

Tribhuvan University
Faculty of Humanities and Social Sciences

Us Vs Them in Rudyard Kipling's *Kim*

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Abstract

Kim, the racial stereotyping novel depicts the Indian natives as inferior. Many negative images of India, figure prominently in colonial representation. They are marginalized both politically and socially, so they're treated with disrespect and the sense of humiliation has been inflicted upon them. The whites are privileged over the Indians. In this sense, the novel glorifies the British Imperialism and Kipling presents his defence of British rule in India. Though Indian spiritualism has been valorized Kipling others India and Indian which is a product of colonial mentality.

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I. Introduction

Indian Colonial History

European interest in India has persisted since classical times and for very cogent reasons. When the direct contact was lost with the fall of Rome and the rise of Muslim Arabs, the trade was carried on through middle men. This trade suffered two threats in the later middle ages. There was the threat of Mongol and Turkish invasion and there was the threat of monopoly shared between Venetians and Egyptians.

There followed the episode of the Portuguese empire in India. Vasco da Gama told the first Indians, he met on the Malabar Coast that he came there to seek 'Christians and spices'. The Christians he had in mind were the legendary people to be rescued from Muslims. The Portuguese soon found that Malabar was an important centre for the export of spices from East Indies as for the sale of its own limited range of pepper and cardamoms.

The Portuguese never attempted large scale conquest but they did impinge on Indian affairs and they carried their culture with them. Politically, their control of the sea irked Mughal and preceding the Muslim rulers because of the toll they took of trade from the port of Surat and Pilgrim traffic culture and religion for them were inextricably mixed and it was impossible to say where catholic stopped and renaissance Portuguese began.

The next European excursion into India was a strictly commercial one from the protestant north. In 1580, Portugal was taken by Spain and a load thereby added to the burden of empire which Portugal was already finding too heavy to bear. Spain was deeply engaged in Europe and the inclined to leave the Portuguese possessions to themselves. The Dutch in successful revolt against the Spaniards and the English were

disinclined to put up with this. The Dutch had factories and ware house as far north as Agra but they took no part in politics and cultural contacts.

The English formed their East India company on the last day of 1600. They had the same commercial vision as the Dutch and they began by sailing to some destination. No sooner had the Dutch got the common foe, the Portuguese, than they showed jealousy of English traders. In 1623, the Dutch seized the English factory and executed the occupants. It was this Dutch success in preserving their east Indian that drove the English to concentrate on India as a second best land. Without this, there would have been no British Empire in India.

The first half of the 18th century, India was occupied by the collapse of the Mughal empire and a struggle for power by its would be successors. The Mughals had never succeeded in really integrating the country. Their Indo-persian cultural plant may be described as an abortive aristocratic civilization whose roots didn't penetrate deep enough into the Indian soil to enable it to withstand the storms which tore down the over shadowing imperial umbrella. The cause of this collapse is usually put down to the effectness of the emperors. This was certainly one cause since personality was one of the main imperial pillars. Another was Aurangzeb's policy of treating the empire as Muslim state in stead (in stead) of an Indian estate with Islam as a religion. He was far too cautious to outrage Hindus as a whole, inspite of particular acts of intolerance, but their previous passive support and even pride turned into indifference and disdain.

The events of 1818 transformed the East India' company's dominion in India to the dominion of India. It was henceforth accurate to speak of British Indian empire. The British found the country in ruins. Every where in south and North, while elated by the breadth of their new dominion, they were depressed by the ruins of the past

glory and prosperity. The wisest of the British realized that great stores of energy lay behind the apparently decayed facade of India religion and suspected the cultural depths which were late to be discovered.

The observer of the Indian scene in the early years of the 16th century might well have supposed that politically and socially the country was in decline. Conflict, confusion and uncertainty were to be found nearly everywhere except in the extreme south. The long reign of the Hindu state had been broken at the end of the twelfth century by the foreign rule of the Muslim Turks. For two centuries the Delhi empire or sultanate controlled and at times the centre of the country. In 1519, the Turkish conqueror Taimur ended all this with his bloody raid on India and sack of Delhi.

The Portuguese arrived by sea with Vasca da Gama in 1497, as they said, to seek Christians and spices. In 1510, the Portuguese had established themselves at Goa half-way up the West coast and were seeking by means of sea fortress settlements to control the maritime trade of Indian ocean. On the surface the Indian scene thus appeared chaotic enough about 1520. Below were the agricultural Hindu masses who maintained by force of habit and power of devotion the Hindu religion and social system with its proferating sects and castes.

It was on this scene that the Mughal or Turkish Chief Babur appeared in the year 1517. Babur's dynasty is entitled Mughal or Mongol, but it should in fact be thought of as Turkish, which language they spoke.

The 17th century was the great age of Mughals. To contemporary Europe, India was the land of the great Mogul' on a level with great Sophy of constantinople and the grand Cham of Persia.

The empire at this time may be said to have rested upon four pillars. These were the personalities of the emperor the Rajput alliance or understanding, the policy

of tolerance and the balance of power. In 1700 indeed, it covered an larger than British India. But apart from this external and relatively stable balance and one tacitly accepted by both sides, there was an internal and unstable balance which the Mughals never accepted as more than a contemporary state of affairs.

As European historians of the ancient India, have been apt to over-estimate the influence of the Greeks upon India because of their natural interest and the convenient Greek habit of learning records, the modern historian has been tempted to overplay the part played by Europeans in Mughal India before 1700. An the reason is much the same Jesuit missionaries and professional travellers made careful and searching reports while merchants built up great collections of detailed records. There was one motive for the modern historian lacked by the ancient European in Mughal India could always be regarded as the shadow of the future where as the Greeks and their influence vanished into the mists of legend and speculation.

In India, the British entered a new world that they tried to comprehend using their own forms of knowing and thinking. Starting in 1770s in Bengal, the British began to investing ate through what they called "enquiries. The British had treaded in India for a century and half before taking up arms. They and other Europeans like the Portuguese and Dutch were well known to India men-of-affairs who though that they had taken their measure. The fact of the British success would therefore certainly seem to require some explanation.

The theory that pleased 19th century European was the intrinsic superiority of the west over the east, to which of the west over the east, to which the late century imperialists added the rider of the exceptional qualities of Anglo-Saxon race.

When the Britishers completed their hegemony of India up to Sutlej in 1818, that they inherited the country very different from the India of great Mughals. The

resources of India were divided and used against itself. The resources of the British were unified. The British themselves used Indian resources, not only of manpower but also financial. As the Britishers found the country ruined, a man complaining of the condition in Oudh in 1824 exclaimed in reply to the suggestion that he would be better off under British rule.

The economic state of the country matched the political. Socially and culturally, the country was at a low ebb. Social disease proliferated like sores on an unhealthy body and by unwary observers were taken to be typical of the country's life. The arts suffered in the political confusion and the economic decline. The resolution of March 1835 declared that the great objects of the British government out to be the promotion of European literature and science, imparting to the Native population knowledge of English language.

The period of expansion is properly rounded off by the Mutiny of 1857/58. It has been variously regarded as a military Mutiny only, as a deep laid conspiracy set off to soon, as a popular movement of protest against innovation of various kinds.

The period from Canning's proclamation of the end of Bengal in 1805 can be called the heyday of British rule in India. The British not only felt themselves to be superior but they found their superiority acknowledged both by the old traditionalist and by new westernized classes. For the former, it was the superiority of power, and for the latter the magic of the new knowledge. This feeling was well expressed by Sir W. Hunter in his *India of the Queen* (1887) an acute observer apt in catching prevailing current of opinion.

During the World War I, when the Britain declared that India was at war with Germany as well, large number of Indian troops served overseas and the declaration by the secretary of state. Montagu in 1917 to the effect that it would be the intent of

the Government of India to increase gradually Indian participation in the administration of the country was seen as an encouragement of Indian ambitions of eventual self-rule.

But following the conclusion of the war, the British sought to introduce draconian legislation to contain the activity of people presumed to be political extremists, and the Punjab disturbance of 1919, including the notorious massacre by general Dyer of nearly 400 unarmed Indians at the Jallianwala Bag in Amritsar in April, marked the emergence of a nation wide movement against British rule. Gandhi led the non-cooperation movement against the British in 1920-22, as well as a campaign of civil disobedience in 1930-31 and in 1942 he issued the call to the British to 'Quit India'. Mean while the relations between the Hindus and Muslims had deteriorated and undivided India was no longer possible even at the attainment of independent from British rule on 15th August 1947. There are doubtless enduring, though not necessarily desirable, influences of British rule in India. The political and administrative institutions of independent India operate on the assumption that the country is still under colonial rule.

Rudyard Kipling, His Works and Trend

Rudyard Kipling is a unique figure in British history, a great writer and a great imperial icon. He won the Nobel prize for literature in 1907 for his best novel *Kim* (1901). He added more phrases to the language than any man since Shakespeare yet he was also the Apostle of British Empire, a man who incarnated an era for millions of people who did not normally read poetry. The laureate of the Empire at its apogee, he foresaw that its demise would soon followed his death. The trajectory of his life matched the trajectory of the British Empire from its Zenith to its final decade. The

intrepid Bangali writer Nirad Chaudhari insists that 'Kipling's politics were no essential ingredient of his writings.

