

# Kasdi Merbah Ouargla University

Faculty of Letters and Languages  
Department of Foreign Languages  
Section of English



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**The Dialectical View Between The Self  
and The Other in Saul Bellow's novel**

**“Dangling Man 1944”**

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Before the jury:

By: Zitout Nabila

President: Thoraya Drid

Supervisor: Mohammed Seghir Halimi

Examiner: Djaloul Bourahla

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<b>Table of content.....</b>	<b>(I)</b>
<b>Dedication.....</b>	<b>(II)</b>
<b>Acknowledgement.....</b>	<b>(III)</b>
<b>General introduction.....</b>	<b>(04)</b>
<b>Chapter one: the identity of Jews through literature</b>	
I.1 Introduction.....	(11)
I.2 The Jewish immigration as a minority groups.....	(13)
I.3 The question of Anti-Semitism.....	(15)
I.4 Self consciousness or Self realization versus Alienation and Loneliness.....	(16)
I.6 Quest for the self.....	(22)
Conclusion.....	(25)
<b>Chapter two: modern hero in Bellow’s novel Dangling Man 1944</b>	
II.1 Introduction.....	(29)
II.2 Schlemiel as a modern hero.....	(30)
II.3 Schlemiel versus the classical hero.....	(33)
II.4 Joseph as a Modern Existentialist hero.....	(36)
Conclusion.....	(41)
<b>General Conclusion.....</b>	<b>(42)</b>
<b>Abstract.....</b>	<b>(45)</b>
<b>Bibliography.....</b>	<b>(47)</b>

## Dedication

I dedicate my work to my adored family especially to the most important persons in my whole life my dear parents, who have encouraged and supported me physically and morally, I might never have been able to finish with my dissertation without them.

Also I dedicate this work:

To my handsome brothers: Mohamed Said and Borehane Edine Yassine,

To my lovely sisters: Amel, Imane, Fatima Zahra(Zola), Nachoia, and Hala Chaima Mona

To my closest cousin Kalthoum and her daughter Ihssane

To my beloved fiancé Baàziz Yassine and his family

To my best friends : Djarfour Asma , Kharchi latifa, Lanabi Amira, Tigane Zineb, Berrabeh karima , Ayoiana Souhila, Hamdane Racha, Assia and Ibtissame, Khdimmo Raja, Boussaid Hayat, Douibe Khawla, Ben Azouz Khadidja, loussif Soumia, Nour El Imane, lemkaDEM Souad

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## Introduction

Society is to assume the responsibility that one necessarily has because he/ she is one of its participants .The relationship between participation expresses the constructive attitude towards individuals' transformation and towards active work which aim at the creation of a harmonious society .

To have a better community, one must realize that life is something that should be offered to all humanity. Also to create a more balanced society, one has not to criticize, complain, escape or look for privilege.

By the mid seventeenth century 1654 onwards, America has started welcoming different groups of immigrants like the Jews, the Blacks and the Indians. Moreover, the blacks who were brought by forces as slaves to America, the Arabs or even the immigrants whose origins is either European or Asian. Because of all sorts of hopes and aspirations for what was to be considered as a new and largely unexplored American continent, and because of the lamentable situation of the Jewish community in Eastern Europe, the Jewish community found the new world as a source of hope and a place of relief after centuries of persecution and discrimination<sup>1</sup>

The question that could be asked is about the reality in the new world America. Did the Jewish community find what they were expecting to find? The very reality in America was that these Jews were ignored and sometimes denied the rights as a minority group and as human beings .They were in fact subject to stigmatization, alienation and loneliness. They have suffered their share of setbacks and have had to combat anti-Semitism during the early

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<sup>1</sup> Jewish immigration into United States goes back to the early days of American history. The great part was the Sephardic. They were orthodox Jews who established their synagogues according to the Sephardic rites and who retained Spanish as their ritual.

twentieth century<sup>2</sup>. With a deep devotion to freedom, individuality and self-definition, it had become legitimate for the Jews as group to claim a clear definition of their own existence as part and parcel of the whole American nation, in a time the Jews have been one of the most highly urbanized groups of the American population (I.friebel andH.Handel,1967,p 245). Among the sharp subject of discussed in the twentieth century, alienation was widely dealt with by some intellectuals and writers such as: J.D Salinger, Arthur Miller, Bernard Malamud and Saul Bellow, to mention just a few. Among these intellectuals, Saul Bellow, the author of *Dangling Man (1944)*, who engaged an intellectual action through literature to translate the “vécu” of the Jewish people in America despite the criticism he had been undergoing<sup>3</sup>. Saul Bellow’s *Dangling Man* is read as realistic illustrations of acknowledge artistic value of one aspect of the human experience that is loneliness and alienation in highly advanced civilization supposedly the American one.

The purpose of this dissertation is to single out one of the outstanding ethnic group namely the Jews to shed light on their common experience of being outsiders in America. The very contradiction existing essentially in America has raised many issues related to human being’s life and essence. The question of the self in so far as it is related to the quest for identity has become overtly raised. So what does the self mean when the self is seen as a part of the other selves (other members of society)?

My reading of Saul Bellow provides me with certain guidelines to the understanding of the very existing contradiction within the American society. i.e., that American policy, on the one hand, praises equality, liberty and diversity, and on the other

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<sup>2</sup> This point will be developed in the first chapter

<sup>3</sup> This would be dealt with in the first chapter : bellow was criticized by the Jewish community, because he was thought to betrayed the Jewish cultural heritage

hand persecutes certain groups who are considered Americans, and enhances the creation of a vertical society which is, unfortunately, based on differences: ideological, cultural, confessional, etc. An attempt to unveil the American actuality seems important through literature because literature is the mirror of society<sup>4</sup>.

To deal with this subject, and because of the status of certain authors, I saw preferable to deal with Saul Bellow as a figure in Jewish American literature and with his first novel *Dangling Man* (1944).

*Dangling Man* is about the general trend of illustrating one aspect of the human experience that is loneliness and marginality in the American society. The work portrays the real image of alienated men who work out to define a genuine sense of their identity and to integrate their life in the American society. Saul Bellow, in this novel, provides different portraits related to his character Joseph. This young man spends his time waiting to be drafted by the army. The character's great anxiety is what helps understanding the mind of both the "self" in so far as it is linked to the Jewish and the "other" as it is represented through the American community, policy, policy makers, and the mind of the epoch. Through *Dangling Man*, the author seeks to maintain his ethnic membership and to join the mainstream culture at the same time.

To facilitate the systematic exploration and explanation of the phenomenon of human discrimination in general and the Jewish alienation in the American social context through Saul Bellow's novel, it is necessary to adopt a postcolonial approach. It is

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<sup>4</sup> Literature is a social institution, using as its medium language, a social creation. Indeed, literature has usually arisen in close connection with particular social institution; and in primitive society we may even be unable to distinguish poetry from ritual, magic, work, or play. Since every writer is a member of society, he can be studied as a social being. Much work has been done upon political and social views of individual writers. (René Wellek, 1978: 01)

important in the present study for there is no reading of and no thinking about texts without theory, and that it makes vision clearer to discern things that helps developing a critical apparatus. The already set research questions could be systematically explained by means of this postcolonial theory, communicate the findings related to objective aimed at which is to divulge the contradiction existing within the American society.

Since a literary theory can generally be located at the interface of components of the communication model, the adopted postcolonial theory look primarily at the relationship between text and author, the point which incite to choose different approaches such as the socio-analytical approach and the psycho-analytical approach I believe, the latter helps understanding the introduced data relevant to the character's mind and to the author's perception of the truth. This choice contributes a great deal to the understanding of the intrigue of the story. It is also necessary because the question I am discussing is related to both the life and origin of the author and the life of his main character Joseph; this approach helps eventually the reader developing an idea on how the presentation of Joseph in *Dangling Man* reveals the author's experience as well the ethnic group's "Vécu", in so far as this experience is linked to the absurdity and the meaninglessness of man's life. It is as well important to add that the psychological and the sociological interpretations help providing a clear centrifugal view which seems adequate, in a literary context, to provide the exact idiosyncrasy of both characters and individuals, respectively, in the Romanesque world and in the Real world.

