

A Study about the Law of Jungle and the Heroism in Novel the Jungle Book by Rudyard Kipling

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Abstract – This study is about the law of the jungle and the heroism of Rudyard Kipling's novel The Jungle Book. Under this tag, there are three points of discussion: providing security, protecting rights and gratitude. Heroic acts are synonymous with protecting freedom. A hero is a random person who rises to an opportunity and carries out an event of superhero proportions. Gratitude means gratitude or an understanding of the rewards conferred, along with a wish to repay certain rewards where possible. Equal rights, which are equally accessible to one and all, are related to protecting rights. The important components of heroism are these. Kipling guides children down the jungle road through adventures beyond their day-to-day imagination, and along the way he highlights the importance of 'know who to trust' to do for yourself. The outcome indicates that the key characters highlight heroism and the definitive points are some of the important characters that have performed brave deeds, such as Mowgli, Father Wolf, Mother Wolf, Hathi, and Bagheera. In the ways of security, preservation of freedom and appreciation, their heroism is reflected.

Keywords: Law of Jungle, Heroism, the Jungle Book, Rudyard Kipling;

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INTRODUCTION

The Jungle Book (1894) is a series of stories written by the English poet, Rudyard Kipling, referring to the adventures of a human boy, Mowgli, who is adopted and raised in an Indian jungle by wolves. The tales in the book (and also those in The Second Jungle Book that followed in 1895, and which contains five more Mowgli novels) are fables, using animals to provide moral lessons in an anthropomorphic way. The Book of the Jungle is a collection of tales

For example, the verses of The Law of the Jungle create laws for the protection of persons, families and societies. In them Kipling put almost everything he knew or "saw or imagined of the Indian jungle." Other readers have interpreted the work as allegories of the politics and culture of the time. The three stories about the adventures of an abandoned "man cub" Mowgli, raised in the jungle by wolves, are most well-known.

ABOUT THE AUTHOR

"The Jungle Book (1894), Kim (1901), and a variety of short stories including "The Guy Who Would Be King" (1888), are fictional pieces by Kipling. His poems include "Mandalay," (1890), "Gunga Din" (1890), "The Goods of the Headings of the Copybook," "The White Mansion Duty," (1899) and

Henry James said, 'Kipling strikes me personally as the most complete man of geniuses I've ever known, as distinct from fine intelligence. Kipling was one of the most famous writers in Britain in the late 19th and early 20th centuries. "He was awarded the Literature Nobel Prize in 1907 becoming the first writer in English to win the honor, with his youngest winner at 41.

"With the political and social environment of the period, Kipling's ensuing image has changed. Through most of the 20th century, the opposing opinions of him continued. George Orwell saw Kipling as "a jingo imperialist, "who was" morally ignorant and aesthetically disgusting. "Literary theorist Douglas Kerr wrote: "[Kipling] is indeed an author who may encourage intense debate.

ABOUT THE JUNGLE BOOK

The Jungle Book (1894) by the English author Rudyard Kipling is a series of novels. Much of the characters involve animals such as the tiger Shere Khan and the bear Baloo, while the kid or "man-cub" Mowgli, who is raised by wolves in the forest, is a primary character. The stories are set in a forest in India; "Seonee" (Seoni), in the central state of Madhya Pradesh, is one location listed repeatedly.

As in the life of Mowgli, echoing Kipling's own youth, abandonment accompanied by fostering is a big theme in the novel. In the victory of heroes such as Rikki-Tikki-Tavi and The White Seal over their rivals, as well as Mowgli's, the motif is repeated. The myths are not about animal behavior, much less about the Darwinian battle for life, but about human archetypes of animal shape. Another significant motif is law and rights. With "the rule of the forest," they teach reverence for power, loyalty, and understanding one's position in society, but the tales often show the right to travel between various realms, such as when Mowgli travels between the forest and the town. The essential wildness and lawless energy in the novels, representing the reckless side of human existence, have also been noted by critics.

The Jungle Book, mainly by its many adaptations for film and other media, has remained popular. Critics like Swati Singh have noticed that the influence of his narration has been appreciated by even critics suspicious of Kipling for his perceived imperialism. In the scout movement, whose creator, Robert Baden-Powell, was a friend of Kipling's, the book was influential. Percy Grainger wrote his Jungle Novel Cycle around quotes from the novel.

