



**RESEARCH PAPER**

**Thomas Hobbes' Concept of Dignity and Honour in Leviathan and  
Wordsworth's Ode: Intimations of Immortality from Recollections of  
Early Childhood**

<sup>1</sup>Samina Yasmin <sup>2</sup>Dr. Samina Ali Asghar\* <sup>3</sup>Amanullah

1. Lecturer, Department of English University of Education, Lahore (Faisalabad Campus), Punjab, Pakistan
2. Assistant Professor, Department of English University of Education, Lahore (Faisalabad Campus), Punjab, Pakistan
3. Secondary School Teacher Govt. LCM Model Higher Secondary School Samundri Road, Faisalabad, Punjab, Pakistan

**\*Corresponding Author** saminaasghar59@gmail.com

**ABSTRACT**

The study investigated the human dignity in ode to intimations of immortality. This dignity is based on the philosophical values which are grounded to 'human dignity'. The dignity distinguishes one person to another person. Wordsworth talked about the remembrance of childhood, beauty of heaven on earth grown up and loosens man's contact to nature in adult age. The poet argued about the serenity of old age. The theoretical Framework is Thomas Hobbes' Concept of Dignity and Honor in *Laviathan*. The faculties of mind and body are natural. It is wit, art and power. The instrumental faculties are acquired as friends, richness and repute. When we give value to someone it is honor and dignity. The recommendations of study are natural power, eloquence, liberality, power of wealth and employment.

**Keywords:** Human Dignity, Immortality, Natural Power And Employment, Virtue, Wit

**Introduction**

The Prophet PBUH describes human Dignity in these words: "A believer to another believer is like a building whose different parts enforce each Other". (Bukhari 2446, Muslim 2585)

Vivekananda (2019) said: "Every individual soul is potentially divine"

It is assumed that a person is capable and entitled to give an account of herself (and of how she is managing her life and controlling her actions), an account that others are to pay attention to, and that she has the means to do so. A person's dignity is based on her capacity to manage and regulate her actions in accordance with her own understanding of the norms and reasons that apply to her. (Waldron, 2000).

Human uniqueness was given a philosophical value, which is equivalent to the word "human dignity," according to Sharma SD (2005). Such an idea is hardly unheard of in contemporary Western thought. Kant's legal theory, it may be said, acknowledges the human personality as a metaphysical fact, but he was unable to grasp its subtler, unnoticed component, which is the main focus of Indian legal philosophy (Administration of justice in ancient Bhart, 1988).

"Human dignity means that all persons should be treated equally," according to Grewirth A.'s notion from 1981. (1982). The 2017 version of Kant states that ethical behaviour "includes responsibilities to develop one's potential." Such Capability is to embody the essential value of humankind. This is what sets one person apart from another.

The most important element in the big picture is human design. An understanding that each and every individual has intrinsic worth just for being human, and as such, ought to be treated with decency and respect. The word "gang" is used in this Ode, and its origins may be found in Greek. The Ode was initially written by the Greeks to accompany the music.

Accompaniment while being backed by a chorus. In Pindar's lyrical poetry from the fifth and sixth centuries before Christ, was developed as a regal and complex measure. Naturally, the Ode can be divided into three sections. The poet depicts his innermost thoughts in this poetic form of the Ode. The poet uses memories of the glory of nature's past and the decline in its allure in modern times to illustrate his delights. In Wordsworth's ode, the first four stanzas of the poem describe the poet's tragic loss. Wordsworth once saw everyday objects dressed in heavenly light with the glory and newness of a dream. He used to be able to see, but not anymore. He believes that the earth's glory is no longer there. But joy can be found wherever. Every animal and bird observes a holiday, and even the earth and the sea join in the fun. The poet is aware of and comprehends the joy that is there all around him. The festival is where his heart is. The poet makes an attempt to respond to this query in the next four stanzas. He contends that a prenatal period of existence left behind the lost vision of childhood. Wordsworth makes an attempt to defend a life where vision has been filed in the next three stanzas. The ability to look back on the past is a blessing that will never fade, not just because it brings back the joy, liberty, and simple faith of childhood, but also because it allows us to gaze into a world beyond our senses and remember our prenatal experiences. These memories, hazy as they may be, and the moral affections they are connected with comprising the source of all of our perceiving. Nothing can utterly ruin them because they cherish us. We still occasionally glimpse the immortal sea in stray moments of calm and spiritual understanding. (Madhan, 2018).

### Literature Review

The readings of sections indicated the comprehensive concept of virtue, value of dignity, natural faculties of mind and body as well as required instrumental faculties of dignity.

