KIPLING’S BRITISH WORLDVIEW ON COLONIZATION IN KIPLING’S KIM

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Abstract

This paper analyzes how Kipling who was known as the supporter of the British Empire expressed his British worldview towards British colonization over India through his novel Kim. It aims to reveal Kipling’s British worldview and its impact towards ex-colonial countries in post-colonial context. This paper is a descriptive, qualitative research. The data were taken from novel Kim and in the form of text. The paper also employed Post-colonialism and genetic structuralism theories. The analysis of the paper results in several findings. The theme of novel Kim is about an identity crisis between white or native faced by a white person as an impact of colonization. The setting of novel Kim takes places in India during British colonial rule. There are many Kipling’s life that are reflected in novel Kim namely Kipling’s school phase, Kipling’s career, Kipling’s relationship with Freemasonry, and some people who become the models of some characters in the novel. Through novel Kim, Kipling seems expressing his British worldview on colonization, persuading that British colonization in essence gave benefits to India. Lastly, the implication of the worldview has influenced the people of India, the representative of ex-colonial countries, both in thinking and behavior.

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INTRODUCTION

By the end of 19th century, the British Empire became the largest and richest empire in the world with the supports of industrialization and technology. This condition made the British people arrogant. It created a consciousness of being superior than other races. It made them believe that they were chosen to bring the benefits of western civilization to the backward areas of the world.

Through ages, there were many authors who supported the belief. One of them is Rudyard Kipling. Rudyard Kipling is one of major English writers. During his life, he had produced numerous works related to British colonization especially on India. He seemed to glorify the greatness of the British Empire in the works. Because of that, he was known as the poet of the British Empire or what Orwell (1942) says, “… the prophet of British Imperialism in its expansionist phase”.

In 1901 he published *Kim*. It is a novel which depicts the story of an orphaned, white boy named Kim who faces an identity crisis. As a novel which is considered to be Kipling’s finest work, *Kim* is an example of how an English man writes about East through his perspective.

Based on the explanation mentioned previously, this paper focused on describing Kipling’s British worldview and its implication to British ex-colonial countries represented by India since novel *Kim* explores life in India during British colonial period and was written by Rudyard Kipling, an English man. Therefore, genetic structuralism and postcolonialism theories were employed in analysis.

The structure of the analysis in this paper was formulated by the following questions:

1. What is Kipling’s British worldview on colonization reflected in Kipling’s *Kim*? The answer is formulated after answering these questions:
   a. What is the theme of Kipling’s *Kim*?
   b. What is the setting of Kipling’s *Kim*?
   c. How is Kipling’s life reflected in Kipling’s *Kim*?
   2. What is the implication of the worldview to ex-colonized countries represented by India in post-colonial context?

DISCUSSION

1 Theoretical Foundation
1.1 Rudyard Kipling’s Biography

Rudyard Kipling was born on December 30th 1865 in Bombay, India. He spent his happy infancy in India under a native nurse’s care for about five years. In 1871, his sister and he went to England for schooling. They stayed with a foster family in Southsea where he was mistreated by his foster mother, Mrs. Holloway. When he was twelve in 1878, he entered a public school namely the United Services College at Westward Ho in North Devon. The school was cheap and provided for the sons of the officers of the Army and Navy. During the school time, although being bullied and teased, Kipling developed his career in literature and loyalties to the Empire. He edited the college magazine and was the secretary of the *Literary and Debating society*. He depicted his school-days there in his work *Stalky & Co*. In 1882 Rudyard returned to India where he took a job as a journalist in the *Civil and Military Gazette* in Lahore city. He became the sole assistant editor of Stephen Weeler. As he revealed in *something of Myself* (1937), his first job was hard:

But the work was heavy. I represented fifty per cent of the ‘editorial staff’ of the one daily paper of the Punjab—a small sister of the great Pioneer at Allahabad under the same proprietorship. And a daily paper comes out every day even though fifty per cent of the staff have fever…. I never worked less than ten hours and seldom more than
fifteen per diem; and as our paper came out in the evening did not see the midday sun except on Sundays. I had fever too, regular and persistent, to which I added for a while chronic dysentery. Yet I discovered that a man can work with a temperature of 104, even though next day he has to ask the office who wrote the article.

