating immigrants unsympathetically, the immigrants who try to establish themselves socially and economically.

Diaspora, a word which has the vast area to study and different characteristics like: Identity crisis, hybridity, anxiety of position holding, ambivalence, displacement, nostalgia, domination problem of natives and so on. This research project goes through some characteristics that are experienced by the characters of the novel *Cry of the Giraffe*. The difficulties created by host country are the main problem of the Diasporas. Natives of the host country or government itself became obstacle on the position holding practice of the immigrants makes Jews more nostalgic. The host country behaves them as second citizen or thinking with otherness, even though sometimes, extreme domination of natives takes the Diasporas in the condition of self-imposed exile. Regarding the issue of difficulties and the adjustment of diasporic subjects, Gabriel Sheffer argues:

The critical formative stage in the development is reached after migrants have overcome the initial shocks involved in leaving their homelands. Only afterward they begin to cope with the difficult problem involved in settling in host countries: interacting with the culture prevailing there confronting the daunting task of finding jobs and renting or buying suitable housing, establishing social relationship, and finding sympathetic and effective support system. (77)

According to Sheffer's argument, diasporic subjects are always busy to create their environment according to suite for them. They want to practice their own cultural language and other costumes of life. Setting in other's country itself is a big challenge for anyone. Play the interactive role with natives' religion and culture, finding job and buying housing are also problematic things. But this research focuses on the most complicated thing that are the establishing relationship with locals and finding sympathetic and effective support system specially, which Sheffer also focusing.

Wuditu as a Jew girl expected something different on teacher's question but sometimes later he himself give the answer of his question in this way: "The *falashas* are the only ones who are *buda*- possessor of the evil eye" (33). A young girl Wuditu became shocked from this serious charge on her tribe. After this day, her learning mentality also got disturbed. Her other friends also behave her differently, teacher himself teaches the bad believes and serious charges to Jews rooted on Christian society. In the classes he warns all students in this way; "Only through an evil spirit can that knowledge be passed on from generation to generation. I caution you to keep your distance from the people who work with fire, they have evil in them and can harm you just by looking at you!" (34)

This event of the classroom is became enough to feel otherness in other's country for Wuditu. A innocent young girl Wuditu started to think about life differently in this land of others. Before these events happening in front of her she was not seriously thinking on the matters happened on Jews. The school teacher whom she believes as a statue of truth and good knowledge, but when she listened all things about her people from his own mouth she unable to believe and questioning herself, "was it really hearing this in school? Did even my beloved teacher believe these tribal stories about us?" (34)

Actually, this little girl Wuditu's thinking makes no difference in the whole classroom. The teacher creating an argument on another serious matter, which is very important thing, that Ethiopian Christian misbelieves upon Jews. According to Wuditu that argument happened between teacher and students in the classroom, Wuditu says us:

“How did our Lord dies?” the teacher asked.

“He died on the cross.” One of the students answered promptly.

“And how did his body stay on the cross?”

Yosef asked. “Why didn't it fall off?”

“He was nailed to it.” One of the students answered.

“Aha! And who is it who makes the nails?”

Yosef asked, pleased.

I didn't have to wait for the answer. He was right. It was my people who made the nails.

Murder of their Lord! That was very serious charge.” (35)

The above given argumentative conversation gives the crux of the cause of Ethiopian Christian's domination upon Jews. They always carry a belief that the Jews people are the killer of their Lord. The Ehtiopian natives, who are Christians, are keeping this misbelieves on school like learning place of innocent children and young Christians. How can a Jew be secure on this Christian land? The question arises in the diasporic sense. The Jews children like Wuditu who just learning something new, how can learn so many bad believes on herself. The school a space of young to learn something new and life oriented things, which makes their life easy and harmonious. Bur here, Ethiopian schools pouring negative thing about Jews on the empty brains of the children's and the dangerous fear on children of Jews like Wuditu. After these all event the protagonist Wuditu goes through different mental experiences like

displacement, nostalgia for ancestral land, no identity, no any position within the Ethiopian communities, and the question of sympathetic and effective support come front. Diasporic subjects are always expected sympathy and support from natives, sometimes they can get it. However, mostly natives remain anti for immigrant Jews. The Ethiopian Jews feel nostalgic because of their dominative, suppressive and discriminatory behaves.

