

## **I. Critique of Racial Injustice in Judie Oron's *Cry of the Giraffe***

Judie Oron's *Cry of the Giraffe* expresses in different ways the extent to which racial domination can permeate a society and the social distance which can separate Ethiopian Jewish specially the protagonist Wuditu and Native Christians. The immigrant Jews of Ethiopia are racial differently because they are dominated extremely at the hand of native Christians in their own country. Almost always the Native Christian has been in the position of superiority and the Jewish people or group in a situation of inferiority. They are dominated there not for their economic prosperity but for the race that they are Jews. 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 and they also have to hide their identity, if they know there as Jews should to be persecuted.

Thus, the research aims unraveling the different aspect of the racial experience of Jews people. The world is not culturally and religiously globalized totally, racial segregation to bears these resemblances. However, the research attempts to see the racial subjects who are frequently haunted with the racial domination and crisis of identity in the distant culture and geography.

The term 'Racism' derived from the Greek words 'race'. Racism is an ideology of racial domination based on beliefs that a designated racial group is either biologically or culturally inferior and the use of such beliefs to rationalize or prescribe the racial group's treatment in society as well as to explain its social position and accomplishment (Wilson 1973).

Racism as a concept is much more closely tied to the concept of race and is a reminder that where members of society make distinction between different racial groups, at least some members of that society are likely to behave in ways which give rise to racism as a behavioral and ideational consequence of making racial distinction in the first place. Indeed the recent literature on racial and ethnic classification in censuses, surveys and administrative records shows that the identification of members of a society in terms of the racial, ethnic or national origin may be a prerequisite to taking action to counteract racism. (Peterson 1995; Bulmer 1996).

Racism is the condition of domination in which people subjugate in the name of color and physical attribute in course of scattering form place to place and time to time. Language, culture and religion are main controversial aspect of the racism so, racial experience is defined not by purity or essence but by the recognition of race, racism and ethnicity. The racial domination can permeate a society and the social distance which can separate black people and white people.

Racial writing basically focuses on the issue of racism. It is the outcome of their race, the experience basically tells us stories of their lives, within their racial background. All the racial literature is an attempt to study the domination, subjugation of the people who are back warded by their color.

The term racism has become a source of considerable confusion. In its, limited, precise, and original sense, racism is the doctrine that a man's behavior is determined by stable inherited characters deriving from separate racial stocks and usually considered to stand to one another in relations of superiority and inferiority.' Racism according to this definition is a matter of conscious belief and ideology and can be distinguished from prejudice, which is a matter of attitude or feeling and discrimination, which is a description of behavior.

This novel narrated by the main protagonist of this novel Wuditu, a young and quite intelligent Jew girl. She is observing her society deeply and find out the racial Jews nostalgic feeling and Native Christian and contemporary government's discriminatory behavior upon them. The novel unfolds the reader about the racial experiences such as domination, subjugation, sexual exploitation, traumatic impact of the legacy of racism, racial segregation, dehumanization, enslave and so on through the narrator Wuditu's feeling as a Jew girl.

In the novel, Judie Oron deals with the cultural experience of racism especially of the contemporary Ethiopian Jews people. Oron has employed Wuditu, a self conscious Jew girl to show the racial experience to show the racial experience of Jews people in the host country. Jews are the immigrants of Ethiopia. They come from Israel when their first temple was destructed. They settle in Ethiopian high lands with the aim of preserve and exercise their religion and culture but when the Native Christian used to dominate and discriminate them on the basis of mythical belief 'Jews are the killer of Lord Jesus'. They were thus dominated, discriminated and dislocated from their homeland. Their stay in the new geography makes them uneasy. It is because of their faith, color when they feel domination of Native on the basis of religion their deeper psyche desires to return their ancestral land and at the end, this strong desire drags them back to their own origin as well. whenever they go, they are dominated and are not given their own identity so they suffers from so called superior people, white people, enlightened people, Native Christian people.

During their stay in that alien geography, they try their best to enjoy with their own race people, culture and religion. They used to celebrate their 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 tells 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 to meet their own cast people every year during *Fassika*, they exchange their wishes to each other for the returning back to their own homeland they called *Yarusalem* (Jerusalem). They were extremely dominated by the native people physically and sexually. So, they were eager to meet their own cultural and racial people. Here, in Ethiopia, they are known as “Beta Israel” which means the name of Israel. Our main protagonist Wuditu and her little sister Lewteh are taken from her family. At the mean time, she thinks it is the only way to save her so this is the compulsion to them to leave their *Yerusalem* because of their Jews faith. The following line expresses the trouble of their departure:

“Aiee! Lewteh, What are you doing?” I called, my voice cracking with nervous excitement. In only few hours it would be dark, the first night of *Fasika*, and all through the last weeks we’d been rushing to get everything ready. Our men had woven the cloth for everyone’s new clothes. All our earthenware pots had been thrown away and our women had made a whole new set. Even the baskets we used for serving our meals were thrown away and new ones woven specially for the feast. Our Christian neighbours had come by to wish us a good holiday and to assure us that our animals and pastures would be well looked after during the eight days that we rested, soon, everything would be ready! (3)

This paragraph shows the Jews people are forcefully send to other places. They do not belong to their own land. They are nervous to leave that land. They are in rush to get everything ready. Native Christian has thrown their earthenware post and the basket which is used for meal is also thrown away. Thus, they are not able to stay that place. But being birth place, they love that place so called *Yerusalem* very much. Jews people have remembered the past experience too:

“We do all this to remember that in ancient times our people were slave in Egypt. A great leader named Moses helped us to escape and led us to freedom in the land we call *Yerusalem*” (4). This saying also shows their hardness in living in other’s land. People were made slave in other places too. They are in search of freedom. They are feeling nettles and pain in this other’s land Egypt. After all, a person helps them to get freedom for their own land, *Yerusalem*.

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 is 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 Jews 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 Wuditus’s brother David leaves his home and goes for Israel to find safe track to make free all Jews in Ethiopia Because Devid was also a student of Hebrew school in Ethiopia.

But here in the village, there are continuous coming of government army, rebellious and bandit 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 to 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 Jews) 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, Beta Israel people are going to leave their home to Jerusalem from same track of Sudan. When Wuditu's cousin, Danial came her home. he and Wuditu's family also planning to go to Sudan from where they can go their dream and 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 Danial'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 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 after few days 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 Lewtech as well.

After returning back again to Ethiopia with her sister alone, Wuditu left her sister Lewteh in a empty village with an old couple who are also waiting to go Israel. 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 she spent three years and she is unable to find any person who can help her. During these three years, she faces so many problems such as: problem of food, safe place, job and sexual abuse.

She had 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 to earn some money to go to Addis Ababa, is so cruel women. She gives so many works to Wuditu without enough food and at last when Wuditu asks for her wage she adds the prices of food and wasted clothes too. By making different loss by Wuditu, she did not use to give her wage which was earned by hard working. In this city, she faces the problem of rape too. When she was raped by a wildly government army, she became undesired pregnant so that she has to go for abortion painfully by self made medicine which makes her very weak physically but until the last drop of blood running in her body, she remain hopeful to return Israel and rejoin her family.