To deal with this study, I have divided my dissertation into two chapters. The first chapter is about the "identity of Jews through literature ".It is a discussion about their immigration to America. Also, on the real state of the Jewish community, how they were recognized and treated with their situation to be accepted in the American societies. The

second chapter is about "The modern hero in Saul Bellow's *Dangling Man* novel ". It focuses on how Bellow sees the reality of the American life that effect of such conditions on the whole generation of the American writers and how he finds himself defending the identity of his jewishness from his novel . Also, how does the protagonist awareness of his own alienation and discrimination that leads him to escape from his own reality.

In fact the major concern of this work is to demonstrate the extent to which the experience of the minority group character in America does play a part in creating and sustaining its paradox. It aims at relating the individual's questioning of the concrete contradiction of the real world to his own contempt with the place he is relegated to by his own existence.

One may ask me why I have chosen this subject which is a bit meticulous. In reality my choice was not arbitrary; it was after being given a work to be done, and after being distributed novels at random by my supervisor who was in that time just my teacher in literary theories and movements that I have discovered Saul Bellow and *Dangling Man*. At the beginning it was difficult for me to understand it and to be acquainted with Jewish American literature, yet after the presentation and the guidance of the "teacher" (supervisor now); I learnt so many things not only in literary theory but even things related to the field of literary studies. I believe the back ground I have acquired motivated me to make decision and to work on Saul Bellow. By and by, I have realized that it is something new that one should have discovered couple of years before, i.e., during the last three previous years.

To be ambitious is a great thing, but to meet the reality is something one cannot expect. The unavailability of works on Bellow apart the ones provided by the supervisor has made of my task too difficult, but I refused to change the subject because I have found an alternative which is the permanent assistance and guidance of the supervisor. And other point deserves being mentioned is that I have learnt during the reading, and the writing process things that I have never seen before, and I am proud of that.

# *Chapter One*

*The identity of Jews through  
literature*

## *Chapter one: The identity of Jews through literature*

I.1 Introduction

I.2 The Jewish immigration as a minority groups

I.3 The question of Anti-Semitism

I.4 Self consciousness or Self realization versus Alienation and Loneliness

I.5 Quest for the self

Conclusion

## I.1.Introduction

The Jews, before being able to obtain the equality status they now enjoy, were forced to go through many centuries, in Europe and elsewhere, of persecution and social discrimination. Because of anti-Semitism<sup>5</sup>, the Jews had experienced alienation, maladjustment, terrible unrest, distress, etc, these led to serious problems among the Jewish community to find an appropriate place. The holocaust (*Shoah*) is the destruction of some six million Jews by the Nazis and their followers in Europe between the years 1933-1945. Other individuals and groups were persecuted and suffered grievously during this period, but only the Jews were marked for complete and utter annihilation. The term "Holocaust" literally meaning a completely burned sacrifice tends to suggest a sacrificial connotation to what occurred ([www.jewishvirtuallibrary.org](http://www.jewishvirtuallibrary.org)). The American policy which, theoretically, advocates human rights seems to have attracted this minority group. America has become as their Golden Land.

Literature is a feature of any human culture at any time and place. Literature in modern time has been freedom of speech. This is the freedom to say, write, or publish literature .The philosopher Bernard Berenson posits that literature is the “autobiography of humanity, it serves to engage our perception of self -awareness and identity (J.Hillis Miller, 2002: 01). In fact, literature becomes a means to portray the real image of certain people or societies .The general trends in literature during the early decades of the twentieth century were thus concerned with presenting the image of maladjusted men caught in the strain of circumstances searching for their identity and striving for their genuine belonging elsewhere. America was no exception to this general trend ,world war 1 and its aftermath and the falling

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<sup>5</sup> Anti-Semitism is feelings of opposition towards the Jews dictating despise and disregard on scientific grounds: the Anti-Semitism insists that the Jew has no capacity for participation in modern civilization .He is a menace to it because of his inherent racial traits. (Masterpieces of Jewish American literature Anti- Semitism,2007)

dream of the "promised land". It becomes legitimate for all minority groups to claim a clear definition of their own existence as part of the whole American nation. Because of the ironic situation of the Jews in America and the quest for freedom, and because of self awareness, so many intellectuals so it prerequisite to question this ironic situation in America for the divergence is actually between what the Jews were expecting to find in America and their real situation and "vécu". The American Jewish writers, therefore, felt committed to their cause as members of the Jewish constellation, some of them had engaged political actions, while others had endeavoured to bring together both literary and political actions. Among the latter, Saul Bellow by means of his literary production has articulated the grievances and present the real image of the Jews caught in the strain of circumstances, searching for their own identity.

Saul Bellow's early novel *Dangling Man*, had criticized society and civilization to stimulate imagination, to provide answers to man's existing questions to show what escapist solutions can lead up to and create an anti-thesis upon which he can build his own synthesis. To him man is the measure of everything. From this novel Bellow tried to shed some light on the particular experiences lived by his respective ethnic group. He has developed the theme of alienation in both modernist and Jewish literature to show that the Jewish element in his novel while always present is normalized, simply because Jewishness becomes not a mark of otherness but just a one element of new American identity. Yet Bellow does not shed his Jewish identity to become a new deracinated American. Through memories of the Holocaust as a negative prompt, and portraits of Jewish American intellectuals as positive icons, Bellow's work would continue to uphold Jewishness albeit in a new context. As Eugene Good heart explains, "Bellow's career oscillates between the present and future mindedness of his American identity and memories of the Yiddishkeit he imbibed with his mother's milk. In the bulk of Bellow's career, his characters form a new hybrid identity, quintessentially

Jewish and quintessentially American. (Ethan Goffman, 2010: 06). Through Joseph the protagonist, Saul Bellow tries to show how the individual want to establish a relationship with the world where he can remain himself succumbing to social values. Within this novel which is seen as both literary form and social institution, Bellow tries to depict the social reality that he and his people had experienced in the American society because *Dangling Man* is a first person narrator account of events, and because it is written by means of journalese. It provides an exploration of issues of consciousness, and the search for the self and identity.

## **I.2.The Jewish Immigrants as Minority Group**

Jewish immigration into the United States goes back to the early days of American history; the first Jews to settle there from 1654 onwards were for the greater part “Sephardic” “Spanish and Portuguese .Jews who had been expelled from the Iberian Peninsula. In 1820s a second wave of Jewish immigration set in. Between 1820 and 1870 approximately 300,000 Jews arrived in the United States from Germany and central Europe, these Jews were “Ashkenazim” (a Hebrew word for Jews from central and Eastern Europe). In general, the immigrant Jewish heritage, a strong reform movement came into being which aimed at adapting the Jewish religious pattern to America conditions, by suggesting revisions of the liturgy, replacing any other languages by English and eliminating the segregation of women .(*I .Friebel and H. Handel, :244*). The Jews made their way to America because they were propelled from their native lands by persecution and the lack of economic opportunity. There emigration to America to find greater economic advantages than they had at home (Ibid: 80). Most of these Jews had settled along the coast in New York, Newport, Philadelphia and Charleston. In 1830, Charleston, South Carolina had more Jews than anywhere else in North America. Large scale Jewish immigration, however, did not commence until the 19th century, when, by mid-century, many Ashkenazi Jews had arrived from Germany, immigrating to the

