

Animals as Moral Characters in Aesop's *Aesop's Fables* and Vishnu Sharma's *Panchatantra*

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Abstract

Stories have been told to infants for ages. The reason behind this activity is to teach right and wrong, easily and pleasingly. Anthropomorphic animals add up to the leisure learning as children get charmed by releasing that the rabbit of the story is fighting with the king of the jungle by using his wit. A point can be raised that with the extensive technology around kids, why should they read when they could simply watch it? Why are animals used as characters that preach moral lessons? Research has been done on aspects that have proven that animals can portray emotions. Derrida, in his famous work *The Animal That Therefore I am*, opposes the notion that animals are simply considered the beasts with no logic and reasoning by humans. *Aesop's Fables* and Vishnu Sharma's *Panchatantra* have anthropomorphic animal characters that convey moral lessons to young minds. These characters portray human personality traits like joy, friendship, and jealousy. The paper aims to study these stories as an important teaching tool for positive development and concludes with the understanding of their relevance as part of children's literature in the online world.

Keywords: Anthropomorphism; Children's literature; Emotions; Human traits; Moral lessons; Values.

In past years, technology has taken a firm grip over the lives of people, especially children. With easy access to gadgets, social media, and online presence, the minds of children are changing at a quick pace. The kids of today's era are sharper and are capable of grasping things that are taught. Parents are busy with their work and so the young ones are left with their machines which are creating more harm than good. They are prone to malicious content at an early age. With the increasing immorality around,

children are also in danger of learning bad things. To imbibe moral learning some schools have incorporated stories as part of their curriculum for their young classes. These fables along with giving break from monotonous brainstorming subjects, also through their characters deliver lessons. For the early graders, animal characters play a perfect role to teach good things as children get fascinated seeing them. The tales of *Aesop's Fables* and *Panchatantra* have animal voices that preach. These roles of animals have been an integral part of children's literature surpassing modern gadgets.

Animals are more capable of portraying positive behaviours and emotions within their community and with others and have proven in real life the humane qualities they possess. They are superior to humans in that they are content with their life. They are unconcerned about anything and are content with their existence. They are not materialistic in their desires. and never make mistakes. Humans, on the other hand, are perpetually dissatisfied with their lives. They are avaricious and will go to any length to obtain material possessions.

Derrida proposes that the human-animal tight contradiction and inflexible hierarchical status be abolished. *The Animal That Therefore I Am* is demonstrating how animals have been denied 'logos.' The 'animal' as the opposing 'other' is the foundation of the logo in the classical theoretical sense. Additionally, what humans consider to be 'appropriate' is revealed by the animal's negative meaning as opposed to structurally. Derrida's belief in logos being present in animals is exemplified by real instances where animals showed more humanity than humans. Man has always been considered superior to animals, and they often employ imagination to go above simple realities and integrate simple ideas into tale settings, making them look more appealing and meaningful. The human-animal dichotomy has a long philosophical history that may be traced back to Aristotle. As a result, Derrida questions the very foundations of this human-animal conflict. On the question of animals, he contradicts Heideggerian ideas.

In Heidegger's concept of 'Dasein,' the nonhuman animal is excluded from being towards death. In contrast to the inanimate stone, Heidegger considered that the animal could not die properly. However, the animal has been given the character of a living entity. By revisiting images of animals and interspecies encounters, Derrida hopes to animalize the canons of English Literature. This series considerably expands the discoveries by examining the interaction of such depictions with the material lives of animals. It looks at literary cultures as variously expressing a relationship to

or intimacy with animals, and it helps us grasp how literature and creative encounters have always accomplished more of it than merely depicting history.

Ortiz argues in his book *Literature and Animal Studies* that dehumanising nonhuman creatures and reducing their diversity to a single label of “animals” is a mistake. Humans, according to the Western school of thought, were the ones with “large brains,” but the author believes that man has been seeking to equal the traits of animals for millennia. Humans lack the skills of animals, therefore they seek to obtain the speed of a leopard, the quick hearing of a bat, and the strong eyesight of an eagle. To gain the upper hand and use the voiceless beings for their own selfish needs, a binary was created between man and the majority of non-human beings.