The speaker recalls his earlier recollections of meadows, groves, earth, rainbows, gorgeous roses, the moon, and waterways on a starry night, all while using words that beautifully portray the dignity of both nature and man. He is aware that they don't appear to be as beautiful as they once were. He had previous memories of viewing them. The fact that the speaker can explain the type of nature he saw when he speaks now indicates that he was able to remember what he saw at the time. According to Rousseau, a two to twelve-year-old child in the second part of his life cycle has the capacity to receive images; nevertheless. However, according to Wordsworth's theory, the capacity for environmental awareness develops early. The speaker tries to amuse himself after becoming depressed by the nature of human beings. By praising nature, he quickly transforms his attitude. He then experiences ecstasy after seeing the natural world, thus it does not stay long. The speaker's momentary, overwhelming happiness, which he experiences before abruptly turning into despair, reveals his erratic thinking. Although his emotions were still erratic at the time, he made an effort to make things more upbeat. This suggests that he should be in his third stage, which is a pre-adolescent period that lasts between 12 and 15 years, as he has shown great strength in expressing and changing his opinions. While still having relatively limited thinking, he starts to use it when his strength grows faster than his needs. (Admin and Husniah, 2017)

The common agreement is that Wordsworth was a poet of nature and an escapist because he raced as fast as he could away from the reality of life and toward the world of nature. However, the truth is that Wordsworth was a poet of humanity. Rather than focusing on rainbows and fields, he advocated for the contentment and welfare of people. He depicts

how nature cures, nurtures, and restores the spirit from the debilitating effects of industrialism and materialism in his poems by using nature as a cure for a sick world. Wordsworth was a champion for the environment, a psychiatrist, an educator, and a lover of people in general. This essay seeks to examine Wordsworth as a poet of humanity who battled for humanity's advancement all of his life. "A philosophy founded on liberal human principles," according to the dictionary, is what humanism is. It is a philosophy that emphasizes the value, freedom, and dignity of individuals. Shakespeare's Hamlet beautifully articulates this viewpoint, which sees man as the pinnacle and glory of creations: "What an amazing creature man is—how wise he is, how talented he is, how expressive and admirable he is in form and movement. You are the most exquisite being in all of creation, the height of animal magnificence; in reality, you resemble an angel, and I shudder to think of you as a deity. (Khan, 2012)

Men frequently refer to DIGNITY as a man's social worth, which is the value placed on him by the Commonwealth. And the Commonwealth recognizes this value of him through positions of command, judicial authority, and public employment, as well as through names and titles created to distinguish this value. Because we believe he has the ability to assist, asking someone for aid in any way is an act of HONOUR. Because no man obeys them who they believe to be powerless to assist or harm them, obedience is synonymous with respect. (Hobbes, 2016)

The poem Ode: Intimations of Immortality by William Wordsworth is quite intellectual. It was first performed at official meetings in the ode form, the most formal of all lyric genres (the phrase derives from a Greek word meaning "sing" or "chant"). Wordsworth challenges Plato's idea of an immortal soul that survives physical death by offering an alternative perspective, namely that children have access to a greater level of knowledge that they lose as they grow older. Wordsworth disagreed with Plato's view that all knowledge of eternal concepts is lost when the soul embarks on its journey on earth and must be rediscovered through philosophical study. Instead, Wordsworth thought that a newborn child enters the world "trailing clouds of glory," with a vision of its celestial origins that "fades into the light of common day" as the child matures. According to Wordsworth, the growth of transcendental faith might make up for the loss of divine vision in later years. (Ellis, 2005)

A man operates much like the bee does in relation to the blossom when he visualizes nature through positive consciousness. He flies about her grove in quest of delicious nectar while being cut off from her. Literary criticism typically takes this position. In contrast, the writer takes on the negative posture of the flower when he starts to be open to the symbols of his imagination, as though bees are pollinating the flower in his head. The metaphor, however, does not stop there. If the reader is open to the vivid imagery the book conjures and allows them to enter his head as bees, he too can be like a flower. On the other hand, the writer looks inward when he distances himself from his work and becomes critical of it. They stand for opposing viewpoints that clash and cannot work together harmoniously. Thus, the writer can only be fully creative after putting his critical mind to rest (as one can either play the role of the bee or that of the flower but never both at once). The more one rummages around like a bee, the more one loses touch with the flower of the mind, which is another reason why the critical study of literature is frequently harmful to one's creativity. (Swithin, 1889)

## **Material Methods**

Thomas Hobbes portrays a country with a single monarch in Leviathan (thus the Leviathan). Hobbes contends that in order to prevent civil war and the anarchic state of nature scenario, a strong and cohesive government is necessary (also known as "the fight of all against all"). He makes the connection between power and other traits like value, dignity, honour, and worthiness in Chapter X, "Of Power, Worth, Dignity, Honor, and Worthiness."