In 1887 Kipling was sent to Allahabad to work as reporter in Pioneer. There he had to work hard just like in CMG. Although his job was very hard, Kipling got the opportunity to start writing literature from it. His first writing was in verses. Through his poetry he began to develop his fame in India. Through his job he was also able to observe the daily life of Indian and Anglo-Indian societies. He had the chance to meet people from any professions. The jobs gave him opportunity to acquaint himself with the life of the natives and the Anglo-Indians in India, giving him the insights of what was going on with them. During his stay in India he was also made a freemason at the Lahore Masonic Lodge. However, he was not an active member of the Order. As he returned to England in 1889, he found himself as a famous writer. In 1892 he married an American woman, Caroline Star Blastier. Kipling had travelled far to Africa, America, Australia, China, and Japan as journalist, war correspondent, and a civilian in the wake of an army. In 1902 he bought the Bateman’s house in Sussex and remained there to continue producing his works. He received Nobel prize for literature in 1907 and he died because of haemorrhage on January 18th in 1936.

During his life, Rudyard Kipling has produced numerous works. Many of his works are drawn from his past experience. For example, he used his unhappy childhood during his stay at the foster home in Baa, Baa Black Sheep (1888), his school experience as the grounding story of Stalky and Co. (1899), and his “Seven Years’ Hard in India” for Kim (1901). Kipling was known as the poet of British Empire. One may see him glorify the Empire in his works such as Plain Tales from the Hills (1888), Soldiers Tree (1888), Barrack Room Ballads (1892), to name a few. According to Cody (1988), Kipling believed that the British Empire, as shown in his poem The White Man’s Burden, had rights to colonize other countries since the Empire was superior in civilization than the others. Regardless of his fame and shame, Rudyard Kipling had achieved his rights to be one of English major writers in the world.

1.2 British Colonization on India

Before describing British colonization in India, it would be wise to understand what colonialism means. According to Horvath (1972:50), “Colonialism is that form of intergroup domination in which settlers in significant number migrate permanently to the colony from the colonizing power”. Colonialism is undertaken for economic profit and to prove that the colonizing country is stronger than the colonized one.

British colonization in India was initiated by the establishment of The British East India Company (EIC) in India in the early 1600s. EIC gradually strengthened its hold by establishing its army consisted of both English and Indian troops called Sepoys, building a court system, developing Anglo-Indian society, and even introducing English customs to the natives. Because of such efforts of EIC, especially Christianity spread by the missionaries, there appeared the resentment from the natives who were trying to protect their heritages. Many natives’ oppositions were attempted, yet they were unsuccessful. However, the Great Mutiny occurred in 1857. It was a native rebellion towards British rule done by the Sepoy troops. It is generally believed that the cause was that the grease used in the rifle was made of animal fat from cow and pig. The Sepoys who were Hindus and Moslems refused to use the grease and began to rebel against the British. Although the rebellion only lasted for about a year, it is perceived as “the first Indian War of Independence”
After the end of the Great Mutiny and abolishment of EIC, India was ruled directly by Great Britain in 1858. It became one of Great Britain’s most important colonies. Tired of being ill-treated and poverty, the Indian people began to struggle for their rights. In 1885, an Indian political party named Indian National Congress was established by English-educated natives. Its aim was to propose economic reforms and enlarge the natives’ role in the making of the government policy. By 1907, however, the party was split into two groups, the moderate group led by Gopal Khrisna Gokhale and the militant group led by Bal Gangadhar Tilak. In 1920 the Congress which was led by Mohandas Karamchand Gandhi began its campaign of passive resistance against the British government’s restrictions of press and political activities. India eventually gained independence but was divided into two countries, Pakistan and India, in August 1947.

