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Social Roles in Kipling's Kim: A Postcolonial Study



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Social Roles in Kipling's Kim: A Postcolonial Study

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Abstract

Examining Kim as a diaspora group subject to colonial rule in India is the goal of this study. Kim played a multiracial young man who traveled with Lama. According to this analysis, Kim is Irish and native-born. The characters and their social structure depict India as a diverse society. In Kipling's multicolored depiction of India, the characters perform a variety of roles depending on their lineage. This research focuses on the social norms that apply to individuals in diaspora groups. This study looks at Kim as a postcolonial diaspora and cosmopolitan from the standpoint of Robin Cohen. This research demonstrates Kim's love of India and his respect for the locals. However, he claims to be white and to be of that race. For this study, the qualitative research methodology has been employed. The significance of the study lies in its ability to provide new light on Kim's multicultural status in British India. The study has been delimited to focus exclusively on the novel's global nature via Cohen's prism of cosmopolitanism and multiculturalism. This research demonstrates that Kim, Hurree Babu, and Mehbub Ali are cosmopolitans in British Indian society. They have different forms of control in India than their ancestors did.

Keywords: *Postcolonial Diaspora, Social Rules, Cosmopolitanism, Diversities, Robin Cohen.*

1.1 Introduction

This part of the study conducts a postcolonial study of Kim by Rudyard Kipling. This chapter provides the introduction of the study. The background of the study (1.2) focuses context of text as well as inspiration behind purpose of conduct this study. This part also emphasis on the required study. Brief introduction of the study (1.3) frames the over view of the required study. The problem of statement (1.4) demonstrates the purpose that needs to achieve by this study. The focus of the study (1.5) shed light on the problem of the study. The significance (1.6) of the study shed the light on the contribution of the current study in previous researches. The research objectives (1.7) of the study identify the required outcomes according to the goal of the study. The research question (1.8) is a list of questions that demand answers from the current study. Delimitation (1.9) of the study narrows down the research boundaries under considerations of this study. Focus of the study frames the main purpose and aim that achieve by this study.

1.2 Background of the Study

The focus of this study is on Rudyard Kipling's Kim's dispersion. A postcolonial book called Kim discusses post colonialism in India. Kim is a second generation immigrant from Ireland who now resides in India. He is a young man who has few ethnic affiliations and fits into British India's heterogeneous society. This research explores the effects that migration from ancestors has on people. They take on various roles in a foreign country, which helps to define them as cosmopolitans in British India.

1.3 Brief Introduction to the Study

This research examines Kim from a diaspora viewpoint. Kim is a postcolonial book that explores the effects of imperialism and colonialism. Kim is an Irish kid of an underprivileged British army veteran. He shares a street in India with locals. Kim is a black person in Indian native culture. The focus of this study is on Kim as a global citizen. Kim blends his identity as a colourful Indian while playing a variety of roles in a British India.

1.4 Focus of the Study

This research focuses on the social norms that apply to individuals in diaspora groups.

1.5 Problem statement

This research focuses on Kim's cosmopolitanism. In this article, British India is examined as a cosmopolitan society in which many personalities function as members of a single community. They partake in diversity yet come from distinct ancestries. This study examines cosmopolitanism in Kim and investigates the cultural complexity in British India.

1.6 Significance of the Study

The purpose of the study is to examine the social roles played by characters in diverse groups who had very few ethnic affiliations. This research work aims to provide insight in cosmopolitanism in the protagonist Kim.

1.7 Objectives

- To examine Kipling's Kim as a diaspora entity
- To identify Cosmopolitanism in British India's diaspora community

1.8 Research Questions

1. How does Kipling's Kim portray the character of an Irish child as a British Indian?
2. What insights does diaspora studies provide regarding cosmopolitanism?

As Chapter 2 of the study demonstrates, the research objectives for this study prompted us to explore the resources on the subtopics.