Imperialism and conservatism were in fact essential ingredients of Kipling's life and of much of his writing, some three quarters of forty-five poem's in *The Years Between*, which he regarded as his most important collection, have political and imperial theme. Kipling himself knew that his politics couldn't be disentangled from his work: for nearly forty years, he told a French friend in 1919 the 'Empire had been 'of the fabric of' (my) physical and mental existence. He needed a stimulus (lus) of imperial labour to preach and to exhort and to prophecy. He was a great artist but he had and required other roles also.

Kipling lived the first half of his life in the reign of Queen Victoria. He was a child of her Empire and of imperial self confidence. As a young man in Indian he neither questioned British rule nor suspected its impermanence. While he recognized its absurdities – and mocked them in his work – he became convinced that it was a force for good. He incarnated the Victorian sense of imperial mission and preached its merits to an audience he found – exasperatingly in attentive. In *The White Man's Burden*, which he published in 1899, he urged United States to share with Britain the role of civilizing the backward regions of the Earth. Kipling's message gave him an audience and a status that no other British poet, not even Tenny son, has enjoyed his life time. By his range of imperial experience and his anticipation of public moods, he made himself an essential figure for people who didn't normally read poetry. Although, he refused all honours offered by the government, he was widely and enthusiastically acknowledged as the unofficial laureate of British Empire.

Queen Victoria celebrated her Diamond Jubilee in 1897 and event that Kipling commemorated in his great poem *Recessional*. In retrospect the year seems to

represent the apogee of the British Empire – and Kipling's recognition of its mortality. Soon after he had perceived its potential, he became aware of Empire's frailty and of the growing threats to its health and even to its existence.

The Liberal Government, which came to power at the end of 1905, adopted none of these policies except, belatedly in 1914, the alliance with France against Germany. Kipling thus found himself in the role of Cassandra, Condemned to Uter the prophecies that no one would need, though in his later, even more despairing, moments, he assumed the mantle of Jeremiah: the Empire will fall, Britain will fall, civilization will topple in to a new Dark Age.

Rudyard Kipling never wasted his time investigating his roots. So rootlessness is in the essence of Kipling's work. He lived in four continents and wrote about six. In a popular imagination, he became and remains - an English Jingoist with his heart in India. As he was born in India, in 1865, his impressions were of 'day break', 'light and colour' and golden and purple fruits:

Our evening walks were by the sea in the shadow of Palm groves,
when the wind below the great nuts would tumble and we fled my ayah
and my sister in her Perambula for to the safety of the open

Kipling recalled his five and a half years in the *House of Desolation* in his autobiography and in *Baa Baa, Black Sheep*, a bitter and harrowing story that understandably upset his parents. The essence of the narratives (narratives) is true and the experience marked Kipling forever.

After an absence of some years Kipling arrived in Lahore and began to work as a assistant editor of the 'Civil and Military Gazette' a sister news paper of the larger and very profitable pioneer at Allahabad. As he was given more responsibility on the job to complete the editorial, in 1884/85, a number of his poems, stories and comic

sketches appeared in the Gazette. As in Lahore, he thoroughly explored the bazaar, describing it in *Kim*. More interesting was the volume produced at the end of the year 1885. Entitled *Quartette: The Christmas Annual of the civil and military Gazette* by four Anglo Indian writers, it includes Kipling's most remarkable early story *The Strange Ride of Morrowble Jukes*, a powerful and harrowing tale illustrating the vulnerability of Englishman when he staged beyond the protection of Anglo-India.

Political Satire was soon eclipsed by its social equivalent as he began to explore the possibilities of Anglo India as a subject. In *Departmental Ditties* and other verses, Kipling's first real book, he concentrated on a new theme, adultery and other forms of unfaithfulness.

During his 20th year, Kipling's main literary project was a novel he called 'Mother Maturin' a story about an old Irishman who kept an opium den in Lahore. A couple of years completing 'Plain Tales from the Hills', he announced that he was returning to a 'certain never ending novel'. And in fact it never ended. Some of the descriptions later came in appeared in *Kim*.

Plain Tales which gave Oscar Wilde, the feeling that he was sitting 'under a Palm tree reading life by superb flashes of vulgarity, was a prose companion of Departmental Ditties. Appearing in 1887, it was followed the next year by six shorter collection of stories published under the generic title *The Indian Railway Gadsbys, In Black and White, under the Deodars, The Phantom Rickshaw and Wee Willie Winkie*.

One story *The man who would be the king* resists classification. Widely regarded as one of the Kipling's most brilliant early works, it was inspired by the author's meeting with an unknown freemason, who persuaded him to deliver a mysterious message to another unknown freemason at a railway junction on the edge of the Great Indian Desert. As with *The story of Uriah*, Kipling's position is clear: he

is not condemning adulterers as group but only those who are insensitive, blatant and cruel.

A great deal that Kipling said and wrote can be contradicted by other things he said and wrote. Similarly, the apparent misogyny of certain stories is belied by the sympathy and understanding he could show women in other stories written at the same time. In *The Bronckhorst Divorce* case, one of the 'plain tales', the author is entirely on the side of a maligned wife, who has a brutish husband, and in *The Hill of Illusion*, dialogue between a couple planning to elope, his handling of the woman's hesitations about her future as an out last is sensitive and astute.

Another hazard of life in a small station is illustrated by *A wayside comedy*, a story written with an 'economy of implication' of which Kipling was justly proud. In Kipling's defence, it must be said that he never aspired to paint a comprehensive portrait of Anglo-India. In his novel *The Naulakha*, Kipling portrayed a civilians wife who is tired, dutiful and in need of a holiday. Kipling used smells in combination with sights to describe the essential characteristics of a moment in a landscape, the hot night blast at Lahore Delhi Gate, 'a compound of all sarours ... that a walled city can breed in a day and night.

The longest and most laborious part, of Kipling's war work was the *History of Irish Guards*. Requested to write it by the commanding officer of his son's regiment, he agreed to do so for mixed reasons of duty therapy and atonement like many bereaved parents, he and Carrie son realized that the loss of their son was even harder to bear in Peace time. The pain get acuter when peace comes because then.... It was difficult trying to reconstruct lives with a generation missing especially as it was the generation for which he had written *Puck* and *The Jungle Book*.

Kipling's short stories by contrast enjoyed the revival. Liberalism Ulster and the war had created a semi-desert, after the publication of *Actions and Reactions*, his weakest collection in 1909. A diversity of collection appeared in 1917. Apart from *The Gardener* and *The Eye of Allan*, the later collection included 'The wish house' and 'A madonna of Trenches' two brilliant and compassionate tales exploring the connections between love and pain and redemption. Much of his writings has an Indian setting including his *Children's Book*, *The Jungle Book* and *Kim*, which though written for young readers, is widely considered to his finest full length novel.

While in India, Kipling preferred to write stories about men, women and India but for a British audience, to tell his fellow country men what was going on in their greatest imperial possess on. After ward the emphasis changed, a new tendency emerged, his stories became less interested in Anglo Indian lives and characters.

Kipling was less ambivalent in his attitudes to religious missionaries. As with many of his views on political and social issues, these had been inspired lockwood.

The most imaginative exercise of Kipling's life was the writing of *The Jungle Book* that he began at the end of 1892. Not only did he create a cast of anthropomorphized animals, he also put them in a place, the seonee jungle, which he had never visited. He put in nearly everything he knew or heard or dreamed about the Indian Jungle. He returned to *The Jungle Books* for one of his main themes: the superior civilization of those obeying the law over those who live without law.

Most of the Kipling's stories in the volume *The Days Work* (1898) deal with responsibility and one of his favourite maxims, though frequently rephrased was if you give a man more than he can do, he will do it. At the end of *Barrack Room Ballads* (1892), An Imperial Prescript takes a tilt at socialism while cleaned opens his polemics against the Irish.

During his last year in United States, Kipling wrote *Captains Courageous*. Increasingly fascinated by ships and seas, he decided to write a novel about fisherman and went to stay in the Massachusetts Port of Gloucester. But the novel, *Captains courageous*, was also in the row of unsuccessful novel. Still he yearned Wildly to write a real novel, whatever people might say about the short story, he believed that the novel was the real vehicle. Of course he wasn't writing animal stories to amuse children. The tales are also fables with a moral, allegories with message but beyond *The Jungle Books*, wasn't a success full one for Kipling.

His most important and the master piece novel *Kim* (1901) and all of the characters were inspired in whole or in part by living – Individuals, known to or known of by Kipling when he worked on the civil and Military Gazette in Lahore from 1882 – 1887 or on the Allahabad Pioneer of these characters was as much a part of my quest as were my efforts to pinpoint the precise locations used by Kipling in the narrative.

