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## **The Role of Animals in *The Jungle Book* by Rudyard Kipling**

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**Abstract:**

*This paper provides an analysis of *The Jungle Book* (1897) written by Rudyard Kipling. The book is a collection of stories that examines the jungle and its inhabitants. In the first three chapters, Mowgli tries to understand the animals' languages that have played a great role in his life. He talks and communicates with them; however, the bear remains a bear, and so do the other animals.*

*The paper explores how the book is didactic as well as entertaining, offering satire and political commentary; that is why it is not only enjoyed by children, but also by adults. It has profound meaning and symbolism. On the surface level, the story is very interesting for children as it has many adventures which make the child keen and enthusiastic to read the whole story. It conveys moral lessons and basic rules in life, sometimes directly and sometimes indirectly for children to learn and follow. However, children could not comprehend the political trend in the story, as it is very difficult for them to understand its symbolic meaning, and that is why it is enjoyed by adults as well. The paper tackles the book from both its political and moral aspects and pinpoints the different roles played by animals in such works.*

*The Jungle Book* (1897) is one of the works for which Rudyard Kipling is best remembered and is still enjoyed until now. Children have known and enjoyed the stories of *The Jungle Book* before reaching maturity as the stories were made into films and cartoon series and the most famous are Walt Disney's stories and cartoons in the 1960s. All were presented in different languages for children and their families. Moreover, it was translated into Arabic by Amina El Saeed under the title of كتاب الأدغال *The Jungle Book*, and was also simplified with few modifications for younger children under the title بلال في الأدغال *Belal in the Jungle*, a popular story and cartoon film.

The writer of the book, Joseph Rudyard Kipling (1865-1936) is an English short-story writer, poet and novelist. He is chiefly remembered for his celebration of British imperialism, his tales and poems of British soldiers in India, and his tales for children. He received the Nobel Prize for Literature in 1907.

Kipling was born in Bombay, India. When he was six, he was taken to England with his sister to attend school, where he and his sister spent five unhappy years living in a foster home. In 1878, Kipling went off to a boarding school at the United Services College. But in 1882, he returned to India and worked as a journalist in the Indian newspaper of Lahore, *Civil and Military Gazette*. In the following years, he started his career as a writer and a poet and became very famous in England, and later in many other countries. When Kipling returned to London in 1889, he found that his stories had preceded him and established him as a brilliant new author. There, he published most of his successful novels. He also wrote children books, poetry and short stories.

Some of Kipling's works, as critics observed, were influenced by his life and his unhappy childhood. Such works include his story *Baa, Baa, Black Sheep* (1888), his autobiographical novel *Something of Myself* (1937) and semiautobiographical novel *The Light that Failed* (1890). Other works were derived from Kipling's experience in India, for example *The Jungle Book* (1894), *The Second Jungle Book* (1895), *Kim* (1901) and *Just So Stories* (1902). In these stories, he used a variety of settings such as India, London, the jungle and the sea, to convey his ideals of duty and self-denial, and also to convey the importance of law. Affected by his visit to America, Kipling wrote his stories *Captains Courageous* (1897) and *Stalky & Co* (1899).

As an imperialist, Kipling celebrated the heroism of British colonial soldiers in India and he expressed this in *Puck of Pook's Hill* (1906) and *Rewards and Faries* (1910), which were fanciful retellings of stories from British history. He was also renowned as a humorist in his novel *The Village that Voted the Earth was Flat* (1913). Not only was Rudyard Kipling a great novelist, but he was also a great poet; he wrote verses such as, "Barrack Room Ballads" (1892), "The Seven Seas" (1896) and "The Five Nations" (1902).

*The Jungle Book* (1894) and *The Second Jungle Book* (1895) are among his best-known stories for children that are still widely read around the world. John Murray in his article "The Law of the Jungle Book" affirms that Kipling, "highlights the story's

didactic purpose by stating that while they are “primarily children’s books, [they] are secondarily educational manuals” and that *The Jungle Book* is “didactic as well as entertaining” (121). Apart from that, the story offers satire and political commentary, and that is why it is not only enjoyed by children, but also by adults. The story is very interesting for children as it has many adventures, and the whole book conveys moral lessons and basic rules in life sometimes directly and sometimes indirectly for children to learn and follow. However, it is also enjoyed by adults for its political trend and its symbolic meaning.

Kipling was influenced by both the American and the British societies and fascinated by the rules applied in both of them. As Charles Allen, in his book, *Kipling Sahib: India and the Making of Rudyard Kipling* observes, Kipling has mixed feelings towards both the American society, where he used to live when he wrote *The Jungle Book* stories and the British India. He believes that what kept those societies from falling apart was the law which was firmly applied by the British in India (206). Although Kipling spent some unhappy times in Britain, he was quite productive in America. Yet he respected and was fascinated by the development of both countries alike. He also believes that following the law in the country is the main reason for its development. Therefore, he was keen to write an educational and didactic story based on the ‘Law of the Jungle.’

The *Jungle Book* is a collection of short stories which was firstly published in magazines in 1893 and later as a book in 1894 in Vermont. Each story is preceded by a poem and followed by a song that enlarges upon some aspects of the story, and conveys the meaning and moral of the story. Those lyrics are characterized by concise descriptive passages in a simple, elegant storytelling style.

As originally published, the two volumes of the book open with stories of the orphaned Mowgli and include several additional stories of his adventures as well as other tales of the jungle. Although the books were commercially successful, Kipling was dissatisfied with the way his stories were divided between the two volumes. Consequently, in the 1897, a new edition *The Jungle Book*, which the thesis tackles, Kipling rearranged all the tales concerning Mowgli in the book; whereas, the other tales entitled “The White Seal”, “The Servants of the Queen” and “Toomai of the Elephants” – were placed instead in the second volume, *The Second Jungle Book*. In his new edition entitled, *The Jungle Book* (1897), Kipling added to the Mowgli’s tales “Rikki-tikki-tavi,” his most beloved. In the preview of the book, Jane Yolen wrote, “Kipling created a jungle boy who learns and grows into manhood, conversant with the world of animals but above it as well. It is a story that is part autobiography, part wish fulfillment and part fairy tale, and surrounded by other stories that have that folk/fairy tale quality” [iii]. Kipling derived information about the jungle in India through research, as well as, through his experience in India, as his Indian experience and impact of his travels throughout the colonies of the British Empire and other countries is obvious in the story.