Humans are regarded as superior to animals, and to accept more than simple realities, they frequently employ imagination and incorporate basic items or ideas into story frameworks, making them appear more appealing and significant. The human-animal conflict has a long philosophical history that may be traced back to Aristotle. As a result, Derrida questions the very foundations of this antithesis between the human and the animal. On the subject of animals, he contradicts Heideggerian ideas.

In religious and other cosmological systems, animals are revered and sometimes feared, worshipped, and sacrificed. Here the aspects of anthropomorphism are often seen and understood. It, as a phenomenon, is illustrated, as an example, by “seeing faces within the clouds,” to quote Guthrie 1997, which suggests the attribution of human traits in animals or any object. For example, one could see a man’s face on the moon or an animal inside the clouds caused by human perceptive features of living things in objects in nature. Anthropomorphic animals have been used as characters in children’s literature for a time unknown.

Guthrie believes that anthropomorphism is a more focused assumption, an inadvertent interpretation method by which humans unknowingly assume that vague or notable stimuli have a humanlike or human cause, as well as shape. Attributing human characteristics to animals has seen a positive impact on kids as they are at the start stage of development. At this stage, they’re incapable of understanding complex human feelings and emotions, and the difference between right and wrong. Animal characters exercise a positive effect on a child’s psychology. It also sensitises them to the pain of mute animals. It’s probably the innocence of kids that attunes them to weird but truthful compatibility with animals. Animal

characters play an important role in our lives by amusing us through literature and other forms of media. *Palgrave Studies in Animals and Literature* examines the ramifications of the animal turn in the field of studies in English. *Aesop's Fables* is a collection of stories which incorporates animals as talking characters and present a particular life lesson. It can be defined as:

A fable (also called an apologue) is a short narrative, in prose or verse, that exemplifies an abstract moral thesis or principle of human behaviour; usually, at its conclusion, either the narrator or one of the characters states the moral in the form of an epigram. Most common is the beast fable, in which animals talk and act like the human types they represent (Abram 6).

The ability of animal characters to speak, as well as the existence of many other distinct human characteristics, which offers a lesson at the end of every tale, is the primary trait of these fables. They are frequently said to possess immense insight, that they impart to a beleaguered man. According to the lesson, the "fable" is all about the folly of using language to convince people who pay no attention to reasoning. Even when it isn't expressly stated, the dichotomy between animal characters and receptive mankind seems to be integrated into the basic design of *Aesop's Fable*. Fable animals, despite their ability to converse, are usually driven only by opportunistic or survivalist instincts. Young children learn about humans living in harmony with nature and the creatures that inhabit it by reading numerous stories of animals being helpful from around the world. In these stories, the animal only lends its assistance in exchange for a human act of compassion or promise of kindness.

These stories are epigrammatic which is beneficial for young minds. The story of "The Peacock and the Crane" is the one that teaches the most important quality that the present world is lacking, which is being humble. It revolves around a peacock who was very proud of her look and teases a crane due to her dull feathers. She comments, "Look at my brilliant colours," said she "see how much finer they are than your poor feathers" (Aesop 16). But the crane is the one who accepts how she is and appreciates the peacock for her beauty and replies, " I am not denying that yours are far gayer than mine; but when it comes to flying I can soar into the clouds, whereas you are confined to the earth like any dunghill cock." (Aesop 16). With this said, she takes a high flight. The story not only teaches us to be modest but also that one must be aware of one's fine qualities rather than seeing others and feeling sorry for oneself. It conveys the message of appreciating other people's positive things and not being too proud.

“The Cats and the Birds” is a tale of being sharp. It revolves around a cat who comes to know about “birds in an aviary ailing” (Aesop 16) and plans to dress up as a doctor to get entry and attack the birds. The bird comes to know about the cat’s guise and doesn’t let him come by saying, “ ‘We shall do very well,’ they replied, without letting him in, ‘when we’ve seen the last of you.’ A villain may disguise himself, but he will not deceive the wise” (Aesop 16). This not only gives a lesson about being vigilant and not falling prey to foolishness but also from the cat’s perspective of being determined for his goal. He guided up properly as a doctor with the proper tools needed to have his way but fails. The end conveys that if one’s intentions are bad, then one will never succeed. The act and behaviour of the animals are similar to what humans do to get what they want.

