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HEROISM IN RUDYARD KIPLING'S *THE JUNGLE BOOK*

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Abstract

This study is about heroism in the novel *The Jungle Book* by Rudyard Kipling. There are three points of discussion under this title: giving protection, defending rights and gratitude. Defending rights is associated with heroic deeds. A hero is a random citizen that rises to an occasion and performs an action of superhero proportions. Gratitude **i**mplies thankfulness or an appreciation of benefits conferred together with a desire, when practicable, to return those benefits. Defending rights is tied to human rights which are universally applicable to one and all. These are the significant components of heroism. One of the relevant and outstanding modern theories of heroism applied here is proposed by Gibbon (2009) stating that hero is just an average man who fights to solve a common problem in today's society. The study is conducted with Descriptive Qualitative Method proposed by Haughman (2009) in which he states that Qualitative research is a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live. Kipling leads children down the jungle path into adventures beyond their day to day imagining and along the way he shows the value of 'doing for yourself', of 'learning who to trust'. The result shows that heroism is highlighted through the major characters and the conclusive points are some of the significant characters such as Mowgli, Father Wolf, Mother Wolf, Hathi, and Bagheera have done heroic deeds. Their heroism is presented in the forms of giving protection, defending rights and gratitude.

Keywords: heroism, human rights, gratitude

INTRODUCTION

The Jungle Book (1894) written by English author, Rudyard Kipling, is a collection of stories that relate the experiences of a human child, Mowgli, who is adopted and raised by wolves in an Indian jungle. The tales in the book (and also those in The Second Jungle Book which followed in 1895, and which includes five further stories about Mowgli) are fables, using animals in an anthropomorphic manner to give moral lessons. *The Jungle Book* is a collection of stories

The verses of The Law of the Jungle, for example, lay down rules for the safety of individuals, families and communities. Kipling put in them nearly everything he knew or "heard or dreamed about the Indian jungle." Other readers have interpreted the work as allegories of the politics and society of the time. The best-known of them are the three stories revolving around the adventures of an abandoned "man cub" Mowgli who is raised by wolves in the Indian jungle.

Lost in the jungles of 19th-century India as a toddler, little Mowgli is rescued from the vicious tiger Shere Khan by an adoptive family of wolves, who raise him as part of their pack. The author's various species of jungle animals exhibit many traits and behaviors characteristic of real ones. Kipling was born and raised in India, and his setting is depicted with a deftness born of first-hand observation; but he also endows them with a culture and languages, and a concept of Jungle Law, which allows him to use many of them as models of unspoiled "masculine" virtues, and to compare their world with civilized human society to the disadvantage of the latter.

Though the book was written for children and is traditionally marketed for them, we think modern children would be put off by the old-fashioned diction, and probably would not appreciate the setting and messages as much as an adult would. An adult who could accept the improbable premise on its own terms, though, could find much to enjoy here.

The focus of the study is concerned with heroism with three subject matters: giving protection, defending rights and gratitude. All these three points of attitude constitute the concept of heroism. Heroes are just common people that have the courage to solve a problem that they see in today's community. Heroes are not rare. They can be found almost everywhere you look. They are at places that we go too every day. Heroes can also be found in places that we do not travel very often. They can be found in the Armed Forces as well in the Police Department. (Gibbon: 2009)

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acts of epic proportion to make you a hero. Small acts of unnoticed kindness is what they think really makes them a hero.

> The term "hero" comes from the ancient Greeks. For them, a hero was a mortal who had done something so far beyond the normal scope of human experience that he left an immortal memory behind him when he died, and thus received worship like that due the gods. Many of these first heroes were great benefactors of humankind: Hercules, the monster killer; Asclepius, the first doctor; Dionysus, the creator of Greek fraternities. But people who had committed unthinkable crimes were also called heroes; Oedipus and Medea, for example, received divine worship after their deaths as well. Originally, heroes were not necessarily good, but they were always extraordinary; to be a hero was to expand people's sense of what was possible for a human being. (Gibbon, 2009: 111)

Today, it is much harder to detach the concept of heroism from morality; people only call heroes those whom they admire and wish to emulate. But still the concept retains that original link to possibility.