The story is about an abandoned ‘man-cub’ named Mowgli who loses his family in a tiger’s attack. The wolves take him away and claim territorial rights to him. They adopt and raise him as one of their own cubs along with the wise bear, Baloo. The animals raise him up according to the ‘Law of the Jungle’. Although Mowgli is accepted as a wolf by the other animals, yet when he grows up and is exposed to humans, he begins to question his own identity. Obligated to leave the jungle as he is no longer accepted by most of the animals, he goes to visit his own people, the human villagers. There, he is adopted by a woman named Messua and her husband, whose son Nathoo was long-lost in the jungle, and who believed him to be their son. They adopt him and start to teach him ‘Human’ customs and language to help him adjust to his new life. Nevertheless, he finds difficulty to adjust to that life with the exception of being allowed to herd buffaloes, as it is considered the most appropriate to his life in the jungle. Accordingly, that job makes him feel comfortable, as it is the most suitable for him.

All through the time when Mowgli was living in the village, he tried to make a life with the human villagers, but unfortunately, this new life was full of problems. He found himself rejected by the villagers, as they forced him to leave the village, believing him to be a sorcerer who could make animals obey him. They threatened to burn his adoptive human parents, as they believed them to be witches. Messua was extremely terrified that she ran across to the herd to warn Mowgli to leave; otherwise, the villagers would kill them, but as the villagers did not want Messua to warn Mowgli, they started throwing stones on her. Watching this horrible scene, Mowgli was in rage as he could not believe the reaction of the villagers to his human mother. He gathered his jungle friends: his wolf brothers, Bagheera, and others to make war on the village and rescue his parents. “It is not well that they should live here any more,” he says, “I hate them.” (135:ch.5).

Accordingly, he decided to return to the jungle, as he believes that animals should accept him for he lived all his childhood with them respecting the ‘Law of the Jungle.’ However, he is no longer a child now and the time has come to take revenge from the tiger Shere Khan. As Mowgli says, “So long as he is away do thou or one of the four brothers sit on that rock, so that I can see thee as I come out of the village. When he comes back wait for me in the ravine by the dhak tree in the center of the plain. We need not walk into Shere Khan’s mouth” (94:ch.4). Successfully planned, with the help of Grey Brother, Akela and the buffaloes, Mowgli trampled Shere Khan to death. Through many adventures that Mowgli experience and many traps that Mowgli went through, he was able to be rescued by his friends and to survive. However, at the end of the book, Mowgli’s place was out of the jungle with his own mankind.

Jane Yolen in her introduction to Rudyard Kipling’s *The Jungle Book* believes that the book should be divided into three levels: firstly, the adventures of the story; secondly, the ‘Law of the Jungle’ and finally, the adventures of Mowgli. At the first level is a young village baby lost in the jungle, brought up by the wolves, threatened by Shere Khan ending with the latter’s death. But

Mowgli's adventures did not only halt at his lifetime enemy Shere Khan, he later passed through many other adventures with the human villagers, the cobra – King's Ankus and the Red Dogs from which he was saved with the help of his animal friends.

The second level in the book which is based on Kipling's biography is about Mowgli's growing up and learning to understand the importance of the rule of law – the 'Law of the Jungle.' Education in Mowgli's jungle was taught in a harsh way, as Baloo, his teacher, often swatted him around, explaining "Better he should be bruised from head to foot by me who love him than he should come to harm through ignorance" (29: ch.2). That strict and harsh treatment of Baloo is similar to Kipling's treatment during his education in his British school which was harsh and strict (Yolen 172).

The third level is about the adventure of Mowgli which symbolizes Kipling's own life as a child. As Kipling's family left him in England and did not seek him for years, Mowgli's mother did not search for him in the jungle when he was lost, no matter what the reasons were. Furthermore, Mowgli's return to the village and his inability to deal or adapt with his people, is similar to Kipling's finishing of his schooling and returning to live with his parents in India. Messua's love to Mowgli is like Mrs. Kipling's love and admiration of her son; however, both could not understand their children, as they were brought up so far apart (Yolen 172).

The setting of the two books is a jungle in India in the 19th century British empire in an undefined time. The main story of the adventures of Mowgli is situated in the wild, untamed jungles of India, while the others stories, not tackled in the thesis, are also set in India. For example, "Rikki-Tikki-Tavi" is set in the Segowlee camp in what is now called Nepal, "Toomai of the Elephants" is set in the hills of Upper India during the time of the British rule, and "Servants of the Queen" is set in Rawal Pindi near Afghanistan. As for the fourth story "The White Seal," it is the only one which takes place outside India; in the Bering Sea, near Alaska.

The story is narrated in a third person omniscient narrator giving a panoramic view of the world of the story, looking into many characters and giving a broader background of the story. The narrator expresses the feelings of every character to his narratees from his own perspective. Nevertheless, when the writer defines the 'Law of the Jungle', he seems objective and unbiased. He considers the lawbreakers, like Shere Khan and the Bandar Log, unattractive while those who follow the 'Law of the Jungle,' like Baloo and Bagheera, good and kind.

The author's narrative technique helps to create the tone needed to develop the plot and the conflict between the different characters, although sometimes the characters themselves are allowed to partake in narration. However, the narrator sometimes interjects, as for example, when he tells the reader at the end of 'Tiger, Tiger', in chapter 3, that the rest of Mowgli's story is for grown-ups, "So Mowgli went away and hunted with the four cubs in the jungle from that day on. But he was not always alone, because, years afterwards, he became a man and married. But that is a story for grown-ups" (106:ch.3).

By presenting aspects of life from the perspective of animals, Kipling is able to portray fundamental sides of human nature, through the eyes of the animals. He wants to show us how those animals view man whom they believe has no law to follow and kills for no reason, and that is why they fear him .

Kipling's powerful description and exciting pace of adventure make his stories enjoyable to read. At the same time, his precise narration, portrays a panoramic picture of the event. The opening paragraph in the book points this up:

It was seven o'clock of a very warm evening in the Seeonee Hills when Father Wolf woke up from his rest, scratched himself, yawned, and spread out his paws one after the other to get rid of the sleepy feeling in their tips. Mother Wolf lay with her big gray nose dropped across her four tumbling, squealing cubs, and the moon shone into the mouth of the cave where they all lived. (1:ch. 1)

Although Kipling is very accurate in describing his scenes, he uses simple sentences and structures so that children could easily understand and enjoy. Nevertheless, his language is at times somewhat formal. All through the book, it is obviously seen that Kipling borrowed some names from the Hindu language: he calls the denizens of the jungle, 'Jungle People'; the wild monkeys 'Bandar Log;' and the snake 'Kaa.' He also used idioms from the 19<sup>th</sup> century British colonial India, as he calls the oxen 'bullocks,' and used in Victorian pronouns like 'thee' and 'thine' throughout the book, which were popular in the 19th century England.