1.3 Genetic Structuralism

Genetic structuralism is a sub-branch of structuralism. It is a combination of structuralism which deals with the unity of intrinsic elements and the sociology of literature which concerns with the extrinsic elements such as author’s background and his society. By combining both analyses of the intrinsic and extrinsic sides, genetic structuralism aims to reveal the author’s worldview implied in his work (Endraswara, 2011:62). Worldview is a collective consciousness representing a collective identity, it means that the worldview is not exactly from the author, but the society in which the author becomes its member:


This worldview later determines the structure of a literary work because while relating the literary work to the social context, it still places the literary work as an autonomous unit. With genetic structuralism, a researcher begins with analyzing the intrinsic elements of a literary work in order to discover the theme of the work. After it is discovered, the researcher then relates it to the biography and social backgrounds of the author that have influences towards the work in order to discover the author’s worldview embodied in the work (Endraswara, 2011:62).

1.4 Postcolonialism

Postcolonialism is one of approaches belonged to cultural studies which emerges along with postmodernism and deconstruction. Postcolonialism emerged after the colonized countries gained their independence (Ratna, 2004:207). Its emergence was indicated by the works of Edward Said, Bill Aschroft, Gareth Griffith, and Helen Tiffin, Gayati Spivak, and so on.
Although there were numerous authors and critics who gave contributions, it was Edward Said who developed the key text in the establishment of the theory (Bressler, 1999:267). According to him, the 19th century Europeans developed a belief called Orientalism that presents “false” descriptions of non-Europeans (Orientals), making them inferior than Europeans in order to justify their imperialism (Bressler, 1999:267). Orientalism is considered to be the biggest narrative of colonialism existing up to present (Ratna, 2008:28). Its writers are called orientalists who can be from both the colonizer and the colonized. According to Endraswara (2011:180), there are things that can be analyzed by postcolonialism approach. They are the reflection of physical colonialism in certain place, the ideology of the colonizer which dominates the life of the colonized, and the hegemony of the colonizer which places the colonizer as master while the colonized as servant. Postcolonialism is used to reveal how the colonizer planned their worldview on the colonized’s mind in language, literature, and culture. It also tries to discover the impacts that the Western colonization had caused.

ANALYSIS

2.1 Kipling’s British Worldview on Colonization Reflected in Kipling’s Kim

2.1.1 The Theme of Kipling’s Kim

Kim is a novel about an identity crisis between white or native faced by a white person as an impact of colonization. Kim, the main character, is an orphan and raised in India by an half-caste woman. Although he is white by blood, he lives in native style. Kim’s journey begins as he meets an old, Tibetan lama who is in search of the River of Arrow, a legendary river which is believed to be able to wash away one’s sin. Excited, Kim decides to become his disciple and accompanies him in the search. On the journey, Kim meets the regiment where his father once belonged and his true identity as a Sahib (an English man) is revealed. Because of his ability in dealing with people from different background in India, Kim is sent to school and eventually is involved in the Great Game, becoming a spy under British secret service. The identity crisis can be seen in Kim’s personality growth. Kim’s identity crisis arises as he begins to ask himself whether he is a native or a Sahib. His clash between white blood and Indian lifestyle starts troubling him as he starts studying in a British school namely St. Xavier’s. During that time, Kim gradually accepts his Englishness which he rejected before entering the school. When Kim was still in the Lahore streets, the natives’ environment, he used to hide his white identity and avoid any missionaries who would send him to the orphanage because of his real identity. Yet, as Kim enters the white’s environment (the school) and meets his ideal Sahib such as Colonel Creighton, he begins to accept the side he has rejected before. He now has a purpose in life as he works for the British secret service. He even calls himself a Sahib (Kipling, 1993: 183). After accepting himself as Sahib, although Kim loves India and feels that he belongs to it, he just feels that he cannot become Indian as he did before. It will never be the same for him anymore. This can be seen in the dialog between Kim and Mahbub Ali below.

