CHAPTER - I

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Literature is an expression of life. Literary artist is a man with a vision who through his genius apprehends more profoundly the meaning of the things he visualises and thereby produces a powerful work of art. Literature makes us partakers in the varied experience created by the artist in his work of art. The magnetic personalities and strong principles in a work of art open up new vistas of thought and experience to its readers. Literature gives an opportunity to its reader to become a better person and to grow morally and spiritually.

Literature holds a mirror to life. Literature is a product of society and it throws light on the society of which an artist forms an integral part. Therefore the race and milieu of an artist affect his work. An artist cannot be just satisfied with presenting authentically the society and milieu in which he lives but he has to clearly present his ideology in such a manner that it enhances the morality of the reader. “An artistically and emotionally educated man must be a man of good faith. He must have the courage to admit what he feels, as well as the flexibility to know what he feels” (Enright xii). Malamud is endowed with all the above ingredients and his works stand testimony to his credential as a creative writer.

Malamud considers his writings to be a moral platform through which he expresses his longing to correct, to advocate and to advice the modern society. Every age has taught humanity some lesson or the other. In twentieth century Malamud has created the awareness and the need for universal brotherhood in the hearts of his readers. In an interview with Philip Roth, Malamud has asserted the
duty of the writer: “To me writing must be true, it must have emotional depth, it must be imaginative. It must enflame, destroy, change the reader” (Roth 228). Through his writings Malamud strongly asserts his affirmation of the human potential and thus profoundly influences his readers. Moralistic and aesthetic elements are entwined in Malamud’s fiction.

American literature began with the coming of the Colonist in the new world. The first books written in America were histories of early explorations and settlements. History of the Plymouth Plantation by William Bradford is the story of the crossing of the ‘May Flower’ in 1620 and the fortunes of the early settlers. Puritan Ministers like Cotton Mather and Jonathan Edwards wrote literature of the early colonial period. The struggle for independence from the mother country brought fame to later writers like Benjamin Franklin, Thomas Jefferson and Thomas Paine who shaped the political ideas of the nation.

In the nineteenth century independent national literature grew in America. Edgar Allan Poe wrote tales of mystery and horror. Nathaniel Hawthorne’s stories dealt with the sense of guilt and suspicion of secret sin. The Scarlet Letter painted an unforgettable picture of the Puritan past. Herman Melville was famous for his stories of a sailor’s life and South sea adventure. In the later part of the nineteenth century gospel of independence and the study of self – reliance became the theme of the American novels. James Fenimore Cooper created the myth of the sturdy self – reliant hero of the American frontier in his novels. Ralph Waldo Emerson published many essays and gave lectures, through which he advocated the Americans to discover their native genius and to trust their spiritual resources.
In the twentieth century modern American novel became very popular. Ernest Hemingway in his novels portrays characters who are often modern lonely individuals who have lost faith in institutions and who live by a personal code of honesty and courage. John Steinbeck in his *Grapes of Wrath* wrote about ordinary people coping with their troubles. William Faulkner in his novels chronicled the history of successive generation of the American South in transition from old standards into new ways of life. In the later half of the twentieth century the literature created by American minorities, which questioned the sincerity of the nation's promise of liberty and justice for all, became popular. Thus Black Literature and Jewish—American fiction started developing and gaining increased recognition.

American society is an amalgamation of numerous ethnic groups. People belonging to various nations immigrated to America in search of peace and prosperity. During the Second World War, a large number of Jews fled to America in order to escape religious persecution. Innumerable innocent Jews were killed in the name of religion during the reign of Hitler. Holocausts rocked Germany, Russia, Spain and Portugal. Thus, during the later part of the nineteenth century and the early part of the twentieth century, there was a mass exodus of Jews from central Europe to America. Irving Howe has compared the social upheaval created by this mass migration to the trauma caused by the Industrial Revolution a century earlier.