United States in large numbers due to anti-Semitic laws and restrictions at home. They primarily became merchants and shop-owners. There were approximately 250,000 Jews in the United States by 1880, many of them being the educated, and largely secular, German Jews; although a minority population of the older Sephardic Jewish families remained influential. Jewish immigration to the United States increased dramatically in the early 1880s, as a result of persecution and economic difficulties in parts of Eastern Europe. Most of these new immigrants were Yiddish speaking Ashkenazi Jews, though most came from the poor rural populations of the Russian Empire and the Pale of Settlement, located in modern day Poland, Lithuania, Belarus, Ukraine and Moldova. During the same period, great numbers of Ashkenazi Jews also arrived from Galicia, at that time the most impoverished region of Austro-Hungarian Empire with heavy Jewish urban population, driven out mainly by economic reasons. Many Jews also emigrated from Romania due to anti-Semitic persecution. Over 2,000,000 Jews arrived between the late 19th century and the mid-twentieth century, when the Immigration Act of 1924 and the National Origins Quota of 1924 restricted immigration. Most settled in the New York metropolitan area, establishing what became one of the world's major concentrations of Jewish population. Since the twentieth century, a clear rapprochement has taken place between the "Germans" and the "Russians". Today they have reached a high degree of amalgamation and have since been united in their determination to engage in common enterprises for philanthropic and welfare purpose. (Ibid: 245)

Throughout their history, the Jews were considered to be different religiously, ethnically, racially, and hence politically. When they came to America, however, they discovered whether with unambiguous relief, or cautious optimism, or seasoned skepticism that America was different. In the American societies, Jews have suffered persecution and injustice owing to oppression poverty, and violence, in a time they had expecting a better and

dignified life. This situation is undoubtedly due to stereotype image of the Jewish, which is coined to the anti-Semitist view.

### **I.3.The Question of Anti-Semitism:**

The term *anti-Semitism* has always referred to prejudice towards Jews alone. Bernard Lewis notes that "Anti-Semitism has never anywhere been concerned with anyone but Jews" ([www.middleeastinfo.org](http://www.middleeastinfo.org)). Anti-Semitism took different orientations and connotations as far as the Jewish community was concerned. It took racist dimension, religious form and socio-economic orientation. Racist anti-Semitism is a kind of xenophobia (*means fear of strangers or the unknown and comes from the Greek language*), some people perceive Jews as people of a racially distinct origin from other peoples, and claim that discrimination on the basis of such distinctness is valid. Religiously, Judaism has faced discrimination and violence from people of competing faiths and in countries that practice state atheism. Unlike anti-Semitism in general, the religio-phobia which is a form of prejudice is related to the position some people have vis-à-vis Judaism, and so does not affect those of Jewish ancestry who have converted to another religion. Socio-economic anti-Semitism rooted in the alleged disproportionate success or influence, relative to their numbers within the general population, that individual Jews have achieved in a variety of occupations, including finance, politics, academia, the law, medicine, and science. Anti-Semitism may be manifested in many ways, ranging from expressions of hatred or discrimination against individual Jews to organized violent attacks like what had been the Jews experienced in Europe from torture and murder in which has been referred as the "Holocaust". The holocaust was the mass murder of approximately six million Jews during World War II, a programmed of systematic state-sponsored murder by Nazi Germany, led by Adolf Hitler and the Nazi

Party, throughout German-occupied territory.(Sanford Sternlicht,2007:11).There has been a history of anti-Semitism in western society for centuries and the United States is no exemption to that fact. Anti-Semitism has always been less prevalent in the United States than in Europe. The first incident of anti-Jewish sentiment was recorded during the American Civil War. Anti-Semitism is an act directed against Jews as an ethnic group. The Jews have faced prejudice especially during the war. Also it was a new form by the American people to claim their animosity to the Jewish people. The long centuries of anti-Semitism to which the Jews have gone in the American and which led them to bear the brunt of pain, mal-adjustment and torture. Ron Rosenbaum shows that “prejudice is one of the elements of anti-Semitism against the Jews to deny the right of the Jews to define themselves as a nation” (2004: 432). This situation rekindled the dormant feeling of dignity, self-respect and of self-esteem. Therefore, being consciousness of one’s own situation is being responsible not only of and for oneself but of and for all the members of the community. This is undoubtedly why the writers have made of their own situations as well as of the others’ a model to be dealt with and of their social context a source of inspiration and an adequate stimulus to answer certain questions asked by man.

#### **I.4. Self-consciousness or Self-realization versus Loneliness and Alienation**

The experience the Jews had been undergoing throughout many centuries, in America owing to anti-Semitic reception, had pushed the Jewish élite to question the Jewish self and the blurred identity of the Jewish within America. This act did nothing in fact but enhanced the process of discrimination and stigmatization through alienating them as a minority group. The state of the Jewish self has become the object of intellectual’s attention.

The intellectuals devoted themselves to fight anti-Semitic ideology by means of showing reality of the Jewish community in America. The endeavour of the writers was the most

eminent one. In fact, writer does not expect the reader to receive and then interpret the vécu of the Jewish individual the way the latter does, but he wants from him to be aware and to discover the issue related to the existing contradiction within America. The writer's texts predispose one to a very specific kind of reception. The direct and indirect reference to the vécu of the Jewish individual through characters' evocative words and the declaration made by characters such as Joseph and Iva over their state of mind, urge to insist on the point of Jewishness and identity. In fact, about the horizon of expectation Hans Robert Jauss says that:

*A literary work, even when it appears to be new, does not present itself as something absolutely new in an informational vacuum, but predisposes its audience to a very specific kind of reception by announcements, overt and covert signals, familiar characteristics, or implicit allusions. It awakens memories of that which was already read, brings the reader to a specific emotional attitude, and with its beginning arouses expectations for the "middle and end," which can then be maintained intact or altered, reoriented, or even fulfilled ironically in the course of the reading according to specific rules of the genre or type of text. (1982: 23)*

Jauss uses the term 'horizon of expectation' to describe the criteria readers use to judge literary text in any given period. These criteria will help the reader decide how to judge a poem as, for example, an epic or a tragedy or a pastoral. (Ibid: 53).

Some writers have attributed their state to their Jewishness in a time others have considered Jewishness just as an identity and that it has nothing to do with the issue in question. This raised controversial opinions and perceptions among Jewish American writers as far as the social reality is concerned. Because Saul Bellow has relied on his personal experience in life and the Jewish-American social reality basing the reflection on personal back ground to develop a critical view, since Jauss explains that "the horizon of expectations

is formed through the reader's life experience, customs and understanding of the world, which have an effect on the reader's social behavior" (Ibid: 39)

Those writers who consider the Jewish background above all considerations have received support among and have been praised by the Jewish constellation for they were thought to preserve the Jewish cultural heritage. Among those writers, one can mention Bernard Malamud, Philip Roth, to mention just a few. Other writers like Saul Bellow, has dealt with the Jewish community in his resemblance. He was accused of betraying the Jewish cultural heritage, because he rejects the label of the Jewish movement.

This self realization was not translated politically only, but literarily. The great efforts devoted by a writer like Bellow shows the ability of intellectuals of integrating the American society at least artistically after living a very long and strong literary alienation because Roland Barthes shows that:

*La langue de l'écrivain est bien moins un fond qu'une limite. Elle est le lieu géométrique de tout ce qu'il ne pourrait pas dire sans perdre [...] la stable signification de sa démarche et le geste essentiel de sa sociabilité (1972 :16)*

Saul Bellow considered and valued chiefly his contribution to attempt to describe and understand much the idiosyncratic behaviour of the Americans by means of deciphering and translating certain attitudes and experiences lived by his respective ethnic group. The literary characters as elements of fiction, in this perspective, help a great deal understanding the social stakes because, in a narrative, characters are introduced to fulfill a certain function in a given context and to emphasize certain facts. This is why François Mauriac underlines that "ces personnages fictifs et irréels nous aident à nous mieux connaître et à prendre re-conscience de nous-mêmes." (1978: 116).