Kipling endows animals with human characteristics as they can talk and think, but they still remain true to their nature. For example, the bear, Baloo, is Mowgli's teacher who taught him the 'Law of the Jungle' and often swat him when he made a mistake. Kipling, moreover, gives some of his characters heroic qualities like courage, self-reliance, loyalty and trust. Those animals are meant to be the voices of the animals in the jungle.

The themes of The Jungle Book circle around noble qualities, such as loyalty, honor, courage, tradition, integrity, persistence and perseverance. These significant and valuable qualities make the book timeless, although its improbable plot make it technically less realistic. The book has both political and moral aspects as will be shown in this chapter.

As for the political aspect, the book tackles the problem of colonialism and imperialism and the colonial 'self' and the 'other.' It also deals with the rules of 'The Law of the Jungle,' which symbolizes the laws in Britain. Whereas, from the moral aspect, the book tackles the problem of hybridity, loss of identity and abandonment. It also portrays the role of motherhood and pinpoints the quality of friendship all through the book. In an essay entitled "Mowgli's Brothers: in Short Stories for Students," Anthony Martinelli states:

Kipling believed in imperialism; he believed in the responsibility and duty of spreading British laws and their administration and enforcement. In stories, like "Mowgli's Brothers," the effect of British imperialism on Kipling's storytelling is evident. He created stories and characters that are ruled by laws. While creating entertaining plots, Kipling used these rules to create tension, cause conflict, and provide a means for expressing lessons and morals. (8)

As mentioned earlier that *The Jungle Book* deals mainly with colonialism in India and with the colonial 'Self' and the 'Other;' thus the jungle is portrayed as the British colony in India; whereas, India and its animals are divided into two: colonizers and natives. The colonizers are the 'Others,' who follow the rules of the 'Law of the Jungle' and those are symbolized by wolves, whom Kipling calls 'Free People,' and Baloo and Bagheera, who obey the naturalization of hierarchies and social contact. As for the natives, they are the 'Self,' who are symbolized by the monkeys, Bandar-log, who seeks pleasure and self-gratification in denying the authority of the colonial rule, as well as the antagonist, Shere Khan who is the anti-colonialist public speaker, who combines notions of man-eating and racial difference to challenge the colonialist authority. As for Mowgli, he is considered to be both the 'Self' as he is brought up in the jungle and follows the 'Law of the Jungle' and the 'Other' as he is a human being who does not belong to the jungle.

As an imperialist and a racist, Kipling is biased in portraying the animals in the novel as he believes that all animals are not equal. Jopi Nyman in his article "Re-Reading Rudyard Kipling's 'English' Heroism: Narrating Nation in *The Jungle Book*" divides the animals into 'racialized' and 'nationed' animals. The colonial animals are those who represent the racialized 'Others.' Through imperialism, those English national identities include the 'Others' although they are not British, as they have a different racial identity. They are called colonial servants; they are very similar to Mowgli in that they have no real home. As for the 'nationed' animals, they are the true natives who are against the colonial 'Others' represented by the monkeys, 'Bandar Log,' the tiger 'Shere Khan' and other animals (206). Hindus, as Kipling perceives, represent those colonial servants.

Kipling comments, in all stories of Mowgli, on the hypocrisy of the British Empire in India and makes fun of the superiority many of the British practice over the Indians. Although they would train and employ the Hindus in the colonial government, they never consider them as one of them, or welcome them in their homes, as Hindus people are completely different from the British. At the same time, those Hindus were mistrusted by the Indians, their own people, because of their association with the British. Although Mowgli symbolize the colonizer, yet Kipling sometimes thought him to be one of those Hindus, as despite his strictness in abiding by the 'Law of the Jungle', he is still not accepted in the group as he is not one of them.

The 'Law of the Jungle' is the most important theme dealt with in the novel, as Kipling believes that that law and imperialism are better than what people think they are, and are not the same. The 'Law of the Jungle' is for beasts and not for men, and it sets limits for exploitation for the stronger, as it is set within the framework of the colonial concept. The 'Law of the Jungle' is considered by far, the oldest law in the world, which has been arranged for almost every kind of incident that may befall the Jungle People. It represents the unwritten laws that govern those civilized creatures, including the wolves. As Kipling believes, those creatures who follow the regulations of the 'Law of the Jungle' are the civilized animals; whereas, those who do not are not civilized. As stated by Rudyard Kipling in his book *The Jungle Book*,

[T]he strict observance of these laws, which bring order and regulation to a society, were a metaphor for the British rule in India. . . [W]ithout the law as followed by the Wolf Pack, and as taught to Mowgli by Baloo and Bagheera, there can't be order. The author seems to present the members of the Wolf Pack as the British and the Indians as the reckless Bandar-log, the anarchic 'monkey people' who behave in a wild and eventually self-destructive way. (206)

However, this law is generally misunderstood to be the law of those who reject human law and accept obedience to the law of 'might is right' or 'get the other fellow before he gets you' or 'kill or be killed' which is believed to be the concept of imperialism. Nevertheless, this concept proved to be wrong. Anthony Martinelli in his essay on "Mowgli's Brothers, in Short Stories for Students", states, "The 'Law of the Jungle' is a set of rules that dedicates the education, movements, and interactions of different groups of animals within the jungle and the animals relationships to humans outside the jungle" (9).

These rules form a fair and moderate law which denies selfishness, as it calls for needs and not excess. For example, all creatures should only kill for hunger; this means that in order to survive, they have to kill in order to eat. In other words, they should not kill for leisure or any other reason. That 'Law of the Jungle' also sets certain principles which require animals to respect each other. Baloo acts as a 'disciple of the Jungle' in teaching Mowgli these principles.

Mowgli was taught the Strangers' Hunting call, which must be repeated aloud till it is answered, whenever one of the Jungle-People hunts outside his own grounds. It means, translated: 'Give me leave to hunt here because I am hungry'; and the answer is: 'Hunt then for food, but not for pleasure' (28:ch.2).

From the above quotation, it is clear that the rules that should be followed in the jungle are very strict, as it only permits animals to hunt for food and not for pleasure. When Baloo teaches Mowgli that all the jungle animals should obey only one law, and could never escape from it, Mowgli was still young and could not grasp the lesson, he sometimes grew impatient at Baloo's constant orders. But when he grew older, he started to comprehend the lesson, as what his tutor used to teach him came to be true. He saw all the jungle creatures working under one law, except for the lawbreakers who should be penalized. Consequently, he himself also follows the law and never violates it, and that is the reason which gives him the right, temporarily, to be one of the pack, as he was later driven out.

