

The Fragmented Man Gets Transformed Due To The Sufferings

Sreehari.S.V , Dr. Prem Chandar.P

Abstract: From even the viewpoint of a deep set concentration on 'enduring,' Bernard works are herein approached to bring forth his way of standing along with Jews. How Malamud's books in the light of 'enduring' assumes a critical role is deeply dealt in as by means of this article. The purpose of this article is to have approached Bernard Malamud's books and how his books have approached towards the Transformation of Man—Fragmented Man. This article claims that Malamud speaks all so wonderfully about the transformation and he proves or establishes too such a Transformation as very genuine by means of supporting with right and utopian arguments and even characters surpassing. This particular investigation intends to play out a sharp and severe research of Bernard Malamud's books *The Fixer*, *Dubin's lives*, *The Natural*, *The Assistant* and *The Tenants*, focusing on the reclaiming role or recovering part enacted by anguish (suffering) and compassion (empathy) in the life of the cutting edge man rather. The research method that has been employed is the approaching towards delving deeply in his books themselves and quotations of other authors touching his works and sayings of other authors touching him. Thus the Transformation of the Fragmented Modern Man has been discussed herein as all through this article very promptly with all the intention of establishing his movement such as the Transformation of Man—Fragmented Man.

Index Terms: Transformation, fragmented man, enduring, *The Fixer*, *The Assistant*, *Dubin's lives*, humanism, humanist author, Jews, Jewish, the Second World War, skepticism, pessimism, nihilism, cynicism, post-war society, estrangement, and Blacks and Jews in America]

1. INTRODUCTION

Say, just a couple of researchers have attempted to investigate Malamud's books from the viewpoint of 'enduring,' in any case, none of them have talked 'enduring' and change of divided man as associated with one another. Subsequently, to fill this examination hole the present investigation (article) intends to dissect Malamud's books in the light of 'enduring' as apposite perspective that assumes a critical role, of course. The investigation intends to play out a sharp examination or research of Bernard Malamud's books *The Fixer*, *Dubin's lives*, *A New Life*, *The Assistant* and *The Tenants*, focusing on the reclaiming role or redeeming part enacted by anguish (suffering) and compassion (empathy) in the life of the cutting edge man. Thus the Transformation of the Fragmented Modern Man has been discussed herein very promptly in this article with all the intention of a grand research. Following the recognition of the point of the investigation, the goals figured for this examination are: • To research the existential issues experienced by Jews • To ponder the difficulty of the modern man in America • To dissect the role of 'enduring' in the change of the advanced man Methodology .The exploration or research such as this article aims to think about the role of affliction and hopelessness in the change of the cutting edge man to improve things. The examination will utilize scientific, interpretative and similar procedure to ponder Bernard Malamud's chosen works such as *The Fixer*, *Dubin's lives*, *A New Life*, *The Assistant* and *The Tenants* to accomplish the goals of the present investigation: such as this article.

This examination or research will be subjective in nature, utilizing both essential (primary) and auxiliary (secondary) information. The essential information will be gathered from the basic perusing of his books, such as *The Fixer* and *The Assistant* and further too and auxiliary information will be gathered from articles, diaries, papers and reference books. The topic of "enduring" will be connected to Malamud's consideration as the requirement for contribution throughout

everyday life and acknowledgment of one's duty to other people. The voyage of the heroes will be followed to perform the change. The creator or author Bernard Malamud is noteworthy in the contemporary situation and is perceived all around as he was granted the Pulitzer Prize and the Rosenthal Award. The Malamud Society which has been framed in his name, stands up to the impact he has left on the musings of his group of spectators.

THE ETHICAL VISION

The ethical vision of Malamud would urge the person to acknowledge his duty, drop his conscience, carry on with another life, and attempt to move towards honesty through self-amazing quality. Further, the vision of the change of the heroes in the midst of the anguish and hopelessness would motivate the people in the contemporary occasions to demonstrate empathy to other people and put solid faith or belief in humanism. This would enable the cutting edge man to comprehend the significance of life and perceive himself with the enduring of his fellowmen. The acknowledgment of enduring as a positive angle would enable the man to explain and advance his objectives, qualities, and standards. The man would at last create total altruistic attributes by being in a more profound and closer connection and congruity with the encompassing life, society, and universe. This examination or research will enable the man to understand the possibility that the entire humankind is associated with one another and one can't remain separated from the others as one's sufferings will undoubtedly influence others. The circumstances in the twentieth century and the twenty first century are not altogether different. The present society likewise pursues a materialistic method for living as the former century. This examination or research would contribute in American culture as well as social orders everywhere throughout the world as the problem of present day and divided man is comparable everywhere throughout the world.