The Ethiopian government also became hostile for Jews. One day when Wuditu, her father and whole family going to market to sell some hand made goods to collect some money for the festival *Fasika*. When they reached at market that was very quite no one there, at first they suspected on oneself in the sense of if that day was market day or not. And when they saw a person walking through market place Wuditu's father asks him about market. The person replied him, "Major Melaku changed the market day to Saturday" (38). Saturday is the special day for Jews. Their religious laws forbade them to work or even to travel on Sabbath. That person added a new thing about market, "Major melaku knows that the *falashas* sell their goods on market day. He hates your people and knows that this will make it harder for you" (39). By knowing this harsh reality, all of them became shock in one stop. Government itself playing major role to make the Jew's daily life harder. This level suppression is intolerable for anyone. So that, Ethiopian Jews are searching some way to make free themselves from these type of discriminations and dominations. When the diasporic subjects accept the fact that they had distanced from their land and culture, they accustom themselves in the host country by modeling themselves according to it. Here in the Ethiopia when Jews were practicing some remained culture and costumes, the natives and government of the Ethiopia itself came directly against them.

Jews makes small huts to save them from rain, sun and wild beasts, and they equip themselves with everything they need to run their life. Moreover, they want to establish the social harmony in the host country Ethiopia. But, they became unable to establish any relation with neighbor Christians. Even they are became failure to protect their life from natives because natives take them as the killer of their Lord. So that, they are unsecure within the country itself. Because of that misbelieves Christians hate Jews extremely and want to dominate as possible as they can. Although, the Jews of Ethiopia doing something to make up their relationship friendly: they follow the Major Melaku's order to go to school without mentioning their field works, they use to cook foods for government army when they come to village, they use to sell their hand made goods with low prices to natives and so on. But the native does not become satisfied with Jews. They always take Jews as the ancestral enemy by accusing killer of Lord. The native Christian's extreme domination and charge of killer leads the Jews in the self-exiled condition. Here, we can say that the Diasporas are they who cannot do anything to change all laws of host country than they themselves will be exile.

Diasporas, who consuming other's land, always favor their homelands over their host countries, if diaspora becomes extensively integrated in to the host countries that will only a partial loyalty to their host countries. Diasporic subjects even demonstrate either against the domination to them by the host country government or against the domination to them by the host country, government of against the political or social hardship in their homeland. While Wuditu walking back from school, according to says, "The girls pulled me to the ground and were kicking and punching me. 'You killed our Lord.' They yelled. 'You must be punished for that!'" (40). Although, Wuditu was alone around those girls, but she gets revenge very heroically, as she says, "I don't know where my strength came from of the terrible

anger that took me over ‘I never killed anyone in my life and I never will!’ I yelled. I grabbed one of Hailu’s legs and pulled her braids until I thought they would come out of her head” (40)

Wuditu’s this demonstration against domination of native Christian girls of the host country shows us that anyone should to be able necessarily to make their existence in the world. So, the problem of existence also faces by the Diasporas. And it can be said that Wuditu’s demonstration is the outcome of her dissatisfaction. To raise this issue of domination and reaction against it the critic Gabriel Sheffer argues:

Diasporas that become more assertive and have increased their political and economic activities, though not necessarily exclusively for the benefit of their homelands such as Moroccans in Spain, Holland, Denmark, and France, the Algerians in France, the Koreans in the United States, Canada and Western Europe. The principal cause of their assertiveness is their need to defend against host countries’ governmental and societal prejudice and intolerance, especially against cultural, social, political and economic discrimination. (207)

Sheffer opined that, when the diasporas trying to holding their position or when they walking on the road of assertive in the politics and economic activities the natives or the government itself plays the role to stop them within their poverty. No one of the host countries are in the favor of immigrant’s succession on political and economic activities. They create fences to stop the immigrants, if they reach in the policymaking level and if they strengthening their economic power, that will be dangerous for natives as they think. In the novel, the event of the changing of the market day where *falashas* use to earn some money by selling their hand made goods, also can take as a step of governments cowardice nature in the case of economy.