The 'Law of the Jungle' calls for ethical principles, these principles help in protecting its natives and the outsiders. According to John Murray in his essay, "The Law of the Jungle Books," Kipling felt it is essential, that the 'Law of the Jungle' should call for loyalty, being courageous and keeping promises and respect for others. However, that law is not what people believe in. Ironically, in the jungle, where people think that there is no law at all, Kipling finds a moral set of rules that is arranged to protect its natives (67).

These set of rules are taught to animals by the old bear Baloo. When Baloo teaches the wolves the 'Law of the Jungle,' he seeks to construct culture in the jungle, in addition, to seek an imported law of the colonialist. Nevertheless, animals that violate these rules are the barbaric ones – the 'rebellious natives' – that symbolize the human folly, represented in those aimless chatters of monkeys. Those monkeys think that because they live at the tops of the trees, they have better view than other animals, including the wise old Baloo whom they keep watching all time.

They belong to the tree-tops, and as beasts very seldom look up, there was no occasion for the monkeys and the Jungle-People to cross each other's path. But whenever they found a sick wolf, or a wounded tiger, or bear, the monkeys would torment him, and would throw sticks and nuts at any beast for fun and in the hope of being noticed." (33:ch.2)

The monkey's kidnapping of Mowgli violates the gendered codes of colonialist masculinity. As Baloo and Bagheera are proper animals who respect the 'Law of the Jungle,' they consider those animals underdeveloped and beyond culture. According to them,

[T]hey have no law. They are outcasts. They have no speech of their own, but use the stolen words which they overhear when they listen, and peep, and wait up above in the branches. Their way is not our way. They are without leaders, they have no remembrance. They boast and chatter and pretend that they are great people about to do great affairs in the Jungle, but the falling of a nut turns their minds to laughter and all is forgotten. (32:ch. 2)

As those monkeys live a barbaric life, without a leader, so their behavior is uncivilized and that causes the disturbance of the balance in the jungle. The 'Law of the Jungle' lays down rules for the safety of individuals, families and communities, as it forbids any beast to eat Man except if they are teaching their children how to kill, so by this they limit the rights of animals to kill man. However, killing people is dangerous because the result will be "the arrival of white men on elephants, with guns and hundreds of brown men with gongs and rockets and torches" (4:ch.1), and thus the balance of the jungle will be disturbed. Besides, the 'Law of the Jungle' limits the right of animals to kill man, as man has fearsome powers of wisdom and fire over beasts.

Consequently, the 'Law of the Jungle' is not applied on humans because man demands excess rather than necessity and the 'Law of the Jungle' forbids excess. Yet in the late-Victorian era, courts were established and churches directs ethical and moral codes to set rules for man represented in the 'Law of Man.' Under the legislation rules, crimes such as murder are illegal and people who commit these crimes are penalized. Whereas, the ethical and moral codes, that are directed by church, are applied through divine regulations, and include issues such as moral human behavior, family values and man's obligation towards God. Abide by such codes urge man to respect God and his creations.

Therefore, according to courts and churches, 'That Law of Man' has constraints and manages excess, but not all people follow the regulations of the law, as man still insists on freedom and resists those obligations that are summed up in what people call the 'Law of the Jungle.' That law is Kipling's lesson to man; it is what distinguishes man from beasts. That law asks for 'Moderation' and not excess, and this is very difficult to be applied by man, as for the sake of man's goodness, the weak should not survive. As a result, both the 'Law of the Jungle' and the 'Law of Man' set rules for maintaining an organized society but not all follow these rules.

Kipling intends to apply this 'Law of the Jungle' to all nations, and not only India, he puts everything he knew or heard or dreamed about in the Indian Jungle. As interpreted by Peter Hunt in his book *Children's Literature*, this law is an allegory of the politics and society of the time, for it teaches ethics and morals. As the book is shown to be didactic, it aims at making man good,

teaching him to practice virtue and refrain from vice. That is why animals that respect that law are the 'good,' and those who violate it are the 'bad.'

The good, here, are the wolves who are organized and respect the 'Law of the Jungle,' they adopt Mowgli and become foster-parents to the 'man-cub.' They are also Baloo and Bagheera who taught Mowgli the 'Law of the Jungle.' Whereas, the bad are: the monkeys' 'Bandar-log,' Shere Khan and other animals. The 'Bandar-log' do not respect the 'Law of the Jungle,' as it is obvious that their civilization is shown to be without a leader, and their people are disorganized and incoherent; they are considered the barbarian mobs. Shere Khan also violates the 'Law of the Jungle,' as he not only threatens their cattle, but he also threatens their children, and this act breaks a cultural taboo, and causes trouble to those who are living in the jungle. He is a man-eater and this is considered an anti-colonial native resident that deserves punishment. His attack on Mowgli symbolizes danger to the colonial authority. He expresses his hatred to Mowgli saying,

Free people, he was my meat from the first. Give him to me. I am weary of this man-wolf folly. He has troubled the Jungle for ten seasons. Give me the 'man-cub,' or I will hunt here always, and not give you one bone. He is a man, a man's child and from the marrow of my bones I hate him! (21:ch.1)

The above quotation shows the hatred of Shere Khan to man in general and Mowgli in particular. He is a threat to him all his life, but when Mowgli grew older, he defeated him. His triumph over Shere Khan, proves that the colonial law should be applied and if violated, punishment at the hands of armed white men and their colonial authority is to be expected. In this colonial law, there is experience, knowledge, mutual trust and rationality. However, this law is in danger due to the dangerous native 'Other,' who does not respect the law, symbolized by the man-eating tiger Shere Khan. Shere Khan here symbolizes the natives who are defending their country against the colonists, but because Kipling is an imperialist, Shere Khan should be killed.

It is noticeable that Kipling was greatly influenced by the imperialistic spirit of his age. During the 18th and 19th century, the impact of colonialism was not only restricted to colonial novels, but it also extended to the 'domestic fiction' which was also enlightened by colonial ideology. Nancy Armstrong in her book *Desire and Domestic Fiction: A Political History of the Novel* states that many writers during that era, for example, Jane Austen, Charlotte Bronte, Charles Dickens, and George Eliot focused on the domestic British society. Other novels like Daniel Defoe's *Robinson Crusoe* (1719) and Rudyard Kipling's *The Jungle Book* (1894) tackled the idea of the savagery of natives and the white man's burden of bringing civilization to these countries.