‘Therefore, in one situate as thou art, it particularly behoves thee to remember this with both kinds of faces. Among Sahibs, never forgetting thou art a Sahib; among the folk of Hind, always remember thou art - ’ he paused, with a puzzled smile.

‘What am I? Mussalman, Hindu, Jain, or Buddhist? That is a hard nut.’ (Kipling, 1993:123)

The datum above implies that when Kim is in the white’s environment, Kim feels to be himself. Yet, when he is in the native’s environment, he has to disguise himself as somebody else. This conflict has been haunting him until he manages to finish his job in the Game. In the final chapter, finally,
the epiphany that Kim experiences shows how his identity crisis resolves as he accepts himself as he is, a person who embodies the native’s soul while remains as a Sahib. His father’s prophecy saying that little Kim would be a man (a Sahib) has now been accomplished.

2.1.2 The Setting of Kipling’s Kim

The setting of *Kim* takes place in India during British colonial rule. Therefore, there are many social events in India which are reflected in the novel. They are the Great Mutiny and the Great Game.

The Great Mutiny is the greatest Indian resistance towards the British Empire recorded in history. The rebels killed the British officers and citizens they encountered. Although the Mutiny which lasted for about two years could be stopped by the British Empire in the end, it caused great trauma and scars for both British citizens and the Indians. In novel *Kim*, Kipling describes the mutiny mostly in Chapter III.

‘The God, who sent it for a plague, alone know. A madness ate into the all [Sepoys] Army, and they turned against their officers. That was the first evil, but no past remedy if they had then held their hands. But they chose to kill the Sahibs’ wives and children. Then came the Sahibs from over the sea and called them to most strict account.’ (Kipling 1993:46)

The datum above is a story told by an old, native soldier to Kim and his lama as they stay at a village. The retired soldier’s story shows how the Great Mutiny which happened in the past has become a tragic memory since he regards the rebellion as the “first evil” caused by his people’s “madness”.

Besides the Great Mutiny, another social event reflected in novel *Kim* is the Great Game. The Great Game is the name of a political situation which happened in India around 1880-1890. In that time, Russia had been expanding its territory in east and south. Therefore, its expansion was gradually getting closer to India, the British Crown. In order to anticipate such threat, the British Empire decided to take action. It sent its military to the borders of India, adventuring for espionage in both Afghanistan and Tibet. The Great Game becomes the dominant setting in novel *Kim*. The characters such as Kim, Colonel Creighton, Mahbub Ali, Lurgan Sahib, and Hurree the Babu are involved in it under the British Empire.

‘Well is the Game called great! I was four days a scullion at Quetta, waiting on the wife of the man whose book I stole. And that was part of the Great Game! From the South - God knows how far – came up the Mahratta, playing the Great Game in fear of his life…’ (Kipling, 1993:193)

The data above clearly show that Kipling uses the Great Game as the dominant setting in the novel.

2.1.3 Kipling’s Life Reflected in Kipling’s Kim

Kipling is known to be an author whose works are greatly influenced by his real experiences. Based on my observation of Rudyard Kipling’s biography, there are many of phases in Kipling’s life which are reflected in novel *Kim*. A careful reader would notice that Kim resembles Kipling in some aspects. In the novel we can see that Kim is like Kipling, a white person who was born and experiences happy childhood in India. His school phase is also similar to Kipling’s one. He enters the British school namely St. Xavier’s in Lucknow city around thirteen and leaves the school around sixteen. After leaving the school, Kim also works for the British government. While Kipling joined a provincial daily paper (*CMG*) as requested by his father, Kim joins the espionage in the Great Game as demanded by Colonel Creighton.

