

## I. Conor Grennan's novel *Little Princes* and Humanism

This research analyzes Conor Grennan's novel *Little Princes* from the perspective of humanism. Humanism is an approach that focuses on human values and concerns, attaching prime importance to human being. Humanism is generally understood either fulfilling basic needs of human or doing act by keeping human in the center. In the novel, *Conor* rescues the street children of Nepal who have been living in street without the fulfillment of basic needs of life. The novel carries multiple themes including terrorism, poverty, discrimination, child trafficking and many other issues of social concern. The study is only concentrated on humanism which resets all the problems of Nepal in holistic approach. The novel projects the scenario of bloody civil war of Nepal when humanism had fallen in the crisis and seeks to clarify man's goal, values, ideals, and helps to achieve full human thought bringing in novel that is deeper and more intimate kinship and harmony with the surrounding life and society. During the time of civil war in Nepal humanity could not be seen in both government and rebellions. They used to show cruelty towards civilians.. In this difficult situation Conor worked toward humanism which he describes in this novel. The description of street children and their situation reflects how Nepal government and Nepalese society are negligence towards humanity. There is no symptom of humanity in people because child traffickers, instructors of civil war had done inhuman act to the Nepalese civilians. Overall scenario shows the harmful situation of Nepal for preserving children because children trafficking and low aged recruitment in arms force is high in Nepal.

Humanism can be defined as the integrated system of human meaning, goals, values and harmonious program of human fulfillment, assumes the dignity and the central position of man in the Universe. On the other hand, it is a system of belief that emphasizes on common human needs and seeks ways of solving human problems. Humanists focus on "the

importance of the study of classical imagination and philosophical literature, but with emphasis on its moral and practical rather than aesthetic values” (79). Humanism seeks to clarify man’s goal, values, ideals and helps to achieve his full human thought bringing him in ever deeper and more intimate kinship and harmony with the surrounding life and society.

The novel portrays violation of child right in Nepal on the periphery of Maoist civil war and presents the humanitarian act of Conor in the critical time for rescuing street children. In this study it analyzes how Conor works on the motives of humanism and why he does so. By rescuing the children who are living in risk and fulfilling the basic needs of them such as food, shelter, education, family love etc. induces the humanitarian acts of Conor in *Little Princes* which is guided because of the motive of humanism.

*Little Princes* is a true story of families and children. It is a testament to the power of faith and the ability of love to carry us beyond our wildest expectations. The novel projects the fact of child traffickers who promise families in remote villages to protect their children from the civil war for a huge fee by taking them to safety. They would then abandon the children far from home, in the chaos of Nepal's capital, Kathmandu. The novel covers all the causes and consequences of child trafficking in Nepal.

Conor Grennan was born in 1980 in Germany. He is an author of the memoir *Little Princes*, spent eight years at the East West Institute (EWI), both in Prague and the EU Office in Brussels, where he served as Deputy Director for the Security and Governance Program. At the East/West Institute, Conor developed and managed a wide variety of projects focusing on issues such as peace and reconciliation in the Balkans, community development in Central Eastern Europe, and harmonizing anti-trafficking policy at the highest level of government in the European Union and the former Yugoslavia.

Conor left EWI in 2004 to travel the world and volunteered in Nepal. He would eventually return to Nepal and found Next Generation Nepal, an organization dedicated to

reconnecting trafficked children with their families and combating the root causes of child trafficking in rural villages in Nepal. He was based in the capital of Kathmandu until September 2007 where he was the Executive Director of Next Generation Nepal.

Conner was initially reluctant to volunteer, unsure that he had the proper skill, or the right passion, to get involved in a developing country in the middle of civil war. But he was soon overcome by the heard of rambunctious, resilient children who would challenge and reward him in a way he had never imagined. When Conor learns the unthinkable truth about their situation, he is stunned the children are not orphans at all. Child traffickers were promising the families in remote village to protect their children from the civil war for a huge fee by bringing their children from home, in the chaos of Nepal's capital Kathmandu. For Conner, what began as footloose adventure becomes a commitment to reunion with the children he had grown to love with their families. But this would be no small task. Conner would risk his life on a journey through the legendary mountains of Nepal, facing the danger of a bloody civil war and a consider injury. Waiting for Conner back in Kathmandu and hopeful he would make it out before being trapped by snow, was the woman who would eventually become his wife and share his life's work

The plot of the novel covers the sad stories of children who are separated in a third world country, assuming they will never see each other again. In many cases, the assumption was that the children or the parents were dead. I probably spent close to half of this book in or near tears. That being said, there was actually a lot of humor in this book. Children are resilient creatures, and the kids Conner Grennan was involved with are no exception. Despite hardship in the lives of children, they play and wrestle and do anything that kids do. The novel reflects the honesty of Grennan which found from the beginning of the book that his motives for going to Nepal weren't great though he performs great work during his living period in Nepal.

The story begins from the arrival of Conner in Nepal. Conor observes the scenario of Nepal particularly the life style of people in Kathmandu. His focus goes on the children who live in street waiting for death. In the way of capital he saw many children living in chaos without knowing anything. They are witting either death or rescue. In this difficult situation Conor made a plan for rescuing them and he also concentrated to find out the cause of children trafficking in Nepal. This book is key literary document which reflects the real picture of Nepal and which is related to street children.

Since the publication of the novel, many critics and writers have written about different aspects of the novel. Eamon Grennan describes the setting of the novel and says, "*Little Princes* is a true story of families and children, and what one person is capable of when faced with seemingly insurmountable odds. At turns tragic, joyful, and hilarious; *Little Princes* is a testament to the power of faith and the ability of love to carry us beyond our wildest expectations" (4). In the same way, Kitzinger Rachel writes on the problem which Conor addresses in the novel and describes, "Child traffickers were promising families in remote villages to protect their children from the civil war - for a huge fee - by taking them to safety. They would then abandon the children far from home, in the chaos of Nepal's capital, Kathmandu" (1).

Above lines show the scenario of civil war when children faced various problem in life and were displaced due to the cause of insecurity. Keating Trena is one of the critics of Conor who praises the subject matters and setting of the novel. She writes:

I have read a number of books over the years, both fiction and non-fiction, set in Asian countries close to the Himalayas. The majesty of this area of the world has me in thrall without me ever leaving my chair. The magnificence of nature here sometimes overshadows the human element but in the hands of the

right writer, I can be equally captured by the reality of the people who live in these rugged, remote, and often terribly poor countries. (6)

Subject matter and presentation of the novel is highly appreciable. It addresses the problems of Nepal and highlights the importance of humanitarian support for which they are fallen in the crisis of war and poverty. William Marrow analyzes the novel on the issue of civil war and says:

Ten years of civil war in Nepal caused more casualties than just among those fighting. When men went through remote villages and offered parents the opportunity to send their children in safety place, Kathmandu, away from Maoist rebels who would forcibly conscript the children into their armies, to a place with abundant food, to a place where their children could receive an education, the parents gave everything they had to these men in return for the promise of a better life for the children. Unfortunately, the truth was that they paid these child traffickers who only turned around and sold the children into slavery, abandoned them to starve, or worse. (3)

It is really amazing to read about Conor interacting with the children and to read his descriptions each of them. He made me truly care about the kids. Description of his humanitarian activities is highly appreciable and praiseworthy. In this regard, Ramesh Subba further says:

The turning point occurred during Conor's second stint as a volunteer with Little Princes. While playing on the roof of the orphanage, Conor was approached by a woman who would turn out to be the mother of two of the wards. Over hours of conversations with her, Conor learned the truth. Many of the little princes were not orphans but children that had been taken from their homes by child traffickers. In addition to losing two of her boys, this woman,

while under the control of a human trafficker, was doing her best to keep seven other terrified kids alive.(2)

Above lines indicate the humanitarian motives of Conor to realize about his deeds related to the episode of meeting the boy enables him finding out the lost child. This sad description of a village shows how innocent children and uneducated parents are cheated by human traffickers in the absence of state.