Spending so much of his in fancy with native servants meant that he young Rudyard was to become more fluent in Hindustani than in English, and it was perhaps this early linguistic intimacy with Indians that gave him his extraordinary facility for turning the vernacular of characters like Mahbub Ali, the Lama and Hunee Chunder into convincing English language.

In writing *Kim*, Kipling enjoyed the benefit of his fathers profound knowledge of all things Indian – a contribution which he acknowledges in his affectionate depiction of him as the white bearded curator of the Lahore 'wonder house' *Kim* is a total invention a throw back to Kipling's own youthful yearnings, the product of nostalgia for those idyllically happy early days in Bombay.

Even if, the precise character of Kim himself isn't to be found in these real life stories, it is fairly clear that Kipling obtained from at least one of them. Some of the inspiration and detail for his narrative, just as he borrowed Namgay Doola and his solidier father for his short story. Other characters in *Kim*, as will be seen in due course are also borrowed from real life.

Kipling's idea for such a character derived both consciously and unconsciously, from real life tales of Kim like individuals. There are also faint but recognizable similarities between Kim and Mowgli, the Indian Wolf boy in the Jungle Book (1894). *Kim* takes the heady back ground of the Great game – the century long Anglo Russian struggle for the mastery of Asia, which, to the British at least, ultimately India.

In this chapter, I gave some history of colonial India and gave introduction about the author of my text, *Kim*. The cause of invasion of British and its fall at last has been thoroughly described. Also, in what sense and style does Kipling writes and the country's situation at the time of *Kim's* publication has also beer thoroughly explained in this chapter.

As I have given some introduction about India and text in this chapter, I explain about the history of colonialism in chapter 2, as my theoretical tool. Why and how colonialism started and what is the significance of it will be explained in that chapter. Basically, chapter 3 will be the my textual analysis. I focus on my text for the analysis to show Indian and India Othered against of the self. The valorization of spiritualism will be discussed in detail to show the compulsion of colonialism to Kipling, otherwise it is impossible to prove the hypothesis. The conclusion of my thesis will be in chapter four and it will be the brief summary of the textual analysis.

II. Colonialism: A Theoretical Tool

Historical Roots of Colonialism

Originally, as with the ancient (Hellenic) Greek *Qpoikia*, the term colonization refers to the foundation of a new city or settlement, more often than not with non violent means. The term colony is derived from the Latin *Colonia*, which indicated a place meant for agricultural activities, these Roman Colonies and others like them were in fact usually either conquered so as to be inhabited by these workers or else established as a cheap way of securing conquests made for other reasons.

The historical phenomenon of colonization is one that stretches around the globe and across time, including such disparate peoples as the Hitlies, the Icas and the British. Although the term colonialism is normally used with reference to discontinuous European overseas empires rather than contiguous land-based empires, European or otherwise which are conventionally described by the term imperialism.

Examples of land-based empires include the Mongol Empire, a large empire stretching from the western pacific to Eastern Europe, the Empire of Alexander the Great, the Umayyad Caliphate, the Persian Empire, the Roman Empire, the Byzantine Empire. The Ottoman Empire was created across Mediterranean, North Africa and into southern Europe and existed during the time of European colonization of the other parts of the world.

As colonialism is the extension of a nation's sovereignty over the territory, beyond its borders, in which the indigenous populations are directly ruled or displaced. Colonizers generally dominate the resources, labour, and markets of colonial territory and may also impose socio-cultural, religious and linguistic structures on the conquered population. The term colonialism is also used to refer to a

set of beliefs used to legitimize or promote this system. Colonialism was often based on the belief that mores and values of colonizer were superior to those of colonized.

European colonialism began in the 15th century with the 'Age of Discovery' led by Portuguese and Spanish exploration of Americas, and the coasts of Africa, the middle East, India and East Asia. Despite some earlier attempts, it was not until the 17th century that England, France and Holland successfully established their empires, in direct competition with each other and those of Spain and Portugal. Most non-European countries were colonies of Europe at one time or another or were handled in quasi – colonial manner. The European colonies and former colonies in America made extensive use of slave labour, initially using the native population, then through the importation of slaves from black Africa.

Some colonies were operated through corporations and some were run as protectorates. Quasi-colonies were run through proxy or puppet government generally kingdoms or dictatorship. For instance, it may be argued that Cuba before the Revolution was a quasi-colony of the United States, with an enormous influence of US economic and political interests.

Project of Colonization

As we have analyzed earlier, colonialism is domination of one country to another country as well as the political control over it, the colonizing country takes complete control of the new area. The new area comes to be dominated not only by foreign people but also by foreign crops. The colonizers substitute other culture. The inhabitants often excluded from their country or killed. The colonizers substituted the other culture by their own. Colonialism itself is a cultural project of control. Cultural forms in societies is newly classified as traditional and are reconstructed and transformed through the colonial knowledge and creates the new categories and

oppositions between the colonizers and colonized, modern and traditional and even west and east.

In the colonial world, political power is enforced via economic and cultural hegemony. Nowadays, the territorial colonialism has almost ended. But a new type of colonialism of more insidious and pervasive kind, economic colonization through global market integration is flourishing. Today the development is driven by a money centered economic model. Human and natural resources are mobilized and exploited merely as a factors of production. The developed countries invest in the developing countries not because they want to develop the economy but to get profit from the people and resources. The developed countries continue to export the dream that people in countries like China and India can grow to be affluent like American and Japanese. Developing countries are buying dream and – only dream.

This becoming more and more obvious that colonialism as we have understood during last two hundred years, can't be identified with only economic gain and political power. Colonialism has been evaluated and explained as a search for economic and political advantages but some time loses on both. So the different perspective on colonialism, is a state of mind in the colonizers and the colonized, a colonial consciousness which includes the sometimes unrealizable wish to make economic and political profits from the colonies. The political economy of colonization is of course important but the vulgarity and insanity of colonialism are principally expressed in the Sphere of Psychology:

The colonialist bourgeoisie had infant deeply implanted in the minds of the colonized intellectual that the essential qualities remain eternal in spite of blunders men may make, the essential qualities of west of course. The native intellectuals accepted the cogency of these ideas

and deep down in his brain you could always find a militant sentimental to defend. (37)

The colonial relationship chained the colonizer and colonized into an implacable dependence molded their respective characters, and dedicated conduct. The psychic state of the colonizers, is connected to economic advantages: if his living standards are high, it is because those of colonized are low if he can benefit from plentiful and undemanding labour and servants, it is because the colonized can be exploited at will and aren't protected by the laws of colony, if he can easily obtained administrative positions, it is because they are reserved for him and colonized are excluded from them.

Colonizers are privileged at every step of the way, as against the native and in contradiction to the way they would be treated in the home country. The fundamental distinction between the colonizer and colonized operate in a colonial society, even if the colonizer is sympathetic to the plight of colonized. The colonial society seduces even the reluctant colonizer into the complicity with the colonial situation. In many cases, colonizers, if they didn't experience the automatic deference that comes with race skin, color or nationality, would poetically be only petty individuals in their home society so they have feeling of inferiority.

Colonialism denies the human rights to human beings whom it has subdued by violence and keeps them by force in a state of misery and ignorance that Karl Marx would say subhuman condition. It is enacted another kind of violence by instituting enduring the hierarchies of subjects and knowledges, the colonizer and colonized, occidental and oriental, the civilized and primitive, the scientific and the superstitions, the developed and developing. The colonized was hence forth to be postulated as the inverse or negative image of the colonizer. Edward said says:

Orientalists are there after shown to be gullible, "devoid of energy and entitative", much given to fulsome flattery" intrigue, cunning and unkindness to animals, orientals can't walk on either a road or a pavement their disordered minds fail to understand what the clever European grasps immediately, that roads and pavements are made for walking. Orientalists are inveterate liars, they are "lethargic and suspicious" and in every thing oppose the clarity, directness, and nobility of Anglo-Saxon race. (39)

Under the colonial intoxication, there is mythical representation of colonized. Said would rightly say, under the orientalist blessed image there is no real history of Orientals. Orient is defined as being always the same, unchanging and radically peculiar object. Indeed being a creature of oppression he is bound to be a creature of want.

Colonialism not only controls the mind of the people of the country but it drastically brings change in culture. So in cultural colonialism, there is internal domination by one group and culture or ideology over others. Schools, the media and the public interaction reflect this. A common technique in cultural colonialism is to flood ethnic areas with members of the dominant ethnic group.

The elements of the relationship between colonizer and colonized survive in Latin America, Africa and Asia. The Indians and the Aborigines is a reminder of the colonial inheritance in the long established white settler colonies of North America and Oceania. Under the imperial rules natives are not only exploited rather exploitation of cultural invasion has a long lasting effect. Europe, may be today, wishes to forget its colonial role politicians and intellectuals insist that decolonization is complete

even if a few colonial fragments remain in the globe. The British have left Africa, the Americans, Saigon and Algeria is no longer part of metropolitan France.