When she became seriously sick in her cruel mistress's house, at the mean time, her mistress knew that she was a *falasha* girl from a school who studies with Wuditu in the village. When she came to know that the neighbour of Yalem work (Wuditu's mistress) arguing about to kill her. Some people are arguing to cut her legs and some other are thinking about to give torture to her. Wuditu had been listening all those things about her from her sick bed at back side of her house. This event shows the extreme domination over Jews by Native Christian of Ethiopia. They would even kill it any Jews fine there.

On the other hand, her whole family collected at Jerusalem, Israel except Wuditu. Wuditu's sister Lewteh who was lost with her also rejoined her family in Jerusalem. Lewtech was taken to Israel by a foreign named Judie two years ago. When Judie was working as research Journalist alone at Addis Ababa, she met Lewteh who was all alone. They became closed slowly to each other and after knowing lewteh's story, Judie took her Jerusalem from Addis Ababa. Judie spent some time with Lewteh's family in Israel and also knew about Wuditu. Her father

paid someone to search for Wuditu in Ethiopia. But that person gave the message of her death without searching. Lewtech and her father did not trust on that person but they couldn't do anything. One day Lewtech confidently said with Judie that her sister Wuditu is still alive. She and her father requested to Judie to search Wuditu once again in Ethiopia.

Because of deep affection of Judie with Lewtech's family and Lewtech specially, she agreed with them to search Wuditu. By the providence of God, Wuditu was still alive. She is alive because of not opening her mouth on that she is a *Falasha* girl in this cruel society. Her mistress's grandmother was a religious woman, who plays the vital role to save the Wuditu's life there. but nowadays her mistress behaving with her very cruelly more than previous days. When Judie reached at Ethiopia, she had done an agreement with Berreh (a strong man of Amba Giorgis city who knows Wuditu) to help her to search Wuditu. She would offer handsome money, if he found her. 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 as foreign). When Judie came there by being late, crowd of people were gathering with great mass, by knowing that, Wuditu is a *Falasha* Girl. When Judie and Wuditu were sitting inside the taxi, the crowd outside crying by saying pinching words for Jews like: *Buda, Kayla, falasha* and so on.

When Judie asked to Wuditu several question to conform whether she is Wuditu is not. Wuditu lied her because of fear of that crowd. She knew that if she opened her mouth, the crowd would kill her within the taxi. So, she didn't want to expose herself as a *Falasha* girl. Because of being disturbed by that crowd, Berreh and Judie paid to Wuditu's mistress and Berreh. And then, she took her Addis Ababa where she took a room of a hotel and gave Wuditu the shops, body lotion and perfume. Wuditu took a long bath and applied all lotions and perfumes on her body in



first time of her life. They took dinner together and talked 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. They stayed in Addis Ababa a day then went to Israel. When Wuditu met her family after long time in Israel, they were bursting with tears. All her family who were waiting for her also sobbing with happiness of Wuditus rejoined with them. Her father thanked Judei 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 took Wuditu and Lewteh 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 gave the chance to meet Judie and Wuditu. According to prologue of the book, they always used to remember the day February 21<sup>st</sup> and phoned each other. Wuditu said us that "every time, I asked her the same question; 'why are we still alive?' No matter how many times I asked 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 bith 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 racial injustice whenever remain at Ethiopia as Wuditu and her family.

Racism refers to an unequal relation that grows from the socio-political domination of race by another and that results indiscriminately practices they are in segregation, domination, pressure etc. It is the discrimination or prejudice based on race. People were culturally and

psychologically conditioned lower class people would never get the chance that upper class Christian people are enjoying.

Many critics and dictionaries use to take the word Jews to define the word racism because the Jewish community people were mostly suffered from the experiences like domination, disintegration of family, sexual abuse, traumatic impact of the legacy Jewish faith, dehumanization, mistreatment, racial segregation, culture of dislocation, inhumanly behavior and so on. They were living in great difficulty for their survival for the fittest.

Judie Oron is a writer of award winning book *Cry of the Giraffe* and a good researcher as well as a 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, memories, 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, ground breaking and award winning book. It has attracted so 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. This book is based on a true story by a journalist Judie Oron. Oron herself involved in this event of the novel which is a event of real life.

Many critics have seen the novel from the various perspectives. The critic Gillian Endberg, American Library Association's Booklist Online Criticizes Judie Oron's novel with

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

Similarly, Christina Minaki reviewed in *Caanadian Children's Book News* 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 resource fullness, 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 does not save her from being raped and humiliation and slavery too. Christina added some lines referring to the novel:

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

Christian explains that the writer Judie Oron is able to write thematic and social realism which is related to every marginalized people's life. The protagonist has hope, faith and dignity to reunite with her family.

Oron's characters live and suffer in community until and unless they vanish from the earth. Life inside community is warmly welcomed through oppression may be overwhelming. Oron's protagonist revolts against the existing oppression. But the oppression is so appealing that characters are either destroyed or excluded from social relationship due to the insurmountable force of racism. The character prefers isolation rather than social environment. It is only for time being that the protagonist accepts social isolation. It is simply because of uncompromising social

situation that social isolation becomes the protagonist's fate but she is always in hurry to enter in social relationship because social responsibility is what primarily haunts her. In the word of critic, Mordechai Ben-Dat illustrates: "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. This is the story of life and death which is related to racial and slave people's life. The critic Christopher Hamond also in his book "*Critical analysis on Judie Oron's novel*" affirms:

*Cry of the Giraffe* is the story of Wuditu, a young Ethiopian girl, and is based on a true story. Wuditu is one of the Beta Israel, a small Jewish community in Ethiopia, feared and hated out of superstition by the surrounding communities. When Wuditu's family attempts to escape increased persecution and get to Jerusalem, they become separated and Wuditu tries to carry on alone to get help for her ailing sister. The entire story takes place when Wuditu is between the ages of 9 to 16 on her journey. Wuditu demonstrates an incredible ability to survive in the worst kind of adversity and even shows strength after she finds herself kept as a slave under a cruel master. Wuditu never totally despairs and is eventually rescued by a foreigner who reunites her with her family in Jerusalem. (16)

Hamond analyzes the condition of the Ethiopian Jews. Within the child slavery, the abusive 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, biography memoir, community, courage/bravery, decision-making, family, global studies, problem-solving, secrets,

tolerance, immigration, captivity, sexual abuse and Wuditu's faith on God and hopefulness but the novel has not been seen through the perspective of other issues faces by the Ethiopian Jews. The research project has also made an attempt to see the novel from the Critique of Racial Injustice point of view. As a researcher, I believe such a prospective to the novel will create a new meaning in it.

The historical importance of slavery lies in its role as a major determinant of American's race relations and in the transformation of African cultural events and the creation of a unique Black culture in the Americans especially evident in music and dance. The Civil Right Movement of the 1960s led to major improvement in conditions of Black American and an upsurge of Black Nationalism believe that Black people share a common destiny and have had a common experience of slavery oppression, colonialism and exploitation. The term used to identify African people in the United States come under review after slavery was abolished and Negro were replaced by Black, followed by African American. These terms are being used interchangeably, depending on the historical context. The novel revolves among the racial issue. The conflict that goes on between the blacks and the whites should not be settled or eliminated forever. Rather both should have the free play of respective ideas and opportunity because it is the fundamental foundation of Ethiopian's progress.