The Ethiopian Jews not only dominated economically but the dominated politically, socially, culturally and physically too. The physical domination also has done in this novel. Because of physical domination diasporic subjects feels morally down, when the government and natives of the host countries behaves the immigrants as not a human but as animal they began to punished them physically. In the novel Judie focuses on the child slavery and captivation. When the Wuditu separated from her family member, she falls on the problems like captivity and slavery. At first, when Wuditu's family left their village Dibebehar, Ethiopia the whole family faces so many and so dangerous problems on the rout of Sudan. They face this physical problem because of being a diaspora, they should to leave their host country. They set out from their home to protect their life physically and to fulfill their psychological will to reach their ancestral land Israel also. As Salman Rushdie avers:

The diasporic consciousness, as some critics aver presuppose the predominance of such feelings as alienation, dispersal, longing for the ancestral homeland a double identification with the original homeland and the adopted country (the des-pardes dialectic), identity crisis remembering myths related to the homeland, protest against discrimination of all sorts a new land etc. The metaphor of imaginary homelands does come up the conditions of the diasporic communities well. (70)

Jews people in the Ethiopia experienced all the characteristics as Rushdie write. The feelings of alienation is the one character of Diaspora, diasporic subjects goes through the psychological experience like alienation. "Sometimes she just called me names, like *buda* or *Kayla* or anything else that she could think of" (40). This is the event of Wuditu's school, where Wuditu alone a Jews girl, some Jews students are ran away to go to Israel and some remaining are not coming school; they should to

support their parents in the fields. Because of teacher's discriminatory behavior in the classroom and societal and governmental domination makes Jews people leave their home, and remaining some not willing to study with teacher Yosef, who only teaches negative of Jews. However, Wuditu was always being eggared to learn read book and write letter. Although, she dislikes Yosef's charge on Jews, she continuously was going school but her neighboring Christian girls and teacher Yosef's behave makes her alienated. That was the condition, which should to face by any diasporic subjects.

Another aspect of diasporic experience dispersal also is fit for the Ethiopian Jews. They themselves accept that they are dispersed people from Jerusalem 2000 years ago, when their first temple destructed there. With the destruction of the 'First Temple', they fled from there to another land, where they can practice their culture and religion. After came from Israel, they settled in the Egypt for some years by establishing their own kingdom, but when local force collected against them they had to defeated. In the battle with the natives some of them had slaughtered, some of them forced to change the religion for remain there and other who has not change religion they again fled to Ethiopia's highlands. Therefore, the Jews people's history is the history of dispersal. To clarify the opinion, here some lines from book, "We do all this to remember that in ancient times our people were slaves in Egypt. A great leader named Moses helps us to escape and led us to freedom in the land we call Yerusalem" (4). It means Jews were not actual native of Israel also, before settling Israel they had come from Egypt where they were as slaves. Therefore, the Jews people's history is the history of dispersal from one place to another. This makes them nostalgic for their best land where they dowel for long, which place they call their ancestor's land.

Diasporas always impressed by their ancestor's culture, language, costumes and life-styles. Therefore, they wants to exercise the culture they get from ancestors,

but exercising own culture in foreign land is difficult thing. As a citizen of a new land, they should to obey the rules and regulations of the host country and as generations of their ancestor they have to preserve their own culture, which spread on their blood. This condition of inbetweenness makes Diasporas identity crisis; at the same time, they should to have double identity; the identity of original homeland and the identity of the host country. In the case of Wuditu when she working Amba Giorgis after separated from her family, she hides her identity that she is a Jew girl. If any one of that city know about her they can do anything upon her, even they can kill also. Therefore, she said, “I was always afraid that I would say something that would reveal the fact that I was a Jew” (115).

Actually she is a Jew girl but her compulsion makes her hide actual identity and became a pure Christian girl. In another context she faces the examination from her mistress, “She gave me another sharp glance and then asked, ‘Are you a good Christian girl, honest and hardworking?’ I bowed and nodded and the deal was struck” (112). Here Wuditu is hiding her actual identity, if not she would not be safe from that cruel society. If they know that, she is a Jew girl she knows bitterly what will happen upon her. The diasporic subjects faces the problem like double identity they should to be ready for play the role of new identity if situation becoming unfavorable for them. There are so many cases that to bear identity crisis by the main characters.