In present days, though there is formal end of colonialism, still there is new colonial domination with in the dependent societies, where independence hasn't solved the problem. The former (colonizers) colonizers feel ashamed of their past activities but those created monuments still dominate the another world. All the effectiveness and social dynamic seem monopolized by the colonizers institutions. If the colonized need, it is to them that he applies. Albert Memmy says:

Suppose the community has a festival, it is colonizer's holiday, a religious one, perhaps and celebrated brilliantly – Christmas and Toam of Are, Carnival and Bastille Day. It is colonizer's armies which parade, the very ones which crushed, the colonized and keep him in his place. Naturally, by virtue of his formalism, the colonized observes all his religious holidays. These holidays are located at the beginning of history rather than in history. The children of colonized are taught the history which is not his own. (69)

The so called knowledge he acquires is foreign, the art the philosophy, literature he knows is not relevant to his reality. In the process of knowing self, he is bound to know other.

It is obvious that, to the English man of 18th and 19th centuries, the world was knowable through the senses. The knowledge of language was necessary to issue commands collect taxes and maintain law and order and to create other forms of knowledge about the people they were rulling. This knowledge is to enable the British to classify, categorize and bound the vast social world if could be controlled. From the beginning of their large scale acquisition of territorial control and sovereignty, the

British conceived of governing India by codifying and reinstating the ruling practices that had been developed by previous states and rulers. For the British in India in the 18th century also meant a form of exploration of the natural and social landscape.

On the theory of power and contest, the process of procuring the consent of the oppressed and the marginalized to the existing structure of relationships through ideological inducements, necessarily generates dissent and resistance, since the subject is conceived as being constituted by means of incommensurable solicitors and heterogeneous social practices. At a time, when dialectical thinking is not the rage amongst colonial discourse, it is instructive to recall how Fanon's dialogical interrogation of European power and native insurrection reconstructs a process of cultural resistance and cultural disruption.

Face to face with the white man, the Negro has a past to legitimate a Vengeance to extract. In no way should I dedicate myself to the revival of an unjustly unrecognized Negro Civilization. I will not make myself a man of past I am not prisoner of history it is only by going beyond the historical, instrumental hypothesis that I will initiate the cycle of freedom. (221)

The enabling condition of Fanon's analysis is that an oppositional discourse born in political struggle and at the colonizers denigration's, supersedes a commitment to archaic native traditions. Likewise, the colonial domination in India by the colonizers. The power of the colonizer's exploit, dominate and force to obey and follow them.

In 1784, Warren Hastings spoke about the relation of knowledge to power is the establishment of British rule in India:

Every accumulation of knowledge and especially such as is obtained by social communication white people over whom we exercise dominion founded on the right of conquest, is useful to the state, it attracts and conciliates distant affections, it lessens the weight of the chain by which the natives are held in subjection and it imprints on the hearts of our country men, the sense of obligation and benevolence. The British dominion in India shall have long leas'd to exist and when the sources which once fielded of wealth and power are lost to remembrance. (102)

It is argued that for purpose of administration and exploitation of resources, the native was constructed as programmed, nearly selved other of European and not as its binary opposition. Furthermore the cartography that became the reality of India was drawn by agents who were themselves of heterogeneous class Origin and social status and whose diversified maps distributed the native into different positions which worked in the interest of foreign authority, instead of recounting a struggle between a monolithic, near deliberative colonial power and undifferentiated oppressed mass.

As power presents the colonial domination over the natives in colonialism during the period, education is one of the most important powerful tool for controlling. Any kinds of education whether states or missionary had a massive cannon in the artillery of empire. This kind of impression we find through out the history and literature produced during the colonial period. Shakespeare's *Tempest* is one of the powerful examples of the colonial Orientation of education when Miranda the heroine speaks to Caliban:

I Pieted thee, took pains to make thee speak taught thee, each hour one thing or other when thou dist not, savage know thine. Own meaning

but wouldst gable like Athing most brutish. But they vile race, though thou dist learn, had that in which good natures couldn't abide to be with, therefore wast thou Deservedly confirmed in to this rock who hadst deserved more than a prison. (35)

So, the education is formed in such a way that either it supports the empire or presents a feed back to strengthen the colonizer to rule over the natives. In the name of teaching language the colonizer teach the colonized to support to them, not to go against them. Here, the native is prevailed upon to internalize as self-knowledge, the knowledge concocted by the master.

In the process of state building in Great Britain, seen as cultural project was closely linked with its emergence as an imperial. Power, and India, its largest and most important colony. In India the British entered new world that they tried to comprehend using their own forms of knowing and thinking. Ranajit Guha argues:

The historiography of Indian nationalism has for a long time been dominated by elitism colonialist elitism and bourgeois – nationalist – elitism ... sharing the prejudice that the making of the Indian nation and the development of the consciousness – nationalism which confirmed this process were exclusively or predeminately elite achievements. In the colonialist and neo-colonialist historiographies these achievements are credited to British colonial rulers, administrators, policies and neo-colonialist writing – to Indian elite personalities activities and ideas. (1)

The studies of Indian languages, literature and thought produced three major projects. The first involved the objectification and use of Dudian languages as instruments of

rule to understand better the 'Peculiar' manners customs and prejudices of Indians, and to gather information necessarily to conciliate and control the peoples of India.

As colonialism is my theoretical tool, I traced the history of colonialism when and why colonialism started. To extend and strengthen colonialism as a tool, the power and knowledge used to control the natives. But the independence of these colonies began as the process of decolonization with that of thirteen colonies of Britain that formed the United States, finalized in 1783 with the conclusion of a war begun in 1776 and has continued until about the present time. Ex-colonies or once threatened by colonial power trying to carve a colonial empire.

Despite the decolonization in the 1960s – 70s, formed colonies still are today for the most part under western influence. Critics of this continued western influence talk of neocolonialism.

III. Textual Analysis

Introduction of the Text

Kim (1901) is widely regarded as Rudyard Kipling's finest work combining his first-hand knowledge of India and Indians with his graphic and acute observation of human interaction and his flair for historical context. The protagonist of the novel, Kim is the orphaned son of a sergeant in an Irish regiment. Kim's childhood is spent as a waif and vagabond on the streets and in the bazaars of Lahore, until he meets an old Tibetan holy man or Lama, who is in search of a mystical river, and Kim accompanies him on his journey. On the way he joins up his father's old regiment, is adopted and sent to school. Colonel Creighton of the Ethnological survey is struck by Kim's aptitude for secret intelligence work and he joins the British secret service.

Under the tutelage of an Indian agent, Huree Babu, he joined in the 'Great Game' of espionage which was played with the Russian along the North West Frontier of the Indian Empire for very nearly the entire duration of British rule in the subcontinent.

In this chapter, the researcher aims at analyzing how Kipling others India and Indians, politically socially economically and psychologically.

Othering the Indians and India

In the novel, the dominant class colonizers control Indian economy, politics and culture. They exploit the Indians. From the very beginning of the text, Kim the white protagonist marginalizes the natives, resorting to gun and Municipal order. For instance, Kipling presenting Kim as a king, creates hierarchy between whites and Indians. In this *regard*, the lines in text articulate:

He sat in defiance of Municipal orders, astride the gun Zam Zammah
on her brick platform opposite the Ajaib Gher – the wonder House, as

the natives call the Lahore Museum, who hold Zam – Zammah, that give breathing dragon hold the Punjab for the great green bronze piece is always first of the conqueror's loot. (1)

The above lines praises Kim's valour and bravery, projecting Indians weak and inferior. It is reflected that Indians can not be in touch with the gun Zam – Zammah that shows the imperial presence but Kim plays, with it because he has courage. Even the Indians are restricted from holding the gun, giving municipal order, as well as projecting its false image. The gun is compared with the breathing dragon to frighten the Indians. This incident shows that the gun has been mystified, with a view to easily ruling over the Indians. Kim, though an inexperienced and uneducated young boy, enslaves Lama, a spiritual Buddhist monk, mentally and keeps him under his control. Lama follows Kim's idea and can't remain untouched from him. Kim provides him food, shows direction and introduces India. In return to it, Lama gives money to Kim to accomplish his study at St. Xavier, Lucknow. This case shows that Lama's intellectuality succumbs to Kim's colonial power and then. Lama bears his responsibility as his servant. Moreover, Kim exploiting Lama economically, fulfills his vested interest.