*Cry of the giraffe* is not only the problem of her own person problem rather it is the common wish of the black people who have been suppressed and trained to attain the unattainable elusive goal since hundreds of years. It is such psycho political dominance of one culture over the other that has bought irresolvable conflict. When a dominant culture imposes its norms upon the underprivileged community, the result is always disastrous because the helpless victim can do nothing more than accepting what is imposed upon them as an ultimate truth

simply because there is no way out for their survival except to be an ‘oppressed conformist’. It is the bitter realities that each black should force in her life.

Feminist critic Judie Oron has highlighted on the writing of 18<sup>th</sup> century period basically concerned with racial issue associated with Jewish people and Christian people. According to such writing of 18<sup>th</sup> century period, superior figured is assigned with the role of wage earner and speaker in the public sphere whereas marginalized group confined to the closed space like family working without wages. This is the physical exploitation of the women in the patriarchal society. She also suffers from psychological exploitation because the discourse of sexuality that defines a female as a subordinated and inferior creature which she come to internalize psychologically such internalization makes her to reproduce the discourse formed by patriarchal and said to be superior society. Such discourse is also related with other discourse of the margin like class and race.

The principle focuses of this research will be to study Jewish experience through racism that offer the text especial significance. This study will depict the suppressed and oppressed condition of black in the Ethiopian society by exploring how native Christian systematically destroy the life of Jews forcing the victim to search another scapegoat within their own community. This research work has been written in three chapters. The first chapter contains the general introduction of the novel from the Critique of Racial Injustice point of view. In which, there are the explanation of Ethiopian Jews’ actual condition in the host country or in alien geography. It also gives general introduction of Racism under the title, “Judie Oron’s presentation of Ethiopian Jews and Critique of Racial Injustice”. The second chapter contains the character’s racial 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

accounts of racial experience and its effects on characters which lead them towards domination, disintegration of family, sexual abuse, traumatic impact of the legacy of Jewish faith, dehumanization, racial segregation and so on entitled “Character’s Racial Experience in Judie Oron’s *Cry of the Giraffe*. This chain of oppression will be analyzed while presenting native and innocent victim of poor social status. Finally the third chapter is the brief synopsis of the research work and its finding.

## **II. Character’s Racial Injustice in *Cry of the Giraffe***

The study argues that Native Christian, a representative of racial power tries to dominate the mind of narrator but being aware of the racial domination, the narrator escapes from the brutal treatment with her intellectual clarity. The extreme dominating and exploiting intention of Native Christian is deferred by the narrator. She is as an anti racial agent and serves against the intention of Native Christian. Due to the racial intention of Native Christian, the other characters including the narrator are treated brutally. Their labour is exploited and freedom is not granted to them. So, in order to probe the hypothesis of the study, the study relies on racial injustice. Taking reference from the dominant racial critic who argues about the narrator’s anti racial vision, the study justifies racial injustice in *Cry of the Giraffe*.

*Cry of the Giraffe* is a tale of racial injustice in general and a protagonist Jew girl Wuditu in particular. They left their original place Israel and go to Ethiopian high lands with the hope of exercising their own culture and religion properly, when their first Temple was destructed or destroyed there. But in the Ethiopia, they faced racial discrimination from native Christians.

They blamed to Jew that ‘Jews are the killer of Lord Jesus’. Thus, they are being persecuted there searching safe place to get rid from the problem. That place is Israel which is their ancestral land. Thus, the novel delineates a powerful portrayal of racial Jews in the host country.

The native’s prejudice against them made impossible to adjust in new phenomenon. The natives and alien land became the fences to maintain their correct position. From the native society, they had to face different types of dominations and persecution when they maintain their identity and right position within the host country. The native Christians used to dominate them on the basis mythical story of lord Jews. According to biblical reference, Lord Jews was punished by nail in the cross. Those nails were made by contemporary metal workers who are Jews today. By using this mythical story native Christian of Ethiopia were trying to take revenge by persecuting them. So that Jews had to hide their identity even in the refugee camp of Sudan.

Because of this biasness of natives, the position holding became the main problem of Jewish community in the foreign territory and exiled condition. All these causes had made them weak economically and socially. So they were forced to live alone in alien country because of their Jewish faith. When they were exiled from ancestral land, they had faced discriminatory behavior of natives of the host country which made them nostalgic too. Moreover, they go through the racial injustice like discrimination, domination, subjugation, sexual abuse, hegemonisation 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 racial discrimination in the early 1980s, thousand of Ethiopian Jews flew the civic unrest, famine and religious persecution of their native land in the hope of being reunited in Yerusalem, their spiritual homeland with its promises of better life. The Ethiopian Jews who are often the porters



and iron workers in their village are treated as outcasts in their own homeland. That's why; Wuditu and her family secretly abandoned their village and began an arduous trek to a refugee camp in the Sudan where they are separated.

Historical sources tell us a group of Jews fled southward into 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 into Ethiopia. This historical survey of Ethiopian Jews makes us clear that actually they are the native people of Israel. They had fled from there when events like the destruction of the First Temple happened.

The Jewish community is historically displaced in the world. They are the actual subject of racism. The native Christian people were treating Jewish people differently because of their color, nationality, national or ethnic background. The Ethiopian Jews who are often the porters and iron workers in their village are treated as outcasts in their own homeland. That's why Wuditu and her family secretly abandoned their village and began an arduous trek to a refugee camp in the Sudan where they are separated. Ronald Hall asserts,

If any group can understand the experience of being overtly discriminated against for an intrinsic characteristic that has nothing to do with their humanity or values, it should be African Americans. They should be natural allies with any oppressed minority. Civil rights must extend to everyone or to no one. To the extent that African Americans reject this simple idea, they abandon any claim they have to the moral superiority—and benefits—of the civil rights era. (30)

In this research project, which goes through the novel cry of the Giraffe, there is communal suffering and all community is 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. While going to Sudan, they feel too much difficult to eat, work and so on. When they reached to refugee camp, they thankfully find temporary shelter with an elderly couple. Widutu makes the difficulty decision to seek help alone in order to save her sister and herself because some of her family died because of the disease and the environment of the refugee camp.

The life of black during the slavery is characterized by extreme pain and misery, sexual exploitation and inhuman treatment became rampant. The separation of father and mother slaves on the one hand and their separation with children on the other was a common phenomenon. The native Christian held the total power as a result the victim was helpless physical torture and mental agony was day to day experience in the lives of black slaves. Masters used to take presume by whipping a slave. It is what Douglass explains in his work narrative of the life of Fredrick Douglass, an American slave:

“I have often been awakened at the dawn of the day by the most heart rendering shrieks of an own aunt of mine whom he used to tie up to a joist and whip upon her naked black till she was literally covered with blood (...). He would whip her to make scream and whip her to make her hush and not until overcome by fatigue, would be ceased to swing the blood – dotted cow skin”. (15)

It was the experiences of black slave in the southern plantation land where oppression, exploitation and severe punishment were common during the post-bellum period. The ex-slaves of the South moved to the North as an industrial labor so that they may attain the freedom and material success but Ethiopia too could not fulfill wishes.

