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Politics of Humanism in Saul Bellow's *Henderson the Rain King*

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This thesis entitled "Politics of Humanism in Saul Bellow's *Henderson the Rain King*" submitted to the Central Department of English, Tribhuvan University by Basanta Poudyal has been approved by the undersigned members of the research committee.

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Abstract

In Saul Bellow's Henderson *the Rain King*, the protagonist Henderson learns from the African tribal societies what love, compassion, respect and equality means. In so doing, Bellow's politics is to subvert the western concept of humanism which always functions in accordance with the interest of the European high-culture. He shows that the marginalized lower class people have the spirit of counter humanism or alternative humanism.

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Letter of Recommendation

Mr. Basanta Poudyal has completed his thesis entitled "Politics of Humanism in Saul Bellow's *Henderson the Rain King*" under my supervision. He carried out his research from 27th June, 2008 to 24th December, 2008 A.D. I hereby recommend his thesis be submitted for viva voce.

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Supervisor

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Chapter I

Humanism to Critical Humanism

Humanism is the whole history of change, action, achievement, loss, conflict, wars, love, politics, perspectives, creed, and beliefs or in one word the whole history of knowledge. Knowledge is human possession. Therefore, humanism is knowledge – it is the history of past and future, the architect of which is human. Humanism talks about things and activities that are directly or indirectly linked with human and his endeavors. It talks about humans and their activities. It is the criticism that takes human as the means and measure of everything. This criticism delves deep into the analysis and interpretation of human potential and intellect. The core of humanistic criticism is the ability of human beings to make reason. This criticism is profoundly based on the idea that human beings are responsible for the state of the world. Human must take the credit for the things that go right and they must be responsible for the things that go wrong. "Fighting for liberty, freedom, peace, justice, equality of all humanity, fraternity, brotherhood" (223). Humanist seeks to explore the possibilities of life, aim to foster human creativeness and encourage conditions that add to the satisfaction of life. They are the ones who believe in the idea that everything that we have is the consequences of human power and knowledge.

But, is human knowledge addressing these concerns? Human beings have made tremendous progress in the field of science and technology. Mankind stands in the dawn of new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquest poverty, reduce disease, extend our life-span, and significantly modify our behavior, alter the course of human

evolution and cultural developments, unlock vast new powers, and provides humankind with unparalleled opportunity for achieving an abundant and meaningful life. In order to built constructive social and moral values we need to use scientific methods wisely by fusing reason with compassion. "Common issues: fighting against common problems like eco-crisis, nuclear war, violence, fundamentalism" (231). Humanistic criticism always advocates towards wiser use of science and technology that would enhance human conditions and create a world where humans should not despair and complain ecologically, socially, culturally, politically, economically and mentally.

Politically humanism takes resort to principles of human freedom, to safeguard, extend and implement, it is the job of a humanist. The preciousness and dignity of the individual is central to humanist values. It emphasizes on idea that individual should be encouraged to realize their own creative juices and desires and freedom of choice should be increase. It supports democratic society. Individual must experience a full range of civil liberties in all societies in order to enhance freedom and dignity. Freedom of speech and the press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association, artistic, scientific and cultural freedom.

Universal declarations of Human Rights are examples of political initiatives in the field of humanism. With the impact of globalization it is compulsory for all humans to transcend the limits of national sovereignty and to move towards the building of a world community in which all sectors of human family can participate. The world community must renounce violence and forces as a method of solving international disputes. "Process through which events, decisions and activities in one place of the world come to

significant consequences for individuals and communities in distant parts of the globe" (213). It must engage in cooperative planning concerning the use of rapidly depleting resources. The cultivation and conservation of nature is moral value, at the present juncture of history, commitment to all humankind is the highest commitment of which we are capable, it transcends allegiances of church, state party, class or race in moving towards a wider vision of human potentiality.

In terms of religion, humanism is most contested and debated. Religion is rooted in authoritarianism. All religions accept the concept of infallible God, the word of God as the final authority, the ultimate truth; the Bible, the Koran, the Talmud and the Vedas all are the same. When Religion is associated with politics there is danger of theocracy replacing democracy. So, in a society where religion is above humanism there religious organizations are more powerful than governmental institutions, there people consult oracles and dogmatic beliefs systems rather than constitutions. Not to consider the finest aspects of human intellect and human emotion and to take shelter to beliefs and thoughts beyond grip of human reason is to be religious and base one's faith in supernatural phenomenon. This religious faith is in sharp contrast of humanism ethics, humanism must talk about morality, values and standards that are vital to an effective and worthwhile human community, about reasonable and acceptable ways of treating each other etc. That would pave way to solidarity, peace and love not fragmentation, hate, jealousy and unhealthy competition with each other. "religious, cultural and political linkages and interconnectedness have blurred territorial boundaries in contemporary era" (213).

In regards to culture, humanism or humanistic criticism should not be entangled to principles of superiority. Culture is the man made part of life so it is enmeshed within

the rubric of humanistic criticism. So humanism has been the riddle which must be carefully studied. Humanistic criticism is the trailblazer of all the school of thoughts. Human culture and humanistic criticisms are simultaneously moving together in parallel line. We cannot exclude the one from the other they are the two sides of the same coin. Humanism can be defined and analyzed in different sphere of life. It has numberless forms and shapes. But, the history of humanism date back to the Greek period.

Humanism and the Politics of Exclusion

Classical humanism was highly influenced by the concept of self-governance. The classicists were hungry to investigate into the phenomenon of the universe. They were highly inquisitives and they were prone to reasonable solutions to queries. They were the pioneer of philosophy, science, mathematics, economics, sociology and anthropology, astrology etc. along with many other branches of knowledge. They were successful to place human at the centre of all endeavors. Every school of thought refers its root to the classical period even today. The classicists were the trailblazer of western humanism and it was in their effort that the fountain of humanism was set. They were the one who acknowledged that every discursive practice is rooted within the human sphere. In this regards critic Charles Segel rightly points:

The classics cannot, any more than any other single discipline, set the right tragic situation of our moral feebleness in the midst of our immense technological power, the priority we give to destructive over creative uses of our vast resources. But that may offer some corrective to the modern destruction by reminding us of the fundamental value of human existence

and by keeping access to images of heroic aspirations, nobility, courage, joy in a world of pain and uncertainty. (34)

Segel lambaste modern world for technological and scientific lust and praises the classics for acknowledging fundamental value of human existence. But, it was the classicist who dumped humankind by its obsession towards science and reason. The reason of the classicist was not inclusive as it was prone to investigate into the phenomenon of the working of the nature but it was unaware about the damage it has done to nature by doing so. In the road to understand human potentials and ability the classicist created an avenue to modern society where dehumanization and hollowness prevails. Classicist always favored a democratic society with justice and equality but this very issue of democratic society was politicized by modern advanced society of the world as an instrument to ascribe power and prestige.