Nima Gayang comments the stories which covers in the book and says: Grennan writes about a very sad topic and in what could easily become a very depressing book, Grennan's humor and the children's loveable spirits shine through making the story informative, insightful, and stunningly beautiful. In the midst of a civil war, poverty and despair the reader is taken to Godawari where the Nepalese orphanage, Little Princes Children's Home, is located. Grennan is upfront; he only agreed to volunteer there for three months before touring the world because it sounded less selfish than stating he was taking a year off to tour the world(5).

The situation of children describes in the novel is sad and unimagined because such kind of inhuman activities hardly happened in the real world in modern time. The situation is similar to the medieval savagism which neglects humanity, love and affections. The presentation of the life in Nepal is full of horror and terror. Nima Gayang further says:

The beginning, as Grennan sets the context of Nepal and life at The Little Princes, is a little slow and maybe in need of some more heavy-handed editing. It took me about 75 pages to get really, pageturninghooked. These pieces are more disjointed than the narrative that follows when the plot really picks up with Grennan's plan to establish Next Generation Nepal. Still, Grennan's voice is strong and relatable like a friend telling you this amazing story. And the image he paints of the children is utterly enchanting. A

recurring motif through the story is the boys' constant obsession with Conor finding a wife. When he says goodbye to the boys for the second time, they discuss his marital prospects. (6)

The novel portrays the terrible situation though Conor's work tries to minimize it and gives good message to all who are in the path of disregarding basic human right and minimum duty of human being. The lines of the novel further clarify the situation as, "Brother, you lie very terrible! We have seen many American movies now. We know not much arranged marriage in your country," Santosh said, wiping the tears from his eyes. We meet Liz on her visit. You very love her, brother! You love her!"(23).

Thus many critics have criticized the novel from various viewpoints. But the study remains incomplete unless it is read through the eyes of humanism. The plot of the novel develops on the basis of appealing of humanism. The term 'liberal humanism' became current in the 1970s as a shorthand (and mainly hostile) way of referring to the kind of criticism which held sway before theory. The word 'liberal' in this formulation roughly means not politically radical, and hence generally evasive and non-committal on political issues, 'Humanism' implies something similar; it suggests a range of negative attributes, such as 'non-Marxists' and 'non-feminist' and 'non-theoretical'. There is also the implication that liberal humanists believe in 'human nature' as something fixed and constant which great literature expresses. Commenting on this matter by Hans Breton in his *Literary Theory: The Basics* says:

This view of the individual or subject, to use a term derived from philosophy- is central to what is called *liberalism* or *liberal humanism*, a philosophical/political cluster of ideas in which the ultimate autonomy and self-sufficiency of the subject is taken for granted. Liberal humanism assumes

that all of us are essentially free and that we have at least to some extent created ourselves on the basis of our individual experiences.(6)

The above extract tells the definition of liberal humanism. As a philosopher or politician, liberal humanism assumes all of us are essentially free. According to liberal humanism the ultimate goal of life is to achieve freedom.

This inner essential self can and does transcend all external social forces. In the *Beginning Theory*, Peter Barry remarks:

Individuality is something securely possessed within each of us as our unique 'essence'. This transcends our environmental influences, and though individuality can change and develop, it can't be transformed-hence our uneasiness with those scenes which involve a 'change of heart' in a character, so that the whole personality is shifted into a new dimension by force of circumstance in the essence of character which is at odds with this underlying assumption of English studies. The discipline as a whole believed in what is now called the 'transcendent subject', which is the belief that the individual is antecedent to, or transcends, the forces of society, experience, and language.

(18)

People are pretty much the same everywhere, in all ages and in all cultures. Hans Bertens says, "As liberal subjects we are not the sum of our experiences but can somehow stand outside experience: we are not defined by our circumstances but are what we are because our 'self' has been there all along and has, moreover, remained remarkably inviolate and stable" (6).

Literature contains its own meaning - this theory holds that we do not need to go to outside sources to understand the essence of a literary work. The meaning is inherent in the work itself. Peter Barry further remarks:

To understand the text well it must be detached from these contexts and studied in isolation. What is needed is the close verbal analysis of the text without our ideological assumptions, or political pre-conditions, or, indeed, specific expectations of any kind, since all these are likely to interfere fatally with what the nineteenth-century critic Mathew Arnold said as the true business of criticism, 'to see the object as in itself it really is'.(18)

The purpose of literature is the enhancement of life. Literature is to be used to enhance human life and values. Liberal humanism reflects this philosophy but in a different perspective as Peter Barry remarks:

The purpose of literature is essentially the enhancement of life and the propagation of human values; but not in a programmatic way, if literature, and criticism, become overtly and directly political they necessarily tend towards propaganda. And as Keats said, 'we distrust literature which has a palpable design upon us', that is, literature which too obviously wants to convert us or influence our views. (19)

The qualities of literature listed above are the timeless value, the secrets of human nature, individuality, the moral lessons literature teaches all belong to a particular tradition in studying literature. Rather than just being 'what one does' with literature, these ideas about the value of literature come from a particular perspective, which is generally called "liberal humanism" or just 'humanism'.

Buddhism, as a theory of humanism, has no god, no immortal soul, no creation, no last judgment. The Buddha himself is not a savior but a teacher, and more especially, an exemplar of good life. He was born as a man and died as a man: everything about him is unequivocally within the domain of nature.

Confucius, as a humanist, denied all gods and stressed the need of man's duty towards man in order to achieve an associated harmonious living of all men. His main concern was with morals, man and state. Confucius humanism is based on the principle that "measure of man is man" which is interpreted as righteousness, benevolence and nobility, beginning with the individual and extending to the family, the community, the nation and the world. He made a strong moral force in his own times and continued to influence the minds of thinkers and is still regarded as the wisest man in the culture, because, as a humanist, he found the secret of life in men and their better relationship. His attitude towards religion was critical as he was "rationalistic and decidedly humanistic in his outlook" (Jatava, 6).

Petrarch's main concern about the humanism was the source of spiritual insight and moral development. He says, "Grace and clarity of literary expression reflects grace and clarity of the soul. With the meticulous labor of working with words and ideas there is nuance of emotion and perception, this idea is learned piety, piety is directed to God which reflects the overall character of human life."