Robinson Crusoe, for example, is a true symbol and prototype of a British colonist. The protagonist acts as a colonizer in assuming complete dominion over the island and all the people he encounters. When he first leaves the island, he leaves behind him English and Spanish sailors as colonists, but his absence does not lessen his ownership as he revisits his island. Crusoe is an imperialist; he sees himself as the king of the island, while Friday and the other animals are his subjects. He imposes his will on them, as he forces Friday, the slave who is a symbol of the subjected race to stay on the island. Psychologically, Robinson Crusoe shows the relations with an alien 'Other' and it shows that that relationship can have a power to master both the 'Self' and the 'Other.' Therefore, Robinson Crusoe has the characteristics to master colonial context (McInelly).

Similarly, Mowgli, in *The Jungle Book*, acts as a colonizer, and his relationship with the animals was also shown as the relation between the 'Self' and the 'Other.' As a well known imperialist, Rudyard Kipling sees that authority should belong to the colonizer – the British, and that both men and beasts are to be controlled by him. Many people shared Kipling's belief, as Anthony Martinelli's critical essay on "Mowgli's Brothers: in *Short Stories for Students*" claims that those people believe that the British are racially superior and that this supposed superiority obliged them to impose their culture, government and education system on other countries.

In his novel *The Jungle Book* (1897), Kipling demonstrates the different customs and ways of life in India. He also refers to the prejudices and hypocrisy that mark the British colonies; he was trying to prove, as previously mentioned, that the British Empire colonists set rules that are embodied in 'Law of the Jungle,' which everyone should follow. However, those who do not follow such rules are the barbaric symbolized by the monkeys – Bandar Log. Their kidnapping of Mowgli in that barbaric way is their resistance to the colonial rule, as they threaten the stability of that rule. In fact, they are considered the true natives 'self.'

Two of the strongest monkeys caught Mowgli under the arms and swung off with him through the treetops, twenty feet at a bound. .... His escort would rush him up a tree till he felt the thinnest topmost branches crackle and bend under them, and then with a cough and a whoop would fling themselves into the air outwards and downwards, and bring up, hanging by their hands or their feet to the lower limbs of the next tree. [. . .]. So, bounding and crashing and whooping and yelling, the whole tribe of Bandar-log swept along the tree-roads with Mowgli their prisoner. (35-6: ch.2)

The above quotation shows how barbaric the monkeys are in kidnapping Mowgli despite their being the true natives of the jungle. Jopi Nyman in his article "Re-Reading Rudyard Kipling's *English Heroism*" alleges that the conflict between Mowgli and the monkeys is the conflict between colonialism and rebellious nativism – a policy of favoring native inhabitants over immigrants (208). Kipling wants to show here that although monkeys are the true native 'self,' and they rebel against the British colonialism, yet their kidnapping to Mowgli proves their need for a British leader to control them.

Thus, the story demonstrates colonial notions of hybridity and racial purity. As the monkeys are considered the true natives, yet it is referred to them as semi-human Monkey Folk, who do not have their own language, but a 'stolen' one based on the speech of others. They consider the palace they live in as their city and the Jungle-People who live in the forest their enemies. They try to imitate men in the way they sit, run in and out of the palace, shake trees to see the fruits falling, etc. They explore the rooms, tunnels and passages in the castle, but they never remember what they have seen and what they have not.

Jopi Nyman in his article, "Re-Reading Rudyard Kipling's 'English' Heroism: Narrating Nation in *The Jungle Book*" states that Kipling characterizes the monkeys living in the palace and using stolen language as what they call 'performers of mimicry' as they deny their own environment to live in others'. Although they are considered to be the true natives 'Self', yet they deny this to disturb the colonial order through mimicry, and consequently they disturb the colonial authority, to become the native 'Other' (213).

Not only are monkeys considered the 'Self' and the 'Other,' but also is Mowgli. This is made clear when Bagheera told him "Now I know thou art a man and a man's cub no longer. The jungle is shut indeed to thee henceforward" (25:ch.1). Hence, Mowgli decided to go to the other world, the world of humans, but to his great surprise, he found himself out of place. Although he is like the villagers in appearance, yet his habits and manners are like the wolves with whom he grew up. For example, he dislikes wearing clothes in the hot and humid Indian climate, as he sees no use for them. He also refuses to sleep inside the house, as he feels trapped. People fear him as he looks weird to them and does not speak any human language. They distrust him because he is different from them, and thus they expel him from the village, as they accuse him of being a sorcerer because he killed Shere Khan.

Half of the village seemed to be waiting for him by the gate. 'That is because I have killed Shere Khan,' he said to himself. But a shower of stones whistled about his ears, and the villagers shouted: 'Sorcerer! Wolf's brat! Jungle-demon! Go away! Get hence quickly, or the priest will turn thee into a wolf again. Shoot, Buldeo, shoot!' ...  
'Now what is this?' said Mowgli, bewildered, as the stones flew thicker. (103:ch.4)

As Mowgli thought that he would be welcomed for killing Shere Khan, who was of great danger to the villagers, he was shocked when the villagers threw him with a shower of stones, accused him of being a sorcerer, and kicked him out of the village. He was in grief for being kicked twice from his own mankind for no reason but for being accused of being once a man and once a wolf. "Again, last time it was because I was a man. This time it is because I am a wolf. Let us go, Akela" (104:ch. 4).

Here, Mowgli felt despised from both: the village and the jungle. He found himself distracted, as he is both a human and a wolf. Although he lives as a wolf who hunts when he is hungry, sleeps in the cave with his foster family and never breaks the 'Law of the Jungle,' yet he continues to develop his power as a human being. This is evident in his ability to stare down any animal as they cannot look him through the eye. Besides that, he understands and recognizes himself as being like the villagers even though he feels that he could not live their life and he could only live as a wolf all his life.

In view of that, Mowgli loses his identity; he finds himself neither a man nor an animal, as they call him a 'man-cub.' He is brought up in the jungle by the wolves and taught the 'Law of the Jungle' by Baloo, yet he recognizes that his inclusion in the pack disturbs the 'Law of the Jungle' as animals are afraid of him, and feel his superiority. They do not accept him among them for he is a man and not one of them. His self-realization as a man and the division he caused among the pack members lead him to his voluntary exile from the jungle and his return to his real world, the world of humans. However, upon his arrival, Mowgli found people afraid of him as he looks weird, walks on four and does not know their language and that made children laugh at him.

