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Sous la direction du :
Pr Elisabeth A. GNANSOUNOU FOURN



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La Revue Internationale de Recherche en Communication, Education et Développement (RIRCED), publiée par l'Institut Universitaire Panafricain (IUP), est une revue ouverte aux Enseignants-Chercheurs et Chercheurs des universités, instituts, centres universitaires et grandes écoles.

L'objectif visé par la publication de cette revue dont nous sommes à la onzième publication est de permettre aux collègues Enseignants-Chercheurs et Chercheurs de disposer d'une tribune pour faire connaître leurs travaux de recherche. Cette édition a connu une modification en générale et en particulier au niveau du comité de rédaction où le Professeur Titulaire Elisabeth A. GNANSOUNOU épouse FOURN, devient le Directeur de Publication, le Dr (MC) Innocent C. DATONDJI reste le Rédacteur en Chef et le volume de la revue passe au numéro 2.

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Pr Elisabeth A. FOURN GNANSOUNOU

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WHEN FRIENDSHIP BECOMES EXPLOITATION, IS KIPLING TO BE BLAMED?

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ABSTRACT

Kipling pretends to hide some facts which, really, cannot be hidden from the readers who feel concerned directly or indirectly by these facts. As the saying goes, people are guided by interests, so whatever people do, is certainly for a purpose. In this article I explore some friendships in Kipling's *Kim* and *The Light That Failed* in order to find out what is hidden under these friendships. In *Kim*, There is friendship between Kim and his playmates; between Kim and the lama; between Kim and Mahbub Ali; between Kim, the lama and the woman from Kulu; between Kim and the woman of Shamleigh. In *The Light That Failed*, there is friendship between Dick Heldar and Maisie; between Maisie and the Red-haired

girl; between Dick Heldar and Torpenhow; between Torpenhow, Bessie and Dick; between Torpenhow, the Nilghai and Dick. On which grounds are these friendships based? And what is hidden under them? I have answered the questions and have stated their implications to nationalism and other personal commitments.

Keywords: friendship, exploitation, Kipling, *Kim*, *The Light That Failed*.

RESUME

Kipling prétend cacher certains faits, qui en réalité, ne peuvent pas être cachés aux lecteurs qui se sentent concernés directement ou indirectement par ces réalités. Comme le dit l'adage, c'est l'intérêt qui guide le monde, ainsi donc il y a à coup sûr une intention derrière tout ce que les gens font. Dans cet article, j'ai observé avec attention certaines amitiés dans *Kim* et *The Light That Failed* dans le but de découvrir ce qui s'y cache. Dans *Kim*, il y a amitié entre Kim et ses compagnons de jeux ; entre Kim et le lama ; entre Kim et Mahbub Ali ; entre Kim, le lama et la femme de Kulu ; entre Kim et la femme de Shamleigh. Dans *The Light That Failed*, il y a

amitié entre Dick Helder et Maisie; entre Dick Helder et Torpenhow; entre Torpenhow, Bessie et Dick. Sur quelles bases ces amitiés reposent-elles ? Et que se cache-t-il en dessous ? J'ai répondu aux questions et mentionné leurs implications avec le nationalisme et autres engagements personnels.

Mots clés: amitié, exploitation, Kipling, *Kim*, *The Light That Failed*.

INTRODUCTION

Kipling uses poems, tales, and even whole novels to support his imperialistic visions. I want to focus on two of his novels in this article, *Kim* and *The Light That Failed*. *Kim* is based on Indians whereas *The Light That Failed* is mainly based on English characters. Through these novels, one can notice Kipling's manifestations of nationalism. He puts his journalism commitment to the cause of imperialism in many ways. I am going to reveal this through the relationship between some of his characters in both novels. In the first part of this article, I will deal with the friendships between some characters of *Kim* and point out what is hidden under these friendships

and talk about their implications. And in the second part, I will do the same with *The Light That Failed*.

1. CONTEXT

Novels involve characters who interact and play roles. These characters are not chosen for the purpose of choosing characters, but they are chosen according to the writer's will and aims. This article proposes to investigate on the friendship between some of Kipling's characters.

2. PROBLEM STATEMENT

Humans are social beings; they need a person or people to talk with, share secrets with, cooperate with etc. These people whom we share things and secrets with or cooperate with are our friends. But how are these people chosen? The people we chose as friends are not in most of the cases chosen randomly; they are chosen according to personal interests or for some purposes. These purposes may serve good causes or bad ones. What causes then do Kipling's characters serve as far as friendships are concerned?