According to Gibbon (2009: 76) the banality of heroism concept suggests that they are *all* potential heroes waiting for a moment in life to perform a heroic deed. The decision to act heroically is a choice that many of us will be called upon to make at some point in time. By conceiving of heroism as a universal attribute of human nature, not as a rare feature of the few "heroic elect," heroism becomes something that seems in the range of possibilities for every person, perhaps inspiring more of us to answer that call.

The idea of the banality of heroism debunks the myth of the "heroic elect," a myth that reinforces two basic human tendencies. The first is to ascribe very rare personal characteristics to people who do something special, to see them as superhuman,

practically beyond comparison to the rest of us. The second is the trap of inaction—sometimes known as the "bystander effect." Research has shown that the bystander effect is often motivated by diffusion of responsibility, when different people witnessing an emergency all assume someone else will help. Like the "good guards," they fall into the trap of inaction when they assume it is someone else's responsibility to act the hero.

Talking about giving protection and defending rights in terms of legacy, Shuani (2011) in his article *Human Rights,* states that human rights are as old as human civilization; but their use and relevance have been well defined during the recent years. It has gathered more importance in the post-second-world war period, particularly after the United Nation's Declaration of Human Rights (UNDHR) in 1948.

Furthermore, Shuani (2011) says that Human rights are held by all human beings and human rights exist as long as human beings exist. Both are inalienable and cannot be separated. Precisely, human rights imply availability of "Such conditions which are essential for the fullest development and realization of the innate characteristics which nature has bestowed him/her with, as a human being". They are essential to ensure the dignity of every person as a human being'.

Man is gregarious and he loves staying together. Every human being, as a social being, lives in a group in the society. As an individual, he has a right to life and right to a decent living. As a social being, and an inseparable part of the society/community, he too has other rights, like: right to freedom of speech, expression, thought, belief and faith and right to move freely. Thus, human rights are essential for the development of the human

personality in society, where he lives. Everyone should be fully protected by constitution of the state all the rights given are to be defended.

Another quality exposed in heroism is gratitude. Gratitude signifies thankfulness for what is, making one appreciate the moment and become receptive to the beauty of life. It is the recognition of the kindness in others and the gifts of the Universe. It is movement from negativity into light and love. Gratitude has benefits that can change our lives totally and dramatically with incredible results of laughter, contentment and good health.

> Gratitude has infinite power. In common practise, we understand gratitude to mean acknowledgement of another's favour or kind gesture to us. Gratitude is also a spiritual practice. It is a means to boost positivism, a malady to trouble, an antidote to illness and a way to attract abundance and joy. As Roman philosopher Cicero stated, "Gratitude is not only the greatest of virtues, but the parent of all the others". (Zadra, 2005: 132)

Gratitude implies thankfulness or an appreciation of benefits conferred together with a desire, when practicable, to return those benefits. It should be distinguished from thanks, which is too often a matter of words, and not accompanied by a feeling of thankfulness or by those actions which indicate a grateful mind. The grateful man feels joy at the kindness of his benefactor and cultivates a respect that is akin to love. In almost all the relations of ordinary life the feelings of gratitude should be aroused. The child owes thanks to his parents for food, clothes, education and tender care; the scholar to his teachers for the training of his intelligence; personal friends to one another for mutual services.

It is human nature to complain and be envious of others, but people live in the richest country in the world, having the freedom to do what they want to do and the money to do it. They have more than they need and do not appreciate most of it. They believe instead, they should be giving thanks with a grateful heart, focusing on what they have, not on what they do not have.

According to Toren (2011: 98) there are some reasons why a person needs an attitude of gratitude, some of which are gratitude shifts mindset; and gratitude creates solutions.