All humanists, if taken together, give us vividly a bright picture of dynamic humanism. All of them regarded man as the center of study and investigation. Some of the humanists have raised man to the height of being god-like, whereas humanist like Marx has addressed man to the level of social life. He regards man no more than other species of Nature except that he has a peculiar body with mind and reasoning power. All humanists, however, believe that man and nature are closely related to each other. They are inseparable twins. There are humanists like Tagore who say that man is free only in so far as he knows the laws of Nature. An ignorant man can never be a free man. Hence humanists do not doubt about the free and creative nature of man even if he is a part and parcel of nature. This creativity is the real source of continuity of right relations among human beings. It shows that all humanists regard both man and nature as the center of study. A theory of humanism

without sincere recognition of man and nature as the subject matter of philosophy is incomplete. In other words, the unity and continuity of man and nature is the fundamental basis of all types of humanism.

To analyze the issue of humanism in the novel, the thesis has been divided into four chapters. All the four chapters concentrate on studying in the validity of that. The narratives and descriptions of the novel reveal humanistic ideology by criticizing and projecting the inhuman act of children traffickers. The first chapter presents the general introduction of this research including the background to the present study, views of the critics on the author, and his writing and an introductory outline of the present research. It gives us a bird's eye view of the entire thesis. A theoretical guideline of the analysis has been mentioned in second chapter. In the same way, presentation and analysis mentioned in the third chapter and conclusion has been mentioned in the fourth chapter.

## II. Humanism in Conor Grennan's *Little Princes*

### Conor Grennan's Work is influenced by Humanism

This research on the novel *Little Princes* by Conor Grennan projects the humanistic activities of Dhaulagiri house and humanistic activities of Conor doing himself during the time of civil war. Conor came in Nepal during the time of civil war. At that time children were in critical situation due to the arm conflict. Child trafficking and exploitation is high in Nepal. Many children from remote parts of the rural area were displaced during the Maoist war and came in Kathmandu and lived in difficult situation in the street of Kathmandu. The novel covers the whole history of street child during the time of civil war which is full of pain and sorrow. The novel seems as the real picture of street children of Kathmandu because it projects all the events and episodes as moving form. The novel is like no more different from the documentary of street children because it incorporates all the life of street children after and before rescuing them. Conor puts human ethos in the central of his writing and analyzes the events related to child trafficking, child slavery and moist arm conflict which are responsible for the pain and sorrow of the children. In this regard, Conor says, "Child traffickers, preying on villager's fears of Maoist abductions, deceived families by promising to take their children to the safety of the Kathmandu Valley, one of the few regions left in Nepal that was still free from Maoist control" ( 1). Due to cause of arm conflict in rural area children are forced to leave their home land and come in Kathmandu where children lose everything and just waiting for death. The activities done by Conor are related to the idea of humanism. The idea of Humanism is as old as human civilization. The first conscious emergence of human existence is the real origin of the concept of humanism. Humanism is related with man but nothing else. Without man, any kind of humanism is quite impossible in practice; even theoretically it is unconceivable. With the passage of time, the idea of

humanism developed through human associations, languages and institutions. The spirit of humanism induced in all men and women a feeling of being united and an enthusiasm for being one with the entire humanity. This is the basis of all humanism although complete unity and harmony is dissatisfied by several conscious and unconscious, human and natural, interruptions in man's life.

Theorists launched numerous movements enhancing the ideals of humanism. From time to time, great men offered motivation to the current of humanity. Progress, however, had always been slow. It was arrested for a long period because of the interruptive forces which were created by man as well as nature. But the stream of conscious humanism was constantly present in the behavior of human beings. A philosophical existence of humanism, along with his historical continuity, is found in all the cultures of the world from the earliest known time to the present day. Humanism and culture are essentially twined together. The humanists always struggle with human sufferings in order to achieve peace and order. In this regard, Samuel Johnson states:

"Eighteenth century humanist writes the truth is that the knowledge of external nature and the science which that knowledge requires or includes are not the frequent business of human mind. We are perpetually moralists, but are geometricians only by chance" (79).

A strong current of humanism was present when Socrates came and moved with the light of philosophical ideas. Socrates was rather of opinion that what we had to learn was: how to do well and avoid evil. He proved himself giving a unique example in the defense of humanism. He said, "The unexamined life is not worth living. I would rather die, having spoken after my manner, than speak in your way and live. The difficulty is not to avoid death, but to avoid unrighteousness, no evil can happen to a good man, either in life or after death"(4). Socrates has emphasized the need of self-knowledge. Unless a man knows what is good for him, what

would make him a whole man, he cannot avoid unrighteousness. Socrates conceived man to exist as a whole, unified, harmonious human being. His thoughts were impelled by human love and he set an excellent example of humanistic tradition by revolting against hypocrisy and dishonesty.

Conor first time sees inhuman life of children in the streets of Kathmandu and he didn't lose his patience and ready to serve those children who are just waiting for death in the street without eating and drinking. Conor expresses his first experiences as, "Being an American, I assumed the writers of the brochure were going what I did all the time – exaggerating. No organization was going to send volunteers into a conflict zone" (5).

As a volunteer of conflict zone he faces many problems though he does not control his mind after seeing scene of dying innocent children into the street. In this regard, he says:

I never could have gotten away with that. I needed this volunteering stint to sound as challenging as possible to my friends and family back home. In that, at least, I had succeeded: I would be taking care of orphans in one of the poorest countries in the world. It was the perfect way to begin my year-long adventure. (6)

Conor has many challenges in his life. His family and friends may call back in his homeland if the situation is being critical in Nepal though he is cleared about the humanitarian mission and take risk by rescuing the children from street. While he is in ring road he saw the chaotic mass poverty that effects on the life of street children. The situation Conor describes: After a half hour of though choking traffic over a pockmarked slab of highway known as the Kathmandu Ring Road, then through a maze of smaller streets, I noticed the scene outside had changed. Moments earlier it had been a chaotic mass of poverty and pollution; this new neighborhood was almost peaceful in comparison (7).

People living in Kathmandu without basic requirements of life and they are just spending time and waiting death. Conor minutely observes the situation of the people of Kathmandu seems pathetic and pitiful. After few days' observation, he makes plan to rescue the children who are dying in the street. In this regard, he says, "I wanted to applaud. It was the first truly practical thing we'd learned. For months afterward, I often thought of Hari at those precise moments, and silently thanked him every time I watched a hapless tourist step into a bathroom and saw their furrow as the door closed behind them" (9). The life of street people indicates difficult situation of Nepal that is hard to maintain basic human right and protection during the time of conflict. Conor highlights the situation and says: "After dropping my backpack in the room, I went to formally introduce myself to my host mother, proud to be able to use one of the tree expressions, I had learned in Nepali; "Mero naam Conor ho." My host mother, in the middle of her workday, was caught off guard by my apparent comprehension of her language" (10).

Above lines show the interest of Conor in Nepalese language. He learns Nepalese language for the sake of communication to Nepalese people. He talks with his host mother about Nepalese people and their habits such as eating, drinking and way of conversation. Conor himself describes the situation as, "After placing similar plates in front of her children, she took a ladle out of the other pot and poured steaming hot lentil soup over the rice on our plate: *daal bhat*, literally, "lentil with rice"(12). It shows Conor's interest towards Nepali people though there was nothing except horror and fears. In this context, it is relevant to quote the following lines as: There was almost nothing peaceful about the city. But outside the Ring Road, the world opened up. Suddenly there were fields everywhere. The roads disappeared, save for the single road that led south to Godawari, which ended at the base of the hills that surround the Kathmandu Valley. The air was cleaner, people walked slower, and I started to see many homes made of muds (17).