The tale of “The Ass, The Fox, And The Lion” has a lesson of not trusting anyone blindly. A fox and an ass get into a partnership to go out together in search of food. Not after much time since their quest began, they saw a lion approaching their way which frightened them. The fox cunningly thought of saving himself and went boldly up to the Lion and whispered in his ear, “I’ll manage that you shall get hold of the Ass without the trouble of stalking him if you’ll promise to let me go free” (Aesop 18). The Lion agreed to this, and the Fox then rejoined his companion and contrived before long to lead him by a hidden pit, which some hunter had dug as a trap for wild animals, and into which he fell. The story follows as:

When the Lion saw that the Ass was safely caught and couldn’t get away, it was to the Fox that he first turned his attention, and he soon finished him off, and then at his leisure proceeded to feast upon the Ass. Betray a friend, and you’ll often find you have ruined yourself (Aesop 18).

There is not just one moral that this story gives. From a direct view, it teaches not to think bad of others, especially if the latter person trusts the former. The ass reminds us not to trust anyone blindly and from a lion, readers understand the law of nature, that is, ‘survival of the fittest.’ Humans are the best examples of to what extent one can stoop to protect oneself. Though one should know how to escape a dangerous situation but getting someone else killed is not right because today one might have escaped, the other day one can be the victim. A similar lesson giving end can be found in the story of “The Lion and the Mouse” delivers a message about the importance of intelligence. There was once a lion who was sleeping. He was woken up by a little mouse. Angered, the lion seized the tiny creature under his paw. Frightened the mouse requested to spare his

life by saying,

“Please let me go,” it cried, “and one day I will repay you for your kindness.” The idea of so insignificant a creature ever being able to do anything for him amused the Lion so much that he laughed aloud, and good-humouredly let it go. But the Mouse’s chance came, after all. One day the Lion got entangled in a net which had been spread for game by some hunters, and the Mouse heard and recognised his roars of anger and ran to the spot. Without more ado, it set to work to gnaw the ropes with its teeth and succeeded before long in setting the Lion free. “There!” said the Mouse, “you laughed at me when I promised I would repay you: but now you see, even a Mouse can help a Lion” (Aesop 19).

This story denotes the timeless notion that being big and strong is not everything. One should be modest and skilful as in the case of the tiny mouse. The predator who mocked the mouse for just being a rodent was saved from being prey himself. The dialogues between the two show the active and the passive dichotomy of humanity where one is the oppressor and the other is oppressed. The act of compassion of the lion of letting of mouse teaches also that one doesn’t become small if he listens to a meek character. The mouse was able to prove that if one is determined and polite with his words he can escape an ordeal.

The classic tale of “The Hare and the Tortoise” is about not being too proud of oneself and being kind and humble towards others. A hare was making fun of a tortoise one day for being so slow upon his feet. The tortoise, to prove his worth, decides to race with him.

“Wait a bit,” said the Tortoise; “I’ll run a race with you, and I’ll wager that I win.” “Oh, well,” replied the Hare, who was much amused at the idea, “let’s try and see”; and it was soon agreed that the fox should set a course for them, and be the judge. At last, the Hare woke up with a start, and dashed on at his fastest, but only to find that the Tortoise had already won the race. Slow and steady wins the race (Aesop 54).

More than being less selfish it teaches us to be dedicated to the action being done. If the hare would not sleep during the race he would not have lost. The tortoise who was slow shows how giving oneself fully into a task is helpful as one will surely come out triumphant. Humans tend toward being lazy and being lethargic with one’s commitment and what

happened with the hare shows exactly what happens when one gets distracted lazily from the important work.