Medieval humanism, focus on the principles of Christianity. So, medieval humanism is also known as Christian humanism as well. But, despite the love of medieval people for religion they were practical men as well who gave the world the most enduring examples of life under the law, social life ordered by accepted and tested norms of right and wrong. They believed that human wisdom and experiences are gift of God rather than the result of their conscience and intelligence. The medievalist was successful to create balance and harmony in society by the dual idea of reason and revelation. In art medieval humanism was secular.

Renaissance humanism is the term generally applied to the predominant social philosophy and intellectual and literary currents of the period from 1400 to 1650, effectively ending the middle Ages and leading into the modern era. Humanists of the

Renaissance rediscovered the Latin and Greek classics. The central focus of Renaissance humanism was, quite simply, human beings. Humans were praised for their achievements- achievements attributed to human ingenuity and human effort rather than divine grace. Humanist philosophy stressed the dignity of humanity, humanists shifted intellectual emphasis off of theology and logic to especially human studies. During Renaissance period Human concerns were given greater attention, leading people to spend more time on work that would benefit people in their daily lives rather than the other worldly interests of the church. Because of this obsession towards the understanding of common human needs and their problems it was a fertile period. In the field of art and literature too this period have had significant importance. But, the humanism of the renaissance is criticized as Eurocentric humanism. It is said that it excluded the common aspiration of the humans and got motivated towards partial fulfillment of the interest of the Europeans. Awareness of global interconnectedness begins in this period. "Primacy of the nation state declining" (238). But only of those countries that are colonized not of the colonizers.

Renaissance humanism germinated the seed of modernism; it brought changes in science and technology, it brought significant insight into the working of the world and the universe, in art and literature it helped the English language to prosper and grow. It was a fertile period but in spite of this greatness it was simply a period of reductionism that pave way for the, racial tensions, poverty, inequality, injustice and so many other characteristic discrepancies. The renaissance humanism helped Europe to encroach the territory, culture, religion, and the freedom of the so called other. They established the trend of evaluating, judging and measuring human with humans in terms of their color of

skin, power and creed. Even the world today is not free from the ghost of the renaissance humanism which is synonymous to the European humanism guided by the principles of the other and we. The world that the renaissance scholars and humanist represented is biased. It was directed towards the consolidation of the ideological and political interest of the Europeans only.

Enlightenment humanism is a term used to describe a phase in western philosophy and cultural life centered upon eighteenth century, in which reason was advocated as the primary source and basis of authority. Developing in Germany, France and Britain, the movement spread through much of Europe, including Russia and Scandinavia. During the period of Enlightenment there were strong attempts to supplant the authority of aristocracy and established churches in social and political life. There were forces that were viewed as reactionary, oppressive and superstitious.

Though, the age of Enlightenment is said to be the age of critical questioning of traditional institutions, customs and morals by the use of reason it was too reductive phenomenon as it never talked about the territory outside Europe. Enlightenment was said to be the age of reason and rationalism, but this very reason and rationalism of Enlightenment was Eurocentric and it meditates that authoritative tradition of truthfulness that was advocated by them. They tried to universalize their ideas as applicable and useful for all societies and cultures. It was the period that led the colonization mission of the west which subsequently opened the avenue of western modernity which commoditized the value of human beings as merely agency of production. "In the contemporary time many changes are taking place in the global scenario" (210). They Europeans ruled over the other states and imposed law and rules that they believe were

applicable to them. It simultaneously germinated the contemporary era of globalization and capitalism which have reduced the lives of minorities and underprivileged groups to mere commodity. The elitist culture has germinated discrepancies making the poor poorer and the rich richer.

The progress and achievement of the Enlightenment was accessible only to the Europeans. Non-Europeans were deprived from it. Enlightenment period assume that the standards that it has set are universal and are applicable to cultures, languages and customs of all the societies. The major goal of the age was to liberate people from self-incurred tutelages or from the realm of dogma and superstitions. But, the age was engrossed in proving Europeans superior over non-Europeans and non-whites so the project of Enlightenment was itself unable to liberate itself from the grip of self-incurred tutelages. Human reason was used only in the service of science and technology. The major hindrance of the period was that it ignored humankind and it tries to analyze and interpret things in accordance to the interest of Europeans and their religions. The colonial mission that Europe laid during this time embraced nationalism and religion as its core ethics which subtracted humanity from the arena of political goals and ambitions. The issues of the subaltern were ignored and only the issues of white European men were projected everywhere. It was the starting point for modern sociology. It was the period of reason and the period that tried to prove rationality as western phenomenon applicable for all and everywhere.

History of traditional humanism is full of exclusiveness. Though the period of Enlightenment in the history of western humanism is noted for its effort towards the establishment of equality, brotherhood, freedom, tolerance and rationality for which it

was nicknamed as 'Great Tradition' it was not satisfactory period in terms of the representation of underprivileged and subaltern people. It was a period that tried to advocate humanism through art. But, this period was basically known for exclusion of Oriental issues. This period was too devoted towards colonization and the expansion of western hegemony. So, the humanism of the Enlightenment severed in the interest of some groups especially in the interest of white middle class Europeans only. Enlightenment failed to address the non-Europeans.

Humanism became the instrumental tool to represent the elite and the high culture of the west. The art of the period was governed by their interest so they always tried to represent only those things and ideas that were relevant to them. They tried to universalize those principles. But, the non-western territory cannot understand that the west as rulers, as colonizers and elites are excluding the issues of the non-western world. This politics of exclusion of the west which was preserved in the name of humanity was unable to empower or speak for the people who represent popular culture, who are underprivileged and whose voices in history had not been represented. So, to fight against this exclusion a new critical theory was propounded which tried to speak from the position of margin. Whose aim was to give voice to the excluded and to fight against the politics of exclusion? This sort of vigilant concept in field of humanistic discourse is called critical humanism and it was practiced heavily during 1970s and 1990s.

Critical Humanism

Humanism so far was European phenomenon, the vast tapestry of which revolves around Europe and the glory of its people and nations. Humanistic enterprises has overlooked and even negated truth and reality about humanism in the hands of white

Europeans who hold the power to create humanistic discourses. This has led to the dehumanization of Men and women who do not belong to the European subcontinent. But, this sort of pejorative and reductive phenomenon that has boosted indifference among humans and that has constructed societies where people have conflicts rather than respects for each other cannot be accepted. To make better what we can is the main spirit of humanistic enterprise and if we cannot critique this school of thought we will be drowned in the lake of dehumanization and hollowness. So, some critics and thinkers advocated for Critical humanism which works through self-reflection and self-experiences.