3. PURPOSE

By investigating on friendships in Kipling's novels, I intend to find out whether they are true friendships or false friendships. In case they are false meaning insincere, I'm going to find out what is hidden or covered through them and draw lessons if possible and compare the situation to what happens really in actual life. By doing so, I will raise my readers attention on the colonizers tricks and cunning ways.

4. METHODOLOGY

The methodology applied here is the qualitative one consisting in gathering information through reading books and documents and using critical thinking to process and analyse the data got from the readings.

5. RESULTS

5.1. Friendships in *Kim*

Friendship is the relationship between two or more people who are friends. Kim nicknamed 'Little Friend of all the World' is particularly friend to his playmates; to the

lama; and to Mahbub Ali. His playmates Lala Dinanath's boy, little Chota Lal and Abdullah the sweetmeat-seller's son are at the beginning his companions. The friendship with these guys is that of childhood which normally has to do with plays only. But putting this under a mere childhood play only, will imply being unable to see beyond one's own nose. Another friend of Kim is Mahbub Ali, the horse dealer; he is also referred to as the pathan. He buys and sells horses but this activity is used to shade another one which is connected to the Great Game. The other friend whom Kim is particularly attached to is the lama, a Buddhist priest from Tibet who is in search of a river. What is hidden under these friendships?

Any normal child is supposed to have playmates and this is what we have with Kim at the beginning of the novel. And Kim being an orphan needs help especially food and little money since the woman who is supposed to take care of him lacks means to do it and neglects him. Kim therefore has to resort to his friends for feeding himself. What Kipling tries to hide here through this children play is his imperialistic view, consisting in

placing the English over the other people and legitimating thus the right of the British to rule over them.

“There was some justification for Kim--he had kicked Lala Dinanath's boy off the trunnions--since the English held the Punjab and Kim was English.” (*Kim*, p. 2)

“Off! Off! Let me up!” cried Abdullah, climbing up Zam-Zammah's wheel. ‘Thy father was a pastry-cook, Thy mother stole the ghi,’ sang Kim. ‘All Mussalmans fell off Zam-Zammah long ago!’ ‘Let me up!’ shrilled little Chota Lal in his gilt-embroidered cap. His father was worth perhaps half a million sterling, but India is the only democratic land in the world. The Hindus fell off Zam Zammah too. The Mussalmans pushed them off. Thy father was a pastry-cook--’ (*Kim*, p. 6)

From these quotations, one can see a sort of hierarchy according to power as Ahmad M. S. Abu baker said “In this scene Kipling is carefully defining and asserting the colonial hierarchy and English dominance”; the Mussalmans pushed the Hindus off and the English pushed the Mussalmans off, meaning that the most powerful men are the English. ZamZammah wheel is symbol of the throne, so Kim sees it right for him as an

Englishman to climb up the throne so as to rule over the others. Through this representation, Kipling makes me refer to his poem 'The White Man's Burden' upon which he urged America in 1899 to "take up the white man's burden" and colonize. So imperialism widely occurred all through history as the conquest of weaker cultures by cultures that were more technologically advanced or had more power. As an imperialist author, Kipling is in favor of the formation of a mighty empire. He wants the creation of unequal cultural, economic, and territorial relationships based on domination and subordination.

Friendship between Kim and Mahbub Ali is the one based on service and reward. Mahbub needs a skilful and confident boy for his errands and secret affairs and he finds all these qualities in Kim; Kim knows he can get food, money and many other things from Mahbub, so he sticks to him and calls for him whenever he finds it necessary.

With the lama, Kim has the opportunity to roam all over India without bothering for food, money, shelter etc. The lama does not need to work for money, all that he needs is a chela and his encounter with Kim who offers to be his

chela is a golden opportunity on which he jumps. Both Kim and the lama needs one another to survive and to solve their daily problems. Both of them have a search; Kim a Red Bull on a green field and the lama a river of arrow. This friendship between Kim and the lama will turn later on to become father-son relationship. Nevertheless, it does not prevent Kim from cheating the lama; he lies to him and uses him to fulfill some of his mischiefs and even involves him in the Great Game without letting him know it.