Mowgli thus is considered both: the colonial 'Self' and the 'Other,' in the jungle, he represents a native – a brother to the wolves, and a colonizer – a human. Whereas, with the villagers, he is considered the 'Self' as he is a human, and the 'Other' as he acts like wolves and cannot speak the human's language. Consequently, he occupies both places – the jungle and the village, and at the same time he does not belong to any place. He clarifies this contradiction of his two roles in his song "Tiger! Tiger":

These two things fight together in me as the snake fight in the spring.  
The water comes out of my eyes; yet I laugh while it falls. Why?  
I am two Mowglis,. (108:ch.4)

In the above song, Mowgli seeks a solution to his dilemma. He plays two contradictory roles: animal/native in the village and native/colonizer in the jungle. As the mother wolf says, he is after all, a 'man-cub;' that signifies both differences and sameness; sameness because he acts like the wolves, knows the 'Law of the Jungle' and never violates it, as Akela says, "He [Mowgli] has eaten our food. He has slept with us. He has driven game for us. He has broken no word of the Law of the Jungle" (21:ch.1). Here, Akela outlines Mowgli's empirical identity as a wolf. On the other hand, Mowgli's difference is signified in the fact that the Jungle People view him as different, because he still remains a human who has access to culture. For example, he has access to fire. He can also get married and have human children, and not cubs.

Hence, there is a profound inner conflict between Mowgli's nurture as a wolf and his nature as a human. He suffers from an inner conflict that creates a great difficulty for him as he attempts to be both what he is by birth and what he has become in the jungle. He follows the 'Law of the Jungle' and proves to be a worthy member of the pack. At the same time, having human faculties by nature, Mowgli possesses a strong power among the jungle creatures. Through Mowgli's identity as both a wolf and a man, Kipling constructs a didactic framework from which he delivers lessons. For example, he follows the 'Law of the Jungle' and never violates it, and at the same time, he has access to fire.

John McBratney in his article "Imperial Subjects, Imperial Space in Kipling's *Jungle Book*" assures the fact that cultural hybridity is noticeable in the character of Mowgli. His image as a young Indian boy is different from that of the animals, so he is not part of them but superior. He is the only one in the jungle who can cross over to the space outside to humans, but it is obvious that he finds himself losing his own identity and that causes his internal division. Hence, he is neither a man nor an animal, but the 'inbetweenness.' As he said above "I am two Mowglis" (108:ch.4). He is both a man and a wolf, but at the same time, neither wholly a man nor wholly an animal.

However, after all, he is a human and superior to the people in the jungle, that is why his plan to take revenge and get rid of Shere Khan was victorious, as, according to Kipling, the British should lead. According to Sujit Mukhejee's essay "Tiger in Fiction: An Aspect of the Colonial Encounter", "the man-tiger's conflict ... resembles the colonial discrepancies. The emphasis on the tiger hunt in the Anglo-Indian fiction reflects British-Indian encounters and the tiger is some enduring spirit of India that the British felt they had failed to subjugate" (12). Shere Khan's attack on Mowgli symbolizes the natives' attack on the colonial authority; whereas, Mowgli's superiority over the animals and his victory over Shere Khan symbolizes the domination of the British over their colonized countries. This clearly asserts the notion that Kipling is an imperialist.

With Mowgli's superiority over animals; he faces abandonment and exile, and loses his identity. His suffering results from both his innate nature of purity and honesty; as well as, from his superiority over animals. However, when he faced abandonment twice, he was fortunately, compensated by victory. Firstly, when he loses his family in the tiger attack, and secondly, at the end, when he was cast out of the pack. In the first abandonment, he was compensated by a team of foster parents, Mother and Father Wolves, and friends, Akela, Baloo and Bagheera, by whom he was accepted, embraced and protected. They loved him deeply, and Rashka, his foster mother considered him as one of her cubs, and even more as she always used to favor him. Whereas, in the second abandonment, he was compensated when he overcame his banishment, defeated and killed his enemy Shere Khan, saved Akela and got rid of the saboteurs (Martinelli). "Akela goes free to live as he pleases. Ye will not kill him, because that is not my will. Nor do I think that ye will wit here any longer, lolling out your tongues as though ye were some bodies, instead of dogs whom I drive out – thus! Go!" (24:ch.1).

Mowgli is considered an archetypal. He is raised among wolves and then leaves the animal kingdom to return to human civilization, Then returns again to his archetypal life, where he was raised. He decides to go back to his true and faithful friends, but this time not as a leader of the wolf pack, as he decides to hunt alone, only with the company of Baloo, Bagheera and his wolf brothers. Nevertheless, by the appearance of the other sex, a young girl, at the end of the novel, Gray bother realizes that Mowgli is a man and must return to man's world, so he decides to return to the world of his mankind.

In an essay entitled "Short Stories for Students," Anthony Martinelli states: "Mowgli's return to the Law of Man is a self-determined necessity – Mowgli is man, he is not beast – it is mandated by universal laws that he returns to the Law of Man." The Law of Man does not necessarily contradict the Law of the Jungle, but it occurs exclusively and separately from it. After all, Man exists outside the jungle and animals exist outside the village. However, as he is a unique creation, who can live in both places, yet he is casted out from both, and that leads him to take revenge from both: Shere Khan and the villagers. Here, we come to the theme of revenge, where Mowgli takes revenge from Shere Khan, because he killed his parents, he wants to kill him and he is the main reason for his expulsion from the jungle, and also from the villagers as they cast him out of the village and accuse Messua and her husband of being witches and plan to kill them.

In contrast to Mowgli, Kipling presents another character that is basically an animal, but brought up among human society. Living in two different systems, Bagheera passed by the same experience, as he plays an important role in Mowgli's development. In the article entitled "Mowgli's Brothers: Rudyard Kipling," it is viewed that Bagheera is Mowgli's mentor and most trusted guide, as he spends his earliest years outside his inborn identity. He used to live among men when he was young just as Mowgli used to live with animals, so Bagheera knows the character of man, and through him, Mowgli became acquainted with that character. Bagheera recognizes that man has power over animals; he told Mowgli how he was born among men and how he escaped. He advised him to return to his own people. Thus, Mowgli's innate being is that of man, regardless of his animals' identity; on the other hand, Bagheera's innate being is that of an animal, regardless of the understanding of man that he experienced through his captivity.