Kim followed like a shadow what he had overheard excited him widely. This man was entirely new to all his experience and he meant to investigate further, precisely as he would have investigated a new building or a strange festival in Lahore city, the Lama was his trove and he proposed to take possession. (10)

Kim while walking on their way together understands the band of the regiment that surprises Lama. It shows Kim was seeking power and the order, that he has to give to the native Indians. On the other hand, the knowledgeable Lama is convinced to send

money to Kim. Kim also had disliked the education but later he is convinced and attracted about the education of St. Xaviers. Kim says:

I thought, I was betrayed by pathan. I was senseless, for I was newly caught and I wished to kill that low cast drummer boy. I say now Hajji, that it was well done and I see my road all clear before me to a good service. I will stay madrissah till I am ripe in the Madrissah I will be sahib. (116)

Lama the wise man, has been compelled to send money for the education of white man Kim. Kim on the other hand wants to come back after his maturity being perfect getting the educating. Lama's agreement to send money for Kim is the acceptance of British education as a great and valuable. The education in the British school is given to control the natives:

You'd be brought upto the church of England. Bennet arranged for that on the other hand if ye go to St. Xaviers, ye'll get better education an' – an' can have the religion. The Regiment would pay for you all the time you're Military orphanage, but best schooling in India at Luckhow. (90)

Additionally, Kipling presents Lama, though having status of Tibetan abbot learning about Buddhism at Lahore Museum in Kim's word the Government House, run by white, Lama also lionizes Kim as a sahib – a Hindi word used to address master by the servant and accepts him inferior to Kim, having been trapped in a grip of colonial conspiracy. One of the post colonial critic Edward said comments about Kim as a colonial institution:

Two factors must be kept in mind when we interpret *Kim*. One is that whether he likes it or not it's another is writing not just from the

dominating view point of a white man in a colonial possession but from the perspective of massive colonial system whose economy, functioning and history had acquired the status of a virtual fact of nature. Kipling basically assumes uncontested empire. (133)

The Irish blood of Kim as a colonizer has been presented. From the very beginning, Kim intends to make Lama, a wise man, as his puppet object. Whatever he says, Lama has to obey. Kim's Englishness has been presented as a power holder and his action represents, the British air of superiority, as he is in purpose of possessing Lama.

Kim exploiting ignorance and illiteracy of natives, holds his upper hand and rules out their role in the society. He shows his misdominear, beating and intimidating the natives, particularly Lala Dinnath's son. Additionally, Kim forcibly takes the documents from Russian spies, who are sent to India by Russla, to find out proper way how to extend Russian Imperialism. Kim snatching the documents, thwarting Russian Plan, and consolidates British – Imperialism that ultimately leads to the crisis of Indian identity:

There was justification for Kim – he had kicked Lala Dinanath's boy off the trunnions, — since the English held the Punjab and Kim was English, Kim was white. Though he was turned black as any natives, though he spoke the vernacular by preference. (1)

Kipling in the novel assigns Kim to identify Red Bull in a green field, which stands for the presence of British – Imperialism in Indian soil. Kim finds the Red Bull and gets admiration from the whites later when he is identified as their race. Then he gets responsibility of commanding natives and establishing as a colonizer. Kim's

identification of the Red Bull lends, strength to whites and puts the identity of India into crisis:

He has also in search of his own. No river but a Bull. He pointed to the flag that was shop – snapping in the evening breeze not ten feet away. It was no more than an ordinary marking flag, but the regiment, always punctilious in matters of millitery. The Red Bull which is the crest of the Mavericks the great Red Bull in back ground of Irish green. (70)

The flag of Red Bull in a green field is of course the presence of imperialism of British, an identity and quest of Kim, he moves with Lama even he understands the band, that amazes Lama very much as a hidden relationship.

K. Raghavendra Rao another critic's perspective in Kim, is like this:

Kipling's Jingoism and imperialism were once a common place and a Cliché in popular literary perception and more recently they have been rejected. They have been rejected as a constituent components of Kipling's ideological universe, something going to the absurd extreme of promoting a picture of Kiplign as a symbol of Indian nationalism. It is possible to accept simultaneously that Kipling was a jinaoist and an imperialist and that he formulated that position in the vocabulary of non-imperialist or pre-imperialist discourse. (95)

He describes Kim as a lost paradise, that is related to the whites. In the novel, the whites, linguistically dominate Hari Babu, an Indian intellectual. They mock at Hari Babu's accent saying that he can't articulate English word properly. Instead Hari Babhu praises English language, British government and western education system. Kipling undermining Hari Babu creates false image as a top, dandy and womanizer. In this way, Kim behaves, Hari Babu, though an M.A. in English as irrational

uncivilized and inferior individual. In this connection, Edward said one of the major post colonial critic says, Almost always funny or gauch or some how caricatured not because he is incompetent or inapt in his work, on the contrary he is exactly the opposite but he is not a white. The lines says this about Babu in the novel:

He loved the British government it was the source of all prosperity and always, smiling. They spoke English not inferior to the Babu's. The Babu salaamed to it orientally. He babbled tales of oppression and wrong, fill the tears ran down his cheeks for the miseries of his land.
(205)

The boy whom Kim kicks, represents marginalized natives in India. In this way, Indian natives are completed to accept colonial suppression at the cost of their dignity. Huree Babu, another victim of dehumanization of whites in India, has been portrayed as a comical, Babu, an M.A. in English from one of the reputed universities of India, praises western education, expressing his love towards British government and the British system. However he gets parodied by whites, who treat him as their servant. Kipling projects Kim as a perfect speaker, who can hold command over even different dialects used at various parts of India. But Huree Babu, despite having degree in English, can't utter even English word properly. The contrast between Huree Babu and Kim reflects that Kipling relegates superior role to the whites by dominating India. When Kipling presents Babu speaking him, it clears 'I am only Babu showing off my English to you'.

Kipling's desire to other India and Indian is reflected through his creation of binary opposition between Babu Huree Chandra as a ruled and Kim as a ruler. At the same time one of the modern critic Ronald Inden says:

Essentialist ways of seeing tend to ignore the 'intricacies of agency' pertinent to the flux and development of any social system. *Kim* exemplifies. This in a variety of way. *Kim* reveals a genuine love and sympathy, for India but remains a jingoistic product of its time and place. (20)

The critic clears that, the love and sympathy of Kipling has been presented as a necessary to enter into the world of suspense for the Britishers and they remain constant for their mission of exploiting and dominating Indians.

Kipling demonstrates the false image of native women, calling them the women of smoky huts. He mocks at their poverty and alleges they have involved in prostitution. He reduces their prestige and dignity, presenting them as emotional and irrational. Women have been relegated to the position of other and doubly suppressed from both patriarchal society and colonial rule. Women though the real subject, are shown as shown as object. These mentioned lines details:

The women of smoky over whose roofs, the two walked as they descended the mountains, were unlonely and unclean, wives of many husband and afflicted with goitre. The father of my daughter's son is gone away a while. So we poor women are dump and useless. (200)

Moreover, a woman with their possibilities and abilities is compared with poor man. Kipling has further strengthened the convention of the social orientation that female brain is lesser powerful than that of male. Besides Indian citizens, Kipling presents negative image of India. He asserts that India does exist nowhere in the world map. He doesn't recognize India's geographical existence. But he celebrates British – India government, where dehumanizes Indians. He appreciates British – India government because it has fed the prisoners who were imprisoned by the British Imperialism. He

also claims that prisoners have got better food in the prison than they have in their home but he never talks about the torture and atrocity meted out by the British – India government to the Indian citizens. In stead, Kipling hiding the misdeeds of the British, distorts the reality.

After all, this was the newest of his experiences. Sooner or later, if he chose he could eslake into great, grey formless India, beyond tents and padres and colonels. Mean time if sahibs were to be impressed he would do his best to impress them. And they're allowed special facilies by the government, that's British pride. (82)

Not only the government of British India is praised but Kipling has presented the whites as wise and intellectual. Kim also accept and tells that he has got the education from the whites. It is education of whites, the means of controlling the natives. Kim is taught and given such a education and wisdom that he learns to control natives. Likewise, Kipling also speaks about the British education and presents St. Xavier education in a great value. He presents that the education is possible for whites who can only afford it. The following lines elaborates about education:

There is a school for sahibs and half sahibs. They will make a man to you at St. Xaviers – a white man and hope a good man. They know all about your coming and colonel will see that ye're not last or mislaid and where on the road. (101)

Sahib, the word has been used for the whites. The sense of greatness and its realization is found when Kim finds the regiment. Kim, the hero of Kipling's dives into the formless and disorder India. The nation India is presented as formless and

Kipling signals that it is the white duty to give the form and order to it.

On the other hand politically, Creighton's love to Kim as a father like figure and his promise about the educational and moral development is the colonizers love to the whites. Kim is called by his father name O'Hara when his identification as white is found in the regiment. So Kim has to become the part of imperial rule as a spy after his perfection in his Great Game and learning his Indian loyalties; Colonel Creighton is important for him, as he signals out Kim for the recruitment into the British secret service, having him receive a formal education at S. Xaviers. The love and promise taken by Creighton for Kim, helps Kipling to immortalize and glorify the British colonizers. One of the modern critic Philip Mason views the text in such a way:

Kim is not a creation of untrammelled imagination in the same sense as the Moughi stories, it is ... set in the world of men. It is almost Kipling's last look at India, it is his last and only successful novel and makes a fit culmination to chapter beginning with Moughi. Kim is not a fable. It can be first read itself, as a series of clearly, sketched figures moulding against brilliant scenes from the India that Kipling remembered. (25)

Mason views that, *Kim* is a description of Kipling, that is bias and in dominating form. Also, he presents that the novel is a men's novel. Moreover Kipling presents the British as wise and intellect and they never be late to exploit last or Indians, by inducing them.