Literature Review

2.1 Introduction

This chapter reviews the Literature according to the theoretical framework (chapter 3) which is predicated for this research. The theoretical points for this research include diaspora studies, Postcolonial literary theory, and reviews of the literature on Kipling's Kim.

The first part of this chapter examines previous Literature and research that has been done on Kipling's Kim exploring the historical trends used by researchers to analyze the representation of Kim as an Irish child (colonizer) and interpretation of researchers on colonial British India with different theoretical lenses. This research interpreted the character of Kim from two perspectives as a native entity and a diaspora entity as well. His dual identity is the thematic concern of this research.

In the second part, this research analyzes Kim with theoretical points that predicted for interpretation of this novel. Previous research on Kipling's Kim is concerned with the portrayal of Kim's character as a second-generation diaspora and his transmission from native to a diaspora entity. This research analyses Kim as exclusively diaspora entity unlike previous historical trends of literary analysts.

2.2 Kipling's Kim as a diaspora entity

This study represents the Ethnography by using Kim as an evidence of ethnographic impulse. Ethnography is an experience and observation of a particular society and culture. So this research article examines the British Indian by observing Kim as a hybrid boy with different ethnic representation (a boy who mixed in a multiple cultures). This research provides an evidence of impulse for conformation of Kim as a hybrid boy with different ethnic values. It sheds light on the realities of cultures (Randall, 2005).

Ambivalence is a contradiction in understanding of identity. The present research examines complexity of identity of Kim in a British Indian. This study says that Kim possesses complex identity not only because of culture, it is due to language as well. This ambivalence creates contradiction in his thoughts and physical appearance. It also leads him towards inner quest for his identity (Ali, 2004).

This study delineates that Kim is an English boy with white identity besides being British Indian. Rudyard Kipling represents Kim with mixed identity. However, the whiteness of Kim which has been covered by the native emphasized identity. The present research signifies Kim

as a white boy in the British India with native culture. Kim is an Irish boy who prefers native vernacular and culture as well (McClosky, 2015).

This research gives new insights into the British Empire which contributes to the identity crisis of the colonial subjects through the 'Third space of enunciation'. Two characters, Kim and Babu have been reformed by the British conglomerate for colonial power. Edward Said and Homi K. Bhabha's aspects of postcolonial studies have been used for solving the problem. This conceptual frame covers culture like Other, Hybrid Identity, Liminality, Ambivalence, and Mimicry. This study concludes that colonial character prefers to live in British values, culture, habits, and behavior. Kim's preferences towards India lead Kim towards the crisis of his identity. They are insecure due to colonial power and stay in between as a native and Britisher. (B.Zarrinjooee, 2014).

This research analyzes Kim with respect to the travel tool 'terrain' which is translated into English as a train. This train emphasizes the journey of Kim with Lama in search of the river of an arrow. Kim behaves as a native and transforms from a native to a colonizer. Kim was born to Irish parents, groomed by an Indian woman, and trained by the British army as a spy. In three phases, Kim makes his hybrid identity in British colonial India. He travels in a train with people who belong to different classes, races, and castes as well. This research aims to examine Kim as a hybrid identity while representing his journey in, 'train', which is translated in English as train, and his colonial encounter with British Empire and Lama. Kim's transformation from native to sahib and his character transformation from colonized to colonizer with the lens of Homi K. Bhabha's hybridity concludes that Kim's travel and translation questions the hegemony of the British Empire over India (Yang, 2018).

This study explores a new perspective of Buddhism that the people in British India follow at the time of empires. This research examines religious stance in India while observing the journey of Kim and Lama (spiritual man, Tibetan Lama). This journey is in search of the river of an arrow. There is no conflict between Kim and Lama for Buddhism and about their ethnic values. They start the voyage for their own concerns, both of them have different expectations from the journey. Kim is not biased on his religious beliefs. This study shows that they have no conflict about the religion. Lama simply follows value and practical way to find a middle path of life and Kim just wants to explore new things. Lama's journey has a goal and he wants to clean and free himself from all illusions (Paudel, 2022).