Masses of people being forced out of and them choosing to flee, the land; a loss of traditional patterns of pre-industrial culture; the sudden crowding of pauperized and proletarianised human beings into ghastly slums and their
subjection to inhumane conditions of work; a cataclysm that leaves people broken, stunned helpless - these elements of the Industrial revolution were re-enacted, within a shorter time span in the mass migration of Jews during the last two decades of the nineteenth century. (qtd. in Bradbury 72)

The Jews in America were a minority group. They suffered from a sense of alienation and a loss of identity in a new country. Their main dilemma was cultural adjustment in a new society. They found it difficult to preserve their cultural heritage in a materialistic and secular American Society. In the 1920s the Jews were ready for radical Americanization. Judaism as a religion was losing its vitality and the Jews found an answer to their racial discrimination in total assimilation into American society. Jewish – American novels written by Abraham Cahan and Philip Roth gave expression towards the assimilation into American society. The Great Depression, of the 1930s had a traumatic effect on the Jews. During the Depression, American economy was shattered to pieces and the poor immigrant Jews found it difficult to make a living. They felt that their purpose of coming to America had become an unrealised dream. They came to America with the hope of preserving their human dignity. But the Jews were not totally absorbed into the American society. They remained segregated from the mainstream of American society. Other minority ethnic groups like Black Americans and American Indians suffered from the Depression. But the Jews were a doubly oppressed people because they had experienced this suffering already in Europe.
The quality of literature produced in a particular age is determined by the background of the age. The most significant development in the post-war American society was the emergence of Jewish–American fiction. The minority writers started to protest against racial discrimination and they felt the need to create a specific identity as a Jew in America. The trauma created by the World War II made the Jewish writer to turn away from assimilation into American culture and to create a specific identity of his own. Leslie Fiedler has suggested that the Holocaust had made the Jewish writer to drift away from social assimilation.

The moment of triumph for the Jewish writer in the United States has come just when his awareness of himself as a Jew is reaching a vanishing point, when the gesture of rejection seems his last possible connection with his historical past; and the popular acceptance of his alienation threatens to turn into an affectation of a fashionable cliché. (66)

Thus the World War II brought about the importance of his ancestry into the consciousness of the American Jew.

“Genocide” is a term coined in 1944 to describe the physical destruction of the European Jews by the Nazi’s during the World War II. The Nazi regime persecuted nearly six million Jews and the victims died in the monstrous milieu of the ghettos and concentration camps. The survivors were emotionally stunned to live in a world deprived of ethical force and indifference to the suffering of his fellowmen. The mass atrocities caused by the Holocaust threatened the very basis
of human dignity. Lawrence L. Langer says: “The Holocaust was a kind of physical and spiritual amputation, leaving part of self intact, requiring others to be mended with artificial ‘limbs’ ” (30). Thus Holocaust mocked the ideals of civilization, religion and culture.

Wherever they lived, the Jews were a minority community and they lived in the fringes of society. The Yiddish Literature consisted of The Old Testament and The Talmud. The Rabbis were against creative writings. In the nineteenth century Hebrew Literature underwent a renaissance. After renaissance, writers like Sholem Aleichem, I.L.Peretz and Mendele Sforim started writing on secular themes. After the French Revolution, Napolean gave recognition to Jews in France. During the reign of Napolean, the Jews established themselves all over Europe as the guardians of justice and humanistic culture. A large number of books on secular and religious themes were published in Hebrew.

During the reign of Hitler, Jews were persecuted in the name of religion. The Jews who immigrated to America established a fertile literature. The Jews settled in the ghettos of New York. From this social background a large number of Jewish – American writers evolved. At the time of Economic Depression in 1930, the Jewish writers became the articulators of the predicament of the American people. In the 1920s and 30s the Jewish- American writers like Saul Bellow, Philp Roth, Bernard Malamud, Norman Mailer and Joseph Heller were able to gain a larger American audience who understood and appreciated their ideas. These ethnic writers enhanced the quality and richness of American Literature. Ihab Hassan says in Radical Innocence “... the urban Jewish writer, like the Southern novelist, has emerged from the tragic underground of culture as a true spokesman of mid -
century America” (161). The Jewish writers have combined their cultural background with their creative imagination and have produced immortal works.

