



# **The Concept of Identity in Rudyard Kipling's Novel**

*Kim*

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## Introduction

*Kim* (1901) portrays the various religions of India, its people and history. It reflects India's multicolored perception of its indigenous spirit and the involvement of the British officers. It also represents the two civilisations encounter. English spoken by British sounds uncomfortable to native people, though some of them seek to grasp the meaning of those words. Kipling addresses identity shaping issues in a colonial context in which he supports the Raj's existence in British India. Kim's identity crisis; his continuing cycle of redefining and rethinking his identity-a British, an Irish, an Indian, a local, a colonizer, his confounding amorphous physical depiction, his ambivalent relationship with natives and colonizers, and his Hamlet-like indecision .

Rudyard Kipling provides a great deal of knowledge on the contentious relationship between the indigenous Indian community and the British civil servants. He draws on the idea of identities in the intellectual environment of Great Britain in the 19th century. Kim and Hurree Babu live in the universe that was built by Kipling. Their universe offers them a set of ideals to which they grow ties, or not. Kipling's reverence for the native Indian culture, and at the same time the colonizers' attitude to India as rulers and propagators of new inventions. Kipling used his unique analytical talent to describe the encounter between British colonizers and the native world. The novel is a celebration of local color and native culture, and the various minor characters help create the vibrant sparkling world to the main ones to perform their tasks .

Kipling lived in a time with a curious mixture with biases and completely conflicting views on native India, those who showed disdain for the native culture and found it inferior to European culture, and those who were more neutral and acquainted with it. In the 1880s, the Indian Civil Service candidates may encounter different and conflicting approaches to the native Indian culture studies during the preparation for their future occupation. In addition to the older pessimistic views on Indian culture, at the same time a modern, entirely different mindset emerges. Many Indian Civil Service applicants have passed their first Indian Civil Service admission examination and have given proof that they have received the benefits of a liberal education, and have gained general knowledge from our public schools in classics, history, and mathematics; And they are certainly the best and most promising foundation for all the more interesting and skilled studies in later life, they find themselves suddenly robbed of their old friends and their old studies and forced to take up new subjects that seem odd, ridiculous, if not repulsive to many of them. Strange alphabets, strange names, strange languages, strange laws and literatures should to be faced not from choice but from necessity. During the time of British colonial rule in India the ignorance of local circumstances had a long history. The Whorfian hypothesis is yet another sociolinguistic problem. The supposition would endorse the notion of two distinct mental environments and ways of thought being present .

His talent for observation, curiosity and social environment influenced Kipling's span of mind. He had the benefit of being shielded from contemptuous opinions since he was born in India, and his father was an exceptional Indian native art expert. Kipling mentions Meeta, his Hindu protector, who tells stories and Indian nursery songs about them in his memoir. When he was 12 years old , Kipling left India before he could get to know her closer. Like with many British citizens living there, his parents sent him to England schools and he returned to India in 1882. His stay in England was very successful, due to his sincere interest in literature. As young Kipling returned to India in 1882, he was a man who is concerned with his social status and eager to rediscover India .

The nineteenth-century was a time of the emergence of social Darwinism and the formation of modernism. Nationalism held a strong position, and certain roles in the world were often assigned to particular nations. Usually Kipling is classed as a colonialist. Britain had a particular mission of civilizing the world and was meant to bring democracy and culture to other nations because of its heritage. Kipling appreciated the work of ordinary civil people and was especially conscious of the change they brought to the colonies.

The British attitudes towards native India weren't unified in the second half of the 19<sup>th</sup> century. Besides the older rather contemptuous approaches, new ideas have appeared which emphasize the value of Indian culture. Kim's book by Rudyard Kipling is a 19<sup>th</sup> century artifact, the world of its origin and the opinions and abilities of its creator. These factors shaped the book's contents in a decisive way and their understanding is a key to British colonizers' intellectual world. Kim is a picture of India under the colonial

rule that the author considers, whose view is limited to the time and environment in which he lived. The contemporaries were conscious of the issue. Identity perception is linked to the culture in which a person lives, its beliefs and ways of thinking. With regard to Europe, each era brought social changes, new ideas, new ways of analyzing the environment, and all these culminated in new structures that influenced a person and his behavior .