The author's initiative competence appears through his ability of bringing together literature and society. In other words, he could, by means of literary techniques and materials, translate the experience of the individual in the American society into fact that could, however be felt by any human being. Again, Mauriac says that:

*Les héros de roman naissent du mariage que le romancier contracte avec la réalité, ces formes que l'observation nous fournit, ces figures que notre mémoire a conservée, nous les emplissons, nous les nourrissons de nous-mêmes ou du moins, d'une part de nous même (Ibid: 112-113)*

The instance of the social reality is quite apparent in both life and fiction and often laden with violence, oppression and tragedy. *Dangling Man (1944)* is a good example to demonstrate the paradoxical experience of the minority group in America. The protagonist Joseph portrays the isolation of the Jewish individual, as represents the conscious self. Joseph has been conscious of his inner dislocation after spending much time waiting to be drafted by the army. Owing to his Jewishness, he was seen as an alien person, an outsider and as a solitary man. This ethnic specificity is what contributed to the manifestation of Joseph. In reality, it is the author who shows this specific attitude vis-à-vis this situation of alienation. In this case, it would be important to know the meaning of both alienation and loneliness in Bellow's literary context.

In reality the whole works of Saul Bellow suggest at first reading their realistic and deep concern with one basic issue of contemporary American society, namely the prevailing conflicts between minority and majority groups with all the possible implications on the individual's harmony with himself and his likes sharing his world. His high opinion of what is human, in his works, constitutes his attempt to define habitable limits for contemporary man. The author's authentic interpretations of the social reality as well as his accurate

representation of the social relationships underline his endeavour to understand and to get closer to individuals. To provide the forms and the actions of the novel, the author introduces committed characters which are conditioned by the confusion of the real of the fictitious. In fact characters are not as one wishes them to be like; they remain heroes who are born “du mariage que le romancier contracte avec la réalité.” (François Mauriac, 1978: 96)

Bellow’s character Joseph appears estranged from his people around him and himself because he isolated himself in a room. He was psychologically disappointed. In fact, waiting to be called for a military service is a psychological torture which germinates certain idiosyncrasies which are translated through his cut with the civilian connections, and which left him dangling and drifting aimlessly. Joseph’s dislocation from the group is what Bellow qualifies as strangeness, alienation and loneliness. Joseph “suffers from a feeling of strangeness, of not quite belonging to the world, of lying under a cloud and looking up at it” (1944: 24) Indeed, Alienation in the story, regardless its huge semantic field, refers to both the sociological and psychological state of the character because Boudon, and Bourricaud argue that: “In sociology terms, alienation means a dislocation of the individual from the group .Psychologically speaking; it is a form of dementia and insanus.” (1982: 129). This state of mind is the result of the atmosphere in which Joseph had been drawing himself. The room as a setting (a narrow space) is associated with limiting atmospheres which restricts the freedom of the individual. The room is, therefore, very important to understand the reasons behind Joseph’s feeling of loneliness and alienation.

Bellow’s fictitious world is meant to translate his initiative as an intellectual who could bring something new to his community. Michaël Foessel underlines that “c’est dans l’imaginaire que le sujet met à l’épreuve ses motifs, joue avec les possibles, et finalement, prend la mesure du “je peux” par lequel il énonce sa capacité d’agir” (2007: 19).

Bellow, in *Dangling Man* shows the protagonist's inner life. Joseph has the possibility of being himself but he is impeded by some external and inner complications which prevent him from acting. This situation which reveals the real is perceived differently by readers, and that has certainly an interpretation because the characters in the literature of the great novelists do not forcibly appear or even show what the author cannot or sometimes refuses to unveil, it is for the reader, as real or implied, to detect it. Here, François Mauriac underlines that:

*Les héros des grands romanciers, même quand l'auteur ne prétend rien démontrer, détiennent une vérité qui peut n'être pas la même pour chacun de nous, mais qu'il appartient à chacun de nous de découvrir. (Op.cit: 118)*

The state of the character's alienation cannot be understood and felt by the "other" who is not directly concerned. Yet, the objective of the author through suggesting psychological portraits is undoubtedly to invite different readers (others) to discover his character's state of mind and to identify him too. Bellow seems to transmit a message, and expects certainly his readers to preach. Because, "Ce ne sont pas les héros qui doivent servilement être comme dans la vie, ce sont au contraire les êtres vivants qui doivent peu à peu se conformer aux leçons que dégagent les analyses des grands romanciers" (Ibid : 116)

This reality that one has to discover and which is qualified by self separation from society, family and the external world and its order is a form of search for answers to his question that can lead him to more meaningful existence with dignity, authenticity, freedom and in search of his individualism. He displays deep doubts about the meaning of his own existence through continual questioning, as when he asked: "how should a good man live; what ought he to do?" (Ibid: 39) Those frequent interrogations articulate Joseph's awareness

and concern with the reality of things around him. Yet, conscious of his moral and social bounds to people, in time, he quarrels with nearly his friends and relatives.

Bellow's reference to alienation is not that haphazard; it is as one stage of dialectical development and spiritual growth of his protagonist. This is undoubtedly why, the author brings his protagonist to point of reconciliation where he frees himself from the prison of the ego and acknowledges the existence of others. For him "man is the root of all development; since the man is the root and essence, he is not the only material mover of social progress, but also the norm of these activities. (L.Fliz Ozbas,2006:103). Alienation was for the most artist and writers more than an identity concern. It was an existential preoccupation that echoed the doubts and uncertainties of the modern time. In the light of the narrative study, Saul Bellow's protagonist includes ultimately the experience of all modern men that would account for the life experiences of minority group in America and their struggling to be themselves. This very aspect boasts one to question the very possibility of defining "oneself" which is seen by the "other" to be different. This quest for the self in Bellow's story tries not to show only the author's view of the individual in society but, also to communicate an attitude that brings a new orientation to contemporary men because Bellow's 1944 novel is closely related to the social reality. About his novel, Bellow says:

*It is more deeply located in its society, the society of urban America, and this society in turn is much more deeply located in its founding his Tory and ideology than are most of the earlier novels .Herzog, speaking out of the Jewish and the Intellectual sector of democratic modern America, knows experientially and intellectually just what character this world has out of which he is speaking. The intellectual and sociological awareness of the novel, its sense of history and society, promotes its size and its centrality; and it is from this awareness that the essential search, and the guiding standard s of the book derive. Ainer, L. Marc."Saul Bellow: Searcher in the*

*City." (Unpublished material) (Bellow's view of men and contemporary society 1979).*

### **I.5. Quest for the Self**

Saul Bellow has always been disposed to different forms of quest in his works as one of his main preoccupations is with the nature and the creation of the self. He is one the most erudite and intellectual writer of the second half of the twentieth century. Bellow is considered as a spokesman for humanitarian values and ideals in American literature. In his essay *Distractions of a fiction writer*, Bellow states that "There is a man's own greatness, and then there is the greatness of his imbecility" (1962). He is convinced that a human being can justify his existence, that he has a sufficient power to overcome his ignominy and to complete his own life. The author stresses the role of man's imagination in defining his own self and completing his life. Bellow affirms that man expresses his humanity through imagination, for him man himself determines his own destiny. His heroes may grieve, complain, but they never despair about the future. In his novel *Dangling Man* (1944), he deals with the phenomenology of selfhood, emphasizes the plight of man. Bellow's work shows his commitment to the problem of modern selfhood, as he sees the problem of the individual in the midst of the masses (Saul Bellow, 1969: 61). In talking about the contemporary American writer he adds:

