

DEPICTION OF MARGINALIZATION AND UNSETTLEMENT IN FOREIGN LAND AS DEPICTED BY Jael SILLIMAN IN HER SELECT NOVELS

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***Abstract-** Jews are settled in many countries like America, Middle East or even in India; wherever they have settled down, they happen to be in minority. The Baghdadi Jews had come to India to settle down and are marginalized as only a handful of them exist in the country. This paper is an attempt to throw light on the problems that these settlers have felt in the country like India. Problems of assimilation and forward moving leaving behind their culture and accept the rules of new society seems very difficult and need to be reflected upon by everyone who is a part and parcel of this society.*

***KEYWORDS:** Jews, Minority, Marginalization, Assimilation, Culture.*

I INTRODUCTION

Marginalization or social elimination refers to those people who feel ignorant in a society. This concept first used in France in 19th century, such as the black people, Muslims in India, Indian Jews etc. Those communities don't get equal treatment in the society are known as marginalized groups. It is a procedure which set of people or group of people are not paid attention in terms of equality of rights, political agenda, monetary exchange system or any political discussion.

“The term marginalization is the concept under which reclusion or ignorance of a person or people and pushing them to peripheries of governmental debates, communal discussion, and monetary agreement—and are put just there. Destitution, age group, linguistic status, working history, competency, race, religious and spiritual opinions are major areas where marginalization take place.” (Bandyopadhyay, 2014:197-198)

Marginalization is a multidimensional, multicausal, verifiable marvel. There are no broad laws to comprehend and appreciate the compound nature of Marginalization. The expository devices that can be utilized much of the time remember class for connection to explicit social, social, efficient and political conditions just as ideological frameworks. The idea of minimization changes in various settings. For model the subjugation of women in Arab isn't equivalent to in India. Despite of the fact, they extensively share many elements. The strict, ideological framework man centric society, political economy of a nation and the general social framework has its effect on the underestimation of explicit gathering or a person.

Ms. Gabriela Pizarro, UNSR talks about the marginalization of the migrants which is communally true and has happened in a lot places:

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“Marginalization is mostly a truth in the cases of the migrants who do not have proper documents or are in peculiar situations like human trafficking, these are people who suffer the most at the hands of violation human rights.” (Bandyopadhyay, 2014:197)

There is no equivocalness in regard to the starting point of the Baghdadi Jewish settlements in India. The port of Basra on the Persian Bay had been an exchanging focus and bringing it onto the East India Company set up by British folks from 1760 onwards. Numerous Jews of that port and of Baghdad who had as of now assumed a significant job in the English business in that piece of the world, progressively proceeded onward to India. Arabic speaking Jews from Aleppo, Baghdad and Basra advanced toward Surat during the second 50% of the eighteenth century on exchange purposes. They shaped the Arabian Jewish trader state under the authority of Shalome Ovadaiah ha-Cohen who came from Aleppo in 1790. Alluding innovation to Jews, originating from the territory between the Euphrates and Tigris streams, allowing a considerable length of time a middle for Jewish learning and culture, the term Baghdadi or Iraqi before long came to incorporate too Syrian Jews and different pieces of the Ottoman empire, Yemen and places like Aden every one of whom were Arabic talking and even Afghanistani Jews and Persian Jews who were not, most certainly.

Silliman maintains that “being very comfortable in their regional landscapes, the Jews of Baghdad couldn’t associate themselves to be a fragment of the places where they actually lived.” (Katz et al. 2007) Indeed, Jews of Baghdad had trouble in assimilation because they focused more on their foreign ancestors and religion element which made them different from other religions like Muslims, Hindus and Christians. Baghdadi Jews were all faithful to the Britishers but they still felt like outsiders with them because according to them, their inside Jewishness was the real identity.

Through *The Man with Many Hats*, Silliman traces the history of the Calcutta’s Baghdadi Jews, but she does so through the autobiographical story of her family and the character of her rather eccentric father, ‘the man with many hats’ of the intriguing title: Morris Selman. It is through the memories of her childhood and adolescence in colonial Calcutta, from the perspective of a rather sheltered life conducted among the colonial élites and as a member of that middlemen minority that inhabited the grey zones of the colonial society, that Silliman recounts the history of this thriving community of Arab Jews which had chosen to relocate to some of the major cities of South and East Asia in order to benefit from the bustling business ventures opened up by the European colonies in the Orient.

The readers are brought to the center of the Indian Jewish problems and difficulties faced by them in the country, which of course provides them with a place to live and inspires the regularity of the communal groups, but are hardly enough. In her text *The Man with Many Hats*, she says: “Rachel, when being migrated to India, still felt like a Jew. But when an even sprouted at Hillel House, Rachel’s sentiments felt of an Indian than a Jew.” (Silliman, 2013:54) Afterwards: Rachel remembered the words of her Grandmother:

“Our sacred region has always been Israel only. The Holy Land had our heart and soul even when all of us were scattered in different places. Jews had been living in Jerusalem for so long and had always lived there. The flame of religion and cultural practices is being keep our Holy Land i.e. Israel alive in the hearts of its followers.” (Silliman, 2013: 167)

Rachel's grandmother disclosed her that before time, when the plane landed in their Homeland, every passenger started applauding. On going to the dirt the people would lie low like bowing and kiss the sacred place. In her heart that is actually how Rachel felt each time she arrived in Calcutta. At the point when the plane plunged to land, and when she looked at the recognizable thick greenery of plants like the palm trees and the glistening pools of water, her eyes savored the lavish scene in extraordinary large covetous swallows. Her heart would stop for a second, and she generally needed to prevent herself from letting out a screech of savor the experience of case her co-travelers thought she was crazy.

As Jael Silliman shows it in her work, *Jewish Portraits, Indian Frames: Women's Narratives from a Diaspora of Hope*, the Baghdadi Jews occupied an "ambivalent position[...] in the colonial structure"(Silliman, 2001:18) and, even if such ambivalence may have worked to their advantage, they had a rather complicated relationship with India:

"Indianess or Westernity, they bore neither. They were neither white nor brown. They had become a sandwich bearing the pressures of both the worlds They played an exploitative role as outsiders in the economic colonization of India, while facilitating the colonial project from the inside. They were loyal to, but never considered themselves, British – nor were they so regarded by the colonial powers. They clamoured unsuccessfully for European status, which the British never granted them. [...] Neither British nor Indian, the Baghdadi Jews clung tenaciously to their Jewish identity. While their political allegiances changed over time, their commitment to Judaism as both cultural and religious practice was central to their sense of who they were." (Silliman, 2001)

Silliman further adds to this last statement:

"As a religious minority, they were always worried about assimilation. They emphasized their foreign origin and their religion to distinguish themselves from the dominant Hindu and also the minority Muslim and Christian communities" (Silliman, 2001)

II CONCLUSION

Jael Silliman's awesome and important work makes a remarkable commitment to progressing discussions on character, diaspora, and the significance of 'home'. Her book offers substantially more than a window on a nearly disappeared network. Their encounters across mainlands and societies raise issues intensely applicable to twenty first century worries with the ways strict, national, and ethnic and sexual orientation characters are executed across limits both fixed and pliant. In that lies its essentialness.

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