BERNARD MALAMUD IS A JEWISH AMERICAN WRITER

Bernard Malamud (1914-1986) is all a Jewish American writer and stood as with him in companionship authors like Bellow, Roth, and some others vitally due to their literary as well as

- *Research Scholar and Assistant professor of English, Government First Grade College, Madhugiri, Tumkur- District- 572132, Karnataka.*
- *Research Guide and Assistant professor, Department of English, Annamalai University, Annamalai nagar, Tamilnadu- 608002.*

cultural reference points that are as indeed as Jewish. His second novel such as *The Assistant* draws attention as to his earliest years of experience while he lived nearby Jewish neighborhood. His earliest New York experience is reflected in *The Assistant* (1). He then lived on the lower east side of the city. The twentieth century America, however all around cutting edge in the field of innovation and science, has contributed very much to the harmony and wellbeing of the human beings or individuals. The century is sorted by vulnerabilities or uncertainties, dread, and loss of faith in religion and in conventional establishments. Skepticism and pessimism or Nihilism as well as cynicism are the trademarks of post-war society. The atomic assaults during the Second World War, their inescapable peril of complete annihilation of mankind, the movement of battles from Korea to Vietnam, the detestable fanaticism of ethnicity, and the ruin of the old and ordinary standards have constrained the person or individual into an insignificant, singular and sad state. In the savage, wanton and unconcerned condition, the individual is made to battle hard for his reality or real-time existence. Bernard Malamud it seems so as has written as "The purpose of a writer is to keep civilization from destroying itself"(2). But because he came to come across much of a fall in the wake of civilization, he wrote thus? It jolly well seems that Bernard Malamud has written about man's struggle against the penury of man and thus only in *The Assistant* Morris Bober struggles and it further seems that he writes about man's struggle against destroying forces. Thus in *The Fixer* he writes of Yakov Bog and his struggle against the anti-Semitism forces (3).

SENTIMENT OF 'ESTRANGEMENT'

During the Second World War, incalculable Jews were butchered for the sake of religion under the standard of Hitler. In the second 50% of the nineteenth century and mid twentieth century, the Holocaust that dumbfounded Germany, Russia, Poland and Spain, brought about a mass relocation of Jews from Europe to America. Bradbury connected the social unrest made by their mass relocation to the enduring brought about by the Industrial Revolution that happened right around a century prior. He seems to have opined almost as: Masses of individuals were being constrained out of home and the decision to escape the land: lost conventional examples of pre-modern culture... At the hour of the Industrial Revolution, the individuals had about relinquished their way of life and different parts of conventional life. The material riches made a difference the most to the cutting edge American individuals. The American individual further, stayed confused and occupied in the American culture in spite of material prosperity in the country; this animated the sentiment of 'Estrangement' or 'Alienation' amid the individuals in America. In spite of his grave tone in *The Fixer*, he is still light too—lightly touching the same work in quest of bringing out mythic possibilities(4) and thus only virtuosity is the mark of his use of myth and archetype in *The Fixer*. After the Second World War, America turned into a land that infolded people from a few ethnic gatherings who had gone from Europe in quest of harmony and fortune. The 'American Dream' of joy and achievement is the thing that everybody was looking for in the American country. The uprooted Jews needed to encounter the western culture and welcome the possibility of better training and a superior life. The Great Depression broke the American economy to pieces and made the Jews feel that their goal of coming to America with the desire for monitoring their

character had transformed into a hidden or an unrealized dream. Being a minority bunch in America, the Jews experienced a feeling of alienation and lost with their uniqueness in the new nation; it was difficult for them to modify in a materialistic culture and further protect their way of life in that condition. Bernard Malamud turned out to be a Jewish writer and was viewed so because he lived amid the Jewish neighborhood? And he was considered with Bello and Roth rather (5).