Nationalism was a powerful problem in the 19<sup>th</sup> century. The United States of America and Great Britain, both tied to the life of Kipling reflect the kind of nationalism labeled as state nationalism has been favored. Like ethnic nationalism, the idea of nationality has meant citizenship for the adherents of state nationalism. State nationalism was embraced by upper ruling classes who emerged in the United Kingdom as the expansion of the prevailing English community and the loyal English-speaking servants promotion slowly created a clear sense of continuity. In official British usage, nationality means citizenship, granted by British law .

In *Kim*, this sort of feeling is revealed in the identity of sahibs especially in the people who solve their identity questions. By fostering the official ideology, the Government tried to promote state nationalism. Including state nationalism, the other current that has shaped the idea of Kipling's characters identity. The two characters regarded as contradictors are Kim and Hurree Babu. Both clearly demonstrate the perception of Kipling in the state of nationalism and race. By now an individual has had a lot of values to identify with. This may be race, state, faith, descent, language, community, climate, gender, social relations and so on .

It's symbolic that the novel starts with Kim playing with his Indian friends Under Zammah, the cannon, which foretells the tensions between the two Britain and Russia in the war novel. War is throughout the novel Called punishment and, as Kim puts it, chastisement. Peace is called an enemy's chance to be stronger. The cannon is "always first of the conqueror's loot" (p. 1). The English held the Punjab. Thus, he gets on top of the cannon whereas Abdullah, the Muslim Indian kid, gets off. Kim explains: "all Mussalmans fell off Zam-Zammah long ago" (p.5). They also states that "the Hindus fell off Zam-Zammah too. The Mussalmans pushed them off" (p. 5) .

The cannon is a Fortune Wheel upon which civilizations and nations grow up and fall. Kipling carefully describes and affirms the imperial hegemony and English superiority before adopting hybridity in which the distinctions between classes and races are blurred. Kim is "the child of a young colour-sergeant of the Mavericks, an Irish Regiment" (p. 2) Kim was born in May between the first and second cockcrows of the first night with his first cry caused the great Srinagur earthquake. This supernatural birth had have a devastating effect on India. He is a mystical being with dark supernatural abilities, a concept illustrated as being a Shaitan or a demon by the many references to him. Kim's identity is a hard nut to crack. Still he is Asian in culture and European in genetics. He borrowed right-and left-handedly from all the customs of the country he knew and loved. Kim is culturally affected by the combination of Asian and European. The native culture causes his identity crisis. Thus, he accuses Mahbub Ali of selling him back to English. "What will they give thee for blood-money?" (p. 156). Mahbub is a traitor to him who has betrayed him to the British's hands. Thus, on the Asian side, Lurgan treated Kim as equal. Therefore, Kim was so pleased to see all of India when he walked the Great Path, which explain his feeling towards the Indians, although he realizes his superiority over them. Ironically he is called Friend of all the World. Kim's relationships with the natives has been characterised by contempt the lama whom he loves but exploit. In other instances Kim's hatred for the natives is exposed. He consorted with the bazaar's little boys on the basis of complete equality. Yet, he kicked off the cannon simply because he is the English who held the Punjab. For him India is the world's only democratic nation. Democracy is accomplished for him, because the rich Indian boy cannot expel the poor Kim from the cannon .

Kipling's Indian diatribes, accordingly, suggest that the inconceivable filth of mind in which India's inhabitants were brought up from the enormous gap that exists in all things between the two races explains how it is that the Englishman is inclined to hate the natives. These words reveal the strength of stereotypes with their assured repetitiveness. The filth of mind from the womb is fed to all the people. Therefore the English are excused for being inclined to hate the natives. While Kim sees himself as a Sahib, at St. Xavier he is discriminated against and treated poorly. Clearly, prejudice at St. Xavier's school is pumped into the children ready to rule the natives. Thus the drummer-boy stylizes all natives as niggers. But Kim almost

goes completely local, and therefore has a hard lesson to be learned. He is beaten and treated badly by the drummer-boy, because Kim could speak the same as a nigger and describes him as a little ignorant mendicant raised in the gutter .