The environment of the city is silent; the road is open and lead to the surrounded hill of the city. Conor is in south of Godawari, a small town of the city which is open and calm where he manages to build a house for rescuing children from the valley. Including Conor other volunteers make plan for that. Conor clarifies the plan in this way: We were five volunteers in total. Jenny was an American girl, a college student, who had arrived a month earlier. Chris, a German volunteer, would arrive a week later. Farid was a young French guy, thin build and my height, twenty-one years old, with long black dreadlocks (19).

In the novel, Conor projects the life of street children and the humanitarian efforts to save the life of those street children. The situation of children Conor says, “The children leaped up, brought their plates to the kitchen, cleaned up, and marched up to bed. Anish, the eight year-old who had informed me of my traumatic error, lingered in the kitchen to help washing the pots at the outdoor tap” (23). The idea is related to represent the hedonistic aspect of humanism which was primarily designed for securing tranquility, but the later developments considered pleasure to be the only good. Pleasure, he said, is the beginning and end of the blessed life. For leading a life of pleasure, all efforts should be made by men here on this earth, because after death, there remains nothing except ethos. In ancient Indian culture, the well-known humanist, Charvaka like the Epicureans preached that man, the living man, was the center of all activities. Man’s ethical activities should be aimed at deriving enjoyment. The Charvaka philosophy declined to believe in any soul, God and life after death because the only source of valid knowledge for them was sense perception. They held that life and minds appeared when material particles came together and assumed some structural patterns. Their humanism was interested mainly in the problem of what to do with this life and maintained that, because life and mind disappear when material particles separate as happens necessarily at death, man should make the best of life here on earth and enjoy whatever enjoyment is possible(Jatava,23).

After rescuing the children from street Conor makes plan to find out the cause how the children from remote area come in the street of Kathmandu as helpless one. He takes interviews from the children and finds out the cause of coming Kathmandu. Almost of the children are coming in the city for being secure from the ongoing arm conflict. Conor makes fun with children in Dhawalgiri house of Godawari and find out the causes of the problems. The circumstance mentions as, “They also pointed out to each other where the other donkey was, or where they remembered seeing the ducks. When it was my turn, they tried to distract me by loudly singing Nepali songs or climbing on my back and tugging on my hair” (31).

By enjoying with rescue children he tries to minimize the pain and suffering which children get in the street. In this regard, he says, “I had no idea what to teach them. But everybody else had chosen something and they were looking at me expectantly, and I heard myself blurting out that I would teach them science. Immediately, after I said it, I regretted it” (35). In the same line, Conor further describes the situation: It was strangely healing for me; I had never quite gotten over sense of guilt for my childhood temper tantrums. My mother must have had the patience of being well, of a mom, I guess. Making sure Nishal went to bed, absorbing that energy from him did wonder for both my patience and peace of mind (38).

Above lines show the situation of children before they left the house. They were living in happy family which distrust by arm conflict of Maoist and they were compelled to come in Kathmandu. By cheating child traffickers they come in Kathmandu with hope of better life. Conor clarifies the situation as, “Golkka found that there was opportunity in such a place: he could have access to cheap child labor. He rounded up children orphaned by the civil conflict that had thus far resulted in the deaths of more than ten thousand soldiers, rebels, and civilians”(43). .Due to cause of arm conflict, child trafficking is high in village because traffickers easily convinces to the parents of children by suggesting them to send child and save from arm conflict. The following lines of the novel clarify the situation: I tried

to accept Nepal exactly as it was; I told myself that cultures should be treated equally, that my own culture is terribly flawed and would appear even more so, I imagined, to outsiders. But, I grew to despise the cast system during those long bus rides around the Ring Road, and that feeling has never left me (50).

Conor consciously observes the Nepalese culture which is one of the main causes of child trafficking. People easily believe the false dream shown by outsiders and ready to send their children to the child traffickers in the hope of betterment. Two persons Narda and Sandra go to the hilly region in the name of saving children from child traffickers during the time of arm conflict. In this regard, Conor says: Nards and Sandra were taken to a rebel-controlled village, put into a room, and made to wait several hours. Another man came in, a rebel who appeared to be of a higher rank than the other man, and interrogated Sandra. He told Narda that Sandra was tricking Narda that she was a spy, using him (53).

Above lines show the situation of village where people are facing poverty, unemployment and security problem which compel people to send their children to child traffickers. When Conor makes plan to visit the village where children are regularly coming in the street in the name of security problem, during the time of emergency he travelled from Kathmandu to remote village where parents of rescue children are living. Conor clarifies the situation as follows: "The air was thick as water; time slowed down. I considered what these poor mothers who had just endured the trauma of childbirth must have been thinking, a young pale man marching in at 2:A.M. carrying two tablecloths and a hospital pillow, heading toward the only free bed in the room. But, I was horribly cold and had no other options" (57).

Above lines show the difficult situation of street children. Due to sickness and accident they are in risk. There are no alternatives for children to live in street. Some time they are attacked by other street children and sometimes they face the problems of diseases. While he was in Bangkok he faces problems in his mission of rescuing children though he

does not leave humanitarian mission and come back to Kathmandu for the fulfillment of the mission. It shows that Conor is really devoted for humanitarian activities. His activities are similar to the idea of Buddhism which adopted service that is everything and love and support is only the humanistic work. Gautam Buddha, the contemporary of Mahavira, also propounded a philosophy of humanism. He launched a powerful movement for social revolution by denying the existence of all supernatural elements in life. He devoted his time in studying the human problems and put his finger on the fact of life that “people are living in suffering”(5). The recognition of suffering and the removal of it were the starting steps of Buddhist humanism. The Buddha revolted against all blind traditions and cruel orthodoxy of Brahmanism, which mutilated the beauty and grace of human existence. His aim of life was to liberate the fettered humanity from the clutches of injustice and barbarism prevalent in his time.

Buddhism, as a theory of humanism, has no god, no immortal soul, no creation, and no last judgment. The Buddha himself is not a savior but a teacher, and more especially, an exemplar of good life. He was born as a man and died as a man: everything about him is unequivocally within the domain of nature. In this regard, Conor says, " People should respect and love people without any benefit that inspires me to work for people however I have not so easy way to work in Nepal during the time of civil war" (12). This idea is very similar with the philosophy of Buddhism on humanity because Buddha's main philosophy is love to people. Every human being, therefore, can aspire to imitate him wholly and indeed, to become himself a Buddha, an enlightened one. Buddhist humanism sets man even above the god, but without a trace of the impiety of worshipping man as God. Buddhism does face the serious problem of how to cultivate detachment without weakening the impulse to improve man's lot, whether in society or against the forces of nature.