When Wuditu living in the city Amba Giorgis she raped by a army. After that event happened on her remember her mother, and says “I remember my mother and what she use to say to me about a woman’s body. ‘purity is the most important possession a woman will ever own’” (126). Her mother use to describe about woman’s chastity, which should to posses any woman of Jew, which is based on Jewish religion. Her mother further describes their costumes, “On our wedding night,

while the guests are feasting you'll be taken behind a special curtain. There, our female relatives will check if you are pure. If you are not, we'll all be disgraced and you may even be forced into leaving the village" (126). by remembering all these things Wuditu feels that she is in her home now, and being afraid of rape in her mind. Here she creates imaginary homeland and makes her old identity stronger in the imagination, by remembering her mother and their costumes she wants to be satisfied. However, in the actual present she is living as a good Christian girl. Moreover, she has no long virginity as Jewish religion expects. However, she wants to play in imagination by creating imaginary homeland and by remembering myths and stories related to her ancestors, which diasporic people usually use to do.

Rushdie focuses on the protest against domination of immigrants. The natives are always stronger than immigrants are, and want to remain. To become always powerful they use to dominate immigrants socially, culturally, economically, even physically and sexually also. In the novel, Jews suffer from all these dominations by being Jew. Because of extreme domination of society and government also makes Jews to leave their home, and they all are in the process to go to the Sudanese refugee camp from where they can go to Israel. The long distance should be crossed to reach the camp by walking. They cross high hills and long deserts, during travel so many people of Jews died there on the road. Wuditu's family also decided to go to Sudan to remove themselves from the domination of the natives. From there they hoped to reach Israel. On the way they also face so many difficulties like others: army planes bombing, snake biting, high hills to cross, long deserts without water and so on.

At first when they set out from home and reached at a forest area they face bombing of the army planes as Wuditu says, "I could hear the planes circling and circling, as though they were looking for something. Do they think we are rebels? I wondered, hoping they'd see our white clothes and just fly off to wherever they came

from. But, then bombs started to fall! One exploded right near me” (55). This event shows us even the diasporas have no chance to escape where they want to go safely. During crossing long desert when Wuditu’s family and her uncle Danial’s family stay for one night, uncle Danial found dead in the morning. “He’s dead, just like that? Something must have killed him! He wouldn’t have just died, a great big healthy man like that, the guide said, then bent down and began searching his body. Just above his shoe, he found a bite that was red and swollen” (61). These are the physically dangerous events happened on Ethiopian Jews during their escaping from the dominant strategy of the natives and government of there. By this cause so many Jews has gave up their life on the trek to search freedom from domination.

Identity is important thing for every human in the earth. The man either s/he is a Diaspora or not always conscious about his/her identity. Everyone wants to hold their position to create own identity. However, in the case of diasporic subjects they have not any fixed identity. The peoples in the Diaspora had forced by cultural displacement to accept the provisional nature of all truths. Their identities are at once plural and partial. According to Radhakrishnan, “The Diaspora has created rich possibilities of understanding different histories. And these histories have taught us that identities, selves, traditions and natures to change with travels” (210). So, the statement can be drawn that identities, perspectives and definitions change when people move. Salman Rushdie also a diasporic figure. As a celebrated figure, he wrote about his actual condition living in England. With broken memories, he tries to reclaim his root to lessen the pain of expatriate life. As a writer of famous book *Imaginary Homeland*, he exposes his actuality in England. He feels their double identities in himself, express feelings in this way:

(L)ooking back at India, does so through guilt-tinted spectacles. (I am of course, once more, talking about myself). I am speaking now of

those of us who emigrated . . . and I suspect that there are times when we move seems wrong to us all, when we seem to ourselves, past-lapsarian men and women. We are Hindus who have crossed the black water; we Muslims who eat pork. And, as a result as my use of Christian notion of the fall indicates we are now partly of the west. Our identity is at once plural and partial. Sometimes we feel that we straddle two cultures; at other times, that we fall between two stools.

(15)

The above given abstract is the confession of a great thinker/scholar Salman Rushdie, who was an Indian before migrate in England. He confesses that, it is difficult at the beginning but at last, the diasporic subjects should follow the cultural practices of the country where they have settled. Rushdie, a man with Muslim origin, according to his original culture the pork is not allowing them to take it. It exposes the guilty feeling remaining somewhere inner part in the heart, but in the outer, he eats as a Christian man.