However, at St. Xavier, Kim is subjected to two thirds of the harassment by the white man. He knows the hard way of maintaining his dominance over the locals. Kim is a further Andronicus Titus. She thinks he's better than everyone else, even his own Indian or Irish cultures. He changes sides to work for the British Secret Service colonizing enemy manifested. As an enforcement officer for British imperialism against the Indians, Kim gets back to the British Secret Service. Kim is an experienced insider without giving up any of his outsider rights. Kim opts for the British Secret Service and works against the Indians. His white blood ultimately prevails and this reinforces Kipling's belief in the genetic differences among races. When Mahbub Ali asks Kim, "who are thy people, Friend of all the world?" Kim is related not to the people but to the land as a colonizer. Therefore, he declares this beautiful and great country. This answer proves the dividing line between the natives and Kim. He can't do away with his white race .

Therefore Hurree tells him that "if you were Asian by birth you would be employed immediately; but this half-year leave is to make you de-Englished". Kim still hates snakes, as no native training could quench the Serpent's hatred of the white man. Those examples highlight the failure of Kim to remove his white blood. Kim's genetics overcome the identity problem, and thus resolve the query of the lama can earth be stronger than Mother Earth. The identity dilemma of Kim is expressed in the functioning of his mind. He generally thinks in Hindi but he switches from Hindi to English when Lurgan attempts to dazzle him into thinking that a broken jar is moving. Thus, he thinks as an Oriental in Hindi when Kim is comfortable or angry but when Kim is frustrated and likes to rationalize things, he thinks in English .

If Kim forgets he's a Sahib, the identity issue is also revealed. Lurgan's room eastern smells make him forget that he was to be a Sahib. As he goes to the Gates of Learning to say farewell to the lama, he is all forgetful that he was a Sahib. He recalled later he was a white man. He stoops Mohammedan fashion at the Jain temple and thus forgets St. Xavier; forgets his white blood; forgets the Great Game. So he is lost and unable to grasp who he is. Additionally, he confesses that he wrestled with his soul until he was powerless. Kim cannot come to grips with the competing ideologies and cultures within him that clash and that he will use to establish his identity. His native self presence means his Sahib or English self is absent. Therefore, his personality is a kind of nonlocus with an infinite number of sign-replacements have come into play .

The character of Kim lives in a state of separation from the other characters . Therefore Kipling shatters the coherence of identity, unity, and solidarity. These two characters remove the slash (/) which separates the Native/ English binary with the center to play by creating a third text manifested in Kim's corps .Kim 's personality is of no set contours. His skin colour, a race symbol, is unknown and, thus, very difficult to picture. Like any native he's burned black but not very black. Kim is a white boy at the same time, has white blood, and he's definitely blonde. And he is a scarlet man and a bonze. Through birth he is British, through culture he is Asian and still he is regarded as an Englishman. In reality, he's a Keats embodiment of negative performance. Such contradictory chateceristics, as Said puts it, give him a lusus nature or a chameleon-like appearance. However, his perplexing explanations make it clear who / what Kim is a tremendous mystery. As a form of identification, his skin's color is eras making him anonymous. Therefore he gains the right to transcend race and gender. In fact, Kim lacks a unified, clearly defined religious or social identity. Even Mahbub Ali can't know who / what Kim is like a father to him .

Then, he asks the lama about the country of Kim, his village, his race, if he is Sikh, Mussalman, Jain, Hindu, high or low . However, Kim does not presume some sort of a fixed identity. Therefore, he tells Mahbub he will change his bedding and faith, but that he will have to pay for it. He only acquires a set personality when Kim wants to become a coloniser. Kim is going through an unpredictable period of metamorphosis. The author shatters the idea of physical identification by depicting Kim as a boy, a brazen beggar-brat, a wizard, and a man who has been very old since Kim transforms into a year older. Since Kim grows a year older every month, the time concept also gets shattered .