The *Panchatantra* is fundamentally linked to one of the Indian fields of science known as the *Nitishastra*, which means a book of intelligent and clever conduct in life in Sanskrit. It tries to teach the reader a variety of lessons that are useful in everyday life. These could include things like how to understand others, how to select honest associates, how to cope with the challenges and resolve issues with subtlety and judgement, as well as how to coexist peacefully amid deceit, dishonesty, and several other dangers. The story revolves around a king who commits his sons to a scholarly man, a Brahmin named Pandit Vishnu Sharma, who will enlighten them. Because they were too young to grasp and follow standard teaching methods, he chose to teach them new things through storytelling. *Panchatantra's* popularity was due to his ability to entertain while teaching the virtue of justice and delivering crucial life teachings.

The skill of the storyteller lightens the grain of his stern thinking. People and animals are continually shifting places as one fable succeeds another love and contempt, empathy and intellect, selfless bravery and base fear, compassion and nastiness are all aspects they share. Every story depicts a spiritual or moral lesson that has existed for centuries and seems to be applicable today. The five tantras of *Panchatantra* are friendship struggle, friendship victory, crows and owls, and profit forfeit.

Mitra Labha(Friendship) is a collection of short stories about the process of becoming friends. The stories that follow this principle teach us the value of friendship and the importance of being in good company.

Mitra Bheda(Losing Friends) is a bunch of stories about people who've lost friendships. Two topics are explored in the stories: why do we lose friends and how terrible it is to lose friends. *Aparksitakarakam*(doing without thinking) is a diverse mix of narratives about how haste leads to the loss of important items. These anecdotes demonstrate why rash decisions should be strictly avoided, and how important it is to plan and think about matters properly. *Labdhapranásam*(Loss of Gains): This volume of the *Panchatantra* contains stories about how to come out of difficult situations without losing everything. Everyone will face unpleasant situations at some point in their lives; this part explores how we handle them and emerge from them without losing things like faith.

Kákolúkyam (Crows and Owls) This book contains stories about the laws

and practices of war and peace. This could be an excellent site for children to learn about the value of peace over aggression.

The story of "The Jackal and the Drum" is from the first *tantra*. It is about a jackal wandering in an abandoned battleground in search of food. The armies who were there during the battle had left a drum in that place. The wind was blowing faster than usual leading to its blows trucking the drum. The sound of the drum frightened Gomayawho mistook it for humans playing it. He immediately thought of fleeing the place without completing his task of searching for food. But after giving it another thought, he realised that he should check the source of noise first before making hazy decisions and went near the sound. "So he took all his courage in his hands and as he crept forward he realised that it was only a drum. He continued his search and nearby he found sufficient fools to last him a long time" (Sharma 12).

He was relieved as he found that the drum was making sounds due to the wind blowing and to his surprise, he found an ample amount of food near the drum. The moral one learns is that success is for the one who is brave and ready to take action without being hasty. In our day to day life, we also come across various unfavourable situations. Either we can take a quick step and get into more trouble or act calmly just like the jackal. The way the animal got frightened and acted accordingly is similar to the way humans do.

The next is also from the first *tantra* titled "Killed by a Shadow" which is about a lazy but proud lion named Bhasuraka who lived in a jungle. As he did not want to exert his energy to hunt he explained to all the creatures in the forest that each day some other animal would come to his cave and they would serve him as a source of food to him and threatened that if even a day is skipped by the animal, he would kill all animals at once. One fine day it was a tiny hare's turn to go to the lion's cave. He was very scared and did not want to lose his life, so he started formulating a brilliant strategy to outsmart the lion. "At this, he thought to himself, Now I know a way that won't fail. I'll deceive the lion and make him fall into the well" (Sharma 34).

The hare arrived at Bhasuraka's cave very late. The lion questioned him in an enraged manner about the hare's delay. The hare pretended to be prowled by some other lion who wanted to be the sole ruler of the jungle and sought to meet the other lion to depose him. The other lion, he told the lion, lives in a well. The little animal timidly acted and said,

“Well,” said the hare, “today it fell to my lot to come to you. Because I am small, they sent four other hares with me.” On the way, a huge lion came out of the den and cried, “Ho! You! Where are you going? Call upon your chosen deity!” And I said, “Sir, we are all going to our master Bhasuraka at the appointed time to fulfil our promise” (Sharma 34).