Confucius, as a humanist, denied all gods and stressed the need of man's duty towards man in order to achieve an associated harmonious living of all men. His main concern was with morals, man and state. Conor's support is fully guided by moral obligation. In this regard, he says, "By being a human being I have moral duty to support the children who are dying in the street. I have not just made plan instead I helped those children and their family in difficult situation"(33). It is related with lesson of Confucianism. Confucius humanism is based on the principle that "measure of man is man" which is interpreted as righteousness, benevolence and nobility, beginning with the individual and extending to the family, the community, the nation and the world. He made a strong moral force in his own times and continued to influence the minds of thinkers and is still regarded as the wisest man in the culture, because, as a humanist, he found the secret of life in men and their better relationship. His attitude towards religion was critical as he was "rationalistic and decidedly humanistic in his outlook"(Jatava, 6).

Conor is devoted in his humanitarian mission and ready to face the problems which comes in the path of rescuing children. He is comparing the situation of children of other country and Nepal and found that the situation of children in Nepal is worse than the other. In this regard, he clarifies, "From a distance I saw the children playing on the rooftop terrace. One small figure stopped what he was doing and stared in my direction. Then, like a sailor spotting a whale, he pointed at me and waved his arms at the others, desperate to get their attention" (68). After rescuing from street children feel odd and they do not speak with other people for long time due to traumatic hint of street life though the environment of the Dhaulagiri house is suitable for children to refresh from traumatic situation of the streets.

In this regard, Conor describes the environment of the rescue house as, "After our morning visit to the temple, we returned to the house to find Bhagawati, our cooking didi, standing on the front porch, wielding a jar of cooking oil. Something about this made me

nervous. I kept several feet back as the children marched past me” (71). Homely situation of rescue house shows the child friendly environment of the Dhaulagiri house which further clarifies by these lines as, “No, Hari! Thank you, I understand why you’re saying that, but we will stay here as long as we can,” I said, looking to Farid, who was nodding his head. “But what do you think about your own opinion, Hari?” (77). In the course of discussion children tell the story related to their past life, in which condition they leave their family and what purpose their family sends them to the strangers. The following lines further clarify the situation: Nuraj’s mother packed a small bag for her sons with the few possessions they had in a small shirt, some dried rice. She comforted Nuraj and Krish as she sent them away with a stranger. They would be safe. This man was going to take care of them, so they must be good boys and do what the man said (83).

Above lines induce the causes and consequences that forces child to come in Kathmandu. More than that it shows how child traffickers cheat innocent rural people by distributing sweet dream of golden future. It is further cleared by Nusraj and Krish situation as, “The children saw that Farid and I, unlike the child trafficker, were not punishing Nuraj and Krish for speaking about their mother. They saw that on the contrary, we were celebrating the fact that their mother was alive” (87). There is worst situation in the country that creates difficulty in every field including child right and human right.

Marx claimed that exploitation is main cause of poverty which enforced human being to city and ready to do anything. Marxism man or being as an entity does not exist but men in the collective exist formed or transformed by the society in its historical situation. Contrasted with Marxist humanism, Indian humanism that grounds itself in the metaphysics of the real self or god or Brahman. Marxist believes that god is already dead. But in eastern humanism god is still alive and worshipping. Indian humanistic idea is based on religion which described in the *Mahabharata* as:

The secret of the highest Truth is that there is nothing superior to man. Service to man is service to God. Know that Dharma (righteousness) is my beloved, first born spiritual son, whose nature is to have compassion on all creatures. In this character I dwell within all men both present and past through many varieties and forms of existence for the preservation and establishment of righteousness. (Devaraya,52)

The spirit of devotionals created a way for the Indian Renaissance. It emerged with certain forces which were modern in character. With the introduction of Western education in India, a new spirit of intellectual quest was generated and it applied itself to religious, social, economic and political problems. The intellectual renaissance of India has been great causal factor in the rise of modern Indian Humanism. It emphasized the need of social reforms so that the oppressed people could rise to dignified social level.

The ideal of communism, as the Marxists say, is the real aim of mankind, which is based on a thorough analysis of objective causality and the laws governing social development. It is the knowledge of objective necessity and its employment in the interest of man that constitutes human freedom. Freedom does not abolish objective necessity. It signifies that man understands necessity and exploits it for his own ends. Man's activity is free only when it corresponds to objective necessity and his freedom consists not in imaginary independence from the laws of nature and society, but in the knowledge of these laws and the ability to make them serve human needs.

The course of social and cultural development is not a materialistic determinism that man's actions are absolutely determined by the material forces around him. Man's actions, and the material changes that bring about the product partly of the material world outside him, and partly of his own knowledge of how to control the material forces. The knowledge of natural phenomena, therefore, cannot be separated from the revolution which the working

people wish to bring about in the world. A sort of deep revolution is advocated by the Marxists for achieving the goal of classless society. The true humanism finds its expression in love for oppressed humanity, stands the relentless prosecution of the class-struggle, for the classless society is the indispensable condition for the victory of proletarian humanism throughout the entire world.

Conor expresses his humanitarian ethos by criticizing the inhuman activity of Nepalese society. Nepalese government is fully neglected to the protection of people. The events of strike further clarify the situation as, “In case of death of driver, co-driver, or helper of vehicle plying during the strike, the government will give an additional percent amount besides insurance compensation” (89). On behalf of strike Conor and his friend reach in home village of rescue children and succeed to contact to children’s family. The situation Conor describes: Two days later, when the children were in school, Farid and I took the bus to the mother’s shack. We stopped in a local shop on the way. It was a typical shop, a small hut with one wall open to the street where you could buy rice and vegetable by the kilo from old cloth sacks (91).

In this novel, Conor stands himself as a true humanitarian because he serves to the innocent helpless children without any purpose. As true humanism Conor loves for oppressed street children who are affected by ongoing arm conflict of the rural area of Nepal and living without food and shelter in the street of Kathmandu valley. In this regard, Conor says, “A second of silence as they took it in, then shuts. Those shuts became shrieks of glee. Amita was shaking Dirgha with breathless excitement, telling him what he did not understand yet. The picture on the screen was him this was what he looked like; it had not occurred to me that the boy had likely never seen his own face. He had come from the village with no mirror, no glass, and no reflective surface at all”(95).

In the difficult situation, Dirgha and Amit express their feeling while they know the fact and share happiness. They are in umbrella foundation and waiting for rescue and reunion with their family. The following lines clarify the situation: "Two days later the phone rang. I had never heard of the Umbrella Foundation. But when I did, it sounded like some kind of divine gift to the children of Nepal. Umbrella was founded by a woman named Viva Bell, a lovely Northern Irish woman who had been living in Kathmandu for fourteen years" (99).

Umbrella foundation is an organization where an Irish woman is working for the welfare of street children who are living in risk. During the civil war many parents have been killed by war and numbers of children have become orphan. Umbrella foundation works for these innocent orphan children. Conor further clarifies the situation, "She had absorbed every bit of information she could find. For ten minutes she gave me a rundown of everything that had happened, of the Maoist attacks and the Royal Nepalese Army's counterattacks, of journalists being thrown in prison and citizens being beaten down by both sides" (106). Man is responsible for the ideal world of his dreams, and the lack of final harmony between his moral quest and the conditions of physical existence cannot excuse failure to exercise this responsibility. Therefore, all the intelligent men of the world should get themselves united in the cause of promoting those social conditions on which more joyous and more widely shared human happiness depends. It encourages man for achieving a good life. Russell said:

"The good life is one inspired by love and guided by knowledge. Knowledge and love are both indefinitely extensible; therefore, however good a life may be, a better life can be imagined. Neither love without knowledge, nor knowledge without love can produce a good life" (26).