We may examine the pillars that support and enhance Hobbes' philosophy by looking at Wordsworth's "Ode: Intimations of Immortality from Recollections of Early Childhood" through the prism of Hobbes' idea of Dignity and Honor.

### **Textual Analysis**

Wordsworth's poetry is more than just pretty language that appeals to the audience and gives off good emotions. It is a physical depiction of prayer that goes beyond words and emotions. <sup>37</sup> It serves as a tool to aid in his memory of those "spots of time" that have influenced who he is and how he interacts with God. He uses his imagination, a creative faculty, to share his faith with others and help readers recognize the instances of love, truth, and God in their own life. It is a way to see a flower and understand that it is more than simply a lovely picture with vibrant colours; it is a physical illustration of a truth that defies human understanding. Wordsworth, like all poets, may be criticized for not contributing to society and failing to improve one's spirituality. They can argue that someone who gives their life to those who are surrounded by suffering and unhappiness is more spiritual than someone who spends their life surrounded by beauty and love. But Wordsworth's contribution to the world is of utmost significance. Even in the midst of the worst human suffering, he offers people the chance to perceive the beauty and love that are constantly present around them. Some people devote their entire life to supporting the lives of others. Wordsworth dedicates his life to educating people about the value of sustaining life.

The meaning and rights of "human dignity" has been a source of contention among people for millennia. Terms like honour and dignity are only used by the moral and religious institutions of a community. The aforementioned values can be commented on using a variety of options. The struggle to uphold a definition of human dignity is never-ending and difficult (materialistic and spiritual).

This poem, which is one of Wordsworth's greatest, tackles subjects that interested him throughout his life and career, including his youth, his memories, nature, and his own soul. It is regarded as one of his best works.

### **Our birth is but a sleep and a forgetting**

In this line, Wordsworth is expressing his belief that the human soul has existed before birth as proved by later references to 'elsewhere' and 'cometh from afar. Human beings are blessed to belong to that divine 'elsewhere'. They have a temporary stay in the world. This living is a continuation of Wordsworth's belief that a child is more connected to the divine as compared to adults who have gradually disconnected themselves from the Divine. Wordsworth puts emphasis on the dignity of human beings and that they are the 'chosen ones' to come from the divine, dignified and virtuous place. Wordsworth thus motivates human beings to maintain their dignity and virtue by making them realize their divine and dignified beginnings. It is a position of prominence or superiority.

Prudence: a child is a good judge.

Virtues are natural and acquired. An example of natural virtue is that the senses are the same.

The poet reflects on his early memories of a world filled with celestial beauty and wonders what happened to those memories. Even though he might never again have such clarity, he can draw comfort from the memories it sparked to strengthen his faith. He said that children's innocence is evidence that every human soul was created in paradise and would eventually return there.

Wordsworth is of the view that human beings are gifted with a divine and supreme power that is the power of 'imagination'. Through the use of imagination Human beings are capable of experiencing the divine and the 'sublime' in nature.

The poem's speaker remembers that, when he was a child, the natural world was full of spectacular beauty and wonder because his imaginative and visionary mind allowed him to fully enjoy the beauty of nature and its healing effects. Sure, nature still looks "lovely" to him as an adult, but as a child, he remembers, he could see heavenly light shining in even the most common of plants. He has to work pretty hard not to be "sullen" about losing the ability to see the world this way, but maintains that it's simply the cost of growing up. The further people get from childhood, the speaker argues, the more used to the world they get, and the less they can perceive the world's intense, spiritual beauty. The poem presents this as a sad loss, but also as part of the natural order of things.

When he was a child, the speaker remembers, he saw the natural world as a place of immense wonder. Once upon a time, even ordinary grass shone with "splendour"; indeed, all of nature seemed to glow with "celestial light," illuminated with divine, supernatural beauty. This beauty, the speaker suggests, appears plainly to children both because they're not yet used to the world, and because their souls have recently arrived from heaven: they're still seeing the everyday world through the lens of their earlier heavenly existence.

The poet laments the disappearance of what he now associates with the past—the "celestial light" he once saw in nature—and laments its absence. He yet finds solace in these recollections. Even though he regrets not being able to enjoy beauty more, he finds "strength in what remains" in the form of his early recollections and the "philosophical wisdom" of his mature self.