This research analyzes the relationship between Lama and Kim. They have a master and slave relationship. This study concludes that Kim is ready to clump into his master's foolishness. Kim and Lama's relationship, other than love and human bond is a reflection of two cultures. We can see mixed identity between Lama and Chela as well. This study represents the attraction between cultures in India (Thrall, 2004).

Diaspora studies provide insights to Kim

The pragmatic movement known as multiculturalism began in Europe at the end of the nineteenth century. Multiculturalism is the inclusion of many ethnic and cultural groups in a society (Stuart, 2007).

People from diverse backgrounds, ethnicity, faith, and ethnic groups travel with varied life aspirations, which are referred to as diaspora. According to Robin Cohen, "diasporas are positioned in between "nations-states" and "travelling cultures". According to Robin Cohen's 1991 study, labour movement in 150 years will be influenced by East and West migration from the 18th to the 19th centuries. The US, Europe, present-day movement from East to West, and predicted movement from the East to West also reveal the causes of the global migrations between 1850 and 2000 (Cohen,1991).

The phrase "imagined communities" was first used by Vijay Mishra in his book "The Diaspora Imagery," in which people create a dream or a fantasy about the diaspora community in which they reside and use that image to satisfy their needs or aspirations. This study intends to investigate the historical Indian diaspora, changes that occurred in the expatriate community in India based on ethnic groupings and cultural complexity, and ongoing repercussions on diaspora victims. (Mishra,1996).

According to Robin Cohen's book Global Diaspora. The phrase is used by several (ethnic) groups whose shared trait is an earlier move to a foreign country where they have built a distinct community. The goal of this research is to examine diaspora communities based on multiculturalism and hybridity in order to control their behaviour in order to satisfy their needs and desires for freedom and opportunities. It also discusses the exile of south Asian Americans in the USA who are Indians at heart and who view Americans as good south Asians. (Fluderink,2003).

Although Kim's identity is portrayed as both a colonizer and a colonized person, this representation is inaccurate. Previous reports claim that he is white, but just a handful claim that he is indigenous. James.H. Thrall asserts that Kim rejected hindism; even while Kinked-Weekes' upbeat reading is undermined by Kim's threat against the child of Lurgan Sahib, it may really reflect Kipling's renewed interest in universality. Shamsul Islam asserts that Kipling's portrayals of Islam and Buddhism in his writings are balanced by the sympathetic emotion shown towards a hatred for Hinduism that is caused in part by its support for caste divisions. Religion also shows Kim relationship towards native and his selfishness and we can also see he is not biased towards religion but he also says that I do not love natives that shows his cold nature towards humanity and J .H Thrall also says in his work that after the death of Kim parents his parents belongs to east ran nationality as we seen the novel such as Lama , Meh bub Ali , and colonel Creighton so we can see his selfish attachment with them. Consequently, Kim has no ties to the indigenous people because of his white blood and Irish heritage. As Erik H. Erikson, the man who coined the term "identity crisis," put it, "our history and culture lead our identity towards crisis." In the past, it has been observed that white youth have projected the oppressor's negative identity as that of black people in order to feel superior to them. This persecution of South Asian locals in modern India stems from their ethnicity, culture, and religion, as seen by Kim's superiority complex when he declares, "I do not love natives" (Erickson, 1966; Thrall, 2011).

This article looks at the figure of Haste Babu, who in the novel plays both the role of a political subject and a member of the anti-colonial struggle. Babu is a character that plays a dual role in the novel as a captive and a resister of colonialism. He serves as comedic relief because of

his disruptive energy against colonial power and is charged as a political charged character. Kim aids him, but only for the purpose of money (Narayan , 2018).

This study examines British India in relation to the imperial power that established its borders throughout India and designated it as a colony that was under the control of empires. To identify the knowledge of territory and gather information about the Indian ethnography to activate the imperial power, this novel represents through the character of Kim the scenario of how the imperial power imposes on British India. We can see this power through the character Hurree Babu who represents the imperial power (Krishnamurth, 2002).