Knowledge can be disseminated through education. Education is a very important means for enlightening men, women and children. Russell does not favor conventional moral teaching. He stands for all sorts of teaching, including an adequate portion of sexual knowledge, related

to the full development of human personality. There should be the freedom of the individual human spirit to express its beliefs and hopes for mankind. New hopes, new beliefs, and new thoughts are at all times necessary to mankind, and it is not out of a dead infirmity that they can be expected to arise.

During the time of civil war, there is giant crisis in human right. Both Maoist and state authority are equally cruel and can't preserve humanity. Specially, children and women are highly affected by their cruelty. The following lines of the novel describes the situation of Nepal:

I wrote to Hari asking him to go checking on the seven children when they landed at the Umbrella Foundation when the political situation calmed down, of course to tell them what we were thinking of them. I wanted to send them the photos I had taken of them. I found myself wanting to maintain that connection, not to be a volunteer who disappeared back into his everyday life once he had left Nepal. (107)

In Nepal state and civil society never think about humanitarian activities and people are living in risk without security and shelter. No secure home for children in Nepal. They are the target of moist and Nepal army and compelled to displace from home village and follow the traffickers and converted as the street children in Kathmandu.

Conor further describes the situation as, “They needed a home, and if we were going after them, then it was also our responsibility to give them a home. I had promised them that before I left. United, we raised enough money to give them some stability there was little point in returning” (112). Children are living in hard life without love and protection. In this difficult situation Conor lunches the program on the basis of humanism and says: “Launching this organization in Nepal was consuming all my time. I had no social life at all now. I tried to distract my single-mindedness by watching television in the evenings, but I only got

through thirty minutes before I went back to work. It was exhausting, never more so than when I tried to sleep” (113).

Above lines show the activities of Conor and behavior which is based on the philosophy of humanism. He only thinks about the welfare of children and lunches the program on the behalf of rescue children. In this regard, he says, “Now I was not only coming up with steps, I was actually checking some off. I am easily inspired by measurable progress, and I worked even harder. I would go two or three days in a row without leaving the house, planted in front of my computer” (115). He takes great risk and started journey from Kathmandu to remote hill area from where the children brought to Kathmandu by child traffickers. The following lines of the novel further clarify the situation: Mist hung around the hills and mountains, catching in the trees like a Lord of the Rings get piece, The fields were thick and green with wheat. The garden, the dead patch of dirt and dry vegetable patch, now sprouted above the seven-foot walls surrounding the home,athicket of bamboo obscuring part of the house(122).

Conor and his friends go to children’s village for the purpose of reunion to these rescuing children to their family. In the way of hill Conor finds mysterious environments where people silently living and praying for the betterment of their children who were taken from the village in the name of protecting them from arm conflict of the village. Arm conflict has started for freedom and equality though it creates problem to maintain security in life.

In recent time, humanism is based on the growth of knowledge and day to day practice. The growth of human knowledge is parallel and depends upon man’s growing capacity for material practice, or action. The distinctive feature of creative humanism as a whole is its insistence on that men are responsible to decide whether to live as free human beings or as mere tools of material conditions. There is the responsibility to create a

civilization based on freedom, democracy and creativity embracing the whole of humanity. The creative nature will have no meaning at all to mankind, if men are crushed by their own progress, the acts of violence and indulgence. In other words, the creative nature of man, although tinged with mysticism, is essentially constructive, and therefore, it ought to be used in creating a field of wider happiness for all human beings living in contemporary world.

The novel highlights the child friendly environment of Umbrella foundation and its humanitarian effort for the welfare of rescue children. Umbrella foundation rescues many children who are waiting their own death in street. The following lines of the novel further clarify the situation as:

I met Viva Bell and Jacky Buk, of the Umbrella Foundation, for the first time in person. They had their hands full; Umbrella now had five children's homes in Kathmandu. The homes were almost next door to one another, and in turn next door to their own house. Within that one area of Kathmandu, a remarkably quiet neighborhood in the northwest side of the city, they and their staff looked after more than 170 formerly trafficked children. They had worked hard and had probably taken more children than any other child protection organization in the country. (124)

The atmosphere of Umbrella foundation is child friendly though children do not speak with other children initial days of rescue. They are in full depression and horror, and also confused why and what purpose they are kept in this luxurious house. Later they became familiar to the umbrella foundation and enjoy with other people. The following lines clarify the situation:

The boy whispered something. Gyan smiled and continued talking to him. Then the boy turned his head and spoke, louder this time, back into the darkness. Soon more children were coming out, boys and girls. Most were

bald, their heads clumsily shaven to banish lice. They stood in a group, arms and shoulders touching. There were more than thirty of them. “Conor sir-you see any of your children here?” (129)

Above lines highlight the activities and environment of the rescue house where children enjoy with hope of getting new life and inspiration. The house is located out of the congestion of city where children spend their days with other children. Conor describes the environment and says, “To avoid the congestion of the Ring Road, our minibus took an unusual route. We waded our way through the mazelike back alleys of the capital that seemed designed for nothing wider than fat donkeys” (137). Rescue house is located in peaceful place of Kathmandu valley which is near to the passage of city. Conor portrays the circumstances of the rescue house and says:

The malnutrition ward of the Kathmandu hospital is a terrifying place for children on the verge of death. I arrived in the evening, and the doctor brought me to Dirgha. He was lying on a cot in the hallway. Navin sat at the foot of the bed, staring at the floor. He would not look at me; or maybe he didn't have the strength. The doctor asked me to carry Dirgha who had not taken up since he arrived at the hospital to the only free bed in the ward. (142)

Above lines are related to the malnutrition of Kathmandu hospital. Due to the cause of malnutrition many children are in risk. Mainly street children are the victim of malnutrition. After rescuing from street some children are treated in hospital and bring them into rescue house. Conor highlights the rescuing circumstance of the children and umbrella foundation provision of rescuing in this way, “The worst over; the boys had survived; I brought them to the Umbrella Foundation by taxi. Viva had told me over the phone that the staff and older children would be waiting to take care of them. Sure enough, I was met at the door of one of the Umbrella children's homes”(144).

In these lines he further describes the situation of Umbrella house as: “In this case, I had no idea if Kumar would be okay, or if someone’s experiences would have done things differently. But Liz was right: Gyan had never let me down. I wrote to Farid to tell him what had happened. I told him my concerns and said I had done what I had done because Gyan had always come through for us” (149-150).

Activities and behavior of rescuing children indicate that they are brought in Kathmandu by child traffickers and leave alone in the street. Gyan and his friend also faced same problem and now they are in rescue house run by Conor and his friends.

Rescuing children is the humanitarian work that Conor does in his life. Though the situation is difficult and lack of resources to run the rescue house in Kathmandu he gives topmost priority for rescuing of the dying children and portrays the importance of humanism in life. These lines of the novel clarify humanitarian work of Conor: “We know he had threatened physical harm against Anna Howe and other who put his operation in Kathmandu at risk. In the remote northwest part of the country, there was virtually no rule of law; and I would not have the protection of an international organization” (170).