I was born among men, and it was among men that my mother died – in the cages of the king's palace at Oodeypore. . . . I had never seen the jungle. They fed me behind bars from an iron pan till one night I felt that I was Bagheera – the Panther – and no man's plaything, and I broke the silly lock with one blow of my paw and came away. And because I had learned the ways of men, I became more terrible in the jungle than Shere Khan. Is it not so? (16:ch.1)



While Mowgli was born in the jungle, Bagheera was born in the king's palace. Bagheera understands humans because he used to live among them; he plays a crucial role in the novel, as a good tutor for Mowgli to teach him how to deal with his own mankind. However, as he could not live outside his environment, he broke the cage and escaped to his true nature and among his own kind. That is why, he encouraged Mowgli to return to his own people. Kipling here depicts two different environments by which Mowgli and Bagheera live in. He wants to prove that after all God has created His creatures, each to live in his own environment. Consequently, Bagheera returned to the jungle and Mowgli returned to the village, to his own mankind. However, Kipling's aim in bringing up Mowgli in the jungle among the animals and dominating them is related to his notion of colonialism, as Mowgli is a colonist who should dominate his colonies.

Kipling was not only concerned with political issues such as the colonial 'Self' and 'Other,' but he also deals with moral aspects, as the book is both didactic and entertaining. Motherhood and friendship are significant themes in the novel that illustrate the humane aspect of both animals and human beings.

To start with, all through the story, Mowgli is shown to be loved and backed by both his foster and human parents: mother-wolf, Rashka and father-wolf, then later his adopted human parents, Messua and her husband. Mowgli would have never survived without his foster family. He always goes to his mother and cries on her coat when he is in trouble. In the first story 'Mowgli's Brothers,' when Mowgli is rescued from the tiger, Shere Khan, and adopted by the wolf family, Mother Wolf is the one who raised him from infancy with her cubs, and was ready to fight till death to protect him from Shere Khan. At the Council Rock, when the pack seems not to accept Mowgli, Mother Wolf, Rashka, shows deep devotion to Mowgli and insists to raise the child and was proud of him, when Shere Khan asks for the baby, Mother Wolf was so courageous and she tries hard to protect him saying,

And it is I, Raksh [the Demon], who answer. The man's cub is mine, Lungri – mine to me! He shall not be killed. He shall live to run with pack and to hunt with pack; and in the end, look you, hunter of little naked cubs – frog eater – fish killer – he shall hunt *thee*! Now get hence, or by the sambur that I killed (*I eat no starved cattle*), back thou goes to thy mother, burned beast of the jungle, lamer than ever thou camest into the world! Go! (7:ch.1)

When Mowgli was first casted out and was obliged to leave the jungle, Rashka was profoundly doleful. She asked Mowgli to visit her regularly, and expressed how much she has cherished him, even more than her cubs. The scene of his departure is very impressive:

'Now,' he [Mowgli] said, 'I will go to men. But first I must say farewell to my mother.' And he went to the cave where she lived with Father Wolf, and he cried on her coat, while the four cubs howled miserably. 'Ye will not forget me?' said Mowgli. [. . .] 'Come soon,' said Mother Wolf. 'Oh, wise little naked son of mine, for, listen, child of man, I loved thee more than ever I loved my cubs.' (25:ch.1)

Again, when Mowgli goes to the villagers, he could not adapt himself to live with them as he finds them liars and wicked, he hates them though he is very faithful and grateful to his human parents and especially his mother Messua who seems to be very kind to him. ". . . so far as he knew anything about love, he loved Messua as much as he hated the rest of mankind" (133:ch.5). Again, motherhood plays a significant role in Mowgli's life. Messua was defending Mowgli and ready to face any danger to save his life, to the extent that she and her husband were accused of being witches, because they protected Mowgli and gave him shelter.

A woman – it was Messua – ran across to the herd, and cried; 'Oh, my son, my son! They say thou art a sorcerer who can turn himself into a beast at will. I do not believe, but go away or they will kill thee. Buldeo says thou art a wizard, but I know thou hast avenged Nathoo's death.' (104:ch.4)

When Messua and her husband were beaten, stoned then trapped all morning, Messua was sure that Mowgli would rescue them. When she saw him sobbingly she sobbed and said that she knew that he would come, "Messua sobbed at last. 'Now do I know that he is my son;' and she caught Mowgli to her heart" (122:ch.5).

With a happy ending, Mowgli visits his human parents in Khanhiwara to see his parents, and Messua little baby – his brother. He bids farewell to his animals' friends to return to his own world – the world of men.

The theme of friendship also plays an important role in the novel, when Mowgli grew to be a child, he was sponsored by his friends Bagheera and Baloo. The two friends have played a significant role in the novel, as they teach Mowgli the 'Law of the Jungle' and how to co-exist with the other inhabitants in their different languages. They teach him the necessities of life and the true meaning of friendship. They also teach him self-sufficiency, honesty and wisdom. Nevertheless, sometimes Baloo was tough with him to oblige him to concentrate in his studies but with love and care. As a result, Mowgli learns the languages, the ways of the jungle, the rule of loyalty and the need of alertness, just like other forest creatures, Kipling describes their friendship in the following manner:

Sometimes Bagheera the Black Panther would come lounging through the jungle to see how his pet was getting on, and would purr with his head against a tree while Mowgli recited the day's lesson to Baloo. The boy could climb almost as well as he could swim, and swim almost as well as he could run. So Baloo, the Teacher of the Law, taught him the Wood and Water Laws. (28:ch.2)

True friendship is also seen when Mowgli was kidnapped by the Bandar-log, as the two friends, Kaa and Bagheera, have played a great part in rescuing the 'man-cub'. With the aid of Chil the kite and Kaa the python, they fight the monkeys furiously in an attempt to get Mowgli back; however, they suffer many wounds and scratches in the process. In fact, Kaa, the python, has played a significant role for if she had not interfered to save Mowgli, Baloo and Bagheera would have never survived the fight. Here true friendship and sacrifice are affirmed, as the two friends are desperate to save Mowgli from the Bandar-log at any cost. Not only does Kaa save Mowgli from the monkeys, but she also saves him from the biggest cobra, the King's Ankus, the keeper of the King's Treasure when he was threatened to be killed.

The red eyes burned, and the six spare inches of the head struck furiously right and left.  
'Kill!' said Kaa, as Mowgli's hand went to his knife. (160:ch.6).

Mowgli's jungle friends here symbolize sacrifice, faithfulness, honesty and responsibility, but it is not only Baloo, Bagheera and kaa who are faithful friends to Mowgli, but it is also shown with Akela and Grey Brother as well, as he relies on them, in order to help him trap and kill the tiger, Shere Khan. Grey brother brings Mowgli vital news of the jungle and of Shere Khan, enabling the boy to trap the tiger with their help. Mowgli, on the other hand, plays a considerable role in saving Akela's life. When Akela was threatened to be killed in the Council meeting, Mowgli interfered fiercely to save his life.