This article investigates the prejudice towards British Indian natives held by the Occident, as described by Edward Said. In *Orientalism*, Edward Said argues that European colonization made the Orient sociologically, politically, intellectually, philosophically, and creatively inferior (Said, p.3 , 2003).

This research tries to show how Europe manipulated the framework of colonial control via overarching discourse by using the military of 1857 with immersion of Kim and other characters like Lama and Hurree Babu to portray the inferiority of the Orient through colonial discourse. (Scott , 2014) .

During the British Empire's foreign expansion, the British troops took use of Indian labourer and resources, especially land revenue wrested from the labour of the wretched peasantry or collected from various sources.

Through Buddhist allusions and quotations that create intertextuality in the text and Buddhist concepts that evoke various ideologies, as is the case in the novel *Buddhist Lama*, who satisfied his needs by begging, this study evaluates the culture, traditions, and religion of British India. Kim aids the reader in visualizing this historical period(Schiopu , 2019).

This research claims that Kim's crisis is not a result of his native identity but rather the results of his hidden deep thoughts and nature observation. Kim is a reflection of contemporaneity of the British Indian time period. This study explores the universality of Kim with respect to common people's issues. The research explores how Kim became a global figure and how Kim, Lama, and the narrator used the novel to convey their experience as a universal one. Kipling's works provide readers a mental image of modern times (Park , 2003) .

As earlier study focuses on cultural components, this research illuminates the understudied facets of imperial authority utilizing Stephen Greenblatt techniques of wonder and resonance and the character of Kim. This essay analyses Kipling's concerns about the British Empire, his efforts to recreate it and his discourse on imperial rehabilitation in British Indian culture (Sara , 2019).

This study shed light on the cross boundaries of culture and claims that Kim is a multilingual identity. He knows English because of his Irish parents, he knows Urdu because he practised it with natives, and he knows Pashtu because he lives in a Muslim home. The imperial culture in the British India raised the question of whether English can be friends with the native and we can say whether colonizer can be friends with colonized. Kim's cross-cultural identification and his physical resemblance to locals. "Kim embodies the dilemma of all

cross-cultural works in which one culture is normative, the other supplementary” (Plotz, 1992). We can also tell that he is a self-centered Englishman who did everything for his own satisfaction .

Through the use of the persona Kim, it betrays the white ethnicity of British India and Indian ethnography. According to the novel, Kim had no idea who he was, so the British military forced him to enrol in school so he could play his part in the big game and become a polished colonizer. He learned English, literature, and ethnography so he could rule India and mix races with local Indians and white men. This schooling has produced his whiteness, made it into a different race, and naturalized it (Ellis , 1995).

This study examines how Kim's schooling was influenced by his three fathers and how that education changed Kim's personality. In the book, Colonel Creighton provides him with education through a school or institution. Mehbub Ali provides him with freedom and non-school education. A third person, Lama, wants to teach him about the cycle of life. This study discusses the three methods of providing an orphan child with education using the pedagogy of the British Empire (Uhlen , 2016).

Many literary readers criticize Rudyard Kipling for having a bad attitude towards aboriginal people. This essay investigates how Kipling used the figure of Kim, a burnt-black native, to portray natives negatively in order to defend colonialism. This study supports Kipling's assertion that colonizers are better because they use racism to subjugate local people, alienate them from their goals, and mix races, faiths, and cultures in order to retain their dominance (Chowdhary , p 77).

Theoretical framework

Robin Cohen, a physicist who specialized in migration and globalization, was born in 1944. His work *Global Diasporas* (Cohen, 1997) makes a significant contribution to the field of diaspora studies. He oversees the University of Oxford's Institution of International Migration.