Adopting a gratitude practice takes one out of problem and toward a solution. It removes them from complaining mode and into a best-outcomes mindset. That is a skill they need in their life and in their business decision-making. Whole companies and industries have been created from seeing solutions where others only saw obstacles.

DISCUSSION

In the experimental stage towards the end of Rudyard Kipling's time in India, when his first and some of his most famous stories are written, he is learning to put himself in the places of various types about whom he is writing, to think their thoughts and to speak their language.

It is a period when writing in dialect is a growing fashion and Kipling writes his amazingly retentive memory to produce skillful dialects. This can be seen in his novel *The Jungle Book,* where Mowgli, a man-cub can speak any animal language, a slight self-description about Kipling himself.

Mowgli in this story is a boy brought up by a wolf family. He grows up in the jungle among the jungle people and becomes the master of the jungle. With his long blue and black hair heavy black eyebrows and eyes like a red fire, no one in the jungle could look him between the eyes. When he is explaining something he always uses his forefinger. As a human he has to learn a great deal more than a wolf, even he calls himself a wolf. He grows stronger and stronger as a boy. He never thinks of anything except of food. He also takes his place at the council rock, when the pack meets. He can speak the jungle languages and understand their complex social structure, from the bee nest to the monkey folk and the ferocity of the tiger, in the story named Shere Khan.

He also learns the laws and business of the jungle from Baloo, the bear and Bagheera, the black panther, from rustle in the grass, every breath of the warm night air, every note of lthe owls above his head, every scratch of a bat's claws as it roost for a while in a tree till every splash of every fish jumping in a pool.

When he is not learning, he sits out in the sun and sleeps and eats and goes to sleep again. When he feels dirty or hot, he swims in the forest pools. When he wants honey, he climbs up for it. The boy could climb almost as well as he could swim and swim almost as well as he could run. (Kipling, 2000: 32). Mowgli is like a Tarzan, a legend of the world as everyone knows the name of Tarzan. The idea is that the male must support the weak and to protect the people that cannot protect themselves. This is evident throughout the novel as Tarzan protects everyone he loves to the furthest extent with no care for himself. His battles with neighboring tribes, huge lions, and other apes

do nothing but reinforce his power and his protection to those that he holds dearest to himself.

This is seen in the story of *The King's Ankus,* where Kaa takes Mowgli to the lost city, the city of Twenty King, that is so called by the White Cobra that lives there. He says that with a great surprise that Mowgli could speak snake language.

> 'Then who is he,' said the White Cobra, 'sitting down before me, unafraid' knowing not the name of the king, talking our talk through a man's lips? Who is he with the knife and the snake's tongue?' (Kipling, 2000: 132)

This is to show that Mowgli is a boy that can speak a snake language. Surely this is not accepted in our modern society, but that is Kipling with thousand forms of surprise in writing and giving message through his writing. *The Jungle Book* is a durable achievement of Kipling. Mowgli, Toomai, Kaa, Bagheera, Rikki-tikki-tavi, and Akela are familiar names but the stories are perhaps suited to adult readers, who tend, however, to regard them as tales for children.

The somber stories of mental sickness and healing reveal again the fragility of mental and moral integrity. *The Jungle Book* in many ways is to identify all the messages of Kipling. In *Mowgli Brothers*, Mowgli shows movingly both his need for community and isolation; and this is tied to Kipling's characters. On the other hand, *Tiger! Tiger!* Provides a succinct summary of what Kipling wears by the law, a concept of primary importance to him.

1. Giving Protection

Protection is a common thing done by a hero. In the habit of heroism, a hero will give protection to others, especially to those who are weak. The weak need protection; this becomes the duty of a hero.

When little Mowgli first comes to his cave, being hunted by Shere Khan, the lame tiger, Father Wolf brings him to the cave with his jaws without scratching his skin. He has a pity on the little Mowgli as well, though he could kill him easily, at least that is the way he thinks.