The wise Lama even accepts the curator as a fountain of wisdom. The significance of Indian culture and history in intricacies and complexities are reduced by

the curator while talking in the museum. The curator undermines the value of non English history, by interpreting the society that he is not part of:

And thus, it was, O fountain of wisdom, that I decided to go to the holy places, which his foot trade to the Birth place, even to Kapita, that to Mahabodhi, which is Buddha Gaya to the monastery to the Deep park to the place of his death. (7)

The acceptance of Lama to the curator as knowledgeable and Kim as a Sahib is to reveal the real identity of whites. Lama doesn't know how Kim has used him. Kim's use of rhetoric language is enough for him to obey him and his order. Though Kim's behavior makes Lama confuse to understand him, he always likes to use Lama as his own "I was made wise by thee Holy one, said Kim, forgetting little play just ended, forgetting St. Xaviers, forgetting his which blood, forgetting even the Great Game as he stopped, I have eaten they bread three years. My time is finished" (165).

Kim seemingly shows his respect to Lama, but his ulterior motive is to exploit him. Kipling presents the white people as honest, helpful lovely and great through Kim who surfacely loves Lama, hiding the real intent behind his activity. At the same time Braj B. Kachru, in *Alchemy of English* says:

The English language is a tool of power, domination and erisist identity and of communication across continents. Although, the era of the white man's burden has practically ended in at political sense the Raj has treaded to native shores the linguistic and cultural consequences of imperialism have changed the global scenes. (291)

Kachura speaks about the colonialism and the trend of it has been changed. Kipling also express' the reality that colonizer through money has colonized and othered the natives in India. Kipling through his protagonist Kim, showing the value of money

utters, "Kim could hear the clink and strode into the house, never turning round, swiftly, Kim look up the money but for all his training, we was Irish enough to reckon silver, the least part of any game" (31).

Kim's prediction towards money shows that the whites have used it as a means of colonial power to suppress Indians. Shree Ortener presents Kim as conflict novel 'Kim is a racial and cultural conflict between east and west.

The power and importance of education for whites has been focused. The educated one can be religious too. Kipling in the text about the education for Kim to be king like figure. Though Kipling has presented the respect over religion, he never misses to mock and insult the Indian people:

All India was at work in the fields, to the creaking of well – wheels, the shouting of ploughmen behind their cattle, and the clamor of the crow. Even the pony felt good influence and almost broke into a trot as Kim laid a hand on the stirrup leather. (45)

Kipling presents Indian people as working in the fields but not in advance company. Even Kipling is hardly understood when he mentions the sentences spoken by Lama to Kim. So he tries to immortalize his hero Kim. Lama always needs his youth his guidance and his wits. Kim is a guide and master of metaphysical world or Lama. So Kim is presented as active, dynamic and even clever. When Lama speaks himself:

Never was such a Chela. I doubt at times whether Ananda more faithfully nursed Our Lord. And thou art a Sahib ? When I was man – a long time ago – I forgot that. Now I look upon thee often, and every time I remember thou art a Sahib. It is strong. (232)

Lama the wise at last is compelled to consider Kim as great. If Kim's help is not there, Lama's nirvana is remained unfulfilled. And Kim by the contact of colonizers

world, accepts his whiteness and realizes that he is really a Sahib. On the other hand Kim can very easily collect food for old and needy Lama. The racial prejudice and sense of self and other has the dominating factor in the text.

Kim and the Lama have in common that neither has any family ties nor sense of belonging and their quests have in common that both are esoteric beyond the reach of ordinary people and both require the renunciation of normal life. As a Buddhist it is central to the Lama's quest that he frees himself from all form of attachment including attachment to worldly goods, worldly ambitions, worldly relationship and even attachment to his emotion and idea of self. As a spy Kim will also have to renounce his ordinary life. He leads a life of disguise of and deception and is never able to reveal his true motives to anyone:

This is the wisdom, I learned from Sahibs, he whispered to the Lama and here when one thinks of his training at Lurgan's he spoke no more than the truth. There is a great evil in this man's fortune as shown by the stars, which troubles him. (174)

Any attachment that Kim makes to other people will have to be subordinate to his esoteric mission his secret commitment to an Ideal. The two companions are many ways different. Kim is young and experience where Lama is native. At the same time another critic looks Kim as a process of becoming. He says, Kipling seems to be preoccupied all along with the attempt to achieve a poisean – equilibrium – between two divergent phenomenon of being and becoming. From this perspective, Kim represents Kipling's innate quest for selfhood. It is true that the activist in Kipling seems always to be in conflict with the quietist and he seems to be engaged in the dual process of being and becoming simultaneously. This is true that Kim represents Kipling's attempt to transcend the boundaries of his self quest. He wished to become,

as it was what he wasn't himself. Here by experiencing and expressing a process of becoming.

It is very dramatic that Kim's identification as white is to make a spy for the Great game. Kim is supported by Mahbul Ali to enter into the game. He reports the real condition of Kim to the whites. No other natives have got chances to acquire the position. Even the well educated Babus are mocked. But it comes to be their duty to make a white boy perfect in mapping and involve in the Great Game.

The money which is sent by Lama is used to be a perfect player, like spy to Kim. Lama can't understand the real intense of white and even of Kim himself. Many times Kim has lied Lama unknowing to fulfill his certain desire:

'Babu Ji' said, Kim Looking up at the broad, grinning, face 'I am a Sahib'. And I hope to play the 'Great Game'. I am only a beginner at the Game, that is true. I couldn't have leaped into safety as did the Sadhu. (190)

So, after the completion of education at St. Xavier, he doesn't hesitate even to say him Sahib. He shows his superiority to the Babu. And he even accepts his role in the Great Game. Poor Lama that neither could get back the money that he invested for Kim but the whites to show off and for trial send Kim back to Lama. But Lama thinks his true Chela never leaves but can't understand the hidden intention of Kim and the whites.

In the group of othering, females are also othered not only by the colonizers but even by the males. So, women are double othered in the novel. Women being the real subject are shown as the object so we poor women are duped and useless.

Kipling's social orientation towards women in the novel is quite partial. Women are presented weak not only physically but in all other potential too. The women in the novel are out of dialogue but narrated.

Male's presence in the novel is widely welcomed where women are shown as means of production. The voice of females is suppressed. So Kim is considered a male dominated novel. Mahbul Ali, Lurgan Sahib, Colonel Creighton the great Babu, father victor Lama are talked with great emphasis where as the females are fewly narrated. At the same time Jon Mc Cure representing recent critics argues that 'Kim not only repudiates racist characterization but also dramatizes the repudiation that it is a Utopran Portrayal of future racial harmony and it is perhaps a more effective antidote of to racial antipathies than any of Conrad's work (which he has already praised for their attacks on racial form of representation.

Different critics have viewed the novel from different perspectives. Almost all of them aren't away from racial prejudices and privileges to on particular face. 'But thou art a Sahib and son of Sahib', the sentence which is used in the novel also exemplifies the truth. Kim's presentation of anger, to the word 'thou' as an insult word to thee whites, with the driver also mentions the superiority of whites over Indians.

Celebration of Indian Spiritualism

Of course we have analyzed, the text in a sense that Kipling has othered Indian people and India to show the necessity of whites to rule over it. The superiority of whites has been shown through out the text. The Indians are presented as barbaric as well as unnatural in their behaviors. Through out the text, the whites domination over the natives (natives) has been presented.

But it is obvious that as nobody can hide the truth, in the case of Kipling has also been the same. Very openly, the kind and helpful nature of Indian people has been praised even by the hero of the novel Kim, representing all whites and even the writer. The natural beauty of Indian, the respect of Indian people over their guests as well as to mention the holy places like Badri Nath and Kedar Nath as people's search

for washing their sin, is Kipling's representation of India as a land of possibility and to aware the whites for the sake of this land. As Kipling enjoyed the beauty of India when he was a child he presents his protagonist Kim enjoying like him. It is Kipling himself who is enjoying in the fair land and in the land of possibility. It is so, there must have compulsion for Kim to give and present negative image of India and Indians.

When we analyze the symbolism around the Grand Trunk Road, for its beauty and harmony, really we come to know the fact that Kipling could nowhere remain without praising the activities around it. So he captures the rich and pulsating life of Indian people with stressed language. The lines articulate:

The diamond-bright dawn woke men and crows and bullocks together.
Kim sat up and yawned, shook himself and thrilled with delight. This was seeing the world in real truth; this was life as he would have it busting and shouting, the buckling of belts and beating of bullocks and creaking of wheels, lighting of fires and cooking of food, and new sights at every turn of approving eye. Kim was middle of it, more awake and more excited than anyone, chewing on a twig that he would presently use – for he borrowed light and left – handedly from all. (64)

The beauty of the land and the helpful and religious nature of Indian people yearns to go with his people. As he is grown up with the charitable food of Indian people, Kipling never misses a chance to show Indian as spiritual and religious. The land is not only full of holy places, as the wise Tibetan about has come to search one of them, but the people are also kind.