The overall goal of this research's thematic focus is to examine postcolonial diaspora. For many years, the term "Diaspora" has piqued the authors' interest, and they now identify it with modern postcolonial studies. The study of the diaspora contributes to the cultural implementation of those who were forcibly or voluntarily exiled from their own countries. Diaspora studies assist to clarify firmly held beliefs about national, ethnic, and cultural identity and also help to shape the most recent links between evolving condemnatory methods and modern social justice movements (Cohen, p.13)

The emigration from Britain to colony began in the seventeenth century and has lasted for a very long time and in large volume around the world. It takes a long time and vigorous effort to settle a colony. The reasons for this exodus took many varied forms. Some, like Irish migrants who were dispossessed in the Scottish Highlands, were driven out by terrible poverty, greedy landlords, or careless bureaucrats and politicians (Cohen , 1997) and then they settle in British and different colonies settled by Britishers in south Asian countries. That was developed by British Empire.

Cohen's ninth multicultural category "the possibility of a distinctive creative, enriching life in host countries with a tolerance for pluralism" (Cohen, 1997). This research focuses on cosmopolitanism that analyses migration, historical connections to experience diaspora existence, and connections or links with cultural uniqueness. Cohen stated that because the bulk of the population is a part of this variety and lives in their own ethnic and national cultural zone, they should be cosmopolitan. Therefore, it is essential for everyone to recognize that in the modern era, cultural and linguistic disparities are widespread, making it vital for everyone to be able to connect with others and comprehend other cultures. The majority of individuals require communication at work, on the street, and in public places. Migration and travel brings cosmopolitans together in diverse settings and cosmopolitanism is seen as a behaviour of variety (Cohen, 1997). He further states that diasporas are located in between national place and cultural differences.

Analysis

Through the role of Kim, Rudyard Kipling depicts the effect of colonialism in British India. His mother is a nurse, and he is the orphaned son of an Irish soldier. He comes from a low-income Irish family, and because of his father's drug addiction, he passed away when Kim was still a little boy. He is an intelligent and self-reliant young man from India burnt "as a black" (p.2). He was an Indian citizen during the post-colonial era. When a large population was driven into exile from various areas and began residing in British India under the control of empires. This movement transformed India into a diaspora nation where individuals of many racial, ethnic, cultural, and linguistic backgrounds coexist (Chapter 3). Diaspora studies have long been connected to postcolonial studies. Second-generation immigrant Kim is living on the streets of India and has trouble feeling at home. He lacked a family and a residence. He struggles with having a dual identity as a local and as an underprivileged English youngster. Kim was represented by Kipling as a versatile and adaptable youngster who made accommodations for his circumstances. Due to this, he was addressed as "little friend of the entire world" (p. 3). His father served in an Irish military. He is therefore not an indigenous Indian, and his Irish family was banished. Kim is a diasporic persona residing in British India as a result of his family being forced into exile from his birthplace.

"Kim was English. . . . Kim was white" (p.3)

"I do not love Hindi"(198)

That clearly identifies Kim as Caucasian. He informs Lurgan Sahib that he is a non-native and works in their favour. This research investigated Kim's identification as a diaspora through the lens of Robin Cohen's post-colonial diaspora theory, which looks at the imperial diaspora, cosmopolitanism.

As we see with Kim, who depends on Lama and Mehubub Ali for his basic needs of life, different characters play an important role in his life for the survival of his life. Postcolonial diaspora deals with communities living under colonialism belonging to different races, cultures, ethnics, and ancestries and they are dependent on each other for the survival in diaspora community. He cannot meet his fundamental necessities on his own because of his diaspora identity. The four parents of Kim (a local woman, a lama, a Mehubub Ali, and a

colonel) come from diverse racial, ethical, cultural, and geographic backgrounds. Their impact may be seen in Kim's multicoloured persona. Kipling accurately captured Kim's multicoloured identity and the colonial setting. According to Kim's descriptions of many locations in India, we may observe verdant fields filled with tobacco and sugar cane in Umballa, which is very beautiful and demonstrates the hardworking spirit of the locals (p. 36). The beauty of India and the cultural impact of the people are shown during Kim and Lama's journey to the River of the Arrow.