But the joy of these masters was pale and smoky beside the joy of Kim when St. Xavier’s Head called him aside, with word that Colonel Creighton had sent for him.
'I understand, O'Hara, that he has found you a place as an assistant chainman in the Canal Department: that comes of taking up mathematics. It is great luck for you, for you are only seventeen; but of course you understand that you do not become *pukka* (permanent) till you have passed the autumn examination....' (Kipling, 1993:151)

The similarity between Kipling and Kim shows that they are an example of people whose lives are influenced by colonization. As the people who have the chance to live in both environments of the colonized and the colonizer, they are prone to have any psychological problems caused by colonialism since they are trapped in two opposite worlds, the East and the West. Kipling’s relation with Freemansory is also reflected in the beginning chapter of the novel. One of three papers that Kim always keeps in his leather amulet-case is the proof of relationship between Kim’s father and Freemansory.

If the woman had sent Kim up to the local Jadoo-Gher with those papers, he would, of course, have been taken over by the Provincial Lodge and sent to Masonic Orphanage in the Hills; but what she had heard of magic she distrusted. (Kipling, 1993:2)

Jadoo-Gher in the datum above represents the Lahore Masonic Lodge, the place where Kipling was made a Freemason in 1885. Some characters in the novel also resemble the real people in Kipling’s life, for instance, the curator of the Lahore Museum resembles Kipling’s father, John Lockwood Kipling who was the Principal of the Mayo School of Art and the Curator of the Lahore Museum in that time.

The Museum was given up to Indian arts and manufactures, and anybody who sought wisdom could ask the curator to explain. (Kipling, 1993:3)

The woman who looked after Kim, in some way, resembles Mrs. Holloway, Kipling’s foster mother in Southsea which gave him painful experience.

‘My father, he is dead in Lahore city since I was very little. The woman, she kept *kabari* shop near where the hire-carriage are.’ Kim began with a plunge, not quite sure how far the truth would serve him.

‘Your mother?’

‘No’ – with a gesture of disgust. (Kipling, 1993:75)

They did not seem to think the woman a good guardian. (Kipling, 1993:82)

Kim’s attitude in the datum above reflects Kipling’s attitude towards Mrs. Holloway. Furthermore, the way Kipling describes the woman throughout the novel seems showing his less respect towards his real guardian. There are many aspects of Kipling’s life that are reflected in novel *Kim*. They are Kipling’s school phase, Kipling’s career, Kipling’s relationship with Freemansory, and some people who become the models of some characters in the novel.

### 2.1.4 Kipling’s British Worldview on Colonization Reflected in Kipling’s *Kim*

Novel *Kim* appeared in 1901 when Indian Independence movement was in progress. Such movement was initiated with the appearance of Indian national congress in 1885. The political party whose members were mostly English-educated Indians was appeared due to India’s sufferings caused by British colonization. The goals of the movement were to propose economic reforms, the enlargement of Indians’ role in the making of British policy for India, and eventually nurture the Indians’ nationalism and independence. As an English man who claimed India as his real home, Rudyard Kipling seemed to have reaction towards such national movement. Therefore he published *Kim*, a novel that portrays the condition of India under British colonization. His portrayal of India in the novel represents “fine” India, the India which has benefitted from British colonization. Such portrayal can be seen in
many aspects of the novel which are described as follows.

In the novel, it is easy to find many native characters speaking of many good things that the British Empire has given to India. For example, in chapter 2 of the novel, the Indian people who take the train provided by the British government seem to be grateful for the facility because it gives them sense of equality and democracy.

‘I say,’ began the moneylender, pursing his lips, ‘that there is not one rule of right living which these te-rains do not cause us to break. We sit, for example, side by side with all castes and peoples.’ (Kipling, 1993: 24)

The caste system in India that time was strict. Yet, the empire is portrayed to be successful in establishing public facilities which could be used by any people from different castes, thus promoting equality and unity among them. The education that the empire provides is also said to be beneficial for the Indians. The statement can be seen in the datum below.

Was Kim going to school? Then he, an M.A. of Calcutta University, would explain the advantages of education. (Kipling, 1993: 140)

He, in the datum below, is an English-educated Bengali or Babu named Hurree Chunder Mookerjee. Throughout the novel, he is found to have great interest in British education. Although he is native, he supports British by working for the empire.