In the novel *Cry of the Giraffe*, Wuditu feels the situation of unhomeliness when she settles in unknown city Amba Giorgis. During stay there, she faces so many events, which are, makes her experienced with double consciousness. She feels that she is living with two cultures simultaneously. When she became alone she sink totally with her cultural memories, “I wasn’t alone, but I had no one to share my thoughts that I was no longer pure, that now there would be no husband, there would be no children. My parents would never forgive me. But wondered, what about God-would he forgive me? Was he watching? If watching why hadn’t saved me?” (127). Here Wuditu seems culturally thrust, when she slept with a soldier she feels morally down. In her culture sex before marriage is a sinful thing. Therefore, she seems guilty feeling. During remembering costumes she also remember their God with whom she

is fearful by thinking that he watched her with a soldier, but she express her anger to God who not saved her from that monster.

However, that was her compulsion; if she had rejected him, he could kill her on the spot. She expresses her inner in this way, “But what choice did I have, except to kill myself? As terrible as my situation was, I didn’t want to die.” (124). Wuditu’s this assertion shows the compulsion of diasporic human who have not any support to defenses against that like harsh events upon them. They have to control themselves and manage to live there by bearing all these things. They should to adjust them as situation leads. For protect once existence s/he should to be ready to get another identity, even though inner feeling not allowing for acceptance.

In the famous book *The Location of Culture* Homi K. Bhabha writes about Diasporas. According to him, the new location creates the feeling of exclusion and inclusion in diasporic people. He says:

The ‘beyond’ is neither a new horizon nor a leaving behind of the past beginnings and endings may be the sustaining myths of the middle years; but in the fin de siècle, we find ourselves in the moment of transit where space and time cross to produce complex figures of difference and identity, past and present, inside and outside, inclusion and exclusion. For there is a sense of disorientation, a disturbance of direction, in the ‘beyond’ an exploratory, restless movement caught so well in the French rendition of the words au-dela here and there, on all sides, forth/da hither and thither, back and forth. (1)

In Bhabha’s opinion, culture identity and costumes are inseparable thing of human beings. A human can change his/her living place geographically but cannot culturally. Therefore, Bhabha focuses on the nature of inbetweenness of immigrants. He opines that Diasporas always find themselves in betweenness of the two cultures. It means,

the Diasporas have to be lived with double identical psyche at the same time. They cannot forget their past and cannot abandon present. They call past with a creating history, past traditions and costumes, which produced nostalgia, memory and reclamation of the past. But in the present they involves with different treatment of time where the diasporas searching new chance to do new.

Living in new land with old memories makes man hybrid with new environment. They mixed up old memories in new thing, which can create the hybrid in everything. This is the condition of the new matter, which is neither old nor new totally. Especially this condition can see in the activities of the diasporic people. Because of many obstacles they gave up their ancestral activities but not totally forget they remain in the nostalgic condition. Whatever they does in the present in the alien geography that is only for the sake of new society in which they should to adjust themselves.

In the novel, Wuditu find a new friend in the city Amba Giorgis. Wuditu use to call her China because of she seems like. Both of them newly met for each other and for that city also. They become so close with each other within the short period. Wuditu get the chance to listen about China from her mouth but Wuditu was not reveal herself because of fear of that Christian society. Both of them are from different culture and unknown to each other's culture. However, one day when raining out China started to danced with raindrops music. As Wuditu says:

The sound of the rain on the tin roof was nearly deafening, and suddenly her eyes began to have a mischievous look that I'd begun to recognize. A minute later, I watched as she got up and started dancing to the beat of the raindrops. "Come dance with me Wuditu." She invited and soon we were facing each other and moving our shoulders quickly up and down, ford and backward. The rain drummed in our

ears and before we know it Almaz had joined us and the three of us were dancing the eskesta the shoulder dance, clapping our hands and singing. (116-117)