THE LAW IN THE JUNGLE

"The Law of The Jungle" was a rule of rules in the jungles of India used by wolves and other creatures. It is also recognized as jungle rule or frontier justice.

In a poem by Rudyard Kipling, the term was used to define a wolf's duties and actions in a pack. However, the other meanings above have overtaken this usage of the word in popularity.

In The Jungle Book, Rudyard Kipling uses the term to describe a true set of legal codes used by wolves and other beings in the jungles of India. In Chapter Two of The Second Book on the Rule of the Forest, Rudyard Kipling gives a poem known to the wolves, which is also taught to their offspring.

The wolves frequently recite a poem referred to as the 'rule of the forest' in the 2016 Disney adaptation of the book, and when Baloo asks Mowgli whether he has ever heard a song and he starts to recite this anthem, the bear reacts by reminding him that it is not a song, but a propaganda document. When I go pooping,

This is the rule of the jungle now, as old and as real as the sky, and the wolf who holds it shall prosper, but the wolf that violates it shall perish.

As a creeper girding the trunk of a tree, the rule passes back and forth; for the wolf is the power of the man, and the wolf the power of the man.

Clean from the tip of the nose to the tip of the tail every day; drink deeply, but just too deeply; and note that night is for hunting, and don't forget the day is for sleep.

The jackal may obey the tiger, however, cub, note that the wolf is a hunter when your whiskers are developed. Go forward and get your own food.

Keep harmony with the lords of the forest, with the wolf, and with the panther, and with the bear: and bother not Hathi the Mute, and render no fun of the boar in his lair.

Lie down until the leaders speak; it may be equivalent terms that predominate when the pack meets in the jungle, and nobody can abandon the trail.

You have to battle him alone and far away while you clash with a wolf from the pack, lest others take part in the quarrel and the pack is weakened by fighting.

The wolf's lair is his sanctuary, and where he made him his den, the wolf's head shall not reach, neither shall the council come.

The den of the wolves is his shelter, but where he has dugged it so clear, the council shall give him a letter, and then he shall alter it again.

If you destroy quiet before midnight and do not wake the forest with your lake, lest you scare the deer out of the crop, and your brethren go unclean.

You will kill for yourselves, and for your mothers, as they need them, and as you can; but you won't kill a man for the sake of killing, and you won't kill him seven times.

If you loot his murder against the poor, don't devour anything with your pride: the right hand is the right hand of the wicked; leave his head and cover.

The killing of the pack is the pack's meat. Wherever it lies, you must eat; and nobody can carry the meat to his lair or he is starving.

The killing of the wolves is the meat of the wolves. He will do as he wishes, but it cannot be consumed by the pack until he has been allowed to attack.

The mother's right is Lair's right. She will say one haunch of each kill for her litter from all her years, and none will refuse her the same.

The correct of the yearling is Cub correct. After the murderer has fed, he must claim full throat from all

his pack; and no one must refuse him the same thing.

Cave privilege is the dad's right to kill on his own; the dad's right to kill on his brother. The council alone judges himself.

For his size, and for his cunning and for his paw, and for all that is left accessible to the rules, the word of the wolf of the head is the rules.

These are now the rules of the forest, and they are numerous and mighty; yet the law 's head and hoof and the haunch and the hump is Follow.!"

HEROIC DEEDS OF ANIMALS

Missing as a baby in India's jungles in the 19th century, little Mowgli was saved by an adopt ant wolf family from the ferocious tiger, Sere Khan. The different types of jungle animals by the author display certain features and actions typical of live ones. Kipling was born and bred in India, and his atmosphere is portrayed with a deftness born of first-hand observation; yet he also offers them a culture and languages, and a Jungle Rule definition, which enables him to use many of them as examples of "masculine" values that are unspoiled, and to equate their world with civilized human civilization to the latter's detriment.

Although the book was written for kids and is traditionally marketed for them, we believe that the old-fashioned diction would put modern kids off, and probably would not appreciate the setting and messages as much as an adult would. However, an adult who could accept the unlikely premise on their own terms could find a lot to enjoy here.

The emphasis of the thesis is on heroism in three areas: security, preservation of rights and gratitude. The concept of heroism constitutes all of these three points of attitude. Heroes are only ordinary citizens who have the strength to tackle a dilemma they see in the world today. Heroes aren't uncommon. Almost anywhere you search, they can be identified. There are locations we go to every day, too. In areas that we do not fly as much, heroes can also be identified. They can be found in the Armed Forces and also in the Department of Police.