Furthermore, he can alter his physical appearance easily. He has two faces, two garments and two faces of different types. Moreover, the lama can't tell if Kim is a spirit or an evil. The lama feels the crisis of Kim and the sadness that accompanies him. The lama doesn't know that the sadness of Kim is the result of how he exploited him. But Kim already knows the devils with whom he is fighting, realizing that his sorrow is the product of his knowledge of his white blood futility. Kim moves between the colonizer who



accepts his position and the individual who refuses it. Nevertheless, Kim has always had the genetic inclination or the psychological ability to become a colonizer, so he chooses to become one. Kim graduates from the Sahibs academy, thus adding aggression and hate to his handling of the natives, which was defined only with disdain before his school years . When Kim agrees to become a Sahib colonizer, he also accepts the religion of the colonizer, Christianity as did the Shamlegh woman. He utters unconsciously words like Allah Kerim, Allah be merciful, and Allah alone knows. Further, while disguising, he starts muttering a Mohammedan invocation .

Kim's quest for his role in India and his identity shows the problems of living in a hybrid situation. Kim's loyalties and self-reliability clash with each other. He falls into a debating whirl about his cultural heritage before his mind swam. However, Kipling is making his white blood or his genetics, the source of his redemption as he calls it. He flees completely from slipping into the natives' underworld by going local. Thus, his decision to become a colonizer reforms the binary Native-Kim or the English-Kim's structure and strengthens it thus stopping the center's play, and Derrida notes that another name for death is the lack of play and distinction .

Despite his decision Kim dies metaphorically. After reclining beside the bullock-cart he assumes his new role as a coloniser. Said describes that, as he makes Mother Earth heal Kim, Kipling makes a strong, almost instinctive urge to return the child to her mother in a preconscious, undefiled way. She breathed into him to recover he had lost his poise. Only India, the country itself, isn't immune to his charms. Therefore, Kipling 's India has no objection to the existence of Kim as a colonizer . Kim starts feeling, in the words of Othello, the loss of his occupation after delivering the documents to Hurree. Said explains to this world that Kim died, and descended, he will emerge stronger than ever before. Kim does arise as an embodiment of colonial power strong than before. Hence, he has to be given a life station commensurate with his stubbornly fought-for personality. He grows as a colonizer, and that shows people genetically different and once a Sahib, they are always a Sahib. Ultimately he understands the futility of trying to remove his white blood. Kim's descendance and race is undoubtedly German, which is his only European heritage. Whereas all the other important ideals in his life are Indian .

Kipling depicted India as a country where, confused with this finding, the Europeans are confronted with the most diverse nationalities and Indian castes. Kim hates the situation but writes to his friend Mahbub Ali to save him, a job for Mahbub which is very simple. Nobody recognizes him, because of the lack of native surrounding information. Therefore Kipling portrays this form of awareness, social interaction, friendship and familiarity with the natives as a very important element in Indian life because he was brought up by half caste woman among the natives. His close mates are all Indians having a strong knowledge of native India .

He is therefore absolutely bewildered by the European world and belongs to the Indian community only. As for the fat fool or the short fool, the camel-like fool, he refers to the priests. As a sahib, he says at the beginning of his imprisonment among British troops, it is an fascinating experience. Having been remembered by them as a European, he claims that this is only one of many humorous cultural shifts, temporal. He was chela and now he's sahib. In terms of language, he thinks in Hindi. The challenge of translating his thoughts into English looks to him to be quite troublesome. Kim is unfamiliar with the English-speaking writers being celebrated in Europe .

In Kim's case, none of the values which has a key role in removing one's identity are European. Instead he shares them all with the natives. The only relation to the Europeans is the biological descendance of Kim. He lost his European parents when he was 3 years old. While parents' cultural heritage and extraction might be important, it does not explain his enthusiasm for the rulers and soldiers. Since Kipling lays down the emphasis on descent and race at the detriment of certain ideals, he ascribes this odd characteristic to Kim, who grew up in the native setting .