> A wolf accustomed to moving his own cubs can, if necessary, month an egg without breaking it, and though Father Wolf's jaws closed right on the child's back, not a tooth even scratched the skin, as he laid it down among the cubs. (Kipling, 2000: 18)

This is categorized as act of heroism as Father Wolf gives protection to little Mowgli. Heroism is an idea as old as humanity itself, and some of its subtleties are becoming lost or transmuted by popular culture. Being a hero is not simply being a good role model or a popular sports figure. They believe it has become necessary to revisit the historical meanings of the word, and to make it come alive in modern terms. By concentrating more on this high watermark of human behavior, it is possible to foster what they term "heroic imagination," or the development of a personal heroic ideal. This heroic ideal can help guide a person's behavior in times of trouble or moral uncertainty.

This kind of protection is also given by Mother Wolf, giving little Mowgli a comfortable place to stay in her cave with her own cubs.

> 'How little! How naked! And how bold' said Mother Wolf, softly. The baby was pushing his way between the cubs to get close to the warm hide. 'Ahai!' He is taking his meal with the others. And so this is a man's cub. Now, was there eve a wolf that could boast of a man's cub among her children." (Kipling, 2000: 24)

This is not only an expression of happiness but also love and protection given by Mother Wolf to the little Mowgli. As a mother, Mother Wolf knows and understands the hardship of her children and in this case she has also shown and practiced her motherly love upon Mowgli. This is actually what Kipling wants us to remember the greatness of a mother. Through this novel he is trying to show that every human being needs a mother or at least motherly love.

Kipling tries to neutralize the bad connotation usually applied to a wolf that a wolf is a bad animal. In fact this is not true on the whole. According to Andrews (2002, 112) wolf is a symbol for companion and guardian. In a positive light they are a symbol of loyal, faithful, honesty and willing to fight injustice. It is seen as a powerful symbol of loyalty, intelligence and vigilance. As a descendant from the Asiatic Wolf man's relationships with wolfs goes back over 40,000 years and then it was the 11th sign of the Zodiac where it represented symbols both positive and negative. In some ancient civilizations the Wolf was a symbol of the underworld. In Egypt, the guardian of the dead was Anubis who was a wolf-headed god. The jackal portrayed as black was the symbol of both death and regeneration.

Mowgli is not her cub, but that is not a matter for her. She treats him equally with her own cubs. She gives him food and warmth so that Mowgli feels comfortable. Though this kind of act seems to be simple but deep inside there is a sense of heroism done by Mother Wolf. Only a hero could show kindness without expecting anything in return. What Mother Wolf has done to protect Mowgli is a sincere act and this is a part of heroic deed.

Another quality of protection is also shown by Hathi, the elephant, when coming to help Mowgli, who is in danger, fighting with the villagers. Hathi is a wise elephant and he knows what is right and what is wrong and which party deserved to be helped.

> 'Come on, my sons. We have some honorable duties now. We have to war. This is a matter of justice. Our friend, Mowgli has lost his right to live with his adopted parents and now he is being attacked by the villagers. We have got nothing with the villagers…. But they have to know their rights too. (Kipling, 2000: 59)

Hathi, basically, does not want to have any conflict with anyone. He prefers to lead a life of nonviolence. Nonviolence, therefore, can be described as an honest and diligent pursuit of truth. It could also mean the search for the meaning of life or the purpose of life, questions that have tormented humankind for centuries. The fact that people have not been able to find satisfactory answers to these questions does not mean there is no answer.

But when he knows that Mowgli is the one deserves to be helped as the right to live freely is blocked by the villagers, he comes to an action. He is ready to protect Mowgli, to regain what is lost from him. In general, Hathi is ready to protect the weak.

This is a matter of human rights. The weak, especially related to human rights are to be protected.

2. Defending Rights

To defend someone or something from being endangered or destroyed is a quality that must be owned by a hero, especially when the ones they love are in danger and need their help. This is shown by Mother Wolf when Shere Khan comes impatiently into the small mouth of the cave where she keeps the little Mowgli and her own cubs. She is ready to fight with Shere Khan. Shere Khan, the tiger, who also knows that it is not easy to fight with Mother Wolf as she has great courage and heroic spirit to defend her right and territory. This is true as Mother Wolf is ready to fight till death for the sake of defending her rights.