Judaism as an ethical force has become the central theme in the modern Jewish – American fiction. Josephine Knopp in her book, The Trial of Judaism in Contemporary Jewish Writing suggests: “In the Talmudic Ethics of the Father, the Universe is described as supported on three pillars: Torah, service to God and responsibility to man” (7). Thus compassion towards fellow – men becomes the principal moral foundation upon which Judaism rests. According to the legend, God selected the Jews to suffer in order to uphold His law and they also agreed to show God’s way to mankind. Judaism does not believe in the next world nor the clergy can absolve the Jews of their sins. The relationship between God and the Jews is something where no one else can intervene between the two. Judaism expects its followers to be good because it is the righteous way to live. Judaism rejected the notion that a savior would redeem mankind but it placed imminent faith in the potential goodness of humanity, which would lead man to a path of moral redemption. Persecution, discrimination and disaster have become a part of life to the Jews and these painful incidents are imprinted in their literature. The Jewish writers have proved that humanism is the only balm to the sufferings the Jews had undergone during the Nazi regime. After the Holocaust the Jew has become the symbol of suffering humanity. Thus the significant and dominating theme in Jewish fiction is the theme of suffering. Alexander Steinbach attempts to define the theme of Jewish writing:

Jewish themes must be the outgrowth of, or identified with, the collective Jewish ego as it has developed and matured over the centuries. It combines
all the spiritual, cultural and intellectual potentials imbedded in the Jewish personality. Its emphasis is upon a dynamic conception of the spiritual nature of man, it qualifies as Jewish content and comes within the purview of Jewish writing...Jewish writing reflects an ethical and spiritual single-purposefulness that began in the long ago with Jewish monotheism and attained its full realization in the espousal of the doctrine of the brotherhood and unity of mankind. (87)

Though many non-Jewish writers are also concerned with social justice and man’s responsibility towards his fellow-men, we find that Jewish-American fiction is explicitly shaped by the ethos of humanism. Isaac Bashevis Singer’s fiction is centered in the pre-Nazi East European shtetl. Singer sensitively portrays the intellectual life and highly developed moral values of the Jews in the Eastern European shtetl, a community that was destroyed during the Holocaust. I.B. Singer is a Yiddish writer and most of his work is pessimistic in nature. Elie Wiesel is a survivor of the Holocaust and his works are more autobiographical. Andre’ Schwartz Bart, Nelly Sachs and Elie Wiesel in their works discussed the Holocaust and its aftermath. J.D. Salinger’s fiction presents the struggle of modern man in a world deprived of compassion and conscience. Though Philip Roth, Bernard Malamud and Saul Bellow are moved by the Holocaust, they are more concerned with the moral development of man in their fiction. In an interview with Joseph Wershba, Bernard Malamud has voiced his views about the Jewish writer’s responsibility to pay homage to the Holocaust victims who had been massacred mercilessly. He says:
The suffering of the Jews is a distinct thing for me. I for one believe that not enough has been made of the tragedy of the destruction of 6000,000 Jews … Somebody has to cry even if it’s just a writer, 20 years later. (Wershba 22)

Saul Bellow’s characters are often intellectual and he does not explore their cultural heritage. Bellow’s characters try to overcome their loneliness by eliminating the gap that has arisen between their individual self and the world. Bellow’s characters try to find meaning for their lives in a lonely and absurd world. Philip Roth was against Orthodox Judaism. Roth’s characters are conscious of their anxieties and fears of anti-Semitism. Philip Roth’s characters are usually psychic misfits and marginal neurotics. Roth’s characters try to establish morality in a world filled with imperfections. Before World War II the Jews were portrayed in literature as stereotyped materialist who would acquire money regardless of morality. After World War II the Jewish-American fiction transformed the Jew into a symbol of virtue and compassion. Referring to the works of I.B. Singer, Elie Wiesel, Bernard Malamud and Philip Roth, Josephine Z. Knopp has pointed out in her article, ‘The Ways of Mentshlekhkayt. A Study of Morality in Some Fiction of Philip Roth and Bernard Malamud’: “All of them in their concern for other men, in their compassion and emphasis upon right and moral action are responding to the principal tenets of Mentshlekhkayt and thus to a uniquely Jewish view of the world” (16).

In a century abounding in terrorism and mass-murder, we are living in a society, which has lost its reverence for human life. Amidst such gloomy situation, Malamud’s writings give priority to assert the value of human life and to preserve
the dignity of humanity. According to Malamud a conscientious writer should sow the seeds of compassion and goodness and thereby save civilization and lead society from devastation. Malamud’s anguish for a better society is evident in his assertion of Camus’s statement: “The purpose of the writer is to keep civilization from destroying itself” (qtd. in Ihab Hassan The Hopes of Man 5). Malamud’s artistic achievement is based upon his commitment to the renewal of faith in the nobility of human spirit. Bernard Malamud gives a sensitive picture of the immigrant Jews in his novels. When inquired about the Jewish subject matter of his novels, Bernard Malamud says:

As for ‘Jewishness’, its there, of course and I draw from its love of morality to strengthen my own, and from its history as symbol of man’s struggle and use whatever other material excites my imagination. I am not a religious Jew. (qtd. in Sharma ix)

Judaism has combined Malamud’s artistic vision with a compassionate as well as a tragic quality of life. Though man is a compound of good and bad qualities, Malamud strongly believed that man has the potential to adhere to the righteous path. The basic conflicts in Malamud’s fiction are moral issues and he asserts the implicit values of responsibility, love, suffering and compassion in his fiction. Suffering and compassion are the two instruments that transform the protagonists in his fiction and lead them towards a new life. The Jews in Malamud’s fiction belong to the economically poor, lower – class society. Even though these Jews have possibility of enhancing their materialistic wealth, they choose to sacrifice materialistic comfort in order to retain and enrich their morality.
Bernard Malamud was born in Brooklyn in 1914. His parents were Russian immigrants who owned a small grocery store. As a youth he spent many hours behind the counter of the grocery store. He graduated from Erasmus High School and in 1936 he received his Bachelor's Degree from City College, New York. Six years later he received Masters Degree in English from Columbia University. Malamud started to write stories while he taught night classes at Erasmus and later at Harlem High School. From 1949 onwards he started working as a member of English faculty of Oregon State University. He left his post in 1961 to teach creative writing at Bennington College in Vermont. He remained there until shortly before his death in 1986.

and the National Book Award. His later novels show diversity of subject matter proclaiming Bernard Malamud as a major American novelist.

The Natural is a story of a baseball player Roy Hobbs. He came to Chicago at the age of nineteen with an aim of becoming a baseball player. Sam Simpson, a former baseball player, escorted Roy but unfortunately Sam died on the way. The beauty of Harriet Bird, who travelled along with him, enamored Roy. He willingly accepted the invitation of Harriet Bird and went to meet her. She shot Roy in his gut with her pistol. Roy was seriously wounded and his ambition of becoming a baseball player became a daydream. After fifteen years of suffering Roy re-entered the baseball team named ‘The Knights’ as a pitcher. After the death of the team’s best hitter Bump Bailey, Roy Hobbs became the leading player. After Roy’s arrival their team achieved great many successes and laurels. As a player, Roy was a success but as an individual he always committed blunders. Roy Hobbs was in love with Memo Paris but she was not interested in him. He encountered a slump in his career due to his disappointment in love. The selfless love of Iris Lemon saved Roy Hobbs from anonymity. She taught him the true meaning and value of suffering. Iris Lemon’s love made Roy realize the value of his sportsmanship and the meaning of life. Memo Paris came back to Roy, obviously for his money. During the crucial match for the season, Roy fell ill. Memo with the help of the match fixer Gus Sands and Judge Banner lured him to accept their bribe and compelled him to promise not to play in the match. Roy with the hope of marrying Memo decided to let down his numerous fans. During the match, Roy’s misplaced ball hit Iris Lemon. Iris’s love and compassion provided Roy the moral strength he
required to break the illegal agreement. He returned to the field with the
determination to win the game but he lost the match and thus failed to be a hero.

The Assistant is about a poor Jewish grocer Morris Bober and his gentile
assistant Frank Alpine. Frank Alpine was a former anti-Semite and along with
Ward Minogue he conducted a hold-up on the poor grocer. Frank was touched
by the poverty of the store and he returned to the store, as the grocer’s assistant to
atone the wrong he had committed. Helen Bober was Morris’s only daughter. She
worked in a company to support her family. Her main desire was to have a college
education. Frank and Helen were in love with each other. Frank lost Helen’s trust
and love when he tried to rescue her from Ward Minogue. Frank stayed in the
store with the hope of gaining Helen’s love once again. After Morris’s death,
Frank became the mainstay of Helen’s family. He worked at night and sent Helen
to college. After suffering intensively, Frank gained back Helen’s love. The
uneventful but honest life of a poor Jew has transformed the life of Frank Alpine.