Kim's behavior is simply exploitation and is characteristic of the colonizer who uses any means or ways provided he reaches his goal. This way of considering others as fools or stupid people is what I call mental enslavement. The colonizer pretends to befriend with the colonized whereas he bears in mind a scheme which is to guarantee the interests of his country on the detriment of the colonized. Let's take for instance this: In the novel, war is referred to as "punishment" (*Kim*, p. 64) whereas peace is referred to as being a chance for the enemy to become stronger 'But Devenish would have it there was a chance of peace. Of course they used it to

make themselves stronger.’(*Kim*,p. 64).So when you refuse to submit yourself, you become enemy and thus you are going to be punished. This means you get yourself and your people jailed, enslaved, killed or they compel you to leave your land and place for another area where you live in poor conditions. For instance in South Africa, the blacks were chased away from the coastal areas and fertile lands and were obliged to settle in poorer areas against their own will. And even today they continue to live in townships or ghettos whereas the whites enjoy themselves in nice places in the country that belong to the blacks. The other example that illustrates well what I am saying is what happened between Khadafy and Sarkozy. Sarkozy(France) as colonizer and Khadafy(Libya) as colonized; when the latter accepted to do everything the former asked from him, he was a friend but when he refused to continue to yield to pressure, he became an enemy to be punished or chastised and you all know the chastisement. If on the contrary, you accept to submit yourself, in that case, you choose peace, meaning you agree upon any conditions proposed to you, including

working as a cheap labour, being dictated what to do all the time thus this too, is getting yourself enslaved.

Between Kim, the lama and the woman from Kulu, it is a friendship wanted by Kim and it is based on interests. In fact, they see the woman in their way to Benares when they call for a rest at a pareo. The woman is travelling in a palanquin with her retinue; Kim knows she is a woman of importance and arranges to raise her attention on the lama. The woman too knows that the lama can help her get the baby boy she wants for her son. She thus gives them food and offers to carry them in her palanquin. She gets medicines from the lama and in return, Kim and the lama gets food and shelter.

Between Kim and the woman of Shamleigh, it is friendship of exploitation too. The woman of Shamleigh offers Kim and the lama shelter; she gives Kim the Russian agents' kilta that the coolies have left for Kim; she is used as messenger to deliver Kim's message to Hurree Babu; she offers her palanquin and provides men to transport Kim and the injured lama. She gets nothing in return, on the contrary, Kim lies to her. He promises her he will make a charm to destroy the reverse side of the

Russian's kilt, which he finally does not make because he knows it is a lie; he also promises her a reward after delivering his message, he does not give any reward either. This is what the friendship between the colonizer and the colonized looks like.

5.2. Friendship in *The Light That Failed*

There is friendship between Dick Heldar and Maisie. At the beginning, this friendship is one of childhood, considered as playmates but later toward Maisie's departure from Mrs Jennett's house, Dick declares his love to Maisie and then they become boyfriend and girlfriend. When Dick too finally leaves Mrs Jennett's house, he goes to London and happens to come across Maisie. His love for her is then intensified but in return, Maisie is not very enthusiastic; her work is what matters most to her. She refrains from yielding to Dick proposals as to come and stay with him but at the same time, she keeps profiting from him, asking him to come and assist her for her picture work. This love affair between Dick and Maisie is that of exploitation; in fact Dick has put himself in her service, given her all she needs and has

devoted all his soul to her until he becomes blind. But all that he gets from her is only one kiss. Through this love, Kipling is exposing his own experience as to what he himself endured with Mrs Violet Flo Garrard.

In Dick and Maisie's doomed love and its impact on Dick, readers see echoes of Kipling's own unrequited love for Violet Flo Garrard. Flo was a painter, like Maisie, and in the words of Kipling's sister, Flo was cold and obsessed with "her very ineffective little pictures." Writer Angus Wilson, in his study of Kipling, asserts that Kipling found in Flo the quintessential femme fatale, "the vampire that sucks man's life away." Kipling has transferred some of the intensity of this feeling to Dick Heldar, almost his alter ego at certain times in the novel.

There is also friendship between Maisie and the girl whom she shares her room with. Her name is not given but she is referred to as the red-haired girl. This friendship has to do with work since the girl and Maisie are learning the same work of art. They live together, they have the same boss. They discuss about their work and the difficulty they face. But the red-haired girl feels lonely because she has no boyfriend to come and talk to her

whereas Maisie has Dick. She envies her and wishes Dick would pay attention to her. When Dick goes blind, she is the one that urges Maisie to go and see him.