This dancing activity with raindrops music shows that they are creating a hybrid dance. Wuditu a Jew girl who cannot play her cultural music to dance there, another is China who is from another different culture also cannot play her cultural music to dance and next one is native Almaz, who have own music to play and dance there, but she also became happy with raindrops music. Two girls, who are faces some obstacles to play their own music, obstacles like revealing their identity which they want to hide there, so to subdued nostalgia of dance they used the tapping sound of raindrops to dance. But, next one Almaz is native who can play her music frequently there and dance with it, but also dancing with other two in the music of raindrops. It means hybridity is attractive thing also for everyone, diasporas or not. Diasporas use it to reduce their nostalgia or mental pressure who over thinking about own culture. Moreover, natives uses it as a new test which gives them new energy and freshness. Therefor, hybridity as a characteristic of diaspora is not-infertile space to occupy in spite of fact that diasporas feel to be torn apart between root culture and the ground to be shifting and ambiguous. As Hall argues:

The diaspora experience [. . .] is defined, not by essence or purity, but by the recognition of a necessary heterogeneity and diversity by a conception of 'identity', which lives with and through, not despite, difference; by hybridity. Diaspora identities are those which are constantly producing and reproducing themselves a new, through transformation and difference. (119-20)

Hall opines that the Diasporas identity cannot remain constable. When they come to alien geography, they should to adjust them according to new environment. Diasporas

comes from different disciplinary like intellectuals, expatriates, writers, artists and common exiled persons. Whoever they are, they should to practice long to maintain their identity but it will never be completed. So the identity in alien geography always in progress not completes.

Hybridity is a way to make extra identity for immigrants. Hall says that identity bounded with different cultural aspects. And the notion of identity for diasporic subjects is more crucial. Therefore, the identity never remains constant and this is defined by the circumstances and surroundings. In the novel, Wuditu hides her identity in the Christian society and became a good Christian girl for surviving herself. At the Yelemwork's house where Wuditu goes to search a job for her, she has faces some questions from her mistress, as Wuditu exposes, "Are you a good Christian girl?" she asked, searching my face. 'Of course' I answered, bowing deeply again. For the first time in my life, I made the sign of the cross. I prayed that God would forgive me. The gesture seemed to reassure her" (151). Here Wuditu is creating her hybrid identity by adopting Christianity outwardly, but actually she is a pure Jew girl but she has to create her forge identity of Christian to find a job for surviving. Now she lying with Yelemwork by becoming a gook Christian, she asking for forgives to her God also simultaneously. This is the condition of inbetweenness also.

By learning from these examples, we can say that the diasporic peoples have their cultural consciousness in their inner psyche, but in the physical geography, they have no power, materials and chance to express their cultural identity in alien geography of the host country. Firstly, they cannot carry the thing which can gives their exact identity and second matter is the society of the host country, which cannot tolerate if they express their inner quality, which can represent their identity. The problem faces by Wuditu in the Amba Giorgis. At the condition, the diasporas uses to similar way to remember their original but not same, which is known as a hybrid

condition. Hybridity is mix up of two or many, which can give satisfaction to the people from different culture. In the above given example dancing with raindrops music satisfied three women who are representatives of three different cultures. In the same case a critic Radhakrishnan expresses his views about diasporic condition which leads to the mixed attitude as:

And in a way, the Diaspora in an excellent opportunity to think through some of the vexed questions: solidarity and criticism, belongingness and distance, insider space and outsider spaces, identity as invention and identity as natural subject positionality and politics of representation, rootedness and footlessness. (213)

For Radhakrishnan diasporic life can be also an advantageable for them, who enjoy with different aspects of life. For those men who can enjoy with different experimental life, diasporic situation is positive space also.

Wuditu who is an immigrant character of the novel *Cry of the Giraffe* also suffers from double identity in the new environment. She has to lie with her neighbors or Christian society. She was born in Ethiopia but not became as natives because her ancestors were no Ethiopians and she also feels discrimination as her ancestors faces. In the young age, she also faces many problems by being a Beta Israel. She faces teacher's discrimination, her friends hissing and fighting with her and neighbor women's behaviors with them makes her nostalgic feeling. She always thinks about Israel, which is a land of freedom, she listening from her elders. Actually, she did not saw the land Israel but she dreamed about that. After separation from her family, she works hard to collect money to go Israel as she think. When she working there, she makes intimate relationship with old *meloxie* (Yelemwork's grandmother), a religious woman who saves her from Yelemwork's bad angers many time. Wuditu is working there, by changing herself as a good Christian girl. meloxie believed on her so that