*Laboring to maintain himself, or perhaps an idea of himself (not always a clear idea), he feels the pressure of a vast public life, which may dwarf him as an individual while permitting him to be a giant in hatred or fantasy. Public turbulence is largely coercive, not positive. It puts us in passive position. (Ibid)*

Bellow considers the vital question of what is meant to be human, what a human being should be like, how to become better to gain a complete fulfillment without alienating from

society. In *Dangling Man*, like many of Bellow's other characters, Joseph, as well, attempts to define who he is. The search for the self assumes a literal stance in the first few pages of the novella. Here, it becomes a struggle to define the self. Joseph is waiting to be drafted into the army. Due to the confusion that results from his unknown identity he is classified as an 'alien.' Bellow being a city writer<sup>6</sup>, his main characters are searchers in the city. It is the individual search for self and reality that drives them. This could be the reason behind the criticism on Bellow's orientation towards the self. Yet Bellow's creative vision of the city's possibilities is impregnated with social and ideological comments. There is always a direct relationship between the city and his protagonists because Bellow has presented his character Joseph whose personality is completely formed by Chicago which the author's milieu, this is why one notices that "his main characters are searchers not only for the reality of self but also of society." (Maria Benta, 1979:04). From his male protagonist Joseph, Bellow tries to show that the quest for the individuality and identity is so important for everyone. Wherever he goes, he tries to preserve a certain existence for the self-respect. *Dangling Man* is a symbolic metaphor. The novel presents abstract meaning to the life which denotes an analogous circumstance in the real world. *Dangling Man* adds new dimensions of meaning to individual's position in the drastic and tragic episodes of American modern life.

Joseph aims for quest towards the full fulfillment of the self and identity in an American social context. Bellow affirms the value of the self when noting the attacks on human individuality:

*Modern literature is not satisfied simply to dismiss a romantic outmoded conception of the self. In a spirit of deepest vengefulness it curses it. It hates it. It rends it, annihilates it. It would rather have the maddest chaos it can evoke than a conception of life it has found false. But after this destruction, what? (Bellow: 28)*

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<sup>6</sup> Bellow is a city writer for he belongs to urban community; his entire heroes live in a city. The city fascinates Saul Bellow due to its complexity, it is the place from which he belongs and from which the raw material for his works emerges. Chicago is the setting of his novel *DM* and the *Victim* and New York is the setting of *Herzog* (). His fiction is a response to concrete historical circumstances he has gone through. From his novel *DM*, the city is living a moment of man's collective actions. Bellow's protagonists are urban-bred and urban-oriented. (Earl Rovit, 1967:14)

In *Dangling Man*, the quest for the self seeks the absolute freedom of the individual. Freedom, Joseph's estimation, will bring self-knowledge and that will enable him to return to society. Joseph attempts to find this transcendence, which is related to the recognition of the human value, existence and thus freedom, in a dialogue with the world. Yet he finds that the dialectics between civilization and the self has broken down. Joseph affirms that alienation cannot be the answer, and this affirmation itself suggests the hope that somehow the dialogue can begin. This hope which is a "characteristic of Bellow's heroes is a truly eschatological dissatisfaction with present values and a pointing toward an unknown ethical standard". (Donald .E. Byrne 1996: 65). From *Dangling Man*, Bellow showed the self seeking absolute and pure freedom.

## **Conclusion**

The way the modern time and primarily modern American society make man an exile, and an outcast in hostile environment and at times absurd world. The Jews as a minority groups made their way to America because they were propelled from their native land for the reason that they persecuted and subsisted discrimination. . Yet, the reality to what had the Jews experienced in the American societies was the same. The Jews had been alienated and suffered from exclusion on account of basic differences of race, class and gender. Also the same thing from what had been experienced in their native land from different kind of anti-Semitism the Jews had been suffered from anti-Semitism even in the American societies. Anti-Semitism was straight for the Jews. They had face prejudice, violence and murder as in the memory of the holocaust. There situation of the Jews in the American societies was taken into charge by some intellectual and writers to shed the light and attract the public attention of what had been living in America. Saul Bellow as a Jewish writer had allied himself to write on the particular experiences lived by his respective ethnic group from his first novel *Dangling Man (1944)*. It deals with presenting the experience of alienation and discrimination of the Jews in the American societies and the way how Saul Bellow does portrays the real image of his ethnic group from his central character Joseph as the Jewish self tries to understand himself and the experience of the world around him through the first person perspective. The novel provides an exploration of issues of consciousness being and the search for the self.

# *Chapter Two*

*Modern hero in Saul Bellow's  
Dangling Man*

## *Chapter Two: Modern hero in Saul Bellow's Dangling Man*

II.1. Introduction

II.2. Schlemiel as a modern hero

II.3. Schlemiel versus the Classical Hero

II.4. Joseph as an Existentialist Modern Hero

Conclusion

## II.1.Introduction

The term modern is very complex one. What enhanced its complexity is that it is vague and generic in the sense that it embodies everything that is assimilated to novelty, contemporariness but also innovation and revolution. The point being not to list and discuss the semantic field of this word, but for the sake of coherence dwell on one of its particular deviations; the one pertaining to literary and artistic field namely modernism.

Modernism is a trend that saw its birth during the first half of the twentieth century; its impact as a new literary trend has been on the whole of its literary creativity and production. Modernism in America revealed a breaking away from established set of rules, traditions and conventions. It brought a fresh outlook at man's position and function in the universe. It offers through new techniques of forms and styles of work of fiction. In modernist literature, writers and artists represent the real image of their society from different genres as novels. The latter, is the most complete and complex representation of reality that has a significance for readers because it satisfies there intellect, excites and senses. Furthermore, the modern novel seems to be well equipped to bring new insights in the reality and truth of man's range experimentations.

*Dangling Man* is modern novel by virtue to his thematic emphasis on man's victimization in a corrupt and abrupt environment. Saul Bellow had presented the experience of his ethnic group from his central characters Joseph. The protagonist embodies the situation that the Jews had been living in America. Frye gives a comprehensive account of the progression towards a new conception of the protagonist in modern literature (Frye.N.1957: 196). Bellow's hero is termed Schlemiel type; the character is a victim of his own moral sense of right and wrong, the reason why Bellow has adopted the Hemingwaysque character (stoic character) or the "tough guy" to substitute the traditional hero.

## II.2. The Schlemiel as a Modern Hero

The concept of the “schlemiel” is one of the most important type-figures that Yiddish culture has produced. First, it appeared in religious texts, a few centuries later it became present in Yiddish literature, and subsequently it gained ground in European literature as well. At the beginning of the 20<sup>th</sup> century, with the mass immigration of Jews to the Golden Land, it reached the American ground, and by the second half of the century it became one of the best known type-figures that Yiddish literature has given to the world.

The origins of the schlemiel and the ways contemporary Jewish American writers have used that durable figure in their novels. To write about the schlemiel is to build in a high potential for disappointment. Ruth Wisse points out, in his *The Schlemiel as Metaphor*, that:

*The schlemiel embodied those negative qualities of weakness that to be ridiculed, to be overcome\_\_ they used the schlemiel as the model of endurance, his innocence a shield against corruption. (Ruth Wisse, 1971: 82).*

The schlemiel is a victimized figure of his own moral sense, his accepted obligation to evaluate himself by standards that will inevitably find him lacking (Earl Rovit, 1967: 12). Earl Rovit keeps on explaining that Saul Bellow’s hero can just be termed a schlemiel type. Bellow’s hero suffers intensely and rehearses their agonies at operatic volume for all to hear. Joseph, the dangling man, waiting to be drafted hero of Bellow’s first novel, is probably a fair spokesman for the author’s rejection of any active adherence to religious faith. “Ritual has become incontrovertibly dis severed from daily behavior and Bellow hero is driven to justify his own life to press his actions into his own idiosyncratic rites of worship, since the traditional laws bear little relevance to his present needs”. (Ibid: 09).