> The tiger's roar filled the cave with thunder. Mother Wolf shook herself clear of the cubs and sprang forward, her eyes, like two green moons in the darkness, facing the blazing eyes of Shere Khan. (Kipling, 2000: 14)

The moment when the tiger comes to the mouth of the cave, Mother Wolf is already standing in a good defensive position, ready to attack the tiger. She does not want the youngster in the cave become the victims of the tiger. They are not to be victimized by anyone. Then she knows that she is responsible for defending her place or the tiger could easily move them away from her residence. Mother Wolf basically tries to defend her rights; her rights to protect her children and her residence. When tied to humans, this is also human rights and the Sheera Khan has stood against human rights.

The defensive quality is also shown by the closest friend of Seeonee Pack, a bear, who knows the Law of Jungle.

> 'The cub?', he said. 'I speak for the new cub. There is no harm in Mowgli. I have no gift of words, but I speak the truth. Let him run with the pack and be entered with the others. I myself will teach him. (Kipling, 2000: 19)

This shows that Seeonee Pack is trying hard to defend the rights of Mowgli to live. Mowgli is not a wolf and he is not allowed to join the pack. But Seeonee knows that there is no truth of the accusation of some of other wolves that Mowgli joins the pack illegally. In the Book of Jungle, it is written that every animal has a right to choose the place to live and to join any community. So if linked to the problem of Mowgli, he has not done anything wrong, instead he has been victimized as his right to live freely is abandoned and he has to defend his right then.

The defense given by Bagheera, a black panther is more impressive, offering the council his newly-killed bull for the price of Mowgli's life.

> 'O, Akela and ye the Free People,' he purred. 'I have no right in your assembly, but the Law of Jungle says that if there is a doubt which is not a killing matter in regard to a new cub, the life of that cub may be bought at a price. And the Law does not say who may or may not pay that price. It is the Law.' (Kipling, 2000: 34)

Bagheera is the black panther with inky black all over, but in a certain light his hair glossy like watered silk. He is as cunning as a jackal, as bold as a wild buffalo and as reckless as a wounded elephant. But his voice is as soft as wild honey. He is born among

men and his mother dies among men too. He loves Mowgli very much. (Kipling, 2000: 43)

The black panther knows that Mowgli's life is in danger so he tries to save the little wolf by offering a prey that he has got. What he does is already in line with the Laws of Jungle. The matter now is he has got nothing to do with the little Mowgli; his heroic quality and spirit urges him to do so. A hero never thinks a reward of an action. He only thinks that the rights of Mowgli have been seized upon by some animals based on self-interest. He is ready to pay a fine for the sake of defending the rights of Mowgli to live freely.

Akela firstly does not seem to care of the matter of Mowgli's matter. Mowgli is not a wolf, he is a man but later Father Wolf and Mother Wolf take him to be their cub, and surely this must be based on the agreement of other wolves. Or Mowgli has to leave the pack. Father Wolf and Mother Wolf try their best to defend their rights to adopt Mowgli. They know that problem has been twisted by some other wolves who are not siding them. In the Book of Jungle it is not written that adoption should be agreed by the members of the community. But they make the problem because Mowgli is not a wolf. That is the main reason. On the other hand Mowgli has also learned much of the point of defending one's rights. He has a right too to live where he wants to live.

On one occasion, Shere Khan succeeds to influence some of the young wolves that Mowgli should be dumped from the pack and handed to him. He orders this to the young wolves as he dislikes Mowgli very much because Mowgli has ever challenged him for a fight. Knowing this, Mowgli, prepares everything to defend his rights. He does not want

to be threatened by the tiger. He knows that intimidation is against one's right to live then he also knows that he is in danger. He is ready to fight against the rest of the young wolves that are not on his side. For the preparation of the fight, Mowgli then goes to the village to take Red Flower and this Red Flower is the fear of all the inhabitants of the jungle.