The research is carried out using Haughman's Descriptive Qualitative Method, in which he states that qualitative research is a form of social inquiry that focuses on how people interpret their experiences and the world in which they live and make sense of them.

With regard to the subject matter of the study, heroes are just ordinary people who have the courage to solve a problem they see in the community of today. Heroes aren't unusual. Almost anywhere you search, they can be identified. They're in locations they go to

every day, too. In areas where they do not fly as much, heroes can also be identified. They can be found in the Armed Forces and also in the Department of Police. But to make you a hero does not require acts of epic proportion. What they believe truly makes them a hero are little gestures of unnoticed goodness.

The word "hero" is taken from the ancient Greeks. For them, a hero was a mortal who had achieved something much above human existence that left an immortal memory when he died and was worshipped because of the Gods. Both these first heroes are the real benefactors of humanity: Hercules, the monster murderer; Asclepius, the retired doctor; Dionysus, the father of the Greek brotherhoods. However, those who performed unthinkable sins were sometimes referred to as heroes; for example, Oedipus and Medea sometimes received heavenly adoration after their executions. At first the heroes were not always pleasant, but mostly extraordinary; the essence of what was possible for a human being to apply to people was to be a hero.

The definition of patriotism from morality nowadays is much more complicated to distinguish; people only call heroes that they respect and wish to imitate. However, the definition also maintains its initial link to chance.

The banality of the notion of courage implies, according to Gibbon, that all future heroes wait for a time in their lives to execute a courageous act. A choice that we will all be invited to take at any moment is the decision to act heroically. Heroism becomes something that seems to be in each individual's different possibilities, encouraging hopefully more of us to react, through recognizing heroism as a common trait, not as an uncommon attribute of the few. The idea in banality in heroism contradicts the illusion of the noble elected, an illusion that confirms two fundamental human instincts. The first is to assign very unusual personal traits to those who perform something extraordinary to perceive them as superhuman, almost above our contrast with the others. The second is the inaction pit, also called the by-product. Analysis indicates that the bystander influence is also motivated by the dissemination of liability as various citizens see an emergency expect that someone else can intervene. Like the strong guards, they slip into the pit of inaction as they believe that the hero is the duty of everyone else to act.

In his article Human Rights, notes that human rights are as ancient as human society, talking about preserving and maintaining rights in terms of legacy, but their usage and importance have been well established in recent years. During the postwar era, especially after the United Nations

Declaration of Human Rights (UNDHR), it has gained more significance.

In addition, that all human beings hold human rights and that human rights exist as long as human beings exist. Both cannot be separated and are inalienable. Human rights mean the availability as a human being of requirements necessary to the complete creation and realization of the inherent characteristics that nature has provided to him / her. They are essential to ensure the dignity of every person as a human being '.

Men are gregarious, and they want to remain together. In culture, -human person, as a social person, resides in a community. He has a right to life and a right to a fair life as a human. He also has other rights, such as the right to the freedom to speak, speak, think, believe and believe and to freely move, as a cultural human and also as an unintended byproduct of society / community. Therefore, for the growth of the human personality in culture, where it resides, human rights are necessary. Everyone must be fully protected by the constitution of the state to defend all the rights granted.

Gratitude is another quality exposed in heroism. Gratitude implies gratitude for what is, helping us enjoy the moment and being open to life's beauty. It is the acknowledgment of the goodness of others and the blessings of the world. It is the movement of light and love from negativity. With amazing effects of laughter, contentment and good health, appreciation has advantages that can absolutely and drastically improve our lives.

Gratitude has infinite authority. In general, practice, we consider affection to imply acknowledgment of the favor or kind action of someone to us. Gratitude is a philosophical activity as well. It is a means to improve positivism, a malady to trouble, a cure to sickness and a way to attract abundance and pleasure. Gratitude is not only the best of virtues, but the father of all the others, as the Roman philosopher Cicero said.

Gratitude means gratitude or an understanding of the rewards conferred, along with a wish to repay certain rewards where possible. It can be differentiated from thanksgiving, which is a question of words too much, and not followed by a sense of appreciation or by acts that show a thankful spirit. The blessed man feels delight in his benefactor's generosity and cultivates an admiration that is close to devotion. The emotions of appreciation should be aroused in nearly all the interactions in everyday life. The infant owes thanks to his parents for food, clothing, schooling and tender care; the scholar to his teachers for the teaching of his intelligence; personal friends to one another for shared services.