Anglo-American psychology is being vehemently lampooned by critic. "beliefs on existence of some universal values and acknowledgement of pluralist, heterogeneous, diverse forces" (224). In various parts of the world, new method of analysis has been developed whose conclusion reveal the limitation of Anglo-American outlook we inherit. New concepts of literary forms and modes have been proposed; new notion of the nature of the literature itself, and of how it communicates are the new currents. Literature's roles in relation to society flourish. The mode of humanism in the past before 1970 was under the grip of Anglo-American discourses. They impoverished the scope and limitations of humanism by reducing it to their interest. It was not politically grounded and was immensely exclusive, as it was degrading a larger chunk of people especially women's, gays, lesbians, blacks, Asians and other minorities of the world. But, the advent of this critical discourse called critical humanism tries to maintain an oppositional role for literature and other forms of high culture by resisting the tendencies within

certain strands of formalism and modernism to remove popular culture from being (mis)represented

The humanism in the normal sense tried to oppose art to science, culture to commerce and life to technology which threatened human values. It did try to reduce humanism and limit men to certain areas of interest. But, this tendency must be revised; the critical function of humanism must be to resist the capitalistic and technocratic tendency to quantify everything and to close the possibilities of life etc. This small word “Critical Humanism” cannot be defined in words for it is a small word with a broader meaning. It is the study of the whole development of mankind with comparative analysis lampooning the elite mode of culture in the sphere of language and literature; it defends the popular culture in order to abridge the gaps and contradictions, the distinctions and differences between them. In this regard the present researcher tries to delve deep into the ideas of Edward Said. The dissertation will absorb the spirit of what he calls the critical humanistic enterprise of making ‘connections between things’ and addresses the implications of his claim that “We cannot discuss the non-western world as disjunctive from developments from the west” (13).

The most influential theories of oppression have argued that belief in the existence of a shared human essence or nature is ultimately responsible for the injustices suffered by women, First Nations peoples, blacks, gays and lesbians, and colonized people and have insisted that struggles against oppression must be mounted from the unique and different perspectives of different groups, in this direction the humanistic criticism do pave a way. The challenge is to anchor in a conception of human beings as self-creative. Unless freedom and self-determination are accepted as universal values, the

moral force of arguments against exclusion and oppression will be lost. Humanistic criticism therefore defends the shared cultural values- the processing of learning through self-criticism or self-reflection. “Humanism might or could be democratic processes producing a critical and progressively freer mind” (16).

Uninterrupted disturbances of all social conditions, everlasting uncertainty and agitation distinguished the bourgeois epoch from all earlier ones. All fixed, fast frozen relations with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is holy is profaned and man is at last compared to face with sober senses his real conditions of life, so a good analysis and interpretation in literary practices should not be situated to certain level of people, language and traditions that represent elitisms and high-culture only. Rather, we must be a critique of all cultures and we must learn through self-experience and self-criticism. Critical humanism do tries its best to fight against segregation; it tries to erase discriminations and intolerance revolutionizing literary practices constantly by defending progressive human tendency and by yielding the potential of human for self-knowledge. It stands against reductive and didactic humanism.” true humanism has been violated, if not altogether discredited” (18). So, it tries to defend humanism by self critique which is the best approach to politicize humanism for inclusiveness:

Turning them to the other pole, how can a concern for all that is human be linked, not just contingently but necessarily, to the capacity of self-criticism? Why are those not simply two disparate elements in our understanding of humanism? Said’s answer is that when criticism at our universities is not parochial, when it studies the traditions and concepts of

other cultures, it opens itself up to resources by which it may become self-criticism, resources not present while the focus is cozy and insular. The “other” therefore is the source and resources for a better, more critical understanding of the” self”. (xii)

Said a critical humanist favors the idea that when a person of a culture has a critical view about the other culture only than the milieu of respect for each other develops. A critical humanist must believe in the amalgamation of both cultures not in excluding one and including the other. “Humanism is the achievement of form by human will and agency; it is neither system nor impersonal force like the market or the unconscious, however much one may believe in the working of the both” (15).

Critical Humanism and the politics of Inclusion

Critical humanism always tries to politicize the issue of inclusion. Without the concept of inclusion which is to bring everyone together in the same arena, the idea of critical humanism would have remained unresolved. Critical humanism stands in contrast to the traditional notion of humanism which was Eurocentric, under the grip of white middle class Europeans only. So, the past concept of humanism was idealistic and it ideologies the concept of the Anglo- Europeans only. “Idealistic critique of humanism’s misuses in politics and public policy, many of which were in regards to non-Europeans people and immigrants” (13). But, to defend humanistic enterprises against all odds we must see history as still being made, still open to the challenges of the agitation and turbulences without which we cannot progress. Critical humanism stand in the side of gay, lesbians, women’s, post-colonial studies, new-historicism, cultural studies, post-structuralism and all reversionary approach so that we can revisit the harmony that used

to prevail in humankind which has been ruined by the practice of traditional humanism which have embraced the spirit of exclusion. So, the humanism that speaks about inclusion is critical humanism.

Antonio Gramsci in his seminal text *Selection from the Prison Notebooks* mirrors on the importance to alter the existing framework of the high-culture which does not represent the condition of the subaltern in their narratives. He argues that they tries do subdue the issue of the lower class by ignoring them. In this regards he comments:

It emerges from the two points that are dealing with the cultural process that is personified in the intellectuals; one should not think about popular culture in this connection, since with regards to these one cannot speak critically elaboration and process of development. High culture or the west always tries to ignore the issues of the underprivileged world. But, in the present juncture of time we must speak from the side of the non-hegemonic groups. (417)

Gramsci by addressing non- hegemonic groups or classes and by talking about their culture defends the necessity of counter humanisms in order to represent of issues of those groups who belongs to the popular culture. Alternative humanistic practices in art, literature, music, film etc. speak for the unnoticed. Those discursive practices implemented by the elites may be true or false but what is important is the efficiency or relevance of those issues to the underprivileged.

The eighteen century philosopher of the Enlightenment had deep faith in the emancipatory potential of human reason. They believed that this reason will lead to steady progress in both the material and the moral condition mankind. But, the

development in science and technology problematized moral condition of mankind, creating exclusiveness. Rather than progressive eradication of traditional superstitions, prejudices, and errors it created alienation, despair, hollowness of life, meaningless of life and chaos in mankind. Human feeling and emotions were ignored and everything was reduced to market, production and money. So, capital and goods defined humankind. In this regards Dilip Parameshwar Gaonkar argues:

Western discourses on modernity are shifting and hybrid configuration consisting of different, often conflicting, theories, norms and historical experiences, utopic fantasies and ideological commitments. My portrait in the previous section is but one among many possible narratives of western modernity, its dilemmas and its future. Virtually every scholar on the subject has his or her own version of that narrative, and each version casts a different light on modernity. When viewed from different perspective, modernity appears to have an almost indecent quality, its contours shift depending on the angle of interrogation. (109)

Counter humanism must interfere the existing mode of high culture that holds the power. There are multifaceted descriptions assigned to western modernity, it is high time now for the alternative humanist to inspect the narrative of the western modernity in the light of the marginalized. They must question its validity and relevance in the light of the present context. Modernity is not single and fixed category so it must be inspected from the side of the down-trodden groups, women, blacks, lesbians, gays, handicapped etc. while defining it.