The beginning of the narrative takes place at the Lahore museum, which the locals refer to as "Wonder House," with Kim playing with the pistol that is outside the museum and also represents the presence of "White men." The migration of white people to India who hold the Zam-Zammah "fire breathing dragon" who hold the Punjab was also symbolized by that cannon (p. 2). That depicts the white British Indian race that founded their colonies and holds authority over the colonized. By his treatment of the native youngster in the book, Kim also acknowledged the dominance of white people. On the cannon was a little aboriginal lad. Kim made an effort to free him from the cannon. He feels that he alone has the right to occupy this cannon. The affluent father and the local boy are unable to provide.

"Give me the bowl. I know the people of this city -all who are charitable. Give and I will bring it back filled. "Simply as a child the old man handed him the bowl. He trotted off to the open shop of a kunjri, a low-caste vegetable-seller, which lay opposite the belt-tramway line down the Motee Bazar. She knew Kim of old. "Nay," said Kim proudly. "There is a new priest in the city -a man such as I have never "Old priest -young tiger," said the woman "(p. 23).

Teshoo Lama, a Buddhist, is then seen arriving in India in pursuit of the River of Arrow in order to atone for his crimes and attain enlightenment. Kim accompanied Lama on his first leg of the expedition, begging him for food so they might make it to the River of Arrow. Lama is a truthful and spiritually justified representative of eastern religion. Kim asked the Indian locals in these words for Lama. That further demonstrates his comprehensive knowledge of India. Everyone is aware of Kim, which demonstrates his rapport with the Indian population. Women questioned Kim in a very direct manner along these lines.

A letter from my lama which he wrote from Jagadhir Road, saying that "he will pay three hundred rupees by the year for my schooling"...Oho! Is old Red Hat of that sort? At which school? God knows. I think in Nuckla ...Yes. There is a big school there for the sons of Sahibs and half-Sahibs. I have seen it when I sold horses there. So lama also loved the Friend of the entire World?...Ay; and he did not tell lies, or return me to captivity" (p.181).

In these words, Mehub Ali discusses the education of White children in schools with a colonel. He claims that he noted in the letter that Lama pays for Kim's education. He didn't lie because he cares about Kim. His many social codes in British India were symbolized by the phrase "Friend of the whole world." In India, he is cosmopolitan and adept at handling several duties at once. He is cosmopolitan and adept at handling numerous tasks at once in India. A significant figure in Kim's life is Lama, who aids in his survival and encourages Kim to pursue an education and pick up life skills. He seeks the River of an Arrow and want to live in seclusion like Lord Buddha.

"But I lean on thee for some other things" (p.321)

In the book, he took the middle road and eventually arrived at his target. Worldly joys are a reference to Lama.

"all illusion. Ay, Maya, illusion"(p.9)

He desires to liberate Kim from the materialistic world as a result. He supports Kim's studies since he truly cares about him. Kim's personality has also been greatly influenced by that voyage with Lama.

"It is my new Chela (my disciple) that is gone away from me, and I know not where he is."(p.27)

Kim plays the part of a Lama Chela who demonstrates his spiritual insight into the future. Both Kim and his prophesy have connections to Lama.

"My father is dead -my mother is dead - my stomach is empty." "Beg from my men among the horses, I say. There must be some Hindus in my tail." "Oh, Mehbub Ali, but am I a Hindu?" said Kim in English. The trader gave no sign of astonishment, but looked under shaggy eyebrows. "Little Friend of the entire World," said he, "what is this?" "Nothing. I am now that holy man's disciple; and we go a pilgrimage together -to Benares, he says. He is quite mad, and I am tired of Lahore city. I wish new air and water."(p.33) At same time he prefers to use native language. He thinks and understands things around him in native language, his "preference (is) native vernacular"(p.3).

Kim adjusted himself throughout various stages of his trip with Lama. Kim acts like a white creature in this. When Kim was asked for lama, Mehbub Ali turned to face him. "What is this, he demanded of him? Then Kim said, "I'm travelling on a spiritual path with a holy man Lama." He claims that he is sick of Lahore and wants some fresh air. That demonstrates that Kim is a resident in a universe where he manipulates himself in accordance with the demands of time. He displays cosmopolitan behaviour.