> 'There shall be no war between any of us in the pack. But here is a debt to pay before I go,' He strode forward to where Shere Khan, the tiger, sat blinking stupidly at the flames, and caught him by the tuft on his chin. … Mowgli then beat Shere Khan over the head with the branch of the Red Flower, and the tiger whimpered and whined in an agony of fear'. (Kipling, 2000, 45)

Basically, Mowgli does not match Shere Khan, the tiger, in any form of fight. Mowgli could be easily defeated by the tiger. But Mowgli has got something that is not possessed by the tiger. Mowgli has a quality of heroism; he is trying to defend his rights. He knows that he is not as strong as the tiger. He then tries to find an effective weapon to overcome the tiger. That is why he goes to the village to find the Red Flower. This is a lethal weapon for him. By using the Red Flower, he could easily defeat the tiger. Only a hero would be doing such an effort to attain his achievement.

Another quality of defending rights is shown by Mowgli. It is seen when his adopted parents are arrested by the villagers. He is angry with the villagers. The conflict comes because the villagers do not agree with Father Wolf and Mother Wolf for taking Mowgli, the boy, as their son. As Father Wolf and Mother Wolf do not care of the

warnings given by the villagers then the villagers make a decision to punish them. They are tied from heads to toes.

> 'Strike then!' said Mowgli, in the dialect of the villagers, not the talk of the jungle. Let us free my father and mother. I don't want something bad happen to them. They have rights to adopt me. They are my parents and I owe them much. I have to help them now though I have to risk my life.' (Kipling, 2000: 52)

Mowgli's defense quality is shown here. He tries to defend the rights of his parents adopting him. And he thinks that there is nothing to do with the consent of the villagers. Mowgli asks his friends to fight against the villagers. He purposely uses the dialect of the villagers so that they know that what they are doing is totally wrong. They have no right to interfere into other's business. Adopting him is a private business of Father Wolf and Mother Wolf.

Mowgli now comes to know that a frontal fight could not be avoided. The villagers seem to be so enthusiastic to finish him and he also has a great spirit to defend his rights. Mowgli is in a dangerous position now. The fight is not in a balance as Mowgli and his friends could not defeat the villagers who are plenty in number. Then Mowgli goes to Hathi, the elephant, asking for help. Hathi is a hundred year elephant. He never does anything wrong. All the inhabitants of the jungle respect him very much. He is the master of the jungle. He has three sons with him. He seldom talks unless the matter is crucial. That is why at the beginning Hathi refuses to help Mowgli as Hathi has no problem with the villagers. But after Mowgli explains that all this happens because the matter is connected with his rights to live and the rights of his parents, Father Wolf and

Mother Wolf to adopt him. As a wise elephant, Hathi then agrees to help Mowgli to fights against the villagers.

> The four pushed side by side. The outer wall bulged, split and fell, and the villagers, dumb with horror, saw the savage, clay-streaked heads of the wreckers in the ragged gap. Then they fled, houseless and foodless, down they valley, as their village, shred and tossed and trampled, melted behind them. (Kipling, 2000: 62)

A tremendous fight happens between Mowgli and the villagers. Mowgli is helped by the elephants and some other animals. The elephants become so wild and in no time it is seen the Mowgli is already in the winning side. Their village is completely destroyed and the villagers have to run away, fear of being trampled by the elephants.

The consequence of the fight is terrible. All is lost and all is in a mess. The whole village now becomes a large field without any inhabitants.

> But the work was practically done. When the villagers looked in the morning, they saw their crops were lost. That meant death if they did not get away, for they live in and year out as near to starvation … (Kipling, 2000: 72)

This shows that the villagers now are the edge of life convenience. Starvation is coming closer to them. They have got nothing left; all this is the consequences of the fight. In a larger scale a fight is a war and as the whole village is totally destroyed then they could say that there is a war between Mowgli and his friend with the villagers. War, this word is never accepted in all human societies.