There are many questions aroused regarding the relevance of humanism to human life at the moment. Michel Foucault's assertion that "knowledge in the end serves power" (66) is of vital importance. Many humanistic practices in the past served in the interest of people in power who subsequently formulated truth that were erroneous. In this regard Edward Said remarks:

Humanism, I strongly believe, must excavate the silence, the world of memory, of itinerant, barely surviving groups, the places of exclusion and invisibility, the kind of testimony that doesn't make it onto the reports but which more or more is about whether an overexploited environment, sustainable small economics and small nations and marginalized people outside as well as inside the maw of the metropolitan centre can survive the grinding down and flattening out and displacement that are such prominent features of globalization. (82-82)

Critical humanism tries to abridge the gaps and contradictions created by the traditional humanistic practices which have raised the issues and concerns of the elites. These exclusive practices did not represent the voice of the people living out of globally coordinated enterprises and city hubs where capitalism and technology define life and human activities. Critical humanism defends the voice of this ignored people, who resides outside the reach of discourse formation. Again in this regard Said recapitulates:

But to break with accepted ideas and ordinary discourse (which on one very profound level is what humanist reading is all about), it is not enough, as we would sometimes like to think, to "go see" what it's all about. In effect, the empirical illusion (which is so much the norm in

contemporary media cover-age of the world) is doubtless never so strong, as in cases like this , where direct confrontation with reality entails some difficulty, even risk, and for that reason deserves some credit. Yet, there are compelling reasons to believe that the essential principle of what is lived and *seen on the ground* is elsewhere. (82)

Equality within mankind cannot be established until and unless we try to raise the issues of marginalized groups. To make equality possible only rupturing the traditional exclusive ideas are not enough. Critical humanist must go and see what it is there in the base reality about the life of the subaltern. They must experience so that they can be self-critical and analyze the good and bad. Without this reality would never be manifested because the imperial illusion which is the product of western humanism is directed towards making media covers about these people according to their interest.

Language is obviously one of the biggest tools in creating discrepancies among mankind. The psychological and conceptual shaping of the human mind is directly or indirectly governed by language. Mankind and his achievements are as well dependent upon the storehouse of language. It shapes out thoughts patterns as our thoughts are interwoven within language. In the formulation of concepts like east and west and in the psychological understanding that west is superior and the east is inferior the power that governs the premises of language is directly responsible. Stuart Hall opines:

It is especially important for the language of racial inferiority and ethnic superiority which still operate so powerfully across the globe today, so, far from a “formation” of the past, and of only historical interest, the discourse of “ the west and the rest” is alive and well in the modern world.

And one of the surprising places where its effects can still be seen is in the language, theoretical models and hidden assumptions of modern sociology itself. (166)

Language too can be a site of politics for many reasons. It is through language that this sort of discursive politics can be done. Language can be a site of inclusion and exclusion in the realm of humankind. Language should be used in countering the elite and high culture and in safeguarding the issues of the popular culture.

Western superiority and oriental inferiority is unacceptable to the critic of alternative humanism. The behavior of the Europeans was regulated by the ideas that they are rational because they operate system of monetary, trade, commerce, science and technology etc. To them people living near close to nature are “uncivilized” and inferior. The western intellectuals and scholars were unable to recognize and respect differences. They developed stereotyping tendency which is condemnable. Gramsci in this regards clarifies:

Even if one admits that other cultures have had an importance and a significance in the process of “hierarchial” unification of world civilization(and this should certainly be admitted without question), they have had a universal value only in so far as they have contributed to the process of European thought and been assimilated by it. Humanism should be instrumental in the service of subaltern. It should not function in the interest of some groups. (416)

If one culture is said to be superior in relation to the other it is a mistake. Every culture is unique and everyone must learn from each others cultures. But, the alternative humanistic

perspective tries to speak in the side of the suppressed culture. It intends to represent their issues. So, without experience if we rely on discourses created by these media we would not see the ground reality. So, humanistic critics must be down to earth. Said further amplifies:

Humanism, I think, is the means, perhaps the consciousness we have for providing that kind of finality antinomian or oppositional analysis between the space of words and their various origins and deployments in physical and social place from text to actualized site of either appropriation for resistance, to transmission, to reading and interpretation, from private to public, from silence to explication and utterance, and back again, as we encounter our own silence and mortality- all of it occurring in the world, on the ground of daily life and history and hopes, and the search for knowledge and justice and then perhaps also for liberation. (83)

When Said says this he amplifies the paramount importance of discursive practices making direct connection with the base reality of the displaced people. Without bringing them into the contact of the mainstream and without proper assessment of their problems humanistic criticism will lag behind, so critical humanism tries to bring the voice of those who are incapable to stand by themselves. In doing so said words:

But, the process does not stop there by any means. For if, as I believe, there is now taking place in our society an assault on thought itself, to say nothing of democracy, equality, and the environment, by the dehumanizing forces of globalization, neoliberal values, economic greed (euphemistically called the free market), as well as imperialist ambition

the humanist must offer alternatives now silenced or unavailable through the channels of communications controlled by a tiny number of news organizations. (107)

Critical humanism must be rooted in the consciousness of people grasped through self-experience and self-understanding. If we take resort to news agency we would never acquire truth about human world. Today discourses are created according to the interest basis. So, without oppositional analysis between the space of words and their various origins and deployment we cannot resolve the modern humanistic crisis. So, we must get involve in the process of resistance and reception. To receive good and useful aspect of other culture and to resist the bad ones is the spirit of critical humanism.

Critical humanism therefore should try it best to bring triumph over adversity that resides in the mankind. New vision must be given to man so that they can liberate themselves from dire circumstances that have beset them. The colonized and the lower class must be represented. Their voices should be heard and they should have a say. Only the powerful aspects of the colonizers have ruined the world so now critical humanistic enterprise subverts the traditional notion and tires to politicize humanism for inclusiveness.

Chapter II

Politics of Humanism in *Henderson the Rain King*

The text *Henderson the Rain King* by Saul Bellow brings into fore the problems concerned with humanity. It is the journey of the hero Eugene Henderson that paves way towards consolidating humanity in the text. But, when inspected from the other way we find that the author himself is doing politics through the hero to safeguard humanism. Discourse of humanism has been argued and debated but the period of western Enlightenment brought it into widespread recognition. The Enlightenment period stamped humanistic discourse as the discourse of the west and because of this it got the license to manipulate things the way they deserve it. The west set certain fundamental principles in order to define and analyze it. The overtly emphasized areas were science and technology, human freedom, politics etc.