THE AUTHORS ABOUT BLACKS AND JEWS

The Blacks and Jews in America, have added, as such, the revelation of the troubles of the multi-social America society. The Jewish-American authors genuinely presented another life and vitality in their work by focusing their works rather at the consolidated encounters or experiences of European Jewish settlers. The fiction provoked by the encounters of Jews invigorated the American world of wretchedness and strife, struggle or battle. The destruction of the Jews during the Second World War and the homicide of a large number of Jews by Hitler left horrendous imprint indeed on the Jews, and they continually endeavored to get a sheltered haven in America. The 'estrangement' or 'alienation' amid the individuals of America turned out to be the most examined subject in American writing. Malamud and a few other Jewish authors have put together their works with respect to the topics of misery and estrangement. The scholars of the twentieth century, for example, Philip Roth, J.D. Salinger, Saul Bellow and Bernard Malamud improved the worth and lavishness of American writing. The historical backdrop of the World Wars affected the journalists to mirror this in their writing as the materialistic convictions and vacancy were profoundly installed in the Jewish society. The enduring of the Jews at the fate's hands and as a result of the Holocaust had uprooted them from their underlying foundations. The authors thought of it as their obligation to delineate the enduring of the Jews through their heroes, who were displayed as men of vision. The Jewish scholars got their social or cultural background together with their inventive capacity to deliver interminable works. They present how the ethical vision of the characters dependent on compassion can overwhelm the complexities and diseases of the modern life. And Bernard Malamud is an eminent author in the field of Jewish-American writing. Bernard Malamud with all his high literary intent seemed, it seems, contented with small private issues rather than the public ones in *The Fixer* and for sure, he should have found great findings in such small issues(6). Likewise, Malamud is perceived as a significant latest Jewish American author of fiction of the twentieth century. He blends various subjects and a special technique which makes him stand separated from the majority of the other American authors. His works rotate around the key idea of family connections alongside misfortune and hopelessness. Further, Malamud's works manage the withdrawal of a person in spite of all the predominant family associations where the focal character advances profoundly to vanquish the common obstructions. Malamud uncovers the forlornness in the materialistic relations as he knows about the widening separation between what a man really is and what he ought to turn out to be. It is clear throughout the entire existence of Jews that there was a consistent battle for another lifestyle with sympathy and this is the steady necessity of the Jewish people group; Malamud is fundamentally worried about moderating Jewish legacy and its

morals by focusing on the great and constructive customary Jewish parts of the more established ages. The barrenness or desolateness incited Malamud to concentrate his works a shot at good restoration of moral and build up a thought of another life dependent on compassion, love, and humanity.

JEWS THAT NEVER LOST THEIR TRUST

The Jews that were dislodged from their country after the Second World War brought them (to they themselves) a great deal of hopelessness and torment in any case, but still they never lost their trust in their actual fortune, virtues, and conventions. Eventually, they turned into a piece of little and rising gatherings, opened stores, uprooted their families from their nation, and engaged in the social and political existence of the town. They attempted various endeavors to save the traditions and observances of their precursors. The supporters of the Jewish society share a divergent lifestyle with basic qualities and frames of mind conveyed over a period in a moderate and vivacious process. Malamud could comprehend the need to exhibit the change of his characters to introduce how they ought to be. Accordingly, to accomplish this thought and comprehend the more profound certainties of life, the heroes of Malamud experience an otherworldly change. In his anxiety for individual kithships, Malamud's books have raised the existential issues like from detachment to attachment, search for new life, disengagement of an individual and unselfish love for humankind, as along with freedom and commitment. The five books of Bernard Malamud chose to think about the change of the divided current man (fragmented-modern man) and those books are: *The Fixer*, *Dubin's lives*, *A New Life*, *The Assistant* and *The Tenants*. Malamud's tale *The Fixer* (1966), transforms a terrifying story of torment and disrespect into an account of human accomplishment and triumph. *The Fixer* is a strongly moving (touching) story set in Tsarist Russia, about a poor forlorn person who encounters the sentiments of mortification and anguish after a Russian slaughter as he rejects the thought of giving up to a cruel framework or inhuman system. As J. Thomas Cook would speak we find that the search for a new life is a recurring theme in Malamud's works. Bok, like other Malamud characters, does plan for sure to shed his past, of course, in order to start anew (7). Thematically, the same novel is all so effective and it is all as a dramatic political statement about the evils such as of racism, written at a time of harsh racial turmoil in the USA (8). It seems that Malamud has depicted the greater part of his protagonists on the outlines of the figures of Jewish people and with all his manner of handling he handles such figures as would light up his entire imaginative relationship with his Jewishness. Rather he expounds on Jewish topic, first, since he knows it. He by chance had come to know Jewish individuals. He expounded on Jews and on Judaism. Furthermore, he thought about Judaism, when he became acquainted with it by perusing, as another wellspring of humanism. And in many of Bernard Malamud's stories we do practically find the theme of a struggle attempted by means of an unworldly fool to survive in a world ruled by sheer means of worldly "wise" men and their rules. Thus in *The Assistant*, Julius Karp and Charlie Sobeloff assume successful roles, for they are worldly "wise" men and Morris Bober is all the much herein stressed unworldly fool (9).