The Lama and Kim come across many people on Pilgrimage when they walk around the Grand Trunk Road. The Indian people are always crowded ever year with pilgrims. As Swami Pavitranand points out:

Sankara had some of his realization at benares. Chaitanya Deva found the image of Jagnnatha at Puri so very living that he was about to embrace the deity. Ramadas Saw the vision of Ramchandra at the temple of Pandharpur. Tulsidas had his realization at chitrakut. (156)

So, India is such a holy land that many miracles have happened.. The sense of realization and enlightenment is said to have achieved in India.

The people around the Grand Trunk road present their quality of generocity and charity. The hospitality presented by them to the Lama and his Chela is really praiseworthy. Thus the image around the Grand Trunk Road, is India's identity, as people with helpful attitude and harmony among each other. Their tolerance is extended because of the faith and patience of each Indian individual. The following lines express:

All India was full of holy men, stammering gospels in strange tongues, shaken and consumed by the fires of their own zeal, dreamers babblers and visionaries, as it has been from the beginning and will continue to the end. (28)

The vision of the great person who were born in India and still they are consider with high respect. So the land India is such a place that is fair and has given the persons who has yet lead the world with certain visions and their own theory.

At the same time, the marriage ceremony in India – around the Grand Trunk Road attracts all the walker. This shows Indias nature of unity in diversity. All the onlooker enjoy the procession. The music at the time of marriage, the shooting and

the smell of gesmine and marigold has been presented in the text in such a way, that is impossible to find any other places. The Hindus and Musalman has the sense of impartiality with each other. The following lines mentions:

Sometimes Hind, some times Mussalman – which the low caste of both creeds share with beautiful impartiality. A little later a marriage procession would strike into the Grand Trunk with music and shoutings, and smell of marigold and jasmine stronger even the reek of the dust. (55)

The culture of India as presented by Kipling is no lesser than others. The people have worn different types of clothes. This seems beautiful while watching. It is Kim, who has enjoyed a lot, looking at the people. White Kim, representing the author enjoys with the people. Where the people around the Grand Trunk Road also help and sells their product to present their independency. So, Kim comes to be intoxicated from such beauty though he can't express:

It was equally beautiful to watch the people, little clumps of red and blue and pink and white and saffron, turning aside to go to their own villages dispersing and growing small boy twos and threes across the level plain. (55)

As India is presented the land of possibility, the people of it are virtuous. They are virtuous, as they consider their guest equal to the God. The people have faith on God, so on people. As their life passes to older, they go to pilgrimage to wash up their sins. Particularly, the Kulu woman's help for the holy man, the Lama and his Chelu Kim seems praise worthy. She has heartly welcome to them, ever though she is a woman. What ever the people have at their home, they serve to their guests. Because of the

helpful attitude to each other, they are tied in a garland together. In this regard,

Bhaskara Rao says:

The truly religious spirit of brother hood and charity bind the people together and generates a spirit of tolerance, which shows the fundamental unity of India despite its apparent diversity. In this sense, Kipling shows an understanding of India in *Kim*. (138)

So, *Kim*, the novel unfolds the Indian religious spirit in general. Teshoo Lama's presence makes the novel fragrant with the spirit of Buddhism. The Indian people are kind hearted. The Lama, who experiences the people's behavior comes to praise their virtue. He is given shelter with high respect because he has involved in his religious quest that the people understand. It is Teshoo Lama who has got the company of a white man and help of Indian people. The land is such, where the arrow of Buddha has fallen down and on that quest, Lama is roaming. Though India was colonized by whites, Lama gets no restriction for him from the whites but help from them. He praises the virtuous Indian woman like this, "A virtuous woman – an wise one, the Lama slackened off, joint by joint, like a slow camel. 'The World is full of charity to those who follow the way'. He flung a fair half of the quilt over Kim" (63).

If Lama has not got the help and the respect from the Indian people, his quest remain unfulfilled. On their quest, Lama and Kim reach to the north hill of India. The beauty of mountain attracts so much Lama that he declares it as his own. He says 'this is my country'. The first sun light upon the world wise renowned holy places like Badri Nath and Kedar Nath, makes people forget their grief and remind it as one of, the worldly paradise. It is not the exaggeration of Kipling but the expression of reality. So the beauty of India, decorates it as a newly bride. The natural resources of

India has decorated it and they're the jewellery for the holy land India. The lines articulates:

A fair land – a most beautiful land is this of Hind – and the land of the Five Rivers is fairer than all, Kim half chanted. 'Into it, it I will go again if Mahbub Ali or Colonel lift hand or foot against me. Once gone who shall find find me ? Look, Hajji, is yonder the city of Simla ? Allah what a city ? (126)

So, Kim presents his doubt that the colonialists control over him, is the lose to see the beauty. India is also the land of five rivers. There, the holy rivers flow to wash up the sin of the people. He declares that the land has no conspiracy among the people. It is very hard to Kim to declare as the fairer than all of the world. But Kipling presents his hero Kim, who gives and even doesn't. Miss a single chance to admire it. He shows his eager and passion to go back to his land. The city of Simla itself is beautiful. The control of Mahbab Ali and the colonels, can restrict him from the contact of his people and from the fair land. The land has special connection to Kim, he knows otherwise he could die.

Moreover Kipling from the very beginning presents his two protagonist in the quest. The Lama seeks a river to free himself and Kim seeks his identity. The river of Lama is not ordinary but it is a river of heaving no ordinary stream. The 'wheel of life' guides the Lama's life. But when Lama faces both physical and spiritual insult by the Russian he sets a new path of renunciation. Kim being delivered from the wheel of life, helps his best in Great quest of Lama. Lama even has requested Mahbub Ali to follow the way of virtue. Lama's achievement of nirvana when he abandons the physical search, for the River of Arrow is a great question to the westerners and praise

the Indian life for the ecstasy and beauty. Salvation is not possible from secular or spiritual but in combination. When Lama says:

I took no food. I drank no water, still I saw not the way. So removed to a hollow under a tree. I took no food I sat in meditation two days and two nights abstracting my mind, upon the second night, the wise soul loosed itself from the silly body and went free. (246)

The relationship between the soul and, the body is presented as an interdependent factors. As the help of Lama and Kim is. So the feature and characteristic of Indian life has been praised. Kipling from the realization of Lama, has given such a message that total ignorance of any one of them is incomplete for their aim. Any of the doctrine makes the quest or destination incomplete. Lama washes up in the river his sin and has come to realize that the arrow of the river that is nowhere but at his feet. The protagonist Kim, though from the beginning has swung in two different world but shows great affect on him and pays a high respect. The affect on him of his guru Lama is made clear when he asks the question in a changed form to himself. As Kim's quest of who is Kim ? Changes into what is Kim ? The change into the general quest is Kipling's model of showing the Indian life with great realization that is only possible from the abandon of secular life that westerners are following. So Kim shows his return to the world – a world illuminated by the newly acquired vision:

Things that rode meaningless on the eyeball an instant before slid into proportion. Roads were meant to be walked upon, houses to be lived in, cattle to be driven, fields to be filled and men and women to be locked to. (242)

From the road of life and from the influence of Lama's spiritualism, Kim has learned to have not to bite and acquire other. He has moral and spiritual awakening after his

association with Lama confessing on him, and realizing the guilty of cruelty on the process of imperialism. Through the model of Indian life, the whites even have the spiritual awakening as Kipling has presented through his protagonist. Kim's realization of his guilty is whites realization with out the faith and respect over spiritualism they would never learn. All whites are compelled to turn towards Lama for his better way of Lama. Kipling's intention to show spiritual awakening of white is to show their respect to spiritual Indian people and fair land. So Kipling presents the whites confession:

I was made wise by thee Holy one (164) with a laugh across his tears

Kim kissed Lama's feet.

Thou leanest on me in the body, Holy one, but I lean on thee for some other things. Dost know It ? (233)

The spiritual way that Lama has taken and as a spiritual man Lama get's respect and shelter from all sides of Indian people. To give food, shelter and to be impressed from the vision of Lama is really heightened language about spiritualism. The realization of the Lama and the focus on the life process of him, is Kipling's intention of showing the Indian spiritual life in a better way. About Kim on of the critic Angus Wilson presents Kim like this:

Kim is one of the strange as well as one of the most delightful novels ever written. In it Kipling sought, perhaps unwares to combine three wholly different sort of dictions. We find in *Kim* adventurous story with a spy plot of suspense and sudden action, a picaresque novel depicting the teeming human life of India, present with in brilliant. Chattering busting crowd scenes and in lowing, delicately humorous studies of India types and characters and seemingly an impossible

ingredient to milk with the other two, a delicate study of men's search to free himself from the human existence and to find transcendence.