A New Life is about a New Yorker S. Levin who was appointed as an
English instructor at Eastchester Community College, Cascadia in the Western
part of America. Levin was disillusioned by the materialistic culture of New York
City. He came to Cascadia with the hope of making his life worthwhile. He was
disillusioned by the materialistic culture of New York City. He was shocked to
hear that they taught composition and not Literature. The department chairman
himself preached the importance of Science subjects and considered Literature as
useless. Levin found that the ideals of democracy and liberalism were mere eyewash. Levin failed to make any meaningful relationship with the woman he met and he remained in a depressed state. Levin fell in love with Pauline Gilley, his colleague's wife. Pauline became pregnant and Levin felt a moral responsibility towards her. Levin sacrificed his teaching profession and left Cascadia along with Pauline and her two adopted children towards a new life.

The Fixer is based on an actual historical case of Mendel Beiliss. The novel is set in pre-revolutionary Tsarist Russia. The protagonist, Yakov Bok is an unorthodox Jew. He abandoned his religious traditions and left his native village and settled in the city of Kiev. He hid his identity in order to live and work illegally outside the Jewish ghetto. One day Yakov rescued a drunken man lying unconscious in the snow. The drunken man was a wealthy anti-Semite named Lebedev. Yakov concealed his Jewishness and accepted a well-paying job as a foreman in Lebedev's brickworks. Yakov Bok was arrested and charged for murdering a Christian boy and for using his blood in making Passover matzos. The novel deals with the suffering of Bok and his stubborn endurance for two and a half years in virtual imprisonment. The Prosecuting Attorney Grubeshov knew the identity of the real murderer but used Yakov's arrest as a chance to accuse Jews of ritual murder. The investigating Magistrate Bibikov is a good-natured man and he collected evidence to clear Yakov off his charges. Bibikov was arrested and thrown into a solitary cell next to Yakov. Bibikov hanged himself. Yakov was given a chance to escape from the critical situation, if he signs a confession, which would be used against the Jews. Yakov refused to sign the confession and decided to suffer more so that the others would suffer less. At last Yakov's indictment
arrived and Yakov's lawyer Julius Ostrovsky said that his case has received worldwide attention. The novel ends, as the trial is about to begin.

The Tenants is about the relationship between two writers: the Jewish writer Harry Lesser and the Black writer Willie Spearmint. Harry Lesser struggled for nearly ten years to complete his third novel and he lives in an abandoned apartment. The landlord Levenspiel wanted to tear down the building. Levenspiel requested Harry to vacate the building and even offered money. Harry refused to leave the place of his novel's birth. Harry discovered a Black writer Willie Spearmint typing in an adjacent building and they became friends. Harry's novel is titled 'The Promised End' and it is about love but ironically Harry himself is isolated from others. Willie portrays the unbearable painful reflections of life in the society and also about the racial hatred and violence between Black and Whites in his novel. Due to their devotion to art they transcend their racial difference that leads to the development of friendship between them. Willie invited Harry to a party. During the party, Harry slipped off with the hostess Mary Kettlesmith. Willie's friends got ready to hurt Harry. Racial hatred was high and Harry was sure that he would be beaten up. Willie saved Harry from the assault. Harry and Willie became more competitive and agreed on the various aspects of their art. Harry began an affair with Willie's Jewish girl friend Irene Bell. Harry finally informed Willie of his intentions of marrying Irene Bell. Willie reacted by destroying Harry's manuscript and Harry destroyed Willie's typewriter. Harry in his struggle to reconstruct the novel forgot Irene and she moved away from New York. The climax is more hallucinatory than real, Harry and Willie meet in a primitive jungle and they fight with each other and in the end they kill each other.
Levenspiel discovers their dead bodies and prays for mercy. The novel ends with the words “Mercy, Mercy”.

**Dubin’s Lives** is about love, marriage and old age. William Dubin is a fifty-six year old professional biographer whose works on Thoreau and on Mark Twain have won universal acclaim. Dubin’s wife Kitty is fifty-two years old and works in a local library. Their children are grown up but they lead an unfulfilled life. Gerald, Kitty’s son by her first marriage lives as an army deserter at Stockholm. Maud, Dubin’s daughter is studying at Berkely. Their children seldom communicate with their parents. Dubin started to work on a biography on D.H. Lawrence. They live in a small town of Campobello. Fanny Bick a twenty-two year old college dropout and a refugee from upstate Buddhist commune worked as a servant in Dubin’s house. Fanny aroused the demon of lust in Dubin’s heart. The rest of the novel follows the on and off affair with Fanny and the slow evolution of his book on Lawrence, the prophet of natural life and sexuality. The affair between Fanny and Dubin becomes serious as he begins to meet her regularly in her New York apartment. Fanny bought a farm in Center Campobello and settled there. Dubin finally realised that he has lived a full life while Fanny has not. Fanny plans to become a lawyer and Dubin helps her acquire legal education. Dubin decides to be loyal to his wife Kitty and to lead a disciplined life.