Through the character, the author tries to offer an alternative response to the feeling of anxiety which leaves space to pessimism that unveils on the absurdity and most often the dreadful conditions of the modern man in this universe. Bellow seems to have adopted Sartre's<sup>7</sup> theory depicting as individual consumed by his fear, his endless questioning of his own existence and life. The protagonist's 'don Quixotic' endeavour to be the world's saviour espouses Sartre's theory of man being responsible for all the wrongs in the world. Sartre maintains that man's responsibility has far reaching impacts regardless the 'righteousness' of his free and deliberate acts. He said: "Je suis aussi profondément responsable de la figure que si je l'avais moi même déclarée" (Sartre, 1943: 641). Psychoanalytically speaking, the individual seems responsible for his living conditions and destiny. For Theodor Reik, "Psychoanalysis would characterize the schlemiel as a masochistic character who has strong unconscious will to fail and spoil his chances" (1962: 41).

Bellow, however, has created a type of characters which involve themselves in difficult situations from which they cannot escape to save the world. These characters accept life's hardships and do not try to fight with the inhuman condition in which they find themselves, but rather try to survive somehow. They do not want to save the world. They accept the world and take their apparent illogic on faith. The schlemiel as a modern hero has become a symbol of individual in search of his own identity. The schlemiel does not carry the main characteristics of the well-known type-figure hero but rather reformulates it and introduces a new type of hero. Melvin J. Friedman formulates:

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<sup>7</sup> Sartre, Jean Paul (1905-1980): French writer and philosopher and a leading figure in modern existentialism. His vision is rather pessimistic and devoid of any form of faith. He emphasizes instead man's freedom, free will and utter responsibility vis à vis his action.

*The schlemiel has always been an essential part of the Jew's exploded myth of heroism, a reminder of his fallibility and insecure position in the Diaspora. The name itself, with its mixed Hebrew, Yiddish, and German origins, has been linked traditionally to one sort of failure or another. The schlemiel has always stood firmly opposed to a view of the world which embraces Horace's famous dictum, "Dulce et decorum est pro patria mori." For him the only value worth considering is to stay alive, to survive at any cost (1976:141).*

Since, in literature, the contest on truth which is a discernible and accessible entity for those who undertake its pursuit, as well as authenticity remains the common view between all intellectuals and writers throughout ages, Bellow's contest in so far as it is seen through *Dangling Man*, shows the protagonist's Joseph conviction that the true reality is somewhere in the mud and rubble of the world, and that it is difficult to grasp it.

It is important, however, to state that Bellow fiction "attempts to see beyond society to the nature of reality itself" (freedman, 1999: 31). This translates the very changes within the human mind and his perception of himself within his community. The concept of outsider has changed, and that both literary presentation and representation have become more concerned with the new individual who is symbolized by the new type of schlemiel. The writers show this new type of schlemiel in search of its own identity. Ruth Wisse says that "the American schlemiel declares his humanity by loving and suffering in defiance of the forces of depersonalization and the ethic of enlightened stoicism" (1971:82). Like the Schlemiel, Joseph learned to live in continuing tension between his humanity and his persistent frustration. He is aware of life's traps but he continues to dream, to seek love: "Joseph suffers from a feeling of not belonging to the world, of lying under a cloud and looking up at it .....All human beings share this to some extent." (1944: 30)

Saul Bellow's male protagonist "Joseph" is termed a schlemiel hero because he is a victim of his own moral sense of right and wrong, his own accepted obligation to evaluate himself by standards that will inevitably find him lacking. And it is for this reason that all Bellow's heroes are apprentices in suffering and humiliation.

### **II.3.The Schlemiel versus Classical Hero**

Probably most literature that is read today is written in prose that is in non-metrical, 'ordinary' language. This has not always been the case. It is only with the growing popularity of the novel and a corresponding expansion of the market for literature throughout the eighteenth and nineteenth centuries that prose gained this prominent position as a suitable language for literature. The prose in literature is telling a story.

The novel consists of events (things that happen) and so-called existents, the characters that make things happen or have things happen to them and the setting, meaning the place where things happen. Events can be either brought about actively, in which case they are called actions (one character kills another one) or they just happen. In each novel there is a hero that exists as examples for their contemporaries.

In the eighteenth century the term denotes a prose narrative about characters and their actions in what is recognisably everyday life. This differentiates it from its immediate predecessor, the romance, which describes unrealistic adventures of supernatural heroes.

A hero is the central character in a narrative work. It is an important element of fiction and neither plot nor story can be without it.

The heroes embody the characteristic of their society values and overcome obstacles. In the last decades, the hero was an archetypal character which follows a literary pattern possesses

supernatural abilities as extreme strength and enjoys great success and awards. The classical heroes are men favored by gods or rules, undertake a long journey or quest successful. The novel at that time tells unrealistic adventures of mystic heroes that they possess greater skills than the ordinary men as the Beowulf epic, the hero holds human strength and cunning. He ultimately defeats Grendel, his mother and the dragon to ensure people's safety. The classical hero in the last was a personage in which he embraces his humanity, and learning from his mistakes.

Yet by the late nineteenth century, the authors have taken up and give new image for the heroes of their novels. They have presented whose personality is completely formed by their milieu. Likewise Joseph, the modern hero has been determined by social backgrounds in depicting the real image of a given society. Joseph uses the circumstances of his times to accomplish great things and usually does not accomplish his goals. Joseph himself says:

*I am alone ten hours a day in a single room [...] Nearly seven months have gone by since I resigned my job at the Inter-American Travel Bureau to answer the Army's call for induction. I am still waiting [...] There is nothing to do but wait, or dangle, and grow more and more dispirited. It is perfectly clear to me that I am deteriorating." (1944: 08-09)*

In the Yiddish literature, the schlemiel character is one of the most figure-type. It has been used by the Jewish American writers to translate the real image of the Jews in America. In Saul Bellow's first novel *Dangling Man* 1944, Joseph can be justly termed a schlemiel character. He may grieve, complain, lament but never despair about the future: "In my present state of demoralization, it has become for me to keep a journal, that is, to talk to myself" (1944: 09-10). In reality, the Schlemiel character Joseph as a "new hero seeks to create in society the values whose absence causes his predicament." (Waldmeir1963:31) Joseph has been introduced in the novel to convey a message that the human being can justify

his own existence, that he has a sufficient power to overcome his humiliation and complete his own life. Joseph is always on the a spiritual quest for meaning in life, his own human essence believing that man is free to choose and he can be better.

Since one knows more the schlemiel character: his thoughts and emotional responses, he/she becomes able to deal with and to get acquainted with his world. Like Joseph, the schlemiel characters are never static because they always aspire to something better in flight from their inner chaos and confusion, from the inhuman, superficial and false. Joseph declares in a given moment that “It is the self that we must govern. It is our humanity that we are responsible for.”(Ibid: 96) Joseph seems convinced that he is the only responsible for himself and thus humanity since he cannot exclude himself from the human constellation, and that he cannot be governed by any code of conduct. According to Waldmier, “the schlemiel as modern hero is the victim-rebel-responsible to the self rather than to a prescribed code.” (1963: 59) Bellow’s protagonist bounces from one involvement to another; his search or spiritual quest takes the form of one adventure after another, “in a sense, everything is good because it exists. Or good or not good, it exists. It is ineffable and for that reason marvelous” (Ibid: 29-30).