But, the humanism that Enlightenment period so strongly defended stands opposite to the premises it has set and was subsequently drowned towards fulfilling the aspiration of material prosperity that the west so strongly fancy. The period of colonial imperialism is an example of this hollow motif of the west in the name of humanity. Though, they call it as 'white men's burden' it enormously assisted the west as stepping stone to make their capitalistic dream come true. In the name of humanism and humanity, west acted as a supreme body that can amend cultural, political, economical, philosophical and religious constitutions which in their saying was applicable and universal in nature. But, this humanistic mission was not inclusive and it helped only to fence the globe with western hegemony as they were the only institution with license to

create discourses. Their approaches were reductive and it ignored the ideas of the non-western world.

The west always formulated policies that immensely favored them. Their debate and endeavors were lopsided, in a sense that it acted as a vehicle to help only west to participate in activities like development and prosperity. The nonwestern world was neglected and this unevenly characterized project of Enlightenment which was based on human reason did not contribute in the overall development of the world.

Instead, it was engrossed in changing only the face of the west and the life of its people. The territory of the non-western world could not rejoice the light of reason advocated by the west as the west was unaware about the populace of the non-western world. This brought discrepancies between one human and the other. It created walls among them by dividing them according to territory, creed, language, religion, colour of the skin etc. In this division the west is directly responsible and it is to be blamed. The west made anything that belongs to the west look new, appropriate, scientific, applicable and handy whereas the things of the non-western world were held as out-modeled, inappropriate, inapplicable, and unscientific and distance from time. In this fraction the west is responsible because they were in power and they created discourses which were established as truth.

Though the slogan of western Enlightenment was to rid human from self incurred tutelages, its very idea was controversial as it helped only westerners to rid themselves from self incurred tutelages. The definition and the goal of the project were concerned with humanity but the actions were reductive and directed towards uplifting a certain groups of people. They in the course politicized the issue of humanism to help them

surmount to the pinnacle of material prosperity. They were dumb or uninterested towards the populace of the nonwestern world. So, the definitions that the west has assigned to humanism are problematic. The humanistic enterprise of the west is not wholestic as it is out or reach from the grip of larger populace of the world.

There are countless outlines in the text that illustrates in volumes the numberless shapes and forms of erroneous humanism embraced by the west that stand sharp in contrast to what they claim it to be and what they practices. The west acted upon the non-western world without sufficient reflections. Though, they pretend to rid all human from the darkness of suffering and woes, they never did so. The extract below subscribe to the other side of the claim and the discourse they have raised.

It was something else that bothered me. Nobody truly occupies a station in life anymore; there are mostly people who feel that they occupy the place that belongs to another by right. There are displaced persons everywhere.”
for who shall abide the day of his (the rightful one’s) coming”? And who shall stand when he (the rightful ones) appeareth. (34)

Eugene Henderson the protagonist of the text is an Anglo American; he is the mouth piece of the author of this text- Saul Bellow- an American Jew by identity. So, Henderson embodies the spirit of the author. The line above corresponds to the time of colonization. During the period of renaissance in the west compass was invented. Many European countries with the help of this innovation navigated the world and occupied countries and continents and ruled over them. But, the land that truly belongs to the other people who were the actual resident of those countries was deprived from their lands. This act condensed the claim of humanism they advocate so proudly. When they annexed the land

of others, they occupied, in consequences, a position of power, right to rule them and to make laws. This profoundly inhuman task was defended by the westerners as it was their responsibility to educate them and civilize them. They hold the belief that they were barbarian and it was up to them to rule and to govern their land and to impose the way they think is the best upon them. They forced them to change their food habits, their languages, customs and religions. They ignored their freedom to choose the way they want to live and instead claimed their land as their possession. This did not help humanity to live in prosperity but instead it brought conflicts. But, Henderson says that he blames the western humanism for all sorts of displacement and dislocations. He as an Anglo-American is bothered by this understanding.

There is a lot of gap between the inherent motif and the idea surfaced as far as western humanism is concerned. It dashed with its own claim of being universal. Eugene Henderson, trauma and turbulence arises from this in spite of his material prosperity. The hero is completely frustrated with himself in spite of abundant property and money. His conditions are parallel to the condition of the west. There is a desire within him but the desire is an unknown goal. He cannot completely comprehend what he deserves. Though, he is a millionaire, he is disturbed by his desire. So, the materialistic life of Henderson is meaningless, we can resemble this self of the protagonist when he says:

Now I have already mentioned that there was a disturbance in my heart, a voice that spoke there and said, I want, I want, I want! It happened every afternoon, and when I tried to suppress it, it got even stronger. It only said one thing, I want, I want, and I would ask, "What do you want?" But, this

was all it would ever tell me. It never said a thing except I want, I want, I want! . . .no use. (24)

There is a muddle in the hero, this unacknowledged muddle in the protagonist life suggest the dilemma in the life of the western people. Though, they claim that they will erase human woes and sufferings, it is literal, after looking at the condition of Henderson that his desire which is similar to the desire of the western humanism is destination less and it is directionless as well.

Western renaissance placed human in the centre. The period of renaissance glorified human and his potential. The basic ingredient of the period was that human can step over every problem by the use of reason. Reasoning capacity of human was said to the supreme capacity of human. It was the belief of the renaissance scholars and man of letters that man is the measure and means of everything. But, renaissance spirit was totally European phenomenon. It neglected provinces that were not under the territory of Europe. Europe made overall developments in all walks of life during this period. The passage below illustrates some of the predominant tricks how Europe become successful to capture all territories around the globe and enhance its own development.

When we did so he frisked us again and the squad above us lowered their guns, which were old weapons, either the Berber type with long Barrels and inlaid butts, or old European arms which might have taken away from General Gordon at Khartoum and distributed all Africa, Yes, I thought, old Chinese Gordon, poor guy, with his bible studies. But, it was better to die like that than in smelly old England. I have very little affection for the Iron

Age of technology I feel sympathy for a man like Gordon because he was brave and confident. (117-118)

Europe during renaissance defended humanism. The humanism it so strongly defended helped Europe to gain dominance and power around the globe. Renaissance was a time of European prosperity.

In the passage, Henderson talks about those guns which were the tool that helped Europe to expand territory and supremacy. General Gordon was a white European general who went to Africa to annex them and to enlarge the territory of Europe. Here, poor Gordon was killed and he died in Khartoum a city in Africa. The hero is critical about the bible and the iron age of technology which were directed towards material prosperity. The age or renaissance was the period when Europe was in the process of becoming. The maturity of Europe was based on exploitation. Europe looted the treasure of the world. It got engrossed in scientific and technological advancement and invented printing press and guns. Printing press helped them to expand the supremacy of English language and religion. Guns helped them to threaten others and rule them. So, the European renaissance and scientific revolution when looked from the perspective of humanism was truly Eurocentric phenomenon. It was engrossed in uplifting the condition of life of only Europeans. But, the Europeans tried to universalize the spirit of European renaissance and scientific developments as universal concept.