In the novel *God’s Grace*, Calvin Cohn the last man on earth who survived the nuclear devastation tries to form a new society among a small group of chimpanzees and apes. Cohn alone of all humanity is saved because during the nuclear devastation he stays inside a submarine in the deep sea. Cohn discovered that the Chimpanzee Buz has been trained to talk. Through Buz he tried to educate
the other Chimpanzees. Calvin Cohn, the son of a Rabbi and himself a former rabbinic student tries to transfer his ethical teaching to his chimpanzee students. Cohn tries to perpetuate humane Jewish doctrines to his fellow primates but ironically in the end the monkeys revert to their animal nature; they become more vicious and aggressive. The friendship between Cohn and the chimpanzees turn bitter due to the sexual conquest among themselves. Cohn’s continuous teaching demoralizes them and they get ready to kill Cohn. Malamud in this novel tries to find the meaning of life, God’s real intentions towards humanity and the ultimate fate of mankind.

Abounding uncertainties, fears and loss of faith in religion and the loss of faith in all established institutions characterize twentieth century. Nihilism, pessimism and cynicism were the hallmark of the post-war society. Darwin’s theory of evolution of biological life, Karl Marx theory of economics and class struggle, Freud’s theory of the conscious and unconscious of the human psyche shook the age old traditional beliefs of the twentieth century society. The industrialized twentieth century society, which lacked in religious values created only hollow men. Though there was sufficient material wealth, the twentieth century men suffered from a sense of rootlessness, alienation and identity crisis. In the twentieth century, philosophy failed to educate humanity about value of human life; the government failed to instil a sense of security and contentment in its subjects; economics failed to bring an end to the class struggle and finally Literature itself failed in its purpose of creating better society by propagating moral virtues. Most of the twentieth century American writers have written in a
pessimistic vein. They have written about loss of compassion, dissolution of marriage and destruction of family life.

Bernard Malamud was an optimist in an era of pessimism. According to him only through love, compassion and faith, the resurrection of moral values and the construction of a better society will be possible. Malamud is a humanistic spokesman who insists on the values of responsibility, and compassion in a world, which is moving towards self – destruction. Malamud in his fiction has given priority to the value of human life and he has reinvented the meaning of human life. Like, William Faulkner, Bernard Malamud also believed that "Man will not just endure but prevail because he has a spirit capable of compassion, sacrifice and endurance" (Faulkner 348).

The pages of history reveal that there was a constant struggle for a new order of life with compassion and this has been a constant thirst for the Jewish community. The past tragic experience of the Jews reveals that they had undergone extraordinary suffering. The lack of fellow – feeling and compassion is the root cause of all evils. Jacob Brouwski says: "We are lonely.... We've learnt to pity one another for being alone. And we've learnt that nothing remains to be discovered except compassion" (161 – 162). Compassion and humanism are the two sides of the same coin. The necessity to follow these principles with true perception at this critical juncture is the need of the hour. Not only Malamud but also many modern writers have also emphasized the values of humanism. Humanism can be the only solution to the maladies caused by the World Wars.

Malamud is the messiah of peace and humanism. No religion teaches hatred. Every religion preaches and advocates us to follow the doctrines of pure love. Life
is temporary and there is no meaning in discriminating man in the name of colour, race and religion. Malamud's works inspire the readers and lead them towards a peaceful life. Through his works Malamud emphasized the idea that by respecting fellow human beings, we respect the very Almighty.

Malamud has taken a sensitive but a psychological and philosophical issue of humanism in his works to set right the people of the present generation. Malamud, through his writings, attempts to remove the ethnic differences from the hearts of the people. All his works echo the following three principles: freedom, forgiveness and reconciliation. If one follows Malamud's ideology in the right perspective, a brave new world will evolve. According to Malamud when humanistic precedents collapse, the society will whirl towards devastation. Malamud in his fiction has exhibited a deep concern for the predicament of the modern man and has consistently emphasized his belief in the nobility of the human spirit. Humanism is the ethos of Malamud's moral vision. The theme of humanism is consistently exhibited in Malamud's fictional work and it merits a full-length study.