In facts, Ethiopian Jews were in such a hurry to leave that they could not win for their bread to rise. (Judie Oron, Cry of the giraffe 4) everywhere black suffers from the loss of identity and racial discrimination thus, they were dehumanized by the so called high class or superior people. As an individual labor, they felt the sense of alienation and frustration with their contemporary existence. They could not get equal level of opportunity, freedom and wages as the white laborer. The practice of racism was to serve even in the Ethiopia. In the Ethiopia, the average Ethiopian people suffered not only from the hands of native Christian but also from other people too. Wuditu says: “lewtech” I called again, there was still so much to do before night fall. Where is that girl? It’s just like her to disappear right about now!” (8). This means to say that they want to move from that place because of the hegemonic attitude of the native Christian and the birth place through in the surface level, Ethiopian appeared as a free land but the under earth reality was something different. Freedom and equality were displaced by the practices of racial prejudice entrance into the public place. Voting rights and equal level of wages was not available to the blacks. Discrimination was everywhere in the social, political and economical level of the life. As a result, Ethiopians were forced to lead a miserable life. They spent their lives in the ghettos and poverty became their common lost. Bulmer and solomisis state:

During the presidential year of Abraham Lincoln, blacks were pronounced even to them. The slave trade disappeared during the first half of the 19<sup>th</sup> century but the master slave relationship between whites and blacks were replaced by other forms of unfree labor such as indentures, share cropping, debt bondage. (10)

Thus again slavery was continued in the form of unfree laborer. Blacks were still made dependent and subordinate to their masters or the owners for whom they worked.

In the novel, Wuditu, a Jewish girl, narrates the story. As a narrator, she explains more about her family. Although, all the Jewish conditions are the 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 Douglass explores the reasons for the moment of the people are even the results of such moment, different may bring helplessness or it can give out from suicide. Here in this novel also by being extreme dominated Ethiopian Jews are leaving their village day by day. Wuditu, the protagonist and her family are also going to feel dangerous when Wuditu's brother Dawid was chased by government army and had to fly to Sudan. The government armies were arresting some teachers and students of Hebrew School then tortured them until to death and ordered to close Hebrew School.

The feelings 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 Israel" or Ethiopian Jews came from Israel. Movement of Jewish people from one place to another is not because of their intention only but there were some compulsions also. So the Jewish movement from Israel not their choice but 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)

Even at the age of seventeenth century, higher class people used to dominate the Jewish people. The Christian people wanted to make the Jewish people to follow their rules to be Christian so there would be the majority of them. Rather than following the religion, they used to go to other remote highlands to save their culture and custom. Israel was their place; they were the contemporary rulers also. They left Israel generation ago, when their first temple was destructed and their regime was overthrown.

There is only economic and living hardship in their own country but in the world so many people left their homelands in the case 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 argues 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. After their arrival in the host country, they have to pounder over the ways of setting there. Wuditu’s family was also conducting their life by selling their hand made goods. They are the late generation of “Beta Israel”.

The Ethiopian government officers are those who came to village and give orders to him a leading person of the village. Wuditu asserts, “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). Wuditu explains about her father’s condition. 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 officer behaved to Jews as this, the officer replying to Wuditu’s father, “So, *falasha* devil, you would like to disobey Mangistu’s order?” (22). Wuditu,

a little girl was 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 was vanished in an instant way. Wuditu's father was replying 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 an officer of the Marxist government of leader Mengistu. The officer was following very strictly. According to officer, all farmer Jews should go to School whether they have interest to go School or not.

In one side, this government was closing the Hebrew School and market day to create difficulties in the farmer Jew's daily life. And in another, they were ordering Jews should 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 belongs to them, they could give reason to government rule and they go to school according to their will. This compulsive behavior of government upon Jews shoes the discrimination to lower class people. 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 immigrant of their country. This type of dominative characteristics of government makes the Jews more nostalgic and alienated in the other's land. This show how the people of host country are dominating Jews people unsympathetically. The poor people were trying to establish themselves socially and economically.

Racism, a word which has a vast area to study different characteristics like; domination, subjugation, domination problem of native, hegemonisation and so on. This research project is going through some characteristics that are experienced by the character of the novel *Cry of the Giraffe*. The difficulties created by host country are the main problem of the racism. Natives of

the host country of government itself became obstacle on the position holding practice of the immigrants makes Jews more nostalgic. The host country's people behave them as a second citizen or think other. Appiah states this notion of the racialists like this:

“We could divide human beings into smaller number of groups, called ‘race’. in such a way that all the member of these races shared certain fundamental, biologically heritable, moral and intellectual characteristics with each other that they did not share with members of any other race” (276).

During the Eighteenth and nineteenth century lots of social, economic, intellectual and political change took place in the global scenario. The term ‘race’ was used to define the people on the basis of their physical characteristics. Racial people did not use to share anything to the upper class people.

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 one who are *buda* possessor of the evil eye” (33). A young girl Wuditu becomes 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 earns all the students in this way: “Only through an evil spirit can pass the knowledge 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). In the classroom, there were Christian teacher who had evil spirit. They used to think that the teacher who has evil spirit would not be able to teach well. Their evil spirit goes from generation to generation. The Jews people condemn the knowledge from Christian teacher but they have a kind of compulsion to study their own cultural school. This event of the

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

Actually, this little girl, Wuditu's thinking makes no difference in the whole classroom. The teacher was creating an argument on another serious matter, which is very importing 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 die?" 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 make 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 Ethiopian natives who are Christians are keeping this misbeliefs on school is like learning place of innocent children and young Christians. How can a Jew be secure on this Christian land? The question arises in the racial sense. The Jews children like Wuditu who was just learning something new, how she can learn so many bad believes herself. The school, a space of young children to learn something new and life oriented things, which make their life easy and harmonious. But 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 domination, subjugation, racial segregation for ancestral land. There was no identity, no any position within the Ethiopian communities and the question of sympathetic and effective support come front. Racial people are always expected sympathy and support from natives. Sometimes they can get it. However, mostly natives remain anti for Jews. The Ethiopian Jews feel nostalgic because of their dominative, suppressive and discriminatory behavior.

The Ethiopian government also became hostile for Jews. One day when Wuditu, her father and whole family were going to market to sell some hand made goods to collect some money for the festival *Fasika*. When they reached at market that was much quit, no one was there. At first they suspected on herself in the sense that whether that day was market day or not. And when they saw a person walking through market place, Wuditu's father asked 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 *falashhas* 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 was playing major role to make the Jew's daily life harder. This level of suppression is intolerable for anyone. So that, Ethiopian Jews are searching somewhere to make free themselves from these type of discriminations and dominations. When the racial 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 customs, 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. 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 became failure to protect their life from natives because natives take them as the killer of their Lord Jesus. 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 are 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 food 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 racial people are those who cannot do anything without other native people of the host country.

Racist subject even demonstrate either against the domination to them by the host country's government or against the political or social hardship in their homeland. While Wuditu

was walking back from school, she asserts, “Here she is,” Hailu shouted, and before I could defend myself, the the girls had pulled me to the ground and were kicking and punishing me. ‘You killed our lord.’ They yelled. ‘You must be punished for that!’” (40). The native Christian wanted to take revenge upon the Jews children while returning their home from school saying that the Jews people are the killer of Lord. They used to give trouble to the Jews people. Although Wuditu was alone around those girls, but she gets revenge very heroically, as she further 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 be able to necessarily to make their existence in the world. So, the problem of existence also faces by the Jews. And it can be said that Wuditu’s demonstration is the outcome of her dissatisfaction.