The advantage of British education can also be seen in Kim’s personality growth. Before having British education, the little, cunning Kim tended to make profits from many situations he was involved in. However, after having the education, Kim becomes better in thinking and behavior.

Three years ago he would have made prompt profit on the situation and gone his way without a thought; but now, the very respect the Jat paid him proved that he was a man. (Kipling 1993:163)

The datum above is taken on the scene when Kim cures a Jat farmer’s son. If Kim were still the cunning boy, Kim would have taken advantage of his service. Yet, as he has become an educated man, he considers his action as an act of ‘acquiring merit’, the thing he learnt from the school. This portrayal leaves an image as if India needed to be educated by the British Empire in order to reach a better civilization.

Kipling’s portrayal of India is, of course, incomplete because he hardly displays the negative consequences of British colonization in India in the novel. There is no sign of poverty or even the Indians’ struggle against the colonizer. Instead, he presents how the characters who are from both countries can work together by making the Great Game event as the dominant setting in the novel.

‘We be all on one lead-rope, then,’ said Kim at last, ‘the Colonel, Mahbub Ali, and I - when I become a chain-man….’ (Kipling, 1993: 103)

The characters such as the old native soldier, Mahbub Ali the Pathan, and Hurree Chunder Mookerjee the Bengal represent the natives who are pro with British. They work for the empire and place their pride in it. Their involvements with the British Empire are described as follows.

It was an old, withered man, who had served the Government in the days of the Mutiny as a native officer in a newly raised cavalry regiment.

The government had given him a good holding in the village, and though the demands of his sons, now gray-bearded officers on their account, had impoverished him, he was still a person of consequence. English officials – Deputy Commissioners even – turned aside from the main road to visit him, and on those occasions he dressed himself in the uniform of ancient days, and stood up like a ramrod. (Kipling, 1993: 41)

The old soldier, although he belongs to minor character, has great role as the representation of a native who is pro-British.
During the Great Mutiny, instead of joining his people’s rebellion, he decided to take side with the British government and fought against his own people. As the result, he has received many rewards such as ‘a good holding’ and honors from the Empire due to his loyalty. From the datum above it can be inferred that any native who is loyal to the Empire would have his happy future assured.

Mahbub Ali is another native character who is pro-British. His role in the novel is greater than the old soldier’s. He is also another father figure for Kim.

But Kim did not suspect that Mahbub Ali, known as one of the best horse-dealers in the Punjab, a wealthy and enterprising trader, whose caravans penetrated far and far into the Back of Beyond, was registered in one of the locked books of the Indian Survey Department as C.25.IB. Twice or thrice yearly C.25 would send in a little story, baldly told but but most interesting, and generally, - it was checked by the statements of R.17 and M.4 – quite true…. (Kipling, 1993: 18)

From the datum above it can be seen that Mahbub Ali, the horse-dealer, works for the British government as a spy with codename C.25 in the Great Game. He also enjoys his role in the Game. As a native, although he has bad temper, he is always shown to be respectful towards his British ally such as Colonel Creighton.

Nor would Mahbub Ali’s tone have changed, as it did every time he mentioned the Colonel’s name, if the Colonel had been a fool. (Kipling, 1993: 100)

Hurree Chunder Mookerjee, the Bengal Babu, is also pro-British Empire. As an English-educated native, he is also involved in the Great Game as a spy and a mentor for Kim. By working under the British secret service, he hopes to be a member in the Royal Society.

‘Babus are very curious,’ said Lurgan meditatively. ‘Do you know what Hurree Babu really wants? He wants to be made a member of the Royal Society by taking ethnological notes. I tell you, I tell him about the lama everything that Mahbub and the boy have told me. Hurree Babu goes down to Benares – at his own expense, I think.’ (Kipling, 1993: 150)

From the datum above it can be seen that Hurree Babu has a pride of becoming a member of the Royal Society. As a native, he wants to be among the British elites. By considering Kipling’s portrayal of utopian India as well as the natives who are pro-British, and the time when the novel was published, it can be concluded that Kipling seems to express his British worldview toward colonization as his reaction towards the Indian national movement in the novel. Through the novel, Kipling tries to imply that British colonization in essence gives benefits to India and there was nothing wrong with it.