Language is a site of conquest. English language is also a weapon by which the west always defended the agitation from the non-western world. The global development of this language has brought western hegemony in the world. The discourses created in English languages are universalized. As English is the language of the western people,

they hold power to create discourses and those discourses created in other languages weren't considered. The other discourses created in other languages have to be translated into English and during the process it was always misrepresented. So, the knowledge of the other world was distanced from being represented. Moreover the discourses of the nonwestern world were not considered important and with the same token the potential of the people in those continents and countries were also placed aside. So, the discourse of western humanism wasn't inclusive.

Eugene Henderson in the land of Arnewi happens to meet Itelo, their prince. He spoke to Henderson in English. The protagonist could not believe this for he never anticipated someone to speak in English in the land of Arnewi. This unexpected conversation in English brought disappointment in Henderson. He came to Africa to understand different people, different ways of life but when he happens to meet someone who speaks in English he was in pain. The pain was aroused from the sense of understanding that the west has encroached in the domain of language as well. The languages of the people, the culture, the ways of life prevalent in the world are in demise as the west is expanding its grip all over the world with the concept of western modernization. Henderson is not happy with this western modernization as he sees that the west is engrossed in gain.

The expedition that Charile organized had all new equipments and was modern in every respect. We had a portable generator, a shower, and hot water, and from the beginning I was critical of this. I said, Charlie, this wasn't the way we fought the war. Hell, we're a couple of old soldiers. What is this "it wounded me to travel to Africa in this way". (42)

Here, the protagonist complains about the achievement of western modernization. The protagonist and his friend are old soldiers who fought in 2nd world war. They are familiar with the problems of humanity in different corners of the world. They know that the power of the west was possible after the slaughter of thousands and thousands of humans in different corners of the world. Now, as the war is over and the west is rejoicing the miracle of modernity based on capitalism and technological booming. But, the protagonist who is traveling is aware about the condition of human in hinter lands of the world. He is cynical about his friend idea of having a portable generator for it signify the attitude of the west or white westerner who goes to the non-western world with their portable equipments. The person in those lands survives by making use of their traditional equipments. So, this two condition of humanity is juxtaposed in the light of two perspective one of the hero who defend real humanism and the other who is an embodiment of western humanism.

Arguably, one of the most pervasive developments in the humanities has been the unforgiving critique of humanism by the Europeans. They have overtly used humanistic enterprise as the vehicle to enlarge and broaden the domination of the Europeans around the world. So, the concept of humanism as argued by the west is Eurocentric and it does not contain any issues of the non western world.

As a concept in Western thought and culture, humanism is a generic term referring to a broad spectrum of beliefs and value systems. It emphasizes human potential, in particular man's capacity for reason, and implies the idea of a core or shared humanity which is transcultural and transhistorical. The issues of the Indians, Chinese, Japanese, and African etc. culture were ignored when Europeans defined and analyzed

humanism according to their interest. This helps them to colonize the world and to lead the universalized globalization of culture as per the western model. The capitalistic mission of the west was consolidated because of this ability to make the European model of humanism look applicable everywhere. But, are only Europeans as human superior and all other humans of the world inferior? No, it is not. In this regards Dafhu the king of the warari says to Henderson:

Nature is a deep imitator. And a man is the prince of organism he is the master of adaptations. He is the artist of suggestions. He himself is his principle work of art, in the body, working in the flesh. What miracle! What triumph! Also, what a disaster! What tears to be shed?" "Yes... I said. Debris of failure fills the tomb and grave"...there is an evolution.

(57)

Dafhu the king of the warari defend human potential and ability. He worships the miracle of humans but he in the mean time is aware about what has human done to humanity? He speaks Saul Bellows ideas. Bellow humanism was a humanism that would defend the overall development of humanity not only a chunk of it. His humanism was humanism that would heal the problems of the people of all culture, all societies and religion. His humanism was not directed towards creating discrepancies. Humanism to him should close the gaps of indifference and should unite humanity under one umbrella of love and respect. But, when Dafhu the warari king say- what a disaster! What tears to be shed- he hints towards the uneven condition of humanity? The condition of humanity as per the western model is turning the world into debris and tomb. It has ruined the true essence of humanity and Dafhu the warari king wishes for a different evolution that can surpass this

contradictions and pave way towards humanism which could unite the people of the world erasing all boundaries into one term –we human not him, her, they etc. The extract hints towards the disaster of the world wars and the inhuman incident of the Holocaust as well.

This fragile condition of humanity at the present is the result of the western thoughts and dreams. The west was always only conscious of the west and it ignored the issues of the non-western world. Eugene Henderson the protagonist of the novel learns a lot in Africa. He learns that we must assimilate the values and ideas of human of the world. He got to know that the world is broader and bigger than America. Before, his trip of the Africa he was unaware of the mosaic ness of the world. He has had no ideas about the different ways of life and what are nobility, love, dignity etc. Saul Bellows knows without the acknowledgement of this essence humanism cannot prosper so via. His protagonist he makes a politics which is to defend humanism. The extract below is very important to elaborate these ideas:

The king treated me with classic African dignity; and this is one of the summits of human behavior. I don't know where else people can be so dignified. Here, in the midst of darkness, in the small room of a hidden fold near the corpse on my back under the moon and blue forest of heaven. Why, if . . .? This is how I embraced the king's words of nobility's having its turn in the world. (215)

The extract above talks about the pure form of humanity. It highlights upon the love and compassion that Henderson experiences in the village of Warari in Africa. He was left aside by the treatment of Dafhu, the king of the Warari. His dealings were pure and full

of respect. Henderson who is a white Anglo-American was unprepared to get such greetings. Despite being white he was not treated as a white person rather he was treated as human. While dealing with him only his potentials and abilities were taken into considerations. Henderson who lifted the 'Mummah' was their 'Sungu' the Rain king.

The title was bestowed upon him without any prejudices, without any hesitation, only his contributions to the Warari were considered. Everyone in the tribe of the Warari respected and celebrated the magical task of Henderson, they did not talk about his being foreigner, the language he uses, about his religion, about the color of his skin etc. This spirit that the residence of the tribe embodies was purely humanistic in every form; it was sharp in contrast to the humanism defended by the west which tries to weight humanism on the basis of its value.