The life of black during the period of 19<sup>th</sup> centyry was characterized by extreme pain and misery. Sexual exploitation and inhuman treatment became rampant. The separation of father and mother Jews on the one hand and their separation with their children on the other was a common phenomenon. Physical torture and mental agony was day to day experience in the lives of Jews people. Native Christian used to take pleasure by whipping the Jews while returning their home. To raise this issue of domination and reaction against it the critic Dough lass in his work Narrative of the life of Fredrick Douglass argues:

I have often been awakened at the down of the day by the most heart- rendering shrieks of an own aunt of mine, whom he used to tie up to a joist and whip upon her naked back till she was literally covered with blood. (...) He would whip her

to make scream and whip to make scream and whip her to make her hush, and not until overcome by fatigue, would he cease to swing the blood-dotted cow skin.

(15)

Douglass opines that it was the experiences of racial people where oppression, exploitation and severe punishment were common. They used to bit the people until and unless the blood comes.

They used to beat them inhumanly. They treated them as an animal that can bear pain and agony. When the racial people tried to hold their position or when they walked on the road of assertive in the politics and economic activities, the natives or the government itself had played the role to stop them within their property. No one of the host countries were in the favor of Jewish's succession on political and economic activities. They created fences to stop the immigrants, if they reached in the policymaking level and if they were strengthening their economic power that would be dangerous for natives as they think. In this novel, the event of the changing of the market day where *falashas* used to earn some money by selling their hand made goods and also can take as a step of governments cowardice nature in the case of economy.

The Ethiopian Jews were dominated not only economically but also politically, socially culturally and physically too. The physical domination also has done this novel. Because of physical domination, racial subject feel morally down when the government and natives of the host countries behaves the marginalized not a human but as an animal. They began to punish them physically. In this novel, Judie focuses on the child slavery and captivity. 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 faced so many dangerous problems on the rout of Sudan. They faced physical problem because of being a marginal, lower class people. They should 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.

Higher class people treat lower class people as if they are children and uncivilized by using certain stereotypical images. Fanton is very much critical to the way racial people treated.

As Fanton Avers:

A white man addressing a Negro behaves exactly like an adult with a child and starts smirking, whispering, patronizing and cozening. It is not one white man I have watched but hundreds: and I have not limited my investigation anyone class but, if I may claim as essentially objective position, I have made a point of observing such behavior in physicians policeman, employers. I shall be told, by those who overlook my purpose, that I should have directed my attention elsewhere, that there are white men who do not fit my description. (Fanton, *Black Skin 31*).

Jews people in the Ethiopia experienced the entire characteristic as Fanton Writes. The white people think that they are superior and they are there to teach the inferior people. This act is not done not only by the one white man but other too. All walks of life of the people dominate the lower class people like: physician, policeman, employer etc. The problem in Jews relationship is not the product of a single issue rather there are multiple basic foundations like communication, mass-media, government offices, business organization, labor union where blacks don't have easy access. These are some of the fields solely controlled by the native Christian.

The practice of racism and cultural oppression has brought tragedy in the life of racial people. The deplorable economic status of the average race had worsened the situation. The whites discriminate against the black or racial in the name of color and religion. Races were

defined and categorize as less human because of their race and skin color is different from whites. Thus, the human self is divided into 'we' and the 'other'. The whites try to justify their superiority in the name of color, cast, class and religion on the one hand and in the name of civilizing mission on the other. But counter racism from the blacks has deteriorated the situation. In fact the so-called "white man's burden" of educating the blacks is nothing more than their strategy to categorize blacks as uncivilized and barbarian so that they can establish their superiority and rule over them. The harmony and co-operation between black and white is simply impossible because it is shaped by the unbalanced social division of power on the one hand and the wide economic gap on the other. But more than this, the real enemy is racial and cultural domination. Colette Gullaumin asserts,

Yet the legal inscription of race and the practice that accompany it certainly do exist and they are precisely the reality of race. Race does not exist but it does kill people it also continues to provide the back bone of some ferocious systems of domination. (107)

Let us be clear about this is a way of rationalizing organizing by murderous violence, the domination of powerful social groups over other groups reduced to powerlessness. Since race does not exist, nobody is or can ever have been repressed or killed because of their race and nobody can make their claim because millions of human beings have died as a result of their race and millions of others and how dominated, excluded and repressed for the some reason.

This is the event of Wuditu's school where Wuditu was alone as Jews girl, some Jews students run away to go to Israel and some remaining were not coming school; they should support their parents in the fields. Because of teacher's discriminatory behavior in the classroom and societal and governmental domination made Jews people leave their home and remaining

some were not willing to study with teacher Yosef, who only used to teach negative of Jews people. However Wuditu was always eager to learn to read book and write letter. Although she dislikes Yosef's charge on Jews, she was continuously going to school but her neighboring Christian girls and teacher Yosef's behave makes her alienated. That was the condition which should face by any racial or marginalized subjects.

Another aspect of racial experience is dispersal which is also 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 coming from Israel, they settled in the Egypt for some years by establishing their own kingdom but when the local force collected against them they had to defeat. In the battle with the natives some of them had slaughtered, some of them forced to change the religion to remain there and other who has not change religion they again fled to Ethiopian'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 slave in Egypt. A great leader named Moses helped us to escape and led us to freedom in the land where we call Yerusalem" (4). It means Jews were not actual native of Israel before settling Israel. They had come from Egypt where they were as slave. 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 are doweling for long which place they call their ancestor's land.

Actually she is a Jew girl but her compulsion makes her to hide the actual identity and become 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, honest,

hardworking girl?' 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 lower class people face so many problems because of their faith the social hierarchy. Wuditu is feeling regret being Jew girl in this line,

I thought, I' m like a dead person. Only a dead person has no one to sustain them and nothing to hope for, not even something to pray for! It would have been better if God had made me a Christian or a Muslim. Even a pagan would have been better. Why did he make me a Jew? So that I would suffer alone and die alone? (101)

Wuditu is expressing her bitterness to be a Jews girl. She feels that she is like a dead girl who does not have her own identity. Christianity has become a sense of greatness for her. If she was a Christian girl, she would not get such a trouble. She won't face domination. Jews is said to be lower cast than other. Pegan is also high class than Jews for her. She is telling that "why did God make me Jews?" It is because of Jew girl, she has to die and suffer alone. She is unable to get love from her family. Her family has been scattered everywhere. Christian people cannot see their harmony. Christian people behave as if they are animal who does not need harmony. She had not born Jew but make Jew. She has not got a chance to enjoy with her beloved family. The Jews people are Giraffe who does not cry. She expresses her exiled position in this way,

So be it, I thought. I'm alone and there's no one to help me. Never mind! I'm alive and I'm strong. Somehow, I'll find more work and I'll save money and I'll buy a bus ticket to Addis Ababa and then I'll get to Yerusalem by myself. And no one will ever know what terrible thoughts I've had today! (101)



Wuditu is alone in alien geography. There is none to help her so she imagine to make some money and buy a ticket to Addis Ababa and get to Yerusalem which is good place for Jewish people. She wants to run away from there without telling anyone. She is hopeful that she is alive and strong to work and earn money to run away from that exiled and selfish world where she does not get help from anyone.