Above lines show hindrances faced by Anna Howe while she work for the welfare of street children. Rescuing street children is not easy task for the foreigners though they are ready to take risk. In this regard, Conor says, “He knew that the two sticks were to be used to toss the goblet up in the air. He poked at the goblet with the sticks with all the finesse of Edward trying to lift a teacup. No luck” (160). While Conor’s team reaches to Humla they found different environment which attracts people. The sound coming from stupa advocates the Buddha image and symbol of humanism. Conor describes the scene in this way: “When I was feeling particularly motivated, I would join a river of maroon robes, the low-chanting Buddhist monks, as they circled the massive stupa clockwise every morning at sunrise,

spinning the hundreds of prayer wheels, the shape of large soda cans, mounted on the exterior walls of the temple” (161).

People have been living peaceful life in high hill by chanting the peace mantra of Buddha. They are innocent and honest. Due to remoteness they could not easily contact to the rest part of the nation. Conor describes the situation of Simikot in this way: “There were no phones outside the district headquarters of Simikot, the village with the airstrip, and so there was no way to communicate once I reached Humla. There would be no way to tell Farid if something went wrong” (173).

In Conor’s team there are eight men including D.B. The idea of responsibility stands for the responsible free will of the individual. The cause of humanism is identical with belief in free will and purpose as the traits that distinguish humanity from nature both Man’s free will and purpose, are very important. The goal of humanistic education is to develop his sense of knowing what man’s aim to be realized is. In this sense, Moore’s humanism is characterized by emphasis upon the free will and dignity of the individual coupled with a major insistence on human responsibility. “Man is free, but he will attain his true humanity only by a self-conscious discipline that recognizes both the responsibility of man’s supernatural aspirations and the irresponsible prompting of his natural life” (103).

The term ‘liberal humanism’ became current in the 1970s as a shorthand (and mainly hostile) way of referring to the kind of criticism which held sway before theory. The word ‘liberal’ in this formulation roughly means not politically radical, and hence generally evasive and non-committal on political issues, ‘Humanism’ implies something similar; it suggests arranging of negative attributes, such as ‘non-Marxists’ and ‘non-feminist’ and ‘non-theoretical’. There is also the implication that liberal humanists believe in ‘human nature’ as something fixed and constant which great literature expresses. Commenting on this matter by Hans Bretons in his *Literary Theory, the Basic* says:

This view of the individual or subject, to use a term derived from philosophy- is central to what is called *liberalism* or *liberal humanism*, a philosophical or political cluster of ideas in which the ultimate autonomy and self-sufficiency of the subject are taken for granted. Liberal humanism assumes that all of us are essentially free and that we have at least to some extent created ourselves on the basis of our individual experiences.(6)

The above extract tells the definition of liberal humanism. As a philosopher or politician, liberal humanism assumes all of us are essentially free. According to liberal humanism the ultimate goal of life is to achieve freedom.

They show the photos of lost children who are found in the street in Kathmandu. Villagers take interest on the subject. Conor describes the children's families situation as, "D.B. and I began putting together our teams. We wanted eight men in total, including ourselves. He would lead one team of four and I the other. That is why if we needed to split up at any point to find specific children's families we would each be well-equipped" (179). Conor expresses attitude of rescuing children's family who are living far from Kathmandu valley. While Conor's team visits Humla they found exciting environment because parents of rescuing children are waiting for coming as grown up boys. In this regard, Conor says:

The next morning we were ready to head south. As we sipped our tea outside, clutching the steel mugs to warm our hands against the chill of the morning, I watched as a smile spread across Rinjin's face. I turned around to see what he was looking at. Walking up the path was Min Bahadur, cloaked in a heavy jacket and flashing his spreadable laugh. He was coming with us. When we finished our tea, D.B. spoke to Rinjin in Nepali for a few minutes, and then turned to me. (181)

Above lines highlight the situation of rescue children's parents who are waiting in village looking the way to return their sons as grown up boys. They are innocent about the street life of Kathmandu. Their life style is different from urban life. They imagine the life of Kathmandu is better than the hill. In fact, parents are innocent for that hidden cruel secret of Kathmandu valley. The following lines of the novel describe the situation of village:

The ground shook. I felt them before I saw them: a herd of perhaps a hundred goats, laden with what looked to be rice-filled saddle bags, came streaming around the corner of the cliff trail. How they kept their footing I had no idea; I only knew that I couldn't keep mine. I absorbed the rock tightly, terrified, and felt the surge of animal's race past me in a cloud of dust, chased by a shepherd who ignored us completely. (188)

About lines portray the surroundings and activities of village where rescue children's family has been living and waiting the day of their sons' arrival as grown up boys. Conor reaches such place after crossing the hills and mountains. Conor does not leave the mission in middle and continuously starts journey. He describes situation of journey in this way: "These thoughts passed through my mind as I stared at the snow-covered hilltops hovering like a pale blue cloud against the night sky. Hope drained out of me and scattered away like dandelion seeds. I squeezed back into the shed, climbed into my sleeping bag and prayed I would find just one parent to make this all worthwhile"(192).

Due to humanitarian motives Conor continues the mission and succeeds to meet many parents who are waiting for their children since years. Conor shows the picture of children and informs about the information which they collect from children. Rohan is one of the boys who were brought by child trafficker from remote village. Conor meets his parents and tells about Rohan. The following lines of the novel describe the situation as:

Rinjin handed her the photo of her six-year-old son. Most parents broke down when they saw their child. Not Rohan's mom. Her reaction was the exact opposite, and somehow I was not surprised. Her eyes lit up and she laughed out loud. Her laugh carried chords of Rohan's laugh, the hilarious, borderline laugh that earned him the nickname Crazy Rohan. (197)

Above lines highlight the innocence of rescue children family about the child. They are crazy for city life and send their children without thinking any harm of the children. Due to moist civil war and difficult geographical situation lack of facilities they risk by sending their son to the city. Parents have not any private interest and benefit from children by sending city. The situation Conor describes:

I realized what Rinjin had done we would look like eight men, not four. Still the voices came closer, and for the first time I heard aggression in their tone. Something had set these men off, and there was nothing else on this side of the bridge but our house. They were coming for us, but why? How had they known we were even here? Suddenly my stomach knotted up. The man in the camouflage jacket. (203)

Charitable stance of Conor reflects in above lines because he only concentrates on the welfare of children. He has not only mission to rescue the children but also aware children's parents about the danger and difficult life of city. Conor faces many problems in the way of reaching village which he mentions, "Later, on the path, I could feel a difference in my knee. I measured it by the length of time I could go in the morning before it caught fire" (207). Conor is confident about his work and he postponed all the individual matter and involved in the mission to save the children. The following lines further clarify the motives of Conor:

I remembered reading that e-mail and thinking I wanted to be near somebody like that. I wanted to be near somebody who could hear somebody sneeze and

somebody else say “Bless you” and be able to conclude that human nature is, at its core, good. I wanted that kind of optimism in my life all the time. I wanted it to rub off on me I wanted to see the world like that. I needed it right here right now, sitting on this rock. (209)

Conor never hesitates in the way of meeting parent of rescue children; he knows that rescuing children from street is the solution of the problems. He wants to eliminate the cause of street children. He is curious about what and how and why children from remote hill come into Kathmandu. After meeting the parents of these children he knows causes. The following lines further clarify the situation which forces children to come in contact of the child trafficker.