AGONIZING TROUBLES OF MODERN MAN

The author Malamud elsewhere focuses on mankind's delicate

zones by speaking to the agonizing troubles of a moderately aged man and thus he treats marriage, betrayal (infidelity), family (household), self-torment and as well blame, order as well as punishment, and love and endeavor. Malamud expresses his concept of life through his overwhelming topics of conversion, development, death, as well as rebirth. Malamud exhibits further and elsewhere his unending worry with present day man's interest for authenticity and acknowledgment in the social and enthusiastic setting. *The Assistant* (1957) is a fine delineation of current man's predicament. It is about a rejected or resisted Jewish merchant Morris Bober and his gentile partner Frank Alpine; the story mostly centers around the hero Frank's constant inquiry through the bunch of dreary life for the feeling (sense) of supporting (sustaining) a personality or an identity. In his writings, Malamud legitimately restricts social and political issues in the advanced time, which is the multifaceted, provocative issue of racial disdain or resentment. In *A New Life* (1961), Malamud exhibits his unending worry with latest (modern) man's interest for authenticity (legitimacy) and recognition in the social and enthusiastic setting. The epic rotates around a Jewish educator in a non-Jewish milieu New York, who moves toward the west to start another otherworldly or spiritual life. The tale contains self-portraying components on Malamud's twelve years of instructing at the Oregon State University. *The Assistant* (1957) is, of course, as a fine portrayal of latest (modern) man's predicament which the author deeply delves. *The Tenants* (1971) focuses on the connection between two authors the Jewish writer Harry Lesser and the Black writer Willie Spearmint, who are the last two individuals suffering in a destined to be indicted (convicted) condo (apartment) building. In the novel, Malamud legitimately restricts social and political issues in the cutting edge period, which is the multifaceted, provocative issue of racial hatred. Political viciousness and challenging exercises of a few gatherings have influenced the immovability of the post-World War II circumstance in America. The twentieth century was a period where the guilt, punishment, uneasiness, and suffering or enduring were comprehended in connection to the ideology of Freud. Freud discussed three kinds of enduring such as physical, because of oneself; in light of the outer world; and thirdly, due to one's association with others. The sentiment of guilt is apparent in hurting oneself and performing acts that disappoint or frustrate oneself. An individual who accomplishes delight endures too and such enduring is in a manner positive for a person. Accordingly, one needs to acknowledge one's issues and view them as a guarantee of internal advancement and satisfaction. The Jews are an image of enduring and they acknowledged as they endured the lethal and the horrifying activity of dread throughout the entire appalling operation of terror in the history of humanity, which is as sheer as known as the Holocaust. The writing of this period writes every one of these segments of disillusionment and deterioration. There have been numerous examinations on the sentiment of 'alienation,' 'humanism' and the existential predicament among the individuals of America, as portrayed in American history. The investigations have shown the 'enduring' in a negative light. In any case, there is absence of an investigation that along with introducing the sufferings of the cutting edge man in a negative light, demonstrates the change of the advanced (modern) man because of the sufferings. In the works of Malamud, the characters treat hopelessness as a basic component for absolution or