I'd never been alone in a big city before. I was scared and I prayed that I had done the right thing in using the last of my money to come here. At first, I stayed close to the bus station. I was looking for a foreigner—an American, I'd been told. But I didn't see any *faranj* among the crowd and after a while, my confidence grew and I began to move farther away from the station. (109)

Women were confined in to the four wall of the house. They did not get chance to go outside. Like the same way, Wudity is also feeling difficult to go and settle in a big city. She would have loneliness. Foreign people would be sense of hatefulness for her. She does not want to see foreign people in that crowd. So she has a kind of hopefulness so wuditu is moving one place to another place for job and survival. Because of her Jewish faith, she has directly and indirectly forcefulness to move to new place. She is unable to live in her hometown so she wants to run away.

Money determine mind. Lower class people would not get good education. To study, they had to struggle in a lot of thing. High class people would be educator or teacher and in the name of giving education, they use to dominate. Inferior people would be a servant in their master. It was their faith so that Wuditu is saying that "I'm looking for work as a servant." I told her "Do you know anyone who might give me a job? (105). It is at this point, she is job hunting. She is not looking for good job. But to be a servant or to work as a servant, she has a kind of

challenge. Christian people call them *falasha* which is negative term for them. The women asked, “Do you have any reference? looking at my worn clothing. (106). It would be trouble to get job if they are lower class people so they want to know background information. They want to know their identity what type of people are they? This was the situation of Jewish people or lower class people. “I will not work as a prostitute, only as a servant,” I told her, “I’ll earn my living by doing all the housework and send by brewing tela, if you agree, I’ll put my sleeping mat on the back porch, well away from the living room and I won’t serve the customers or sleep with them” (48). Here, wuditu is giving her view not to work as a prostitute. She wants to be a servant rather than prostitute. She can handle her life doing house work. She is not agreeing to serve the customer or to sleep with them. To be slave, servant and prostitute was their faith in that age. They happen to be slave and prostitute by the hand of master. Such a manual job would have a kind of risky job. They would not have their own identity.

They cannot go for progression rather they go to degradation. Therefore race is the main factor to be involved in such a manual job. Thus Judie Oron criticizes the racism in her novel.

Almaz advice Wuditu’s situation like this,

Be careful, wuditu, she warned. “You remind me of how I used to be—young, ignorant, only recently arrived from the village. You don’t understand yet how things are in town. Don’t let yourself be fooled. A pretty young girl like you, a virgin, is worth a lot of money, and there are men and women who would be happy to sell you. You can be taken before you even know what’s happening.

Promise me that you will be careful! (120)

Marginalized people would have a kind of trouble in new place. That would be the difficulty of food, dwelling place, to get help from friend and relatives. They would have their identity. So the

town woman consoles her. Wuditu is ignorant in town so she advice her not to be fool herself. According to her, a pretty young girl like you, a virgin, is worth a lot of money. People will be happy to sell such a virgin girl. The woman suggests so many things. Jewish people or lower class people had to sell their body to survive in this world. They would be helpless. Higher class people dominate the lower class people physically and mentally. Her life slowly and gradually goes to degradation. They don't get family love. But they have to survive with the costumer's love. Customers are like a woolen lover. They love until and unless they fulfill their passion. After the completion of their passion, they leave. She has to make satisfaction to everyone for the survival.

For days I'd had a feeling of horror for what I knew was going to happen. But what choice did I have, except to kill myself? As terrible as my situation was, I didn't want to die. I prayed that I wouldn't suffer as badly as China (124). Wuditu had a kind of frustration and horror in her. China is a character who was also suffering from her own faith so Wuditu Prays to God not to be like China. Rather than dying, she wants to live pathetic life. This is the feeling of her before the sexual abuse.

When Wuditu was living in the city Amba Giorgi, She was raped by an 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 women's body. Purity is the most important possession a women will ever own" (126). Her mother use to describe about women's virginity and chastity is the important thing for the girl who should posses any women of Jew which is based on Jewish religion But that was corrupted by the solders. There is only the lamentation of her situation. 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 will all be disgraced and you may ever be forced into leaving the village that's why you must never let anyone take this precious thing away from you.

Your husband is the only one who can do that. (126)

By remembering all these things Wuditu's feelings that she is in her home now, and being afraid of rape in her mind. Here, she is remembering her marginalized identity and racial discrimination 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 longer virginity as Jewish religion except. However, she wants to replenish her sin by doing confession and contrition which is one way to be pure so here the poor racial people are honest, religious, and trustworthy. People have their own culture. There are so many cultures in the world. Jewish people have also their own culture. When the lady get marry, her virginity and purity is checked by the female so if she is pure that is fine otherwise she is destined to leave the village and disgraced. Husband is the only one who can corrupt the virginity but for the Christian society, sex is toy. So the Christian people do not care for the sufferer women. Thus, premarital sex is only to go hell for them. The narrator describes the situation of her own self evaluation like this,

For just a minute, I thought, this baby is innocent! It doesn't deserve to die! I tried to imagine what my life would be like if I had to carry water all day and take care of a baby as well. Impossible! There was no way I could do that. As it was, I was barely eating enough to keep myself alive. That thought was swallowed up by a rush of others. What do I do now? How can I get rid of it? Who can I ask? (129)

Wuditu realizes that the baby is innocent. It was not the child's fault. It was the problem of boy and girl who involved in sexual activity. So the child does not deserve to die. She imagines her life before pregnancy and after pregnancy period. She has to bring water as well as take care of the baby which is so much difficult and impossible for her. She eats little amount of food just to survive. She is thinking to get rid of the child but here is none to take help. She is helpless. She has a life. If her baby was legal, she would get love from everyone. But here is none to help her. The soldier was equally involved for her pregnancy but she is the sufferer. Higher class people think that women are only for use and throw. Neither was it her own problem now that innocent baby but there was that soldier's crucial role to be pregnant because he did forcefully without will and interest. Guillaumin Colette writes,

You are not born women, you become one. Gender became a central concept. Biology is not destiny and femininity is constructed, it is added on to females; to put it differently, females become women and males become men. This rejection of biological determinism constitutes a significant improvement; but a crucial problem remains since the categorization of humans into two sexes is considered to be self-evident, not requiring an explanation. This, you will notice, is similar to the logic according to an explanation. This, you will notice, is similar to the logic according to which differences in skin colour naturally engender the construction of racial categories... and , as we shall see, just as unsatisfactory. (20)

Women are dominated one way or the other it is because of their femininity construct. Our society is biologically determined. There is the problem of the categorization of human beings. It has become unsatisfactory for us. Colour of skin shows the racial category which is similar to everyone's life.