Kim's opposite is Hurree. He is of Oriental but from pro-European and pro-British descent. He's also risking his life, being a spy, for the British. He's very interested in the officially celebrated British culture with European classical education. Although Hurree is as pro-British, Kipling treats him as an Oriental. He is not a negative character, since he has positive characteristics too. Throughout the scene where he reverentially listens to the lama, he is portrayed to get the reader's respect. Hurree was taught in the lordly halls of Calcutta by the sahibs, who do not find expenses; Yet as he was ever first to recognize, there was a mystery behind earthly experience-the lore of solitude, lonely and high, Kim looked on enviously. His

knowledge's Hurree Babu-sticky, effusive, and anxious-was gone; also gone was overnight's brazen drug vendor. A sober, experienced son of experience and adversity, collecting knowledge from the lama .

Kipling describes a character shift that seems to occur in two ways. As he progresses towards the wisdom of the lama, the sticky, effusive, and anxious Hurree gains dignity. It is the exact opposite of his continuously referring to his classical British upbringing, such as the use of Latin terms and effect of Shakespeare, for example, The relationship between Hurree's presence, unattractive or attractive, at the moment linked to the European or Oriental climate, and the target of his aspirations. He is viewed positively as far as Hurree communicates his optimistic beliefs towards Oriental culture, but his tendency towards the values of the Western world is often portrayed as humorous. Babu is portrayed as an Oriental, his attempt to get closer to European culture can never end up in a nice way, but it seems rather humorous and timely. The problem is that Kipling's characters are not free to choose but determined by their ethnicity .

Hurree's character, portrayed as foolish in his attempt to understand all European culture and dignified in pursuing lama knowledge, at first sight confirms this view, but in fact the issue is not that European knowledge is worse than the Oriental wisdom. He is of Oriental origin. The author's depiction of his approaches to the Western culture as humorous does not encourage him to be something other than the Oriental experience. He can not necessarily pick any community other than his own ethnic nation's. No other cultural environment could suit him than that created by its own ethnicity people .

Kipling barely approves of race mixing. In addition, this can in this case be applied to the cultures. To sum up, Hurree Babu's character reveals that race, whatever the character's cultural expectations are, is the most definitive characteristic designating the identity of Kipling's characters. This rule is also applied as far as Kim is concerned but here the situation is much more complicated, is the new issue. One can form one's identity according to certain values and choose those that he finds crucial. India's multicultural surroundings deliver many points of view in Kipling's novels, social status, the language, history, faith are all facets. The most significant one for Kipling, which is therefore expressed in his characters, is race, but in the case of Kim there is one more distinguishable force, and this is the colonial dominance that emerges .

Kim is creating a modern picture of Britishness. There's a scene at the beginning of the novel where Kim starts off the trunnions with a native child, because Kim feels he's English, and that would excuse him. The British concept is usually comprehended with British culture, English language and with Church of England membership. None of these plays a significant role in Kim's value culture. Yet Kipling stresses parent descent and race, so Kim is regarded as British. Therefore his Britishness achieves a special flavor. The story provides many examples, explaining what Kim means by the idea of Britishness. The holder of Punjab, the king, can be equated with a Britisher.

There was little in his style that spoke to both exercise and routine. Kim understands English, whiteness or Britishness, as social positions not as cultural concepts. Throughout India the British people appeared in the posts of troops, rulers and civil servants, they were regarded as such by the natives, and hence the definition of Britishness acquired a new connotation. Concerning semantics, the picture of whites is a result both of the author's focus on race and of the presence of colonialism. In general, the term Britishness encompasses different values and elements. The person creates his own image of what it means to be British according to his goals, attitudes and choices toward them. Kim's unique concept of Britishness originates from the accentuation of fresh, distinct ideals, and in Kim's case, not one of them is the conventional meaning of culture. This definition was removed from the initial British term, and replaced by new elements brought on by colonization. The consciousness of belonging to Great Britain resides in the character of Kim, without the conscious belonging to the British Isles. For Kipling, living in a specific place didn't mean it .