The lion in his pride mistook the hare for his opponent, believing that he lived in a well, even though no animal can live in a well. He rushed into the well, mistaking himself for a lion and therefore killing himself. “The foolish lion saw his reflection in the water and imagined that it was his enemy. He roared fearfully and at once his roar was doubly re-echoed from the well: Furious at the other lion, he leapt in upon him and was drowned” (Sharma 35).

Bhasuraka was drowned to death in the process as he fell into the well. The story teaches many things, such as wisdom can defeat even the strongest. It also conveys the importance of bravery and loyalty to one’s community as the hare could easily have run away to some hiding but he did not put others’ lives in danger and took it upon himself to defeat the predator. The quality of being a powerful leader is also seen as a lion who strongly used his fierceness as a way to threaten others and not work for himself and the animals of the jungle. This human like quality of the animals like misusing power and mistreating the poor and helpless can be seen in real life but readers must realise that no one remembers a tyrant and evil meets an evil end.

“The Flea, the Bug and the King” is a story which gives a teaching of choosing one’s company. There was a flea that lived on the king’s bed which was very comfortable and luxurious. She lived her life by sucking the king’s blood during nights when the king was in deep slumber. Even her sting was gentle so the king never realised the ongoings. Once there came a bug named Agnimukha. The flea insisted on tasting Agnimukha’s blue blood, but the flea knew that unless the king was wounded while he was deep asleep, Agnimukha’s sting would be harsh and unpleasant. The insect vowed to get down to business when the king’s sleep was at its fullest. “ ‘But, Agnimukha,’ said the flea, ‘I only suck the king’s blood when he has gone fast asleep but you are nasty and bite like a sharp needle. However, if you promise to let the king go to sleep before you start biting him, then I will let you drink his blood.’ ” (Sharma 40) As soon as the king went to sleep, Agnimukha did not wait and stung to have the king’s blood, causing him pain. King ordered to look for the creature that caused

him the trouble. The cunning bug escaped the scene but the flea, who was innocent, was caught and killed. He was, however, too busy waiting for the king to fall asleep. The king dispatched his slaves to find the critter who had brought him distress.

This tale reminds its readers that one must not blindly trust anyone, even one's friend and one cannot change a person's temperament by preaching. It also teaches the importance of patience as if Agnimukha had waited, he and his friend would have enjoyed the pleasure of the blood together and the flea would not have lost her life. People tend to trust their friends easily and overlook their nature. This anthropomorphic tale gives a peep into what happens when one fails to see the true colours of the so-called friends. The flea asks the cunning bug to wait for the king to sleep but when greed and lack of patience overtake, a life gets lost.

"The Foolish Turtle" is a story which stands as a pillar to the saying one must look at the situation before opening one's mouth. There was a turtle named Kambugriva who, with two swans, whose names were Sankata and Vikata, lived in a lake. There was a time when the lake started drying due to a lack of rainfall. As the situation was worsening they decided to fly to a new place with their friend, the Tuttle. They asked their friend to keep a stick tightly in his mouth so that the swans could take the two sides and fly to their new home. They cautioned him not to open his mouth during the flight. "Friend," replied the swans, "we'll do what you suggest, but while we're flying, you mustn't open your mouth to speak, or you will fall off the stick" (Sharma 53). As the swans flew over a town with the turtle, the town people saw the turtle flying and discussed the unusual sight.

"Those who refuse to follow The advice of friends who wish them well,
Come to grief, Like the foolish turtle who fell off the stick."
And, " He who puts his mind to a problem
Before it presents itself,
And he who puts his mind to it
When it arrives, Both these
categories escape, But those who depend on luck,
Will be destroyed (Sharma 54).

The dumb turtle opened his lips to inquire about the disturbance he witnessed below. He collapsed and died as soon as he finished speaking. It teaches the value of listening to other people's advice in addition to the lesson of not speaking needlessly. It is said one must know when to open one's mouth and this take is an apt example of this. The shelled creature was warned by his good friends to not speak but he did not pay heed which cost him his life. The conversation between the three friends is very

human which adds to the aspect anthropomorphism. It also shows how too much curiosity is harmful because the turtle opened his mouth to ask why people were making noise. It teaches the readers to be well concentrated in whatever work is being done and not get easily distracted.