My body had been changing over the last few weeks. My breasts were sore and my stomach was beginning to bulge, although, as usual, I had been eating very little. At first, I told myself that I must have some kind of stomach ailment. But eventually I had to accept that the soldier had made me pregnant. (128)

Wuditu's body has been changing after the sexual activity over few weeks. Her breasts were sore and her stomach are getting bulge although she had been eating very little. At first, she told herself that she must have some kind of stomach ailment. But she had to accept her pregnancy. She had overcome with despair. She looked down at her body with terror. It would be obvious to anyone who looked at me. I had to hide her growing body from Almaz. If she saw that she was pregnant, she would throw her out into the street. She is in the state of pendulum. Then she had to go back to carrying water. Wuditu accepts what she committed. It is compulsion to her to accept that event. She is feeling that her breasts were soaring. It would be obvious to look her growing body. Woman is sufferer in this story but male does not get penalty. Women are dominated by the male. Male think that women are only to give birth the child. She further expresses her regression in this line, "I was no longer pure. My time with the soldier had turned me into a prostitute. But agreeing to his offer would mean accepting prostitution as my fate. I thanked him politely and got up to go, with no other ideas about how I could get rid of the baby" (130). Wuditu is feeling regression after the sexual exploitation. Her sexual activity was worthless. It leads to her to regression. She has become a degraded woman. She is now a woman not a girl. This is not only the faith of Wuditu but all the Jewish and black people. They have their own compulsion to survive in this world.

The natives are always stronger than Jews. To become always powerful, they use to dominate the racial and marginalize people socially, culturally, economically, even physically

and sexually also. In the novel, Jews suffer from all these domination by being Jew because of extreme domination of society and government also makes Jews to live their home. They all are in the process to go in the Sudani refugee camp from where they can go Israel. The long distance should cross to reach in the camp by walking. They cross high hills and long deserts, during the travel so many peoples of Jews died there on the road. Wuditu's family also decided to go to Sudan to remove from the domination of the natives. From there, they hoped to reach in Israel. On the way also faces 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 the army planes as Wuditu says, "I could hear the planes circling and circling as though they were looking for something. Do they think that we are rebels? I wondered hoping they'd see our white clothes and just fly off to wherever they came from but bombs started to fall one exploded right near me" (55). This event shows us even the hegemonisation have no chance to escape where they wants to go sagely. While crossing long disaster Wuditu's family and her uncle Danial's family stayed 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). There 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 given up their life on the trek to search freedom from domination.

In the novel *Cry of the Giraffe*, Wuditu feels that the situation of different experience when she settled in the unknown city Amba Giorgis. During the stay there, she faces so many

events which make her experienced. She feels living in different culture for Jews is far more difficult for them because of their identity and her lower cast. She was dominated by that country's people and says "I am 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 he was watching, why didn't he save me?" (127). Here in this line Wuditu feels that she was abused sexually but her culture does not accept that sex before marriage. When she slept with a soldier, she feels morally down. In her culture, sex before marriage is a sinful thing. Therefore, she expresses guilty feeling. During her pathetic situation she was also remembering God with whom she fearful and requested to save her life. She expresses her anger to God who did not save her from that monster. She is lamenting her situation in this way,

My body had never felt the same since the abortion. My monthly bleeding never comes back, as though it was saying, you were wicked and now even your body is punishing you. You will never bleed again. You'll never have a child. As I lay there, I held my head in my hands, pleading to be rid of these terrible thoughts.

"Leave me alone! Let me sleep. Please, God-let me sleep!" (148)

Native Christians think that Jews are not man they are like animals. They treat them they are as if they are animals. Here in this novel, Wuditu was sexually abused so she is lamenting herself. She remembers her past activities. Virginity and chastity is the most important for the girl. But she was forced to do sex with unknown person. It was her compulsion. If she did not obey the words she would die. She is pregnant so she laments that the monthly bleeding never come back. If she give birth to the child, there would not be father. She could not sleep well because of her terrible thought.



However that was her compulsion; if she had rejected him, he could kill her on the spot. She expresses her inner reality in this way, “But what choice I had, 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 her faith who did not have any support to defense against that like harsh events upon them. They had to control themselves and manage to live there by bearing all these things. They should adjust them as situation leads. For protect once existence, s/he should be ready to get another identity, even though inner feeling is not allowing for acceptance.

In the novel, Wuditu find a new friend in the city Amba Giprgis. Wuditu used to call her china because 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 of time. 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 it was raining out, China started to dance with raindrop’s 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 begin 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, fork and backward. The rain drummed in our ears and before we know it Almaz had Joined us 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 feeling that they are enjoying in their freedom. Wuditu was feeling loneliness when she met her friend. She became so much

happy. Wuditu, a Jew girl and another is China who is from another different country also wants to enjoy in freedom with the same the same root. Wuditu 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 their own music to play and dance there, but she also become happy with raindrops music. The two girls who were facing so many obstacles to play their music because they wanted to hide their own native land. But next one Almaz is native who can play her music frequently there dance with it, but also dancing with other two in the music of raindrops. The native people were brutalized, dehumanized so that to listen their own music is to remember that people that had frustrated them so they wanted to listen something new. Jews people wanted to reduce their mental pressure.

Moreover they used it as a new test which gives them new energy and freshness. Therefore racial people want to be free from domination. They want freedom. Almaz tells wuditu in this way, "Oh, that's no problem," she' day."I can always find another servant. All those stupid girls who come to town thinking they'll have a good life. They soon learn that it's better to work as a servant than to sleep in the street" (136). The Jewish people are dominated on way or the other. The town people think that they come to town to have a good life but they should not have such kind of feeling. They have to work as a servant than to sleep in the street. They say that they are stupid girl who come to town for better life. At the end, she chooses to work as a prostitute in this line, "I don't have to be reminded that there were girls, like China, who'd been captured and sold as slaves. No, Almaz would have no trouble replacing me if I chose to work as a prostitute. And she'd earn a fee from each of my customers. "My decision is final." I told her firmly (136). In this line, the Wuditu herself wants to be prostitute. She wants to change her position from servant to prostitute so that she can handle her life. The situation makes her to be

prostitute. There is no place to do good job for the lower class poor people. She sees the situation of China who is also like Wuditu. Knowing the situation of China, she firmly tells the owner to work as a prostitute which is her final decision. Indirectly the owner is telling that she is not forcing her telling that “All right, if that’s what you want,” she said grudgingly. Go ahead—if you want to kill yourself working as a servant, it’s not my business.” So people are selfish. If she died, Almaz does not do anything for her. The slave or Jews people would have a kind of risk to involve as a prostitute. The slaves were not able to do good job. They were forced to do manual job. it is the condition of marginalized people. Michael G. Lacy says in his book *Critical Rhetoric of Race*,

If any group can understand the experience of being overtly discriminated against for an intrinsic characteristic that has nothing to do with their humanity or values, it should be African Americans. They should be natural allies with any oppressed minority. Civil rights must extend to everyone or to no one. The extent that African Americans reject this simple idea, they abandon any claim. They have to the moral superiority and benefits of the civil right era. (30)

The neo conservative logic of black victimhood implicit in the writer’s letter allow this argument to shift from condemning Washington’s homophobic remarks to rescinding retroactively civil rights gains for all African Americans such rhetoric echoes the neo conservative claim that white have abused and victimized black by exploiting their guilt for their racist past. Black who claims racial victimhood on the basis of a lack of freedom to spout bigotry without reprisal effectively is playing.