forgiveness; they acknowledge the enduring intentionally or unknowingly in to reduce the insidiousness or evil. The Jews in Malamud's works demonstrate the segregated person (isolated individual) who speaks to the religions, vulnerabilities, and chances of the twentieth-century mankind. Man's capacity is apparent in recognizing enduring and sympathy to accomplish self-flawlessness, moral improvement, and otherworldly rise such as spiritual elevation. Malamud's pre-occupation with the topic of hopelessness and compassion is proficiently steady and therefore, a point by point investigation of his works is required. This examination or research too is consequently, an insightful investigation of Bernard Malamud's books to accentuate or emphasize on the reclaiming or the redeeming role played deftly by suffering and empathy or by anguish and sympathy in the life of the contemporary man. Bernard Malamud was a imaginative or creative writer who was generally perused in the world, and his works have been examined by different researchers, displaying the diverse purpose of perspectives. Malamud is thoughtfully dynamic to the enduring or suffering of the Jewish people and encourages commitment to the human as the main answer or solution in the present quandary (predicament). Malamud's work sagaciously unveils the regard for human poise as all through his works he endeavors to transform the man into a capable and better than average individual person. Malamud is a humanist and he looks at Judaism as a wellspring of such humanism as it speaks to 'suffering or enduring.' And Malamud doesn't lose his confidence in mankind. An author infers that the characters of Malamud rely upon their capacity to outperform themselves and their general public as they perceive the old customary values of humankind, love, help, and feeling of obligation towards others. There are great authors like Philip Roth and Norman Podhoretz who spot Malamud's topic of Jewishness as more extensive point of view and believe him to be a humanist and that kind of an author. One of these above great authors opines that the idea of Jewishness as found in Malamud's fiction has not indicated explicit enthusiasm for the tensions and problems as defilements or corruptions of the contemporary Jew, the Jew we consider as normal for our occasions or times. To Malamud, it seems, the Jew is mankind seen under the twin part of misery and good yearning. Subsequently any three men who endure extraordinarily and who likewise long to be superior to anything can be known as a Jew. That much Bernard Malamud draws out of a Jew an example for misery and good yearning and thus only he draws a fair and dependable image of the East European settler Jew. However you would go to him for profounder realities about people than simple perception can yield and conclude anyone who suffers is a Jew. So it turns out to be adequately certain that Malamud is in safeguarding temperament always of the humanism through depicting a Jew. In *The Naturalists*, the hero Roy Hobbs might still represent the wrong hero King Arthur and Lancelot. Each, of course, is a heroic with his character but whose lusts lead sadly to his downfall. In the novel, of course, Hobbs has such a tragic flaw and he has such a weakness to yield indeed to his appetites, women, and also as caring very much rather about his own glory and these tragic flaws result in the destruction of his Excalibur (Wonder boy), and ends for sure with him failing at his final time at bat. Roy Hobbs tries to come back to the field to be ever remembered as the most glorious hero even. Thus once again in *The Naturalists* too the author talks of the transformation due to the struggles by

discussing the struggles of the hero Roy. And he thus deliberately touches the struggles of the hero which he believes will transform the fragmented man.

BERNARD'S CREATION OF YIDDISH SCHLEMIEL

Bernard creates his Yiddish *schlemiel* as a foolish victim who is the butt of fate and man rather. He bungles his way through life but somehow he manages it all with a touch of an endurance. Thus Bernard touches us all with his strong and strenuous depiction of even one of us as through depicting Yiddish schlemiel. Ida in *The Assistant* and Kitty in *Dublin's Lives* play a self-effacing as well as silent role or self-destroying and quiet role. Ida typifies the perfect maternal traits of nurturing or supporting home life, benevolence and broad assurance. She is a perfect picture of lady in a Jewish family. She fits into the shape of shtetl ladies who never respect themselves a piece of the otherworldly or spiritual elite since they were constantly expected to be the family providers other than being child bearers and rearers and homemakers. Dubin's better half Kitty in *Dubin's Lives* takes after or resembles Ida to the extent that her constraint within the four walls, her affection for kids and sharing the duty of the house but however Kitty is more perplexing in character. She is progressively smart, increasingly intricate and progressively alluring. She can perceive her very own shortcomings through self-investigation and looks to make herself a superior individual. She is a lady prepared to react heartily for love indeed and an investigation of Malamud ladies uncovers that he has given an all out, delicate and touching representation of ladies in his books. These ladies will in general fall frequently in two classes or as of two polarities - self-centeredness and magnanimity (selflessness), physicality and otherworldliness or and spirituality, damaging and creative and so forth. The ladies in his fiction don't show up just as generalizations yet are given distinction by the creator or author. Ida's pestering nature, Helen's peak blend of excellence and cerebrums add extravagance to Malamud's world of female characters who are excellent, astute, tyrannical and troublesome. In each novel the hero is molded by the ladies who either impels him towards the satisfaction of his loved objective or some of the time captures him with their shocking excellence just to thwart his endeavors to have another existence or life. The ladies characters likewise help to investigate Malamud's various topics of humanism, love, enduring, marriage, Jewishness, suffering quality of the soul and his ethical vision. The juxtaposition of Ida and Helen from one perspective and Kitty and Maud on the other uncover his frame of mind towards the Jewish lady's customary and new developing role. The investigation of female characters would likewise further investigate Malamud's conceptions of human kith ships put together not with respect to individual fulfillments but yet on sharing the distresses and sufferings of others. This examination shows a positive methodology towards the inevitable human anguish. As indicated by an author, Malamud's books restore the sentiment of compassion in an individual for sure and most effectively. The heroes of Malamud's books comply with the picture of Jewish Schlemiels, in their discouraged or despaired conditions, repetitive calamities, and tendency towards self-hatred. Malamud's heroes are introduced as unfortunate people, loathed or rejected by others, however they never bend to total destruction. They rather defeat the unfriendly circumstances