The speaker claims that even if a child's vision of paradise fades with time, it may inspire a lifelong belief in the soul's immortality through memory. The speaker could find comfort in the "ugliest flower that blows" because he remembers the world's past "celestial splendour," which gives him hope for an afterlife.

Wordsworth's focus on the transformative potential of the imagination and memory adds to Hobbes' emphasis on the importance of these two faculties. Hobbes defines imagination as having a mental picture of something; the Greeks called this "fancy." Hobbes defined imagination as "nothing but fading sense" and the foundation of all human endeavours. Even though memory and imagination are essentially the same mental process, they are typically seen as distinct for a variety of reasons. In contrast to the imagination, which is limited to things that have only been observed by one of the five senses, experience is a collection of memories concerning a wide variety of things.

The imagination is the "declining sensation" of memory. If you keep a mental picture of something, it will deteriorate and vanish over time. The brain processes of memory and imagination are related; "experience" is a compilation of memories from various life situations. According to Hobbes, philosophy should not be founded on sense-based knowledge such as common sense and experience.

Hobbes distinguishes between "natural" and "instrumental" sorts of power and defines power as the ability to "get some future-seeming Good." The influence that comes from one's own mind or body, such as physical prowess or astute judgement, is referred to as having "natural power." The instrumental talents that people may develop include natural aptitudes, friendships, and "the mysterious workings of God, which mankind calls Good Luck." Hobbes refers to the human capacity for creativity as a "natural gift."

Wordsworth tries to highlight and establish a standard of human *dignity* by presenting his philosophy of the immortality of the soul and the origin of the soul. Human

beings have 'cometh from a far' and when they are a child they are the closest to that divine and 'celestial' power due to their 'visionary gleam' and 'splendid' imagination. Wordsworth establishes the honour of the man as a 'blessed creature' to be chosen for the imaginative powers and the gift of memory. Children, this speaker believes, instinctively see the world as a place full of heavenly beauty and wonder. While adults lose their ability to see the world this way, they never forget their memories of that kind of vision. The natural world reminds the speaker of what he used to be able to see there; a particular "Tree" and "a single Field" still speak to him of the heavenly beauty he saw shining in those specific places, once upon a time.

But the speaker's memories of childhood aren't just melancholy reminders of what once was: they're also a "master light," a guiding beacon of hope and faith. In other words, remembering the beauty and wonder he saw as a child makes him believe that his soul came from heaven—and will one day return there. Sometimes his memories can even take him right back to the verge of the wonder he's lost so that he gets a reassuring glimpse of "the immortal sea"—that is, the endless and beautiful afterlife—he believes his soul will one day return to.

To conclude it can be analyzed that Wordsworth has established the dignity and honour of human beings by making them realize the origin of their soul and by the gifted power of 'imagination' and 'memory' (as his poems are often titled as *Recollections*).

Saastamoinen, K. (2002) claims The most influential thinker of his era was Thomas Hobbes. His lessons clarified what it really meant to be a just ruler and a responsible citizen. He used several sources to refute Aristotle's theory of the good. He challenges Aristotle's claim that knowledge is worthless and only helps to validate the wants of disillusioned youth.

All cultures and races were equally formed. Every individual has the unalienable right to protect and sustain herself, as well as the conventional right to prioritise any matter. No one is further strong enough to successfully defend themselves from the dangers brought forth by other people's conduct. People have a better chance of achieving material wealth when they can relax and have fun.

John Locke, Samuel Pufendorf, and Thomas Hobbes all believe that everyone is born with equal rights. They go into further detail on the power derived from connections characterised by reciprocal respect.

## **Conclusion and Recommendations**

Hiskes, R. A (2010) elaborated person's identity is intrinsically tied to the idea of human dignity, which serves as the cornerstone of Kant's theory of human rights. A combination of these qualities is rationality. Feminism, postmodernism, and liberal communitarianism are just a few of the theoretical frameworks that can serve as the foundation for human rights. Despite the fact that these human rights foundations may seem difficult at the moment, they have really established a new foundation for respect and human rights. However, when Hobbes' successors present a completely different foundation for human dignity and fundamental rights, existential crises enter the picture. The recommendations of study are natural power, eloquence, liberality, power of wealth and employment.

Interpersonal contacts are essential to the development of both individuals and society because of how the human mind is dynamically structured. New rights will emerge through environmental approaches, leading to collective ownership of these rights rather than ownership by any one person.

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