3. Gratitude

Mowgli has got some qualities of a hero in his personality. He never forgets all is done to him. He never forgets anything he gets from others, particularly from his parents, Father Wolf and Mother Wolf. This is the most subtle sense of heroism in the story. His gratitude is always there in him to be given to those who have done something good to him.

> 'We be on blood thou and I,' Mowgli said to his adopted parents. 'I took my life from thee, Father and mother. Without you both, I am of no meaning. My life is gone. I owe you much. I must repay all your kindness. I know the world from thee, and I know the life is a conflict, from thee too. Your lessons are great. I grow up like this…. All because of you. Never in my life shall I forget thee all. ' (Kipling, 2000: 87)

This is an expression of gratitude from Mowgli towards his parents, Father Wolf and Mother Wolf. Though he is not a wolf, they treat him well. He is a human boy but his parents never see that he is a human instead they love him as they love their own children. They never hurt him; instead they are ready to die for him. They protect him well, and they defend his right to live together with other wolves. As parents their love is pure, and immeasurable. The sacrifices, beliefs, and values parents implant in their children will help determine the person they grow up to be. A child is like a sponge that absorbs their parent's thoughts and viewpoints that will stay with them for the rest of their lives. Parents make great sacrifices for the care of their children. Day after day, parents protect their children from danger, attend their cries, and reassure their children after a bad dream. Parents give up many necessities for their children every day.

Mowgli also expresses his gratitude to all his friends when the time has come for him to say good bye.

> 'My dear friends, actually …I …I … am not willing to say good bye to you all. But for my future this is to be done. I have to say thanks to all of you, who have done great things to me during my stay here. I don't know how I could repay all your kindness. My thanks, great and deep are for my dear brother, Hathi. He helped me much. He was always on my side …' (Kipling, 2000: 93)

It is time for Mowgli to be back to his own community. He has known where his community is now. But Mowgli does not leave all his friends instantly without any words. He expresses his great gratitude to all his friends there. They are sad, but they cannot do anything as that is nature. All will be gone.

CONCLUSION

Kipling pours fuel on childhood fantasies with his tales of Mowgli, lost in the jungles of India as a child and adopted into a family of wolves. Mowgli is brought up on a diet of Jungle Law, loyalty, and fresh meat from the kill.

Regular adventures with his friends and enemies among the Jungle-People, cobras, panthers, bears, and tigers hone this man-cub's strength and cleverness and whet every reader's imagination. More importantly, Mowgli learns the value of 'good manners' early on, learns that 'all play and no work' leads to unexpected troubles, and learns that thoughtless actions can have devastating consequences.

By showing Mowgli in an often dangerous 'all animal' world, people see reflections of modern human problems presented in a more subtle light. Kipling leads

children down the jungle path into adventures beyond their day to day imagining and along the way, he weaves subtle points in and out of the stories, he shows the value of 'doing for yourself', of 'learning who to trust'.

All of the stories are notable for their fairly even handed treatment of the interactions between animals and men. The tragedy and pathos of the tribulations and abuse animals often have to suffer at the hands of man are not glossed over, but neither is it implied that all interactions between mankind and the animal kingdom are destructive or unwarranted. The animals are presented as having languages and customs of their own and Kipling generally does a pretty neat trick of managing to straddle the line between having his animal characters behave too much like humans and having them fall into unreliability by being purely ‘animals’.

Some of the significant characters such as Mowgli, Father Wolf, Mother Wolf, Hathi, and Bagheera have done heroic deeds. Their heroism is presented in the forms of giving protection, defending rights and gratitude. Basically these attitudes are highly needed by a hero. The animals respect, virtually worship, the humans. Though nearly all the characters are animals, everything about the stories centers on humanity, that is the glorious courage, order and reason of the British Empire. If that is supposed to be modern folktale, it's akin to religious brainwashing. Not in the stories it tells, but in the value judgments implicit within these stories.

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