Wuditu should have to keep her believe. So, she uses to wear the sign of cross on her neck. Wuditu justifies this condition in this way,

Every once in a while, she would put her hand on my head and say a prayer over me. I wanted to show my gratitude so sometimes I'd make the sign of the cross right along with her. I know that it was wrong, but this small thing bound us together. I believed that God would forgive me for betraying my faith. (169)

Physically she became a good Christian girl by wearing a cross around her neck and accepts *meloxie*'s bless. She is in hard times now at alien geography with strong Christian society. If her secret reveled she should to faces even death or death like punishment. Because Christian society of Ethiopia thinks that Jews are the killer of their Lord Jesus/ Jew's role was important to hung Jesus on the cross by making nails, because Jews only have knowledge to play with metals. Here, Wuditu's compulsion is to hide her actuality with others to save her life in new land. When she lying with others by becoming a Christian, she feared with her God also, and she asks for forgive with their ancestral God. Here she mixes both cultures physically and psychologically as Radhakrishnan assert above. Wuditu is in the process to create her own identity to live in the Christian society. She is trying to separate herself from her ancestral culture because of her security, but feeling so difficult. When she lying about religion she feels guilty and falls psychologically under pressure.

Identity is progressive for Diasporas as we discussed above. Culture creates pressure for conformity today as it is often refers as the individual's worldly perception. Identities are both self-made, produced through the interplay of names and social roles forced with particular choices, families, communities, and individualism moreover, to grapple with their real historical experiences. Wuditu, as a diasporic subject think that she has hyphenated identity. She is Israeli in origin but an Ethiopian

in her settlement. She becomes a psychological refugee in the distant geography. Jews living in Ethiopia from long times ago but they have not accepting themselves as Ethiopian. *Kes Shahalu* a priest of Jews village says during their ceremonial gathering in festival *Fasika*, “We Beta Israel, we do not belong to this land of nettles and pain” (10). Ethiopian Jews and Wuditu the main protagonist feels themselves to be stranger because of their diasporic location. Regarding this issue Hall averses:

The first position defines ‘cultural identity’ in terms of one shared culture, a sort of collective ‘one true self, hiding inside many other, more superficial of artificially imposed selves; which people with a shared history and ancestry hold in common. Cultural identity in the second sense is a matter of becoming as well as being. It belongs to the future as much as to the past. It is not something which already exists, transcending place, time, history and culture. (48)

According to Hall identity is always in building process. The identity of diaspora is more flexible and immature than any others. New identity of diasporas always carries the root and present circumstances of host country within the core. The Diasporas identity never remains constable too. Hall defines identity as constituted or made. The person can make his/her identity and the society can impose identity to someone forcefully. Therefore, there is no any hard and fast rule on identity. The identities are discursive, however society defined it makes its shape according. And there should not to ask for any universal qualities in the identity also. In the novel, Ethiopian Jews generally and Wuditu particularly played the different roles of identity with different situations. When Wuditu was in the village she use to go school as a only Jew girl, at the refugee camp known as refugee and at the city Amba Giorgis she creating her identity as a good Christian servant girl. Although her identity not stopped, it is in processing as her will. Actually her will is become a Jew girl in Israel however, as she

says, “It seemed to me that all my life I would pray to go to *Yerusalem*” (54). So, she is going to create her identity as her wish. But, many obstacles making many changes in her identity, which was unexpected and beyond her thinking.

Now a day’s Diaspora defining from the new perspective: postmodern Diasporas as transnationality. Mainly it focuses on the global economic interdependence and cultural interpenetration. Which makes complication on the notion of identity and subjectivity, for those who geopolitically existing more than one nation-state. According to Robin Cohen in *Global Diasporas*, Diasporas emotionally or physically inter-traverse between two cultures: their homeland and adopted land. Cohen says that diasporas “are positioned somewhere between nation-states and ‘travelling cultures’ in that they involve dwelling in a nation-state’s space/time zone” (135).