“The Forfeit of Profits” is a story about how even the closest of friends may betray you. A monkey lived on the branches of a tree that had tasty berries growing on it. A crocodile emerged from the river to relax beneath the tree one day and was hailed by the monkey. The delectable fruit was provided by the monkey to his visitor. They became fast friends. The crocodile came to eat the delectable fruits daily. He took a few of the fruits home for his wife. The crocodile’s wife once told her husband that if the fruits the monkey ate were that sweet, his heart would be saccharine to taste. As a result, she proposed that her husband murder the monkey so they could eat his heart. His defiance of his wife was in vain. The crocodile told the monkey that he had been invited to supper by his wife. He carried him through the river on his back, and the foolish reptile revealed his actual motive to him while in the middle of the water, where the monkey could not flee.

The monkey swiftly thought and claimed that he had hidden his heart in the trunk of the tree he lived in and that they would have to return to get it. “ ‘Friend,’ said the ready-witted monkey, ‘if that’s the case, whyever didn’t you tell me earlier, over at my place? You see, I always keep my heart in the hollow of the Jambu tree for safety’ ” (Sharma 178). When the monkey returned to the riverbank, he stepped onto a ledge out of the crocodile’s reach and informed him that they were no more pals. The story teaches the importance of quick thinking in a dangerous and unfavourable situation. The crocodile’s lack of common sense cost him a true friend. “Never trust a man who is not to be trusted, Or even a trustworthy man beyond reasonable limits, For it is dangerous to do so And can result in utter ruin” (Sharma 179).

In this story of monkey and crocodile, the conversation between the two animals showed the monkey’s active mind and the crocodile’s foolish behaviour. They like humans had a true friendship between them which got spoilt when the crocodile’s wife showed greediness. Act like this is done by people in real life as well where a person for his own needs embitters another person’s relation. The anthropomorphic characters fascinate young readers and this fascination also helps in deeper learning. Analysing the behaviour of animals and inanimate objects uses the very same areas of the brain as projecting human behaviour. Though we can cognitively distinguish between human and non-human actions, the same

brain mechanisms are active when we observe both.

Anthropomorphism has a wide range of ramifications. For instance, thinking of a nonhuman being in human terms qualifies it for moral concern and caring. Furthermore, anthropomorphized beings take responsibility for their actions, making them worthy of rewards and punishments. Because the characters are more human, it helps to develop vibrant, creative characters whom people can relate to. It implies that certain human features are generic they are shared by all living things. It enables authors to envision and tell stories that they would not be ready to discern if they were writing about humans. It gives a character a metaphorical dimension, making the story more allegorical.

Inanimate objects are frequently endowed with a variety of interior states in early childhood, and these attributions can guide children's behaviour, Animism is children's proclivity to assign consciousness and existence to inanimate objects that has spurred centuries of psychological research to understand the nature of children's ideas.

These two collections have been used even today by schools as part of their curriculum. The language of these stories is easy to understand making the lesson learned easy to practice in daily life. In times like these where technologies have taken a firm grip, these timeless tales are still read as they deliver the most basic yet essential learning. These stories use animals as their prime messenger because animals in reality have proven wiser and loyal to their fellow mates and even to humans. The conversation among animals in the stories fascinates young minds and they witness or are told that animals in real life also portray such behaviour. The best example can be a pet dog. They have been seen taking care of their infant owners, playing and caressing them. Thus, these old fables have been deeply rooted in the lives of humans to teach morality.

Animals Portraying Human Traits in Reality

Mario Ortiz Robles tracks the presence of animals across an expansive literary archive to argue that literature can't be understood as somebody's endeavour but as its capacity to represent animals. Humans with large minds are thought to be capable of accomplishing things that other animals cannot, yet it is also true that other species are capable of accomplishing things that humans can only dream of without the assistance of humans.