(67)

So, Kim is the quest of transcendence as Lama has tried. The novel is mix up novel. As he mentions as a novel of search to free himself that is achieved by the Lama. For his journey of quest, not only the spiritual Indians have helped but the whites have also shown their to the Lama. The curator one of the wise whites of Lahore Museum pays a great respect to the Lama when he knows Lama as a holy monk from Tibet:

Welcome, then, O Lama from Tibet here be the images and I am here – he glanced at Lama's face – 'to gather knowledge. Come to my office a while. The old Lama was from bling with excitement. The Lord the Excellent one. He has honor here too. (6)

Paying respect to Lama, the curator asks about Lama's way with great curiosity. He asks about the help if Lama needs. Of course the Curator wishes to help because it is not curator who is to help but it is because whites respect to the spiritual one. Even though the whites ruled over India, but they never cheat to the spirituals. Though white involve Kim, in their Great Game but send back Kim to Lama to complete his quest. Kim has always respected Lama as his guru and never likes to be away from him. From the very beginning of the text Kim has identified Indian people as spiritual who have helped him to grow up. Kim consoles Lama about the hunger tension of Lama. When he speaks with Lama to give the identification of Indian people like this, "Give me the bowl. I know the people of the city who are charitable. Give and I will bring it back filled. Simly as a child the old man handed him the bowl. Rest thou I know the people" (11).

When the Lama takes the tension about his food with Kim, he has consoled him like this way. The bowl of Lam is filled with the food provided by the people of India who are charitable. Because of their charity and help Kim has completed his quest on their quest when Kim takes Lama to the South land side, he tells about the fair land to Lama in heightened language like this:

Have I not said an hundred times that the south is good land ? Here is a virtuous and high born widow of a Hill Rajah on pilgrimage, she says, to Buddhy Gaya. She it is sends us those dishes, and when thou art well, she would speak to thee. (61)

So, to cure Lama also the Indian people help. Those who suffer are treated in India by Indian people. So, they're virtuous, religious and their spiritualism is taken as a great value.

In this second part of the third chapter, we have analyzed that, Kipling has used the heightened language about Indian spiritualism. This shows that he has known India very well and he has loved Indian very much. So, it is not of Kipling's intention to other Indian people but the colonial compulsion of whites, as he was himself, made him to privilege whites over the Indians. When Kipling wrote the novel, it was the time of colonialism. The time or the power of colonialism has affected the text, in this sense.

V. Conclusion

The colonizers have colonized others economically, psychologically, and culturally and economically. They categorize the people as weak, illiterate and inferior to them. They, so, boastfully categorize themselves as 'we'. The group of 'we' – colonizers unite together and move forward in a strategy of exploiting others.

The sense of 'other' comes to exist in the domination of the colonizers. The colonizers present the colonized traditional where as they themselves modern. The colonized are presented illiterate and it is the colonizers duty to educate them. In the name of making literate and modern, they dominate the colonized.

Indeed, how the Indians are treated by the colonizers Britishers in India in the sense of other is our focal point. The colonizers have no where spoken negative about the religious aspect and their faith yet how the colonizers has got chance to create a sense of other ness to the Indian people and India itself.

Kipling wrote *Kim* which categorized him as a writer. Here, issue is not being of a writer but being a colonial writer which is his compulsion. Kipling's pen may be very beautiful or may be expensive but the effect it produces is devastating – devastating not into his eye's but ours. Those are we who feel suppressed, it is not only Kipling's writing but our suppressed mentality to that shares the suppression writing doesn't occur in the vacuum it contain so many things of culture, art and life that Karlmarx says the super structure, this upper structure gets' birth only then when there is conflict doesn't occur in vacuum, certainly there are two polar groups – suppressed and suppressor. In our context, Kipling unfortunately falls into the suppressor group and the whole Indian life into suppressed. Kipling may be sacred but his writing is more stronger than himself, that's why Kim the hero goes beyond the control of Kipling, beyond the control of colonial strategy. Kipling's writing tries to

establish a colony which is not lesser powerful than the civilising mission of the colonizers at the administrative level. Indeed, Kipling's *Kim* as colonial institution is more powerful than British India administration, because *Kim* contains the domination in economy, psychology and even in wide range culturally.

We have already discussed that *Kim* itself as a colonial novel where the domination and superiority of Britishers as colonizers – the suppressor and the colonized the suppressed Indians. The process of participation of natives has been denied. The whole British – Indian system is based upon one sided rules of colonizers. In voice, action and work, there is no real portrayal and voice of subaltern. Kipling through *Kim* speaks about natives, he attempts to preserve whole Indian voice, the history, the culture which Said says the false representation of orient.

We have discussed the presentation of *Kim* as a hero who is no more qualified than the other Indians but the love and sympathy of whites has remained on their blood. *Kim* is not given other type of education but surveying and mapping, so that he always can control and know the natives. Huree Babu is left behind, though more qualified than *Kim*, because he is native Indian or colonized and suppressed.

The St. Xavier education is also presented as affordable for whites. When the whites learn the education they teach according to their benefit to the subaltern natives. The new type of colonization can be applied after the great learning from St. Xavier in Lucknow. The St. Xavier school system in India where there was no access of the mass native Indians.

As we have already discussed the Britishers take responsibility for helping *Kim* to define himself as white. They provide love, shelter and education, hoping their perfect secret agent in future.

Kipling so cleverly presents the Indians so inferior that Babu, an educated Bangali, praises the strength of a western education, stating his love for the British government the source of all prosperity and honour that he thinks of. He is even compelled to admire the British imperial system. Though he praises the system, it doesn't help him to get support and promotion but he is left as a servant to the educated and superior Britishers. Kim in contrast is a versatile active boy who loves Indians showily but in real, loves Britishers, which proves he is perfect for the spy in the British secret service. Kipling presents 'Kim' in a quest of his identity which helps Kipling to convey his feelings on imperial presence in India. So Kipling chooses England over India. Kim always has a desire to assume the social rank of his father. Kim wishes since the beginning to wear European dresses hiding his Indian custom.

The Red Bull on a green field which is the quest of Kim according to the prophecy of his father and the gun that Kim sits atop, both presents the symbol of British Imperialism in India. Every time, when Kim wishes power and control he needs to look Britishers. On the other hand Kim always needs the Lama to reassert his colonial authority. He is always intended to possess Lama as his own. The English white man Kim, seducing the Lama, exploits him.

Kim articulates the 'hegemonic' relations between the colonizer and the colonized during the British imperial rule in India. Edward Said's analysis "Kim, the pleasure of imperialism, have shown Kipling's contribution to the invention of traditions' and the orientalized Indian of the imagination. Kim embodies the absolute dimensions between white and non white that existed in India and elsewhere at a time which Christian countries of European controlled approximately 85 percent of world surface.

In overall, Kipling creates a hierarchy by privileging one principal the 'self' over its opposite or its 'other'. The former 'self' becomes the privileged and the latter its 'other' is opposition. To relegate the educated Indians to a subordinate position is for Kipling a historical necessity in order to ward off any obstacles to the empire. It is very miserable condition of learned Lama to the British mission spending the money to transform Kim into Sahibness. Kim in the novel says that his business is to get all wisdom of the white sahibs.

Kipling to make perfect to Kim hybridizes Kim education, systematically providing him with a skilful knowledge of the Indian culture as well as British education. Kim is presented such a manipulator that he becomes able to work for his advantage. To give superiority to the whites, it is Kipling's strategy to keep in a superior position making him learned about all natives.

The antithetical and unequal construction of the Britishers and Indians produce an uneven exchange of what said in Orientalism calls the political (imperial), intellectual, cultural and moral power, which renders the native to a position of subordinacy.

Certainly Kim is the profoundest expression of Kipling's creative mind but while observing through the eyes of colonizism, it presents the biasness to the Indians from the side of Britishers.

Indeed Kim is not a story written about India, the holy land of India just serves a play ground to Lama and Kim and whole Indian citizens are treated merely as the playing dolls. The humanity of the colonized, rejected by the colonizers opaque. They are depersonalized and addressed in multiple existence without the self identity. He is never characterized: he is entitled only to drawn in an anonymous collectivity. That's why Kipling is bias.

Of course Kipling, because of his bias nature, can be identified as an imperial novelist and almost like the spoke person of British colonialism. But at the same time Kipling's heightened tone about the spiritualism is really presents the love and respect of Kipling to the Indian people. The cooperative and virtuous Kulu woman's presentation and the formula of life that Indian people are following is praised by Kipling.

Respect to both physical and spiritual part of life is really a great challenge to the westerners, who are given an example of perfect life if they follow the way what Lama has presented. The Lama and Kim's get help from Indian peoples in every step to fulfil their quest. So Kipling presents India as a fairer land of the world.

The presentation of Indian people inferior or subordinate to Britishers is of course the colonial support of Kipling's British India. Colonel Creighton's paternal love to Kim and also his presentation as a versatile character who has lead and understood the Indian life and people, is to show Kim as fit for spy in Great Game. He can understand the value of money and loves it and even guides to the wise Lama though he is a young inexperienced boy.

This research talks about colonialism and basically cultural and political colonialism and new form of colonialism that is existed in the society. Kim and the situation presented in the novel provided me a play ground where we played with the domination to the Indian people and India and valorisation of Indian spiritualism. We have discussed the characters and the writer because he has celebrated the British Imperialism in India though author himself doesn't come to be important. I have talked and discussed how the Indians are treated in their own land by the Britishers and how the heightened tone is used about their spiritualism.

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