Bellow’s literary character suggests that modern man will find his true identity only when he can find a correct value system which determines his life, and “not struggling to fulfill some revealed view of his destiny but learning instead that the struggle itself is his definition.” (Fieldler, 1960: 14) Alas, Joseph gets himself encapsulated within a structure which characterized by the social unease and the psychological dislocation of victim embattling against the forces of mass culture, which affirms alienation, historical uncertainty and troubled self-conception. This leads the character Joseph to hold instances for the modern man without identity.

The identity of an individual is seen as that essence which provides a certain value to the human existence. For him the value of individual freedom, the meaning of moral and social responsibility is to be attained by isolating oneself within the confines of his room. He must have displayed a deep doubt about the meaning of his own existence through his continual questioning: “how should a good man live; what ought he to do?” (Ibid: 39) Those frequent interrogations articulate Joseph’s awareness and concern with the reality of things around him. Yet, conscious of his moral and social bounds to people, he, in a time, quarrels with nearly all his friends and relatives. He ignores the earning of his faithful wife and declares: “Iva and I are not getting well together” (Ibid: 97), the failure of the protagonist’s relation with Iva implies the void that was widening within and around the protagonist.

The experience of being in despair is no longer an uncommon one. It is no longer exclusive to those segments of population who are part of a different race, gender or class. The novel *Dangling Man* (1944), provides real portrait: psychological, moral and social, to mention just the important ones, which show that the whole America turned out to be phony and flimsy because people of varied origins and cultures suffered from a feeling of real discomfort.

Man was condemned to adjust to this world; otherwise, he would have to seek for new grounds and new ideals. He would either surrender or assert his free will be running away. Alienation is, therefore, is more than an identity concern. It is an existential preoccupation that echoed the doubts and uncertainties of the modern time. Saul Bellow through his protagonist Joseph includes ultimately the experience of all modern men. This very fact opens grounds for some basic existentialist speculations that those men are in search for an identity with that neither definition nor appellation nor has social status articulated. Saul Bellow

depicts Joseph as an individual consumed by his fear, his endless questioning of his own existence and life. It is a modern existentialist hero.

#### **II.4. Joseph as a Modern Existentialist Hero**

The main preoccupation of modern literature is the human being existential obsessions. Their concern was the investigation of human mind and his reasons beyond living. The central issue of man is certainly determined in terms of his existence, freedom and individual will. This reflection tends to be more of existentialist essence in that one has to speculate on man's fate and destiny, and think reasonably on his "raison d'être". This translates man's fate which is inherently linked to and determined by his subjectivity, free will and his personal as well as his individual enterprise.

Saul Bellow by means of a writing style is likely to include the experience of all modern men especially those who are in permanent quest for identity because "le style est presque au-delà: des images, un débit, un lexique naissent du corps et du passé de l'écrivain et deviennent peu à peu les automatismes même de son art."

(Roland Barthes, 1972: 16). Barthes adds that:

*Langue et style sont des forces aveugles, tandis que l'écriture est un acte de solidarité historique. En effet, la langue et le style sont des objets, l'écriture est une fonction, elle est le rapport entre la création et la société, elle est la langue littéraire transformée pas sa destination sociale, elle est la forme saisie dans son intention humaine et liée aux grandes crises de l'histoire (Ibid : 18)*

Joseph as a modern representative figure stands as a model of determined, conscious and committed individual who gives a concrete image to an existentialist man who rejects any sort of alienation, stigmatization and unreasonable situations.

Yet, he adopts, instead, the image of the one who struggles against the society's ignorance and intolerance as Joseph says "That's the case in many departments of life already. The army's no exception." (Ibid: 43). Joseph confronts emptiness while he awaits a call to military duty: "Such a feeling of loneliness" (Ibid: 46), he fights this emptiness which germinates the sense of nothingness within him. This void in Joseph's psychological world developed a sense of irresponsibility vis-à-vis the failure of the world surrounding him; he said: "I am no longer to be held accountable for myself." (Ibid: 126) This shift in Joseph's conceptions of things in life is the merger of some accumulations which contributed in a positive sense to the raise of self-awareness as well as the sense of responsibility. The state of anxiety has become no longer part of his inner world. Joseph could make a choice without being subject to any pressure because he feels free, he could make a decision. He imprisoned himself in the room because of the world which surrounds him; a world which is chaotic because of the absence of meaningful and justified attitudes vis-à-vis man himself. This irrationality raises a sense of absurdity among society. Joseph's nagging question, about the possible call for the army, was met by a silence which led him to confusion. Consequently, Joseph had created his own world. Joseph laments the hopelessness of human condition, the futility of himself when he says: "Who can be the earnest huntsman of himself when he knows he is in turn a quarry" (Bellow .S. 1944: 119) .

The condition of being isolated, in a room within a urban society which supposedly rejects the differences, generates the absurdity, meaninglessness and chaos in certain people's lives like the minority groups; these people choose rebellion and struggle to face those generated effects of prejudice. To delineate this very fact about prejudice, fiction seems quite

sound to provide an explanation to this situation. This idea about fiction is well clarified by Sir Francis Bacon who argues that fictions "give some shadow of satisfaction to the mind ... in those points wherein the nature of things both deny it" (1997: 96).

Joseph's world as it is presented by Bellow is expected to be more and basically based on exchange of individuals complementarily. He does not deny the reality of discrimination world, yet teaches to concession that should exist to overcome the difficulties of life. The *absurdity* of life, in Bellow's context, is seen to be based on *irrational* views, thoughts and behaviours. This shoddiness is the immediate result of a value crisis which reshapes human's mind and his perception of facts, and most importantly, it is the repercussions of the misinterpretation of some notions and concepts that define, determine and distribute social roles in life. Therefore, one may ask whether Joseph is regarded as an object or as a participant subject. The reality, generally, shows that Joseph is an undergoer of consequences, and never stands or, at least, appears as a conscious participant whose position and opinion is taken into consideration. The proof is that in both Bellow's novels, the male protagonists are victims of men's indifference, ingratitude and lack of appreciation. One may say that Bellow is foregrounding the notion of man as *subject* who has a hand in modeling the *objective reality*. For, according to V. A. Lektorsky man is not passive in the face of external nature; he may treat it as the object of his activity, as something that should be changed in accordance with some aim of his own<sup>8</sup>.

In this sense, one can say that the statement and the resolution of troubles resulted from inappropriate idiosyncrasies which properly lie within the scope of his immediate milieu. The social setting that is directly open to his personal experience. It is in reality an

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<sup>8</sup> Lektorsky. V. A (1980). *The Dialectic of Subject and Object and some Problems of the Methodology of Science*. Retrieved May the 7<sup>th</sup>, 2013, from [http://www.marxists.org/subject/psychology/works/lektorsky/essay\\_77.htm](http://www.marxists.org/subject/psychology/works/lektorsky/essay_77.htm)

absurd world where an individual is expecting a change beyond an illusionary world. Bellow's character lives in a chaotic world where there is no hope, and there is no lieu for change. Therefore, Bellow believes, the character he has put into action, "inexistent Joseph" can save the world. The determinism of Bellow's character urges one to change his mind and moves from illusion to reality because self deception, as shows Martin Esslin, is but a result of the clinging of the system of thought that provide, or purports to provide, complete explanation of the world and man's place in it (Martin Esslin, 1962: 415).

The fact of leaving afterword the room is a sort of self consciousness, why? Because he realized that it is high time to affront reality and to put an end to anxiety.

The main protagonist Joseph belongs to a world where the notion of identity is almost valueless and meaningless; this world leads him, as an individual, to the state of alienation both from himself and from society; he is in the eyes of the other a strange, an outsider and alien. These features levitate interrogations of his existence. He said: "I am alone ten hours a day "(Ibid: 08).