It is human nature to lament and be envious of others, but citizens live in the wealthiest nation in the world, with the right to do what they want to do and the resources to do it. They have more than they need and most of it is not appreciated. Instead, they say they can offer thanks with a glad spirit, reflecting on what they have, not what they don't have.

There are several explanations why a individual wants an attitude of gratitude, some of which are gratitude changes thought; and gratitude generates solutions.

Adopting a practice of gratitude takes one out of trouble and towards a solution. It eliminates them from the style of moaning and into an attitude of best success. In their lives and in their business decision-making, that is an ability they require. By finding solutions where some saw just challenges, whole enterprises and sectors were developed.

Giving Protection

Protection is a hero's common thing. In the habit of heroism, a hero protects others, especially the weak. The vulnerable need protection; this is a hero's duty.

As little Mowgli first enters his cellar hunted by lame tiger Shere Khan, Father Wolf carries him with his jaws to the cellar, without scratching his skin. He's still sad for the little Mowgli, while he can destroy him quickly, that's at least how he feels.

An egg may be pushed by a wolf if possible, without damaging it, and though the teeth of Father Wolf close directly behind the boy, not a tooth scratched the skin even as he placed it between the little birds.

This is called a brave gesture, as Father Wolf protects Mowgli. Heroism is a philosophy as old as history and some of its subtleties are ignored or disseminated by the mass media. Being a hero is not only a successful model or a famous character in sports. You agree that the contextual sense of the term ought to be updated and modernized. By focusing more on this high watermark of human conduct, what they call heroic imagination can be fostered, a lifting or the development of a personal heroic ideal. In times of difficulty or moral confusion, this heroic ideal will help direct a person's actions.

Mother Wolf often offers this form of security, offering Mowgli a safe place to remain with her own boys in her cellar.

¡ Choose little! How little! How naked! And how brazen, quietly, Mother Wolf said. The baby was pushing between the kids and approaching the warm hide. Ahai! Ahai! 'He's feeding like the rest.

And thus, this is a man's cub. Now there was a wolf eve, who could boast of a man's cube among her son.

This is not only a manifestation of pleasure, but also of affection and security offered to the little Mowgli by Mother Wolf. Mother Wolf knows and understands the difficulties of her children as a mother, and in this case, she also shows and exercises her maternal love for Mowgli. In reality, Kipling wants us to consider a mother's excellence. By this novel he attempts to demonstrate that every person wants a mother, or at least maternal affection.

Kipling attempts to neutralize a wolf's mis connotation that a wolf is a poor animal. In truth, that is not valid in its entirety. Wolf is a symbol for companion and guardian according to Andrews. They are a strong indicator of integrity, faithfulness, fairness and a desire to struggle against inequality. It is known as a mighty emblem of loyalty, intellect and alertness. As a descendant of Asian wolf associations with wolves, it dated back more than 40 thousand years and was the 11th sign of the zodiac, reflecting both positive and negative symbols. The Wolf was a sign of the underworld in several ancient cultures. In Egypt, Anubis was the lord of the deceased, a wolf-headed deity. The black jackal was a sign of destruction as well as rebirth.

Defending Rights

To save another or something from being threatened or lost is a quality that must be owned by a hero, particularly when the ones they love are in trouble and need their support. Mother Wolf shows this when Shere Khan enters the little mouth of the cave where she maintains the little Mowgli and her own boys. She's ready to struggle with Shere Khan. Shere Khan, the tiger who also knows that combating Mother Wolf is not easy because she is courageous and heroic in her defence of her right and territory. This is valid as Mother Wolf is willing to fight until death for the sake of protecting her freedom.

The scream of the tiger flooded the cellar with thunder. Mother Wolf shook free from the cubs and sprung out, her eyes like two green lunas in the dusk, meeting Shere Khan's flaming eyes.

When the tiger approaches the mouth of the canyon, Mother Wolf is already in a strong protective spot ready to strike the tiger. She would not want the kid in the cave to be the tiger's victims. They should not be victimized by anybody. Then she knows that the tiger can easily move her away from her home, or she defends her place. Basically, Mother Wolf tries to defend her rights, her rights to protect her children and her home. When linked to humans, this is indeed civil dignity and the Sheera Khan has stood against human rights.