Kipling's definition of nationality as a citizenry makes him to be a British although his home in India. Kipling allocated dominant position in the English-speaking world to the English culture. His views are a rule for his characters' identity, the reason how he is capable of creating a character like Kim as a sahib. He has an Irish heritage and stands for the British because of his descendancy. His definition of citizenship as a nationality makes retaining his Indian identity and remaining British. Kipling also insists at the book start that Kim is English. Therefore Kim reveals the sense of British identity whereas Hurree's reveals the sense of belonging to the Oriental culture .

Symbolically, the elements of British ruler and elements of ruled Indian are mixed. First Kim believes that one must remember always that he is a sahib, who will command natives someday. Kipling believed in the importance of the ruler of the partnership-governed between the British and the Indian. The question of various facets of Kim's personality is quite complex and that is why the book poses a paradoxical scenario. Having been born in the native setting, Kim is very unhappy as a prisoner inside a British military unit because of the strange surrounding area and of the treatment of the Europeans because he is a European descent. If Kim is a native he would suffer from the European treatment's foreignness. Kipling's dual identity from the psychology viewpoint, primarily by stressing his poor childhood experience spent at Southsea. The author managed to correctly capture his characters' double identity.

A related instance of Kim's Britishness can be discovered. It is characterized by soldier and dictator constituents, and these men are exactly the ones Kim hates while imprisoned with the white British soldiers. According to his father's prophecy, Kim believes he will one day become and is proud of himself as a military leader. The differences between the eastern and western worlds, particularly the effect on one's sense of identity of this cultural gathering. The East is defined in Nandy's book as cosmopolitan and multicultural while West is bicultural. The characters of Kipling are identified by the author from west society, though they are natives. Kim and Hurree are trying to solve their double identity just like the Europeans, since they both pronounce the ideas of the writers. Through these words Nandy attempts to elucidate Kipling's intellectual world. The widespread appearance of stereotypes in colonial literature is the key mechanism in Colonialism's philosophies of segregation and dominance at work.

This shows the difference between the Europeans' intellectual worlds and the natives and it was highly unlikely for a person to avoid the society's attitudes and prejudices fully. Kim is a source of European thought in a foreign land. So two components are fused: Kipling's appreciation of Indian civilization and the partial affiliation towards it, besides his belief the British are the natives' rightful rulers. The contradictions is between Kipling's mere love of the natives and being a symbol of a British monarch, which is the explanation why critics of colonialism still denounce him .

The first voice in Kipling's writings is of the British rulers. Such behaviors are directed at the lama too. Kipling encouraged the existence of a special law regarding the British-Native relationship. So the British should be the rulers and the natives should have the right to British rule. This law is also present in the characters of Kipling which create a world where each character assumes its position according to the ethnicity and other characteristics given. Characters in Kipling can't choose their course. It is highly likely to be in line with the sociological view of Kipling. The other influence is the authentic love the author has for the Indian culture .

In addition to Kim, the lama is the most positive and pleasurable character with his reverence for all living beings and for children, which support him to minimize the gap between the European reader and the lama as an oriental scholar. While other protagonists are to a large extent the natives used to the rule of Europe, the lama has been the opposite. This helps Kipling to portray the Europeans as bearer of change and wise rulers to the less developed countries of the Orient as he saw it. Kipling generally focuses the European work of committed civil servants .

Kipling believes in Ethnicity and the lama as an Oriental is ruled by the British. He is the acceptor of the advances of the British, as he travels on the train, for example in the scene. Kipling reveals implicitly that the lama is also a naive native not used to the benefits of civilisation. He has no railway information, and Kim has to be supported. Often Kipling's scenes simplify the latent contemporary prejudice in these instances of British-Indian harmony. The lama is dominant among the whites only when the Russian spies were nearly killed. But the lama is not dominant to the British. He can in a way be called stereotypical. In colonial literature, stereotypical representations of the natives say that the natives take on the shape of an infant, either teachable or nasty. In a foreign part of India the lama is so helpless because he starves to death just like Hurree .