The elephant, Hathi, also plays a momentous role in protecting Mowgli from the villagers and taking revenge. As Mowgli enlists his aid to take revenge from them for what they have done to him and his parents, Hathi and his sons trample their fields and destroy their houses. The villagers fled, homeless and foodless down the valley, to save their lives. Kipling portrays this fight in a realistic way,

Hathi had been plucking off the roofs of the huts as you pluck water lilies and of rebounding beam had picked him. [...] [T]he 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 the valley, as their village, shredded and tossed and trampled, melted behind them. (142-3:ch.5)

With the help of the elephants, Mowgli was able to take revenge for his parents. As elephants are very intelligent, faithful and fierce, they successfully destroyed the village and caused the villagers to flee away. Here, the elephants show complete loyalty to Mowgli; they trust him and obey his orders without any hesitation or violation to the 'Law of the Jungle.'

On the whole, *The Jungle Book* is an unforgettable mythic tale, part fantasy, part fable, and is filled with adventure, suspense and extraordinary characters that affect both our intellect and our emotions. It is more than just a story about a little boy who is stuck in the jungle with animal friends that talk, it is about learning to cope with situations as well as about the value of friendship.

Kipling has used these characters in his novel to speak about the existence of two types: the strong and the weak, the occupier and the occupied and their struggle against each other with the triumph of the strong and the good. Kipling's work is also of great value as it widens the children's imagination, and give them hopes that the good shall always win at the end.

Kipling was able to portray fundamental aspects of human nature, through the eyes of the animals. He also wants to show us how those animals consider humans whom they believe has no law to follow and who kills for no reason, and that is why they fear them .

He has also used animals to show children the value of friendship and noble qualities such as helping the others, sacrificing and sympathizing with them. The story of those animals is narrated in a very interesting way with many details about the manners of those creatures, their joys, pains, fights, struggles, etc, which make it very appealing to children and that is why the story is said to be timeless.

As obviously shown, Kipling is biased to the British, to the extent that he believes that the presence of the British colonists in India and their alliances is the only solution for a well-organized developed country. His imposition of the 'Law of the Jungle' proves his racism, as he honors and desires dominion of the white men and Western technology over other less-progressive countries, and this is clearly shown in his rules of the 'Law of the Jungle.' The analogy between the Indian colonialism and the jungle is made clear, as Kipling wants to prove that the British colonialism is the only salvation for a better life, represented in the 'Law of the Jungle.' However, under the original version of that law, man was not accepted in the jungle as he arouses terrible fear to the animals. With the violation of peace in the jungle, the law gave man a role which proves ambiguous. Although man lives outside the jungle, he must nonetheless enter it to maintain peace. Since the tiger had taught man to kill, therefore, the animals of the jungle will, in return, be threatened to die. Accordingly, the law provides for this occasional attack, revenge for an

animal's killing of a man or a woman. That is precisely what Mowgli threatens when he crawls to Mother and Father Wolf's cave. On this basis of fear, the Jungle Law, which Kipling considers to be more just than human law, was established.

Mowgli represents a colonizer in the jungle and at the same time an intruder and a demon to the villagers. Though he is referred to as a brother to wolves, he is rejected as a full member of the pack because of the existence of racial difference. That is why he is neither accepted by animals nor by humans; and as a result, he suffers from hybridity and abandonment.

Mowgli's abandonment is shown to be both physically and psychologically. As he was physically not accepted by both species, so he was driven out of the jungle, then out of the village. Despite being two Mowglis, as he said, he finds himself neither a human who acts and talks like human beings, nor an animal although he acts like wolves. Though psychologically, he could not be a cub, but he is as he is called a 'man-cub' who feels superior to animals, but at the same time, he could not get himself adapted with humans as their way of living is completely different from his. Moreover, they are liars, greedy and unfair. Jopi Nyman comments in his article "Re-Reading Rudyard Kipling's 'English' Heroism," thus saying,

Since Mowgli suffers from both the villagers' and the animals' prejudices, his special position of inbetweenness guarantees that he is not identified by the reader as one of the 'normal' natives of the village. As his nativeness remains highly ambivalent, the narrative constructs him as a human figure, . . . In this process his knowledge of the allegedly 'Other' culture that of the 'Jungle People,' is contrasted with the villagers' representation of it. (215)

Kipling above believes that man should stay where he originally belongs, so that he might not lose his identity. However, as an imperialist, his notion of colonialism made him create the character of Mowgli, that although all his suffering, the British should colonize and impose their regime on their colonies.

All through the book, Mowgli enjoys his relationship with his parents and friends; however, he encounters discrimination, envy and rejection from others in both places as he is neglected in both environments. Kipling here explores both discrimination and racism, as it is clear from the beginning of the story that Mowgli was treated differently from the other wolf cubs because he looks different and belongs to another species. Nevertheless, when he grew older and learned everything about the jungle, discrimination and envy started. Learning the 'Law of the Jungle' directs his decisions, and at the same time, his being a human and his ability to stare down animals become a proof of his superiority and of his being beyond the animals' apprehension.

In a nutshell, the role of animals is clear: Rushka has raised Mowgli with her cubs, Baloo has taught him the 'Law of the Jungle' and many other animals have protected him from the tiger Shere Khan. They have also saved him from the monkeys Bandar-log and the Ankus, etc. Learning the 'Law of the Jungle' by the bear Baloo and making friendship with Bagheera, who is very acquainted with mankind; the wolves, who are considered his brothers; Kaa, the snake; Hathi, the elephant; and others is so appealing and interesting for children to read. It teaches them to be committed and to follow the rules no matter where they go.

Kipling stresses a fact that only the good and kind animals are those who follow the 'Law of the Jungle;' whereas, the bad ones do not follow its rules. That law teaches animals not to attack anyone without a reason; it asks for needs and not excess. In that law, Kipling has followed the British law and modifies it to suit the animals of the jungle.

Kipling wants to prove that man is superior, in other words, White men and Western technology are the supreme. He wants to prove through the character of Mowgli that the British colonialism is the only salvation for any developing or underdeveloped country.

Animals play a very important role in this novel, as they represent varieties of human nature which children have to know. The central characters, whether they are humans or animals, represent certain traits, qualities and values. Kipling has used these characters in his book to speak about the existence of two types: the strong and the weak, the occupier and the occupied and their struggle against each other with the triumph of the strong and the good. Kipling's work is also of great value as it widens the children's imagination and gives them hope that the good shall always win in the end.

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