and emerge as victors, prevailing upon destruction and hopelessness as an overcoming power. The heroes are representative depictions of the standard thing, detached individuals outside the anecdotal world and they delineate Malamud's genuine idea of life that man can vanquish the most exceedingly terrible conditions through the soul of endurance.

CONCLUSION

The examination reasons finally or successfully concludes that Malamud is thoughtfully dynamic to the enduring of the Jewish people and encourages promise or commitment to the human as the main answer in the present dilemma. Malamud's thoughtful demeanor to life is in conventionalism with the customary (traditional) Jewish history. Further, as indicated by the examination, each religion grants a human such as qualities, sympathy, and love but still however the Jewish history has added an uncommon centrality (sure specialty) to it. Malamud's work cleverly uncovers the regard for human respect as all through his works he endeavors to transform the man into a dependable and tolerable individual person. Malamud is an assured humanist and he looks at Judaism as a damn sure wellspring of it as it speaks to 'forbearing endurance.' Malamud is worn out on the depreciating of man in the cutting edge states of living; the writer is worried because of the corruption and loss of human nobility in the advanced world. Malamud doesn't lose his confidence in humankind. Be that as it may, his examination concentrates just on the part of chivalry which incorporates human temperance. The characters of Malamud rely upon their capacity to outperform themselves for sure and without any doubt. Malamud's books reestablish the sentiment of compassion in an individual and rouse that particular individual to work for the sake of the advancement of mankind by anticipating the pith of humanism effectively. His books make the waking of the entire cognizance possible, making us mind the lack of concern and the wretchedness of the present condition and the prerequisite step to make the stifled individuals free from the despair's trap. And in the Novels of Bernard Malamud, he focuses on the possibility that a human ought to be freed from the control of the triple shades of malice - fame, riches and sexual joys. As indicated by authors, Malamud has a liberal perspective towards life and decidedly has confidence in the freedom of the individual; he is additionally liberal in his religious conclusions and thoughts. This exploration displays that for Malamud the world is constituent of mankind, which can connect with the other world just through positive attitude, love, and humanism. This examination or research (article) causes the analyst to comprehend that Malamud's ethical vision has been formed by the Jewish custom which merges authenticity and contemptuous idealism. The books of Malamud endeavor to ethically look, investigate and uncover the down and out condition of the person or individual. The examination or research such as this, which is an article, will reestablish the conviction of the cutting edge man in the fundamental goodness and the ideal capacity of man. Malamud exhibits in his work the degree for a person or individual to recuperate his humanity by misery, sympathy, and self-examination by declaring that the value of empathy and humanism are combined. And to conclude this article strongly it's thus drawn by me: the author of this article: that this investigation will enable the man to understand the possibility that the entire

humankind is associated with one another and one can't remain separated from the others as one's sufferings will undoubtedly influence others. The method for living embraced by individuals will change inevitably if this conviction is joined or connected in the lives of the advanced materialistic people. The circumstances in the twentieth century and the twenty first century are not altogether different. The present society likewise pursues a materialistic method for living as the previous century. This investigation would contribute in American culture as well as social orders everywhere throughout the world for sure. To add further, Malamud's novels, as great authors would put it: are about amazing quality, about the commendable bravery of establishing one's role.

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