This very situation created a sort of broken feeling among him; he is anxious because he could not make a choice, he is not a decision maker. He is obliged to wait until he is called. This state of waiting generates a sense of meaninglessness to his life as an individual who thinks he belongs to the American constellation. He is anxious because he is not free.

The character is so limited in his freedom of making a choice; his psychological exiled by the other, the reason, may be why, the author gives a captivating account of the experience of an exile: "there are times when I am not even aware that there is something wrong with this existence." (Ibid: 18) Yet, the character's self-determinism and conception of himself urged him to act otherwise. The author shows convincingly that Joseph's perspectives on himself, his life and the

world around him change in the final four months that proceeded up the army when he says “this was only the beginning. In the months that followed I began to discover one weakness after another in all I had built up around me.” (Ibid: 57).

All in all, Joseph was a figure who represents the reality of the modern man who rejects the injustice and seeks for his identity. Bellow as a modernist writer has included the experience of his ethnic group from his writing and translated it from his protagonist.

## **Conclusion**

Modern Jewish American literature offers through has give birth to some writers who portray man confronted with his very essence. In fact, this literature has brought a spotless attitude at man’s position and function in the universe and in fiction. It has provided more realistic images and situations through fiction and has given the real image of man in certain societies from by means of introducing literary characters; this has for objective the permeation of a message. The Jewish American writers have brought a new figure-type character namely the schlemiel type. The latter appearance was because of the long centuries of persecutions. Literary speaking, this gave birth to this literary specific type-figure. The schlemiel is the type-figure of the outcast, the outsider who cannot belong to any group or nation. Yet, at the same time, it must be a Jew whose incapacity to deal with everyday life lies in his character. The schlemiel type appears in different Jewish novels like *Dangling Man* (1944) where the protagonist Joseph is struggling to find his place in the new world (America). Saul Bellow has dotted his characters with certain features to become like the ones of Hemingway: enduring, strong and decisive characters. They are new types of characters which may bring something new to their societies.

The term schlemiel or the Bellowean “Tough Guy” represents the man fated to be luckless and who never complains about his miserable life. Moreover, He is aware of life’s traps but he continues to dream, to seek and love.

## General Conclusion

A significant work of fiction lifts an extensive number of questions in the head of any reader. A literary text remains a potent source of thoughts and speculations. Regardless of the other genres of literature one can notice that the contact with a written text of fiction is more direct and too deep. Reading a novel is so profound that one experiences the excitement and joy in the whole text.

The whole work presented in this study has actually resulted from basic observations and speculations combined with growing interests and deeper thoughts on one typically American experience that is the experience of the Jewish people as a minority group in American society from what had Saul Bellow presented from his first novel *Dangling Man* 1944.

Bellow seeks to take the self underground and to bring it above ground. This process, he consists in putting the self in dialectic with the other under the form of tradition, environment, society, and persons. More specifically, the dialectic moves at different levels of conflict between the needs of man for freedom and his needs for acceptance that is between individuality and community. He gives no pat answers to the problem of life rather he affirms the mystery.

The Jewish author Saul Bellow is well aware of the clutter of the 20th century life. Modern society requires so much of a man that he cannot fully involve his feelings in every situation. Bellow affirms the value of the self and his existence in a given society. He has been translating the tensions of his people in the American society. Because the Jewish conflict in the modern age was; can a Jew retain his sense of tradition in the rapidly changing

world that seems to devalue the past, that is, can he accept evolution? A third tension for the Jew is between his land and the Promised Land; he is victim to a double alienation because he is separated from his own land by his hope for the Promised Land. Bellow's work; he sees a new harmonious community ("democracy") based on equality. In his first work of fiction *Dangling Man* 1944, Bellow remains the inexhaustible source to portray the real image of his ethnic group in the American societies. The writer's concern shifts to express the dramatic anxieties that accompany self-assertion and the deep conflicts that surround new and uncertain attempts for self-realization as well.

The Jews men in the twentieth century in America have experienced a lot of misjudgment and misrepresentation. They witnessed that the American dream was a fraud. The impact of these damages suffered by those the mark of difference in America was in detail discussed in his novel *Dangling Man* (1944) in which he draw the image of the Jews trapped in the hostile world of America.

From *Dangling Man*, Bellow acknowledges his commitment to a self-imposed obligation of representing life realistically. The task involved the portrayal of alienated, victimized and suffering human beings. The hero in the novel was the embodiment of a tenuous struggle to gain a foothold.

The novel *Dangling Man* represents as inquiry into the primary concern of modern civilization that can justify life and give it shape. On the other hand, he works on different forms of conduct that might provide various responses to the quest of the self. Joseph as the tragic hero of this novel cannot expect to enjoy injustice and his downfall is doomed to be inevitable. Joseph has actually felt this inevitable when saying,

<< *The world we sought for were never those we saw, the world we bargained for were the worlds we got*>> (Bellow, S, 1944:26)

With the consideration to the huge display of arguments established out the literary and critical corpus dealt with, one may regard the novel *Dangling Man* as representative of a given hostile period, and a distinguished literary trend in American tradition.

Drawing on a rich and original cultural and social material, Saul Bellow has created conscious and voluntary constructions that beyond his respective distinctions remain universal in essence.

From his novel, he has reached a conclusion that maintains that the individual quest has to be constructed through social and historical complexity and not apart from it.

Indeed, in the light of the minority group (the Jewish people) experience in America, from suffering and maladjustment, was the voice of many Jewish American writers and artist like Saul Bellow; who has through his literary works gives a viable image of the human in the face of the dual tides of mechanism and brute animalist, that threaten to obliterate the very concept of humanity in their sweep.

## Résumé

La réalité Américaine n'est plus comme on le conçoit vue le métabolisme de la société Américaine. Elle est en réalité, basée sur des valeurs dont le caractère vertical. Cette réalité génère des problèmes et des conflits que certains auteurs, appartenant à des groupes éthiques différents, prennent en charge. Entre autres, Saul Bellow qui, dans *Dangling Man(1944)*, traite l'expérience de l'aliénation vécue par l'homme « Juif », qui touche essentiellement à la culture. L'exploitation de *Dangling Man(1944)* de Saul Bellow offre une présentation claire et complète, qui authentifie la réalité sociale irréductible que nourrissent les conflits raciaux en l'Amérique. Bellow offre des portraits établis pour témoigner à des angoisses et des injustices qui assaillent les juifs comme un group minoritaire en Amérique. L'expérience, du juif blessé dans son intégrité, est bafouée dans son amour-propre, reflète une angoisse bien plus profonde, une conscience tragique et un paradoxe vérifié. Cette évidence a le mérite de résumer la formation de la nation Américaine.

## ملخص

إن الواقع الأمريكي لم يعد كما نتصور نظرا لتفاعلات المجتمع الأمريكي. إنها في الحقيقة تركز على قيم منها الطبع العمودي، يولد هذا الواقع مشاكل وصراعات يتكفل بها بعض الكتاب ينتمون إلى مجموعات عرقية مختلفة من بينها ساول بلاو الذي في كتابه 1944/Dangling Man عالج تجربة التهميش المعاش من طرف الرجل اليهودي والذي تمس أساسا الثقافة.

دراسة رواية Dangling Man لساول بلاو تتيح حالة واضحة وكاملة توثق الحقيقة الاجتماعية والمستعبدة التي تغذيها الصراعات العنصرية في المجتمع الأمريكي.

بلاو يرسم لنا الصور التي تدل على القلق والظلم الذي تتحاشى اليهود كأقلية في المجتمع الأمريكي.

إن تجربة اليهودي المظلوم في شخصيته المنتهك في شرفه يبين قلق عميق، وعي مأساوي وتناقض واضح.

إن لهذه البيئة الفضل في تلخيص تكوين الأمة الأمريكية.

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