As quote:

“Rinjin and I were riveted. I felt like I had lived the story with him, watching from after, seeing the father the shepherd and his small son, Jagrit, together first, then saying good-bye, not understanding it would be for the last time. When the father finished, I closed my notebook. We sat together for a while, silent. The father stared at the ground. Then he said something to Rinjin without looking up” (213).

Above lines show the situation of Rinjin whose small son Jagrit has gone to Kathmandu with new man. Conor and his team discuss to Rinjin about situation of Jagrit and his mother. Conor notes down the information about Jagrit. Dhanjaya is responsible for the meeting of Jagrit’s mother in Simikot. Conor describes the situation as: “Dhananjaya was the man responsible for this region for the World Food Program. He saw us coming up the trail and came down to meet me. I told him about our mission, and about my knee. He confirmed that Simikot was still snowed, WFP was able to land there by helicopter, but, no planes were coming in our out” (217).

Dhanajaya has good knowledge about people of Simikot and its surrounding area. He has been working as the director of food program of Humla. He supports to Conor's team to meet the people whose children are far from the house. The program runs by world food organization, could not fulfill the demand of food of local people and they compel to send their children out from the house to save from starvation as well as good wish to be a gentle grown up boys. In this regard, Conor describes the situation: "Dhananjaya, who was waiting in the village, knowing the helicopter would not leave without him, was frustrated and apologetic. He offered to let me stay the night in the house where he was staying. In the storage area beneath the house sat two hundred and fifty tons of rice from the World Food Program, ready to be impoverished local villagers. I accepted his offer and crashed early" (220-221).

Conor's team is conscious of using local resources as the foods and maintains their life in village which reduces the dependence of city. If local resources can mobilize in proper way no family send their sons to the city with the hope of better life. Hope of eating full stomach of rice and Dal is the main cause of children trafficking in remote hill of Nepal. These lines further justify the argument: "You....daal bhat -he began, pointing at me, then his mouth, "hellycota." He pointed to the sky—helicopter, he was saying—then back at himself, then at me again. Running...me...you," he said, from the eager pantomiming of the boys behind him" (222).

I understood he meant that I should go down to the village to have daal bhat for lunch, and if the helicopter came, he would come running down to get me. The life of remote hill is full of curiosity when helicopter landed in the village people hope to get something for eating. Due to lack of road facilities, people walk hours and hours to reach market place. Conor highlights the remoteness of the area in this way: "For seven hours we walked without stopping even to sit down. I was obsessed with the helicopter. I strained to listen to the air

around us, trying to detect any sign of the aircraft. I was tired. To keep my pace I repeated a mantra: No helicopter before the village” (226).

Conor’s team reaches in to the village by helicopter. When helicopter lands in the village people feel excitement and forget poverty, develop hope in their mind to get something from the new comers. The mission is not related to distribute food and lodge for the people. Conor wants to find out the trouble of the people who are rescuing in Kathmandu. Conor further clarifies the mission as:

Poverty was something David’s group knew about, having studied the region for some time before arriving for this face-finding mission. They had only arrived three days earlier, and were also trying to leave in the next few days. But they had a radio with them in case thing went bad, if they couldn’t get back to Simikot or they needed a helicopter. David told me just in his few days there, he loved Humla, the people and the landscape. (233)

With long struggle, Conor reaches into the village of little princes. During the period of insurgency Conor faces many problems in the way ultimately he uses helicopter to achieve the mission. Conor illustrates the situation as, “That night I sat in my sleeping bag with my head near the door, staring up and out at the sky. Where there should have been stars, there were none. I prayed my head bowed and fingers tightly interlocked, that it would not snow, just for one day” (237). The following lines further clarify the bad condition as:

All I could think in that moment was how very close I had come to not getting here, to missing this moment. This was the woman to whom I had told so much, who had lived through so much with me from nine thousand miles away. Even though we were meeting for the first time, we knew each other intimately. Liz waited a beat for me to say something, then smiled and took a step toward me and held out her hand. Without thinking I took her and hugged her tightly before she could even introduce herself. (241)

Conor desires to eliminate child labor from the nation, so, he is conscious about the cause and goes to village of the rescue children to find out the cause. There is no fixed of Conor living in Katmandu so he is conscious about the mission and meets the parents of rescue children. One of the friends of Conor is going to leave Kathmandu who makes him further conscious about the mission. The following lines clarify the circumstances:

Liz had been unable to find work in Kathmandu, and she had a good job back in the State. I also had to admit that returning to the United State was probably the best thing for NGN as an organization, since I would be able to fund-raise more effectively from there. We already had a great staff in place in Nepal to carry on the work. The difficulty for both Liz and me was knowing that would be far away from the children. (295)

Above lines show humanitarian motives of Conor and his friend Liz, both of them are working in Nepal with certain duty though are devoted in street child problems and rescue them from the street. More than that Conor is conscious to the cause and consequences of being an innocent child as homeless street boy. To bring awareness to the family about cruel city life, they visit remote hill and reunite the split children and bring new hope in family.

In the novel, humanism reflects as the form of helping of street child. The novel covers the humanistic activities of the writer who helps street children who are highly inflected from trafficking and conflict. The descriptions Dhulagiri house, about various characters such as love and affection to the rescued children are the good examples of humanism which is guided by the principle of humanity. In forthcoming chapter it will discuss in detail how humanity has been reflected in the novel *The Little Princes*.

In short, the novel abounds with various issues that underline the concept of humanism. Conor's sense of humanity impelled him to help street children. He gives awareness program to the parents of street children and keeps these children in the child care center founded by himself in Dhulagiri house.

### **III: Conclusion**

#### **Humanity in Actions and Operation**

Conor Grennan as a volunteer in Nepal during Maoist civil war, sees many children begging in the street. So, he becomes very sad and vows to help them by providing different types of basic needs of human life. He is curious to know why the children come to street and how the number of children increases day by day.

He finds the opportunists as the main culprit of child trafficking and insecurity, lack of knowledge, innocent behavior as the main causes of child trafficking in Nepal. As inhuman activities seize humanity opportunists try to become economically prosperous. Those opportunists persuade and bring children to Kathmandu in name of getting rid of the impacts of civil war and force them to do the works in house for the welfare of capitalists and in different hotels. Those children who cannot do work properly, are left in the street and has been increasing the number of street children. Child traffickers like Golka try to sell children taking some amount of money and sell them as goats and buffaloes.

The novel projects the dark side of development which Conor enters from the issue of child labor and abuse of child right. Many parents send their children with child traffickers in the name of protecting children from Maoists' attack and kidnap. Due to civil war child traffickers easily convince parents and children to leave their house and they get chance to abuse the children.

In short, Conor bears all hardships like eight days walk to get a bus or threaten from the child traffickers and rebellions. He is dedicated to rescue the children and stop child trafficking. Hence, Conor is the real example of Humanist in actions and operations, he sets the practical example of humanism.

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