2.2 The Implication of the Worldview to Ex-colonized Countries Represented by India in Post-Colonial Context

As an author who conveys his worldview to the reader, Kipling displays the greatness of British Empire through novel *Kim*. He shows how India has benefit greatly from British colonization in the novel, leaving an impression that India was deserved to be colonized by the British Empire in order to reach advancement and civilization. Any readers who are convinced with the portrayal would agree with the idea and therefore justify the British colonization over India and, indirectly, other colonized countries. Such transmission of ideology is seen as another form of colonialism, an indirect one. Instead of colonizing physically, it attempts to take possession on the mind. Through historical inheritances such as documents, artifacts, songs, etc, it has influenced the colonized in both thinking and behaviors. In other words, any ex-colonized countries should check themselves whether they have been truly freed themselves from the colonizer’s occupation mentally or not. Its impact is more
devastating than the physical colonization since it creates ambivalence in people of the ex-colonized countries. Although they agree that the colonizer had caused damage to them, yet in some way they acknowledge the colonizer’s superiority, marginalizing themselves. According to Bhaba in Ramos (2000), they lose their ‘native’ identity because they try to mimic the colonizer’s identity, consciously or unconsciously, in many aspects of life which may be contradictory. As the result, they are between the two worlds, unable to be fully one-sided. They are “natives who have lost their native-ness”. This phenomenon can be found in India as a representation of British ex-colonial countries. In the novel, Hurree the Babu becomes an example. As an English-educated native who places great interest in British education, he considers himself inferior than the white men.

‘…. Onlee – onlee – you see, Mister O’ Hara, I am unfortunately Asiatic, which is serious detriment in some respects. And also I am Bengali –a fearful man.’ (Kipling, 1993: 192)

Therefore, instead of behaving as a native, the Babu tries to mimic English person by using English language.

‘That is alright. I am only Babu showing off my English to you. All we Babus talk English to show off,’ said Hurree, flinging his shoulder-cloth jauntily. (Kipling, 1993: 157)

That is why, any ex-colonized countries must ask themselves whether they have been truly achieved their freedom and independence from their colonizer or not. They must re-examine any forms of the colonizer’s possession that have been left to them, analyzing how they have been influenced by it both in thinking and behaviors. They also have to be careful towards the ex-colonizer’s influences in the present time since this kind of colonization can easily be spread during globalization era.

CONCLUSION

The theme of novel *Kim* is about an identity crisis between white or native faced by a white person as an impact of colonization. Kim, the main character, must struggle to resolve the clash between his white blood and Indian soul inside him. After going through the experiences with many people from various backgrounds and situations, he finally finds the place between both sides by accepting himself as he is, a person who embodies the Indian’s soul while remaining as an English man.

The setting of novel *Kim* takes place in India during British colonial period. It reflects the real events in India such as the Great Mutiny, the greatest Indians’ opposition, and the Great Game, a political situation related to the British Empire’s territory in India.

There are some parts of Kipling’s real life that are reflected in novel *Kim*. They are Kipling’s school phase, Kipling’s career, Kipling’s relationship with Freemansory, and some people which become the models of some characters in the novel such as his father and his foster mother.

From the analysis it can also be inferred that novel *Kim* serves as Kipling’s media for expressing his reaction towards the Indian national movement that time. Through the novel, Kipling seems to imply to the readers that British colonization in essence gives benefits to India, leading it to civilization. Any readers who are convinced with the worldview would agree and therefore justify the British colonization over India.

The worldview has implication to the ex-colonial countries which in this study is represented by India. It has been influencing the colonized in both thinking and behaviors.
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