The western humanism is based on color, creed and language antagonism. Henderson discovers that the people in Africa are selfless and they render service without expectations of gain. When he realizes this Henderson deserves to help. The failure task of blowing the Cistern in the tribe of Arnewi which left him broken hearted is an example of this. His lifting of the Mummah was too evoked by the same desire to be of use for humanity sake. But, Dafhu treatment left him with dismay because he was welcomed in the tribe of the Warari open-heartedly by its king. While writing a letter to his wife Henderson says:

I believe that I tried to explain to Lily what Dahfu's ideas were, but Romilayu lost the few pages of the letter and I suppose that it is just as well that he did, for when I wrote then I had quite a bit to drink. In one I think I said, or maybe I merely thought it, "I had a voice that said, I want, I

want, I want? I? It should have told me she wants, he wants, they want and more over, its love that makes reality reality. The opposite is opposite”.

(286)

Bellow here stand in support of pure humanity which does not say I only. A humanist is one who says she, him, her and we. The author defends humanity as the surest means to bring harmony and love among human beings. With out comprehending this basic spirit of love for everyone we cannot germinate humanism. Dafhu acquaintance has brought massive transformation in Henderson. He has learnt that without love for everyone humanity cannot prosper and live in harmony and peace. So, humans must love themselves and when they love themselves they will consequently love everyone around them as well.

The journey of Eugene Henderson to Africa has enlarged his mental dimension. He witnessed several ways of life, costumes and habits there which were totally different to what he was used to in America. After his acquaintance with the land of Africa and its different ways of life, thought patterns, the naivety of people and their purity which was free from the grip of western science and technology, capitalism and globalization. Henderson understood that Survival is the greatest challenge to humanity. But, in the text when Bellow makes Henderson and his other character utter certain words and sentences he lampoon the misconduct of humankind. He politicizes the issues and makes us aware how he is often haunted by the impact of Holocaust. The extract below draws upon the principle ideas of the author:

Not only I molani for myself, but for everybody. I could not bear how sad things have become in the world, and so, I set out because of this molani.

Grunt tu molani old lady-old queen, Grunt tu molani, everybody!" I raised my helmet to all the family and members of the court" Grun to molani".

(85)

Grunt tu molani in the language of Arnewi- a tribe in Africa means will to live or desire to survive. In these lines spoken by Henderson the hero of the novel presents the fundamental ideas of the author. The time of Holocaust has ignored the desire of millions and millions of Jews to live or survive. Here, When Henderson repeats these words taught to him by the queen of Arnewi- Mtalba, he surfaces the history of humankind especially the western history which has discredited the desire of many humans to live. It lampoons the western ideas and values that have ignored humanity.

West has made technological and scientific developments which have simultaneously resulted in capitalism and globalization. The non-western world is suffering because of this advancement in science. But, the prosperity of west is of no use to the non-western world because it could not support them in anyway. Instead it is destroying their traditional industries and making the non-western world more parasitic and dependent upon the west.

I then told Romilayu to start with the present. And first of all he brought out a plastic raincoat in a plastic envelope. I scowled at him, ashamed to offer this cheap stuff to the old queen, but as a matter of fact I had a perfectly good excuse, which was that I was traveling light- moreover, I meant to render them a service here that would look bigger present silly. . . I said to Itelo, "Prince, please forgive this shabby present. I hate like hell

to bring a raincoat during a drought. It's like mockery, if you know what I mean?" (73)

The west always claims that it have always rendered help and support in the development of non-western world. This claim does not correspond to the reality. In reality, the west with the development of capitalism and technology actually destroyed the local industries and native techniques of the non-western world. This resulted in dependency of the non-western world upon the western world. But, when helping the non-western world the west always supported it with useless things that are old fashioned. The present of Henderson to the queen of the Arnwei is the outcome of the same mentality. When the gift of plastic raincoat is given to the queen whose tribe is facing a heavy drought the hero makes an excuse by saying that he is traveling light, this excuse is parallel to the excuse of the west which says that it is doing all this to enhance the life of the people of the developing world. The queen by accepting the present shows her willingness of embrace modernity. When the queen accepts the plastic raincoat she accepts hollow modernity. The excuse of Henderson with Itelo is rooted in the fact that he do understand how western modernity will subsequently ruin the life of the people in the non-western world.

Henderson attains humanness in Africa. Dahfu the Warari king helped him in this process. Henderson a white American wanderer in Africa acknowledges that life is a learning process and in the process of learning nature, animal and human can contribute in various ways. Without imagination and reason it is impossible to acquire knowledge. Henderson has deep attachments with animals- first with the pigs in America, than with cows in the tribe of the Arnewi and subsequently with the Lion in the land of the Warari.

These animals have taught Henderson some very crucial things in life. But, Dafhu, the Warari king is the healer of Henderson woes and sufferings- who helped him to attain peace and stability with his mind.

I might as well say at his place that he had a hunch about the lions; about the human mind; about the imagination, the intelligence, and the future of the human race. Because, you see, intelligence is free now (he said), and it can start anywhere or go any where. And it is possible that he lists his head, and that he was carried away by his ideas. This was because he was no mere dreamer but one of those dreamers doers. A guy with a program. And when I say that he lost his head, what I mean is not that his judgment abandoned him but that his enthusiasm and visions swept him far out.

(234-235)

Dafhu compliments to Henderson reflect his beliefs in human intelligence. Dafhu's ideas are clean and clear as it places man in the centre and it glorifies his intelligence. He draws upon the idea that men are the architect of humankind. His core beliefs rest upon the spectrum of individual freedom and he strongly argues in its support. When he says – intelligence is free now he consolidates upon this idea. His assurance of Henderson as a guy with a program is the assurance of human ability to handle things with plan and goals. Respect for human mind which would determine the future of human race because they can dream and they are the one's who can make their dream come true is very positive compliment to humanity. But, in the mean time Dafhu warns not to get laid by enthusiasm and judgment that are abandoned. In a sense it is a criticism of the west as well because the west has got over ambitious and it jeopardizes the existence of mankind.

I cried, “oh, can you see that now, your Royal Highness? Really? I’m so grateful, you can’t have any idea why, I can hardly see straight; and that was a fact. A spirit of love and gratitude was moving and pressing and squeezing unbearably inside me, “you want to know what this experience means to me? Why talk about its being strange or illusion?. . .Before I left home I read in a magazine that there are flowers in desert (that’s the Great American Desert) . . . that bloom may be in forty or fifty years . . . you can take a seed and put it in the bucket but they won’t germinate . . . The magazine was the *Scientific America*. I think I told you, your highness my wife subscribes to it. (234)

Developments in America is only material. America obviously lacks human love and compassion. United States today is synonymous with a very harsh inhumanity and policies which are destructive. But, when Henderson is greeted by the Warari king with open arms he could not believe what he have received. He was rendered love, gratitude and respect by the king. This huge welcome made him ashamed of being an American where humanity is trodding. In America there is no value for human. American is only governed by the principle of material prosperity, science and capitalism its basic ingredients and it only regards technology.