Goodall has witnessed chimps embracing to console a bereaved animal and has documented the adoption of orphaned chimps by other members of the community. Chimpanzees display compassion, a trait once thought to be exclusive to humans. Dr Goodall outlines the deep relationships that chimp moms have with their offspring, as well as the strong familial attachments that siblings share, based on years of observation and thorough field notes. Another research was conducted by Dian Fossey who lived with gorillas to check their habitat and behaviour and to try and do so she developed a relationship with them. They accepted her and lived with them. She developed a friendship and felt connected with them.

Animals have acted more humanely in the real world. When a tigress approached an unassuming baby deer at the Tadoba-Andhari Tiger Reserve in Maharashtra, India, onlookers thought of the dreadful. But when the tiger came closer to the deer, her demeanour altered; she no longer seemed interested in preying on the fawn. The tiger proceeded to play with the fawn, instead, in a gentle manner. The tigress appeared to be in a joyful mood, bouncing around excitedly, photographer Souvik Kundu remarked. The tigress then grabbed the fawn by the scruff of the neck and carried it about like a young carnivore. While it's improbable that the tigress mistook the deer for a cub, Kundu speculates that she might be in season for mating and that motherhood briefly overcame her predatory impulse.

Animals during rough times have proven to be beneficial. During World War II, animals played an important part in the US prison camps that housed German prisoners of war (POWs). The inmates' logging horses drew the attention of the villagers, who would wave as the prisoners and horses passed through in the morning. In addition, while labouring outside the perimeter, the German inmates fostered wild creatures.

Animals together with helping the prisoners have also given positive results to patients as they offer hope to them amidst their times of despair. Some hospitals even have tie-ups with animal homes where they call various animals for the patients. Fidgeting with animals has seen therapeutic effects on the patients. Many people will create a bond with a friendly animal after engaging with it. The goals of animal therapy can vary, and these can influence how it is implemented. Providing comfort and reducing pain levels, enhancing movement or motor abilities, strengthening social or behavioural skills, and increasing motivation toward activities such as exercising or connecting with people are just a few instances. Animal therapy usually entails the animal's handler, who is usually the owner,

bringing the animal to each session. The handler will work with the client to help them reach their therapy goals under the care of a doctor.

Conclusion

Animals of *Aesop's Fables* and *Panchatantra* are possessed human traits. The above mentioned real-world incidents of animals showing human behaviour make these two collections of stories still relevant. Animals like dogs, tigers and even birds have been seen to create an impression on the lives of the people. Teaching children lessons of loyalty, and bravery through anthropomorphic stories may prove to be the simplest option amidst the continued chaos within the world. Kids also learn to be kind towards them as they see what humans do towards innocent animals.

The present times have seen the worst of humans. Kinsmen were created with emotions and therefore the perfect image and likeness of God. The potential to reason and act rationally is what differentiates humans from animals. But nowadays humans became indifferent towards one another and fellow beings and have fallen below the degree of any ill creature. Jails are full of people for various crimes. Parents fighting reception, a senior employee harassing his or her subordinate, and children bullying the weaker ones. Innocence and compassion are disappearing among the masses.

Selfishness, lust, materialism and other evil temptations are seizing the people. The communal disputes and the war among nations are world examples that lie as a stamp on the degradation of humans, especially within the current hours. Incidents of sexual assaults, marital conflict and similar hideous happenings show that men and women who were made to support and live with one another are getting mere puppets of diabolic desires. From the aforementioned real instances, it's clear as crystal that animals are better than humans. They show compassion, helpfulness and love which is absent in man especially nowadays. These tales where the evil one is punished, or the foolish one is taught a lesson, imbibe basic lessons to young minds. Whatever children read and learn in their early years keeps an enduring impact throughout their lives. These stories prove that the positive, the foremost basic and ethical qualities which were written many years back for the readers of these times are still relevant. In today's world, people are losing humanity.

The pandemic showed the world the worst time of their lives. Where there have been people who helped and gave all their efforts for the betterment

of the needy, there have been many that took this unfortunate time to take advantage of others. There have been cases of organ trafficking, hospitals charging shooting prices and other people showing their evil side to fulfil their greed. The fables by delivering insightful messages and morals to kids can mould them into better humans and stand as a timeless pillar of leisure learning.

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