He separates his characters solely by race, the natives are predisposed to adhere to the community and their positive characteristics appear in this social setting. The lama is a native and most esteemed in the villages but he turns into a passive, recessive character comparable to a child whenever he comes in contact

with the British. Kipling also described the lama as an incredibly unrealistic human, unable to comprehend the political events. The lama reveals all his ignorance of the various cultures and policies. Kipling presented the lama as an authority on religion behaving as a child who wants the European parent to support him .

The Real Indians, according to Kipling, were in many respects retrograde and inefficient for all their core excellence. Williams gives a fascinating example of a British politician who was convinced that even though he never visited India, the natives cannot govern themselves. Believe it or not, Kipling's writing gave him that feeling. Kim declares that his home is the beautiful and great land. Kim's novel is more concise than a narrative based upon. It allows the forte of its creator, its analytical ability. India's beauty does not consist of remarkable events or celebrities but is reflected in ordinary people's lives .

The actions of the main character often only have temporary effect on the story's continuing, while the minor characters have lasting significance in establishing India's local colour, because they give the very unique details. They reveal the different aspects of life from identity searching. They focus on the Indian people's glamor of everyday experience. Therefore, Kipling catches this everyday ordinariness successfully. The apparently unimportant people may not articulate explicitly what they consider to be their personality, but there is an instance where when Kim talks for himself, he characterizes the entire country at the same time. He states his home is India's beautiful and great land, which is also the home of the minor characters portrayed by many more men. Kipling explains the native Indian culture but formulates his relationships with the culture of the colonizers. There is a gap between the European officials and the natives. Kipling admires the civil servants because they brought European progress and inventions, and at the same time he mentions their mistakes .

Kipling defines India as a mixture of the native castes with the Britons' new innovations and developments brought to the region. These two parts of the natives' day-to-day lives are unmixed, or remain outstandingly divided. He describes a contemporary and frequently repeated occurrence where the natives on a train are annoyed by the driver, who tries to punch what they believe is magic tickets. Kim has a European origin which makes him as a sahib although he wants to preserve his Indian culture. But Hurree can never be a sahib. The novel discusses the issue of colonialism, and the concept of Britishness is gaining a new dimension through characters such as Kim: a British person is bound by universal ideals rather than conventional ones, accepted in the British Isles. Kipling claimed British were the legitimate rulers of India, whereas the Indians must enjoy the benefits of civilization. Kim is indeed a victim of the ruler's brutality towards the locals. Therefore, the novel is not concerned with a scrutiny of India's native population living in the period under British colonial rule. Instead it is concerned with picture of them created by the colonizers .

Kipling managed to capture an amazing picture of India. It is mainly the minor characters that establish Kipling's India's local colour. The book's focus isn't on plot. It is a rather descriptive novel based on India's differently flavored atmosphere in the form of the entire variety of characters presented to the reader. It is a very descriptive novel focused on the differently flavored atmosphere of India, in the form of the whole range of characters presented to the reader .

### Conclusion

Kim discloses Kipling's racial mentality toward the natives. They also illustrate ethnology's mobilization to make the natives genetically inferior to the colonizers, and to retain their superiority over them. The British Government, like any colonial agency, succeeded at alienating the effects of cultural bombing on the natives. Inferiority and fear make the colonized resist taking part in history and decision making, because they prefer to believe that they have not been cut out for it, and thus fulfill the colonizers' wishes. The British Government had sought to create a race of angels that had been excluded from its history and culture. Moreover, the novel supports the white man's myth. The white man's presence is a must for any personal or social quest to succeed .

Religion is also mobilized by conquest, being an exclusive language that brands the natives as heathens. In fact, Kipling is making an appeal to stop the process of hybridization. Hybridism produces for him grotesque goods that suffer from a complex of inferiority and are unable to achieve the status of a white man. Also, the identity crisis of Kim is being mobilized to spread the theme that is no white man could escape his own white blood and no native can escape his birth. Through using hybridity, Kipling blurs the boundaries between races. Colonization has negative effects on colonized culture and personality. Therefore, no excuse should be offered to any country for assuming the native saviour's position, when it is



in fact their oppressor and tormento. This novel thus reveals the role of colonialism in the repression and colonial domination of the natives .

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