There is a sort of hollowness in America which has sprouted because of the lack of human compassion. Human feelings and emotions are disappearing because of the encroachment of technology Human takes delight in material things. Henderson cried when he realizes the value of humanity in Africa. He explains to the king, that his country is a desert in this regards. There is hardly a flower of love and compassion in his land.

This comparison of America with desert is the result of the protagonist realization of the value of humanism in this land of the Warari. When he compares America with desert he does try to depict the hollowness, the bareness and the aridness in American life. He foregrounds the dehumanization of life in the technological and capitalistic society of America. American growth and power is artificial. When the protagonist says he has read about the seed that would not germinate in a bucket he draws an analogy between the inhumanities prevalent in America that won't germinate to a plant. The newspaper mentions *Scientific America* whose information are false corresponds to the ideas that the western discourses about humanism are like the details in this newspaper which are sham. It does refer to the ideas of devaluing the alternate humanism.

Counter humanism does not believe in us versus them thought patter of the western world. West has always reduced humanism to certain areas of progressive interest which benefits them heavily but in the mean time ignores the issues of the non-western world. The fundamental principles that real humanism embodies are the collective issues of mankind. Today, humanistic enterprises face certain threats like nationalism, religious enthusiasm, racial conflicts, territorial disputes, economical discrepancies etc. Holocaust was unquestionably one of such crime in the history of humanity which discredits the enterprise of humanism. Saul Bellow set this novel on this very background in order to defend humanism in its real essence.

Though, the issues of inhumanity are eschewed by the author the whole trauma and turbulences of this inhuman incident is somehow manifested in the novel. The ultimate realization of Eugene Henderson in the novel about the essence of humanism is political in nature. Eugene Henderson is an Anglo- American, a white, a Christian so he

symbolically represents the western white, Christian community. When Bellow makes him realize the essence of humanism for the collective good of mankind he have done politics, his politics is to make the Anglo-American, whites and western to embrace the spirit of real humanism. To do so he advocates for collective interpretation of human activities that would uplift the search of humankind for knowledge and justice and perhaps for liberation as well.

Why, I don't crave illusions at all. They say, think big. Well, that is boloney of course, another business slogan. But, greatness. I don't mean pride or throwing your weight around. But, the universe itself being put into us, it calls out for scope. The eternal is bonded onto us. It calls out for its share. May be I should have learned to kiss the earth. (I do so now).

(318)

Henderson has learnt that humankind can live in harmony only when they can be eternally bonded together as humans. Only when they can understand that they should save earth- not just their territory, language, culture etc. This is vastly philosophical dimension of Bellow ho politicizes the cruelty of mankind through Henderson and blames the western model of humanity for its cause. We must not only concentrate on issues of ourselves "but think big" (318). We would leap a giant step ahead if we can embrace the notion of "the universe itself being put into us" (318). These ultimate realizations can cloth the spirit of collective good and collective progress. It can reduce the conflicts and sorrows of the present day world. Only then we can speak for the poor and from the side of the non-hegemonic groups.

Instead of coming to ourselves, “I said, we grow all kinds of deformities and enormities. At least something can be done for those you know?

While we wait for the day?” which day, Mr. Henderson? She said, laughing t me.

“Have you ever heard a song?” I said listen, and I’ll sing you a little of it”.

We were back at the rear of the plane where I was feeding the animal Dafhu, I sang, “And who shall abide the day of his coming (the day of his coming)? And who shall stand when He appearth (when He appearth)”.

(334)

These lines of Henderson spoken during a conversation with the stewardess of the plane he was boarding for America after his trip in Africa is clothed with hope. This hope springs from the experience of love and compassion he received in Africa. The Animal Dafhu is Henderson moral teacher which he carries with him to America. When he sings the song for the stewardess he evokes Christian faith but Saul Bellow politicizes it by associating it with humanity.

To him if Christian faith too sings the songs of humanism why not we collectively by erasing all dogma and barriers unite within one rubric of humanism?? Why not is the question? Henderson an Anglo- American embraces a Persian Child in his arm though he cannot speak English, he expresses his love and compassion for him though he came from a orphan background. This ultimate realization of the protagonist amplifies the need to speak from the side of the poor and underprivileged groups.

To Bellow all human beings are born with the inborn right for survival so nobody should be demarcated with lines of creed and value-his politics is to unite humans

as humans who can share the mother earth together and can always speak with pride among each other saying 'Grun tu molani' (73).

Chapter III

Conclusion

This research opens new avenues in the formulation and interpretation of our own self and in the realization that no individual can synthesize the whole of modern life, the interpretation of life, which arises from life itself, which grows in the individual themselves from his/her experiences and realization, recognition and affirmations are the areas of concern for the present researcher. By intensely observing the protagonist of the novel *Henderson the Rain king* his actions and words the researcher yielded that Saul Bellow the author of the text have done discursive politics which he reflects in the words and actions of his characters. Bellow defends humanism- not the humanism that reflects western mind or non-western mind but collective human mind-taking resort to the idea of inclusiveness.

The western model of humanism is unable to reflect inclusive view of the human world. Because of the western mind which takes resort to Enlightenment humanism, there was swift development in science and technology which subsequently resulted in the rapid progress of capitalism and globalization the west in its model of thought is said to have made a lot of progress. Because of this they were able to expand language territory and the English language become the international language. With the language expansion the literary and discursive practices were in their hands. They got the license to define, analyze and interpret things according to the western mind which they tried to universalize. But, this led to reductive and could not assimilate things of the world – humankind but they were only trying to make western thought patterns applicable for the world –this was also the reason why westernization becomes possible. This discursive

hegemony helped them to encroach in the culture, tradition and religion of the other which to them was inferior and mean. Holocaust is one of such racial crime fashioned by western model of thought patterns.

Eugene Henderson the protagonist of the novel who escapes from the hollowness and dehumanizing realms of western life to Africa acknowledges that (in Arnewi and Warari tribes) his individual experiences are reality but the interpretation if it in words and sentences by writers and critics are questionable for they do infuse the frame of the mind in their interpretations of Africa so the real context might be distance from reality. To draw a thin line between experience and discourse is impossible. So, language is a tool of politics and Bellow in the same ground exploits it to infuse the frame of his mind into language. He argues for inclusive humanity. Humanism cannot be a subject of discursive interpretation and analysis and it can be politicize. If literary practices cannot define genuine humanistic enterprise it will fail the development of mankind. Dafhu the Warari king is an embodiment of real humanism. His sense of humanism is inclusive and collective. “. . . but do you have expectations as to the form the truth is to take? Are you prepared if it comes in another shape, unanticipated?" (179) This unanticipated form of truth that Dafhu wants Henderson to embrace is the truth of practicing discursive activities by distancing oneself from the frame of reference of certain section of people and interest. It tries to defend global discursive agenda which is humanism.