When he says in the novel,"Who is Kim? Who is Kim? His soul repeated again and again" (p.215).

It demonstrates Kim's identity dilemma and how Kim's adventure with Lama inspires him to seek out his own identity.

European is Kim's race and ethnicity. The fact that his father was an Irish soldier indicates that he is of the white race, and two characters in the book who are polar opposites but whose identities abruptly changed paint a colourful picture of India as a result of the consequences of his Indian identity. Beginning with these effects in his life, the narrative subsequently shows how Kim's identity reflects the White race. According to Kim in the novel, his parents passed away when he was just three years old. He was raised by a half-caste woman, and her effect on his personality is natural. He has many native friends, and his affection for them is evident in his actions. Kim is well knowledgeable about India and solely speaks the Indian language.

Babu and Mehbub Ali are two personalities who link Kim to the British military. He serves as a spy for both characters and transfers intelligence to the British military. When Kim joined

the British military, he was pleased with the transformation from Chela to sahib from the start. However, because he was assimilated into the language and could only understand it in his native tongue, he later encountered language comprehension issues. Kim is conversant with Indian literature but not English authors. In order to escape the British soldiers, he turned to Mehabub Ali for assistance. Mehabub Ali may easily remove him from the British soldiers on his horse if he doesn't support him, which he didn't do. Britishers lack knowledge of every location in India, and nobody can find them. Mehabub Ali desires to live in the British military and participate in a fantastic game with them. Because Kim is of mixed blood and is familiar with every aspect of India, the British used him as a weapon in the Great Game against Russia. That demonstrates his offensive behaviour towards people of the white race and ethnicity. He is the sole offspring of Irish parents, and the only person of European descent in his bloodlines. He has a strong cultural and dietary tie to India. Hurree, who is an Indian native and a supporter of British culture, stands in stark contrast. He loves British culture. He works as a spy for the British military and learns about British history. Additionally, he assumes danger when the British face Russia.

“I am unfortunately Asiatic, which is serious detriment in some respects. And all-so I am Bengali - a fearful man.”(p.33).

His personality does not negatively affect Kim's life. As we can see from the passage, he recognizes the Lama's wisdom.

He [Hurree] himself had been taught by the sahibs, who do not consider expense, in the lordly halls of Calcutta; but as he was ever first to acknowledge, there lay a wisdom behind earthly wisdom - the high and lonely lore of meditation. Kim looked on with envy. The Hurree Babu of his knowledge - oily, effusive, and nervous - was gone; gone, too, was the brazen drug vendor of overnight. There remained - polished, polite, attentive - a sober, learned son of experience and adversity, gathering wisdom from the lama's lips (p.34).

We can perceive Hurree affinity to British history and knowledge in his persona. Being a native, he exhibits his adherence to his original faith. The character of Hurree is depicted as having British cultural values, drawn to Lama knowledge that demonstrates his awareness regarding local culture and ethnicity through the usage of terms like "oily," "effusive," and "nervous," as well as his love for his original roots.

Only native culture can be used by the character and knowledge of native culture is permitted for the author. Hurree Babu's portrayal of his persona demonstrates his international nature. He is a citizen of the entire world, both native and European, because he is also familiar with British background. Kim, on the other hand, is a figure that blends native culture with other racial backgrounds. His ability to adjust his identity to various situations demonstrates his cosmopolitanism. Another viewpoint that comes under cosmopolitanism is that Kim never accounts for race, ethnicity, or Britishness under culture, instead placing more of a focus on citizenship and civilization. Whiteness also serves to symbolize a certain ethnic group, as is the case with Kim's emphasis on several ethnic groups. British officials and rulers frequently develop images to serve as symbols of Britishness. As Kim said "No" when questioned about his ancestry

“ Kim-ball, I suppose you’d like to be a soldier?’ ‘I will not be a soldier” (p. 38).