The protective consistency is also embodied in Seeonee Pack's best mate, a bear who knows the Jungle Rules.

Up The cub? 'He said. He said. THE Latest CUB Represent I. In Mowgli, there is no harm. I don't have a word gift, but I speak the truth. Let him sprint with the pack to get the others in. I'm going to teach him myself.

This indicates the Seeonee Pack strives to protect Mowgli's freedom to live. Mowgli isn't a wolf and he can't join the pack. But Seeonee realizes that it is not accurate that Mowgli illegally enters the group of any other wolves. It is written in the Book of Jungle that any animal has a right to choose the place to live and enter any group. If, therefore, he has done nothing wrong with Mowgli's problem, he has instead been victimized as his right to live freely is abandoned, and he then has to protect his right.

The protection provided by a black panther, Bagheera, offers the Council its freshly killed bull at the expense of Mowgli's existence.

"To you, Akela and the Free People," he purred. He said. ÚTI has no right in your assembly, but the Jungle Law says that if a doubt exists that does not kill a new cub, the life of this cub is purchased at a price. And the Law does not say who can pay this price or who can't.

Bagheera is black panther all over with ink black, but his fur is as white as watered silk in a certain light. He is as crafty as a jackal, as courageous as a wild buffalo, and as carefree as an elephant injured. His voice, though, is as gentle as wild darling. He was born among men; his mother also dies among men. He loves Mowgli a lot.

The black panther realizes that Mowgli's survival is threatened, and he attempts by offering his prey to save the little wolf. What he does already conforms to the Jungle Laws. The thing now is that he has nothing to do with Mowgli little; his heroic quality and his spirit urges him to do so. A hero never thinks of an action as a reward. He just feels that the interests of Mowgli have been seized upon by certain animals based on self-interest. He is willing to accept a fine to protect Mowgli's freedom to live openly.

First of all, Akela doesn't seem to worry about the issue of Mowgli. Mowgli is not a wolf, but afterwards, Father Wolf and Mother Wolf take him as their cub, and this would certainly be based on the consent of other wolves. Or Mowgli must get out of the pack. Father Wolf and Mother Wolf do their hardest to protect Mowgli's rights. You know that some other wolves who are not siding you have twisted the issue. In the Book of Jungle, it is not written that the representatives of the society should choose to adopt. But since Mowgli isn't a

wolf, they render the issue. That's the greatest reason. Mowgli, on the other hand, has also learned a lot about defending one's rights. He also has the right to live in places where he wants to live.

Shere Khan once succeeds in convincing some of the young wolves that Mowgli should be thrown out of the pack and handed to him. He commands the young wolves, because he doesn't really love Mowgli because Mowgli has always called him for a battle. Mowgli, recognizing this, is planning everything to protect his freedom. He doesn't want the tiger to attack him. He knows that bullying is against the right to live, so he knows he's in danger. He is ready to fight the rest of the young wolves on his side. To prepare for the struggle, Mowgli then goes to the village to take Red Flower, and the Red Flower is the fear of all jungle inhabitants.

. There would be no fight in the pack for all of us. But here's a debt to settle before I leave, "he strolled on where Shere Khan, the tiger, stood stupidly staring in the fire and hit him by the mud on his chin. ... Mowgli then hit Shere Khan with the Red Flower branch, and the tiger whispered and whispered in terror.

Basically, Mowgli doesn't fit in any sort of fighting Shere Khan, the tiger. The tiger could easily defeat Mowgli. Yet Mowgli has something that the tiger doesn't possess. Mowgli has a noble quality; he seeks to protect his freedom. He knows he's not as powerful as the tiger. He then seeks to locate a strong sword to defeat the tiger. That's why he goes to search the Red Flower in the village. For him, this is a lethal weapon. He could quickly beat the tiger by using the Red Herb. Perhaps a hero will make such an attempt to attain his accomplishment.

Mowgli reveals another attribute in protection privileges. It is seen as the villagers apprehend his adoptive parents. He's upset about the villagers. The conflict is because the villagers are not in agreement with Father Wolf and Mother Wolf because they take the boy Mowgli as their son. Since Father Wolf and Mother Wolf don't care about the village warnings, the villagers decide to punish them. They are tied between heads and toes.