In the novel, Wuditu hides her identity in the Christian society and become a good Christian girl for surviving herself. At the yelemwork’s house where Wuditu goes to search a job

for her, she has faced some questions from her mistress as Wuditu exposes, “Are you a good Christian girl?” she asked, searching my faces. ‘Of course’ I answered, bowing deeply again. For the first time in my life, I make the sign of the cross. I prayed that God would forgive me. The gesture seemed to reassure her.” (151) Here, Wuditu feels that she is a marginalized girl who does not have her own identity. She interiorized herself. She was hiding her identity because of the fearfulness of her Jewish faith. If she reveals her identity, she would not get a chance to eat and sleep there.

Wuditu who is the sufferer of the novel *Cry of the Giraffe* also suffers from the Christian society. She has to lie with her neighbor or Christian society. She was born in Ethiopia but did not become like natives because her ancestor were Ethiopian so she feels discrimination as her ancestor faces. People are searching *falasha* but the landlord hides her identity in this way,

It’s dangerous to have a *falasha* in your house, even a wounded one. May be it’s better just to kill her.” Said a third customer, and he moved towards me with his arm raised over his head. “But it’s not true! I’m not a *falasha*.’ I shrieked and continued to back away while the group moved threateningly toward me. “Stop that, all of you! This is my house and this girl is my servant!” (102).

The costumers would be the Christian people and if they found the Jewish people they want to kill them. Wuditu is requesting them not to kill her that she is not a *falasha*. The landowner tells that she is her servant who is living in her own house. Everyone stood still, surprised to hear that *meloxie* speak so sharply. She again says that she will decide what is to be done with her. She extorts her idea that we have no reason to believe that Wuditu is a *falasha* or not. The land owner was very clever to hide her. Thus to be dominated from the society is her faith of Jewish.

In the young age, Wuditu also faces many problems by being a Beta Israel. She faces teacher's discrimination, her friends' hisses and fights with her and neighbor women's behaviors with them makes her nostalgic feeling. She always thinks about Israel which is land of freedom. After the separation from her family, she works hard to collect money to go Israel as she thinks. When she worked there, she was making intimate relationship with old Meloxie (Yelemwork's grandmother), a religious women who saves her from Yelemwork's bad angers many time. Wuditu was working there by changing herself as a good Christian girl. Meloxie believed on her so that Wuditu would keep her believe so she used to wear the sign of cross on her neck.

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 revealed she had to face 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 hang 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 was lying with others by becoming a Christian, she feared with her God also, and she asks for forgive with her ancestral God. She is trying to separate herself from her ancestral culture because of her security, but she was feeling so much difficult. When she was lying about religion, she feels guilty and falls psychologically under pressure. Faranj justifies this condition in this way.

“Who will look after me?” I asked.

“I will,” she answered. “I'll watch over you until I can bring you to your father. But someone told me that you are a slave. Is that true?” the *faranj* asked me. I nodded, yes. The women rolled her widow down a little and shouted to Berreh. “This girl is a slave. I can't take her with me. I have to pay for her first.” She said, while the driver

shouted his translation. “We can’t do that here, with all this noise. Please help us turn the taxi around and drive a little way out of town. If you bring her mistress to us, we’ll see if she’ll sell the girl. If she will, I’ll pay you” (195).

The protagonist of the novel, Wuditu was hiding her identity not to be dominated from the Christian society. After all, she is helpless so the landowner wanted to help her to go to meet her father and she is requesting the taxi driver to leave her because of her pathetic situation that she is a slave. Wuditu is begging for help so, the women supports her for help.

In the novel, Ethiopian Jews generally and Wuditu particularly played the different roles with different situations. When Wuditu was in the village, she used to go to school only as a Jew girl and at the refugee camp known as refugee and at the city Amba Giorgis, she was creating her identity as a good Christian Servant girl because she has to cope by hiding her identity being afraid of Christian people.

Judie Oron’s *Cry of the Giraffe* has powerfully expressed the experience of marginal Jews people of Ethiopia. They had come Ethiopia to exercise and protect their own religion and culture. But they are dominated there because of their own religion and race. Because of racial domination and natives persecution, they undergoes through the exercises like domination, sexual exploitation subjugation and so on. Oron has shown these experiences very poorly. Thus, the study justifies the critique of through racial domination on Jews people at the home country.

### **III. Jews of Ethiopia and Racism**

The author witnessed and experienced the discrimination, domination, injustice and violence executed on the black Jewish people in terms of cast and race so the writer tried to establish autonomy and originality in her fiction. Judie Oron’s *Cry of the Giraffe* is an exploration into the pangs and sufferings of the marginalized racial Jews of Ethiopia the Jews people of Ethiopia are different than that of other slave people and marginalized people in the

world. People moves one place to another to earn or commercial purpose and survive too. When they stayed in the alien geography, they feel loneliness, domination of their master but in this novel, Jews people are living in Ethiopia generations ago and their main purpose is to exercise their own culture freely which become the main cause of domination. The native Christians of Ethiopia used to dominate Jews in the name of race. Christian takes them as tribal enemies. They charged on them that ‘Jews are the killer of Lord Jesus’. By using the mythical logic, natives want to take revenge upon Jews physically, culturally and economically as well.

There are prejudices and discrimination in jobs education, housing, public transportation and public officer and all these based on color of skin and race. And this is also because of some of the Jews characters in the novel strive to achieve power and prestige sidelining and dominating their own folks. They feel that their native Christian contemporaries respected the power of money and property more than democratic and Jews people. The main theme of the novel is to explore the domination and subjugation of the racial people by the hand of native Christian and white people. This novel is important in the sense that it explores not only the problem of particular Jews but also whole black and racial people in general in the world. Here in this novel, the government of Ethiopia itself is discriminating to 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 people are skillful people; they used to sell 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 made impossible for them to get established socially, culturally and economically. These incidents move them towards freedom. They were dominated by native Christians. At last, they left for Sudan where they had hoped to be free from domination from so called superior people.

Wherever they go, they were dominated on way or the other sexually, racially, economically and so on. Here too, they had to face racial problem and they had to hide their identity to be save from the people. Thus research is an exploration of racial domination which becomes the cause of racial injustice.

Racism is a word which refers to the members of society which makes distinction between different racial groups. The experiences like feeling domination, subjugation, hegemonisation, sexual exploitation, sexual abuse etc. are the main characteristic of racism. In the case of the novel *Cry of the Giraffe*, Jews people were extremely dominated by their native Christian neighbor in the name of race. This domination becomes the main obstacle for them to establish Jews socially, culturally and economically. At last, they had to go to the other places for their survival but they would be dominated on way or the other which is the fate of racial people.

Ethiopian natives were taking their tribal revenge on the basis of myth. They were in power of government to persecute Jews. When the protagonist Wuditu's family reached at Sudan to escape from Israel, Ethiopian army entered there and took 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 life three years in the alien geography of Ethiopia without her family. She faced so many problems there and made her alive by hiding her identity as Jews.

The point of departure in this research is that it is now ubiquitous from world literature that the Jews people were exploited in the cruel hand of the native Christian that is colored people from their own community in terms of their freedom. What was unusual in the beginning of the twentieth century became unusual at the later period of century in that the same people are being enslaved, dominated, and sexually exploited by the so called high class people. This



research works through the central concern of how Jews people are facing racial injustice in their host country Ethiopia or the other.

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