He purposefully joined the British Great Game, but unintentionally joined the British colonies, demonstrating Kim's citizenship without his knowledge.

Indeed, his craving for roots makes even the deck of P. and O. British soil; British, not English, because he is a citizen of the Empire, not of England alone: for if it were essential to be the latter, he would be partly dispossessed. Having spent so many of his early years in India, he is not wholly of England: indeed, India is the place where he really belongs. [...] But he is not an Indian, he is an Englishman; therefore to be an integral whole, he must at all costs make England and the Empire one. His love of the Empire, and his admiration for those virtues it brings out in men, make him apt to find qualities in Englishmen only which really exist in all races; and this is part of the deformation [...] (p.40)

Identity as a citizen Kipling elaborates on his identification as a British person with a residence in India. Kim is a figure who appears to be a sahib and who is actually Irish-born. He supports Britain since he is of English ancestry, which is the reason he does so. As a result of Kim and Hurree dominance in India, which reflects the Britishness of the country, they both symbolize opposing cultures and ethnicity. The cosmopolitanism of their authority in India is reflected in both the traditional culture of the Hurree and Kim's feelings towards his British ethnicity.

I will wait," said Kim, " but the boys will beat me “Then the bugles blew for dinner (p.187).

In his school, white lads make him uneasy. He is frustrated because of the British military atmosphere. They assaulted him and treated him like a superior, but Kim is used to freedom.

He feels proud of it and superior to natives. Kim dislikes those members of the British military who are Britishers and rulers. His father's prophecy provides him with hope since he served in the British military. He believes that one day he will command the British military. Kim's attention is focused on the British treatment of India and lacks knowledge of Indian culture, ethnicity, or nationalism. Kim exemplifies the way the British saw themselves as having control over India. Kim battles and suffers for his blended identity.

“One must never forget that one is a sahib, and that some day, when examinations are passed, one will command natives”(p.42).

Due to the foreignness of the British troops and the peculiar behaviour of the people, he was quite dissatisfied with how the British were treated. He felt at home in an Indian setting and had no regrets about not having British parents. He felt proud of it and was better than the natives. Kim dislikes those members of the British military who are Britishers and rulers.

Discuss Kim's offensive attitude towards his ancestors in this essay. He feels suffocated by the British military's roles. The focus of this study is on how Kim's voice changes from being a native speaker to an English youngster. With few hereditary links, many people perform their jobs according to the needs of the period. They carry out their obligations in opposition to their progeny. Characters thus present themselves in India as global entities. In British India, they perform a variety of roles with various castes, races, ethnic groups, and nationalisms as a one global citizen.

Conclusion

Rudyard Kipling's book *Kim* is not only a brilliant piece of writing; it also represents a variety of perspectives that a British lover of India formed. The author was persuaded of its beauty from the standpoint of a white power. It was a special duty entrusted to Britain to govern over India. As a result, Kipling chose to highlight particular characteristics in both his fictitious British and Indian characters. This analysis focuses on how many prejudices that were pervasive in the society and varied social rules of characters in British India had an influence on the novel's portrayal of identity. It highlights the beauty of Indian culture and ethnicity as well, not just the Kim. This demonstrates how negatively Kipling's books were viewed. Studying non-European ethnicity is an option. Kim has a strong Indian heritage. I try to distil the essentials of identifying a few of Kipling's characters from the novel *Kim* and how they are treated. For Kim in Kipling's story, ethnicity and cultural variety are crucial components of identity. For instance, he takes accountability as a native for the contributions made by British immigrants who exposed the country to modern advancements. Some of the tasks originally carried out by the British or their environs are now taken up by the Indian. That demonstrates Kim's dual obligations in British India. Kim's devotion as an Indian citizen is evident in his interactions with indigenous and his opposition to white people. He is a cosmopolitan figure in the context of India's cosmopolitan society at the time. In that country, individuals of many racial and ethnic backgrounds coexisted peacefully. Kim is therefore everyone's little pal for this reason.

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