Hit then! Hit then! 'Mowgli said, not the jungles speak in the villagers' dialect. Let's free my dad and wife. Anything terrible I don't want to happen to them. You are eligible to adopt me. They're my parents and I owe them a great deal. Now, though I have to risk my life, I have to help them"

The security standard of Mowgli is seen here. He seeks to protect his parents' interests by fostering him. And he feels there is little to do with the villagers' approval. Mowgli invites his fellow villagers to fight. He deliberately uses the villagers' dialect, so they know that what they are doing is completely wrong. They have the right to intervene with the

company of anyone. Father Wolf and Mother Wolf's private company is adopting him.

Mowgli now discovers that no frontal battle can be stopped. The peasants appear so eager to finish him, and he still has a strong spirit in protection of his rights. Mowgli's now in a precarious spot. The battle is not in balance since Mowgli and his friends could not defeat the numerous villagers. Mowgli then goes to Hathi, the elephant, and asks for assistance. Hathi's an elephant of a hundred years. He never does something bad. he never does something bad. All the citizens of the jungle have deep regard for him. He's the forest master. He's got three sons. He scarcely speaks, unless that the issue is important. Hathi then declines to support Mowgli at the outset, though Hathi has no trouble with the villagers. But after Mowgli reveals that all this is because his freedom to live and his parents' freedom are linked to the affairs of Father Wolf and Mother Wolf. Hathi then decides as a wise elephant to aid Mowgli battle the villagers.

Gratitude

In his personality, Mowgli has some qualities of a hero. He never forgets that everything has been done to him. He never forgets anything from others, especially his parents Father Wolf and Mother Wolf. This is the delicate essence of heroism in the novel. He always expresses his gratitude to those who have done him something good.

"Thou and I shall be on blood," Mowgli addressed his adoptive parents. Father and mother, I took my life from thee. I'm worthless without you both. My life has disappeared. I owe you a lot. I have all your kindness to repay. I know the universe from thee, and creation, from thee too, is a conflict. Your lessons are awesome. I'm growing up like that.... Anything because of you. I will never forget all of you in my life.

This is a token of Mowgli's gratitude to his parents, Father Wolf and Mother Wolf. While he's not a wolf, he's well handled. He's a human boy so his parents don't realize he's a human so love him like they love their own kid. They never hurt him, but are ready to die for him. They are well guarding him and defending his freedom to live with other wolves. Their love as parents is pure and immeasurable. Parents' contributions, convictions and ideals can help decide the individual they grow up to be. A child is like a sponge that absorbs the thoughts and perspectives of the parents that will remain with them throughout their lives. Parents suffer enormously for their children's care. Day by day, parents protect their children from harm, cry and reassure their children after a bad dream. Parents give up a lot of necessities every day for their children.

Mowgli still thanks all his mates when it's time for him to say farewell.

My dear ones, I ... am not really prepared to say farewell to you all. Yet this is to be achieved for my potential. I must thank all of you who did me great things during my stay here. I don't know how all your kindness I can repay. My deep and great thanks to my beloved brother, Hathi. He supported me a great deal. He was by my side still.

It is time that Mowgli returns to his own culture. He knew where his community now is. But Mowgli doesn't leave all his friends without words instantly. He thanks all his mates. He's really grateful. You're sorry, but you can do nothing like nature. Everything will be gone.

CONCLUSION

Kipling sheds fuel on childhood fantasies with his Mowgli tales, lost as a child in Indian jungles and integrated into the family of wolves. Mowgli is raised on the Jungle Rule lifestyle, commitment, new kill meat. Daily adventures among the Jungle people with his friends and rivals, cobras, panthers, bears and tigers hone power and cleverness and whet any reader's imagination. More importantly, Mowgli learns of the value of "good manners" early, learns that "everything and no work" leads to unforeseen difficulties and learns that thinking may be devastating.

Heroical acts have been performed by some of the major characters such as Mowgli, Father Wolf, Mother Wolf, Hathi and Bagheera. Their heroic essence is reflected in the ways of security, preservation of freedom and appreciation. These behaviors are fundamentally very much desired by a hero. The animal's value human beings, practically worship. Although most people are beasts, the stories dwell on mankind, this is the British Empire's majestic bravery, order and purpose. That is close to traditional brainwashing if it is supposed to be common mythology. It does not say in the stories but in the importance, decisions suggested in these stories.

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