The increasing awareness of the postmodern diasporas who have bi-cultural locality, and re-conceptualization on the notion of “nation-state” as not a homogenous cultural site, but a vast instrumental location of plural subjective. It means, diasporas are those who creating transnational community directly or indirectly. Historically, Ethiopian Jews also came from Israel. When they fled from Israel, they settled Egypt for some hundreds of years. They established their kingdom there and ruling. When the coalition of natives fought against their kingdom, they have to face great loss of regime and have to flee from there. As novel’s prologue says, “After that, our ancestors fled our ancient homeland and followed the Nile River in to Ethiopia” (xiv). So, here became cleared that the Jews were the traveler tribes, who travels through many culture of the host countries with their own culture. However, Jews crosses the boundary of nationality.

Material prosperity in the alien geography does not satisfy the diasporic subjects psychologically. They are always haunted by the sense of loss and urge to go

to the root. Jews can earn enough if they are ready to convert in to Christianity in the Ethiopia and can settle wherever they like. But, deep inside their mind, they always feel the lack of their own homeland. They collect every memory and ups and downs during their stay in Ethiopia and leave the place. It shows that almost all diasporic people have the desire to return to the own homeland but they cannot do so as there arise different factors that do not let them leaves the host country. But a few diasporic subjects like Jews of Ethiopia can abandon everything to return to their own homeland and to get own identity.

Judie Oron's *Cry of the Giraffe* has powerfully expressed the experience of diasporic Jews people of Ethiopia. They had came Ethiopia to exercise and protect their own religion and culture. But they are became dominated there because of their own religion and race. Because of racial domination and natives persecution they undergoes through the experiences like dislocation, nostalgia, identity crisis, sense of loss, ambivalence and so on. Oron has shown these experiences very nearly. Thus, the study goes through the racial domination and its diasporic effect on immigrant Jews people at the host country.

III. Immigrant Jews of Ethiopia and Diaspora

Judie Oron's *Cry of the Giraffe* is an exploration into the pangs and sufferings of the immigrant Jews of Ethiopia. The immigrant Jews people of Ethiopia diasporic differently than any other Diasporas in the world. Generally in this globalizing world peoples moves one place to another to earn or commercial purpose and when they stay in the alien geography they feel lonely, nostalgic and dislocated and that becomes the cause of diaspora. But in this novel Jews people are living in Ethiopia generations ago and their main purpose is exercise their own culture freely, which become the main cause of domination and diaspora. The native Christians of Ethiopia use to dominate Jews in the name of race. Christians take them as tribal enemies. They charged on them that 'Jews are the killer of Lord Jesus'. By using the mythical logic, natives taking revenge on Jews physically, culturally and economically as well.

The government of Ethiopia itself is discriminating to immigrant Jews in the case of economic and cultural development. When Jews opens the Hebrew schools to literate their people their own language government forced to close them. Jews peoples are skillful people; they use to sell their hand made goods in the market day to earn their living. But government closed that market day also to make Jews everyday life harder. Those revenging prejudice of natives and government itself make impossible for them to get established socially, culturally and economically. These incidents move them towards self-imposed exile. And at last they leave for Sudan as self exiled, where from they hoped to reached their ancestral land Israel. But there also they have to face racial problem and they have to hide their identity. Thus, research is an exploration of racial domination which becomes the cause of dispora.

Diaspora is a word which refers to immigrant's mental experiences. The experiences like feeling of domination, dislocated, alienation, sense of loss, ambivalence, identity crisis etc. are the main characteristics of diaspora. In the case of

the novel *Cry of the Giraffe*, immigrant Jews are extremely dominated by their native Christian neighbors racially. This domination becomes the main obstacle to establishing Jews socially, culturally and economically. Moreover, sense of being dislocated severely haunted them. At last they have to be self exiled for their own native land Israel.

Ethiopian natives taking their tribal revenge in the basis of myth, they use even the power of government to persecute Jews. When the protagonist Wuditu's family reaches at Sudan to escape Israel, Ethiopian army entered there and takes Wuditu and her little sister and many others by separating with their family. Because of this inhuman punishment of government of Ethiopia Wuditu spent her three years in the alien city of Ethiopia without her family. She faces so many problems there and makes her alive by hiding her identity as Jew.

Playing with risk of life, at last they become success to return back to their ancestral land Israel with their own culture. This act of Jews people save them from losing their identity and it gives them an identity of their own culture in their own land. In this way this study examines the Jews people's diasporic experiences in host country Ethiopia.

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