The friendship between Dick Heldar and Torpenhow starts in Cairo when Torpenhow comes across Dick with his pictures. He sends Dick's pictures to his syndicate and they employ him as their war artist correspondent. Later on he asks him to come to London and arranges for his accommodations. This is what I can call a real friendship since it is not based on selfish interests. Dick has saved Torpenhow's life when he is in danger during the war at Khartoum and Torpenhow has helped him during his hard time. Dick finally gets success and when his success passes through his head, Torpenhow warns him against doing bad job. And when Torpenhow is about to have sex with Bessie, a girl of lower status, Dick prevents him from doing so by sending him away for a while. Likewise, when Dick goes blind, Torpenhow has no intention to abandon him, on the contrary, he decides to stand by him but he is urged by the Nilghai to go and bring Maisie to Dick so that he should free himself; Maisie has come but unfortunately she does not stay. Maisie is a

selfish girl, a profiteer. She knows she can no longer expect any substantial support or help from a blind person like Dick and on the contrary, she is the one that is going to sacrifice herself for Dick's sake. Maisie is not the sort of girl that accepts such a sacrifice. In addition, it is shameful to a maid of her kind to be called a blind man's wife. This kind of friendship is similar to that of the colonizer and the colonized whereby the colonizer is attached when it is juicy and withdraws when it becomes sour; it is friendship for the best without the worst and the best is for the colonizer and the colonizer only.

Another friendship involves Torpenhow, Bessie and Dick. Bessie is a wandering little girl who is starving; she comes by chance to Torpenhow's room, almost fainting. Torpenhow gives her food and she falls asleep after eating.

"It looks bad, I admit, but I was coming in after lunch, and she staggered into the hall. I thought she was drunk at first, but it was collapse. I couldn't leave her as she was, so I brought her up here and gave her your lunch. She was fainting from want of food. She went fast asleep the minute she had finished." (*The Light That Failed*, p. 183)

She wakes up when Dick enters and starts asking questions about her. She becomes frightened and Dick sees in her a perfect image of the picture of the melancholia he wants to make so as to impress Maisie who challenges him. He thus asks her to come to his studio every week and sit down quietly so that he should make her face picture in exchange for a little amount of money. “‘I want to draw your head.’ - What for? ‘Because it’s pretty. That is why you will come to the room across the landing three times a week at eleven in the morning, and I’ll give you three quid a week just for sitting still and being drawn. And there’s a quid on account.’” (*The Light That Failed*, p. 185)

Bessie agrees and starts doing so. When she comes there, she profits to tidy Torpenhow’s room and mend his socks; this raises Torpenhow’s affection for her and as the girl grows, she becomes nice-looking as predicted by Dick, so Torpenhow can no longer resist her insistent love provocation but due to Dick’s help, he avoids wrong doing by going away from her for a while. When he comes back, he has ignored her altogether. This causes Bessie to hate Dick more, so that when he finishes the picture of the

melancholia, she destroys it the very day it is done. When Dick goes blind, he needs somebody to take care of him and thus Bessie is called for. She comes to take care of Dick and he promises to go and stay in another place with her but when he learns that Bessie has destroyed his picture of melancholia, he gets furious and decides to part from her. What to draw from this friendship?

Bessie knows she does not deserve Torpenhow but she wants to sleep with him at least once. "The door swung wide unheeded, and Dick across the landing could see Bessie in the half light making her little supplication to Torpenhow, She was kneeling by his side, and her hands were clasped across his knee. ' I know,—I know,' she said thickly. ' 'Tisn't right o' me to do this, but I can't help it ; and you were so kind,—so kind ; and you never took any notice o' me. And I've mended all your things so carefully,—I did. Oh, please, 'tisn't as if I was asking you to marry me. I wouldn't think of it. But cou—couldn't you take and live with me till Miss Right comes along ? I'm only Miss "Wrong, I know, but I'd work my hands to the bare bone for you. And I'm not ugly to look at. Say you will?"(*The Light That Failed*, p. 191-192).

Torpenhow who just happens to rescue Bessie from starvation for social reason finally yields to temptation. He is about to do what he ought not to do when Dick comes to stop him. At first he gets angry with Dick but later on he becomes grateful to Dick for that. When Torpenhow forgets about Bessie and leaves for the war, Dick who has been abandoned by Maisie finds it a good opportunity to call for Bessie to take care of him. He becomes kind to her and decides to go and live with her somewhere else. He has forgotten the wrong he did her and when he hears that the girl has damaged his picture, he is unable to forgive her although Bessie no longer blames him for sending Torpenhow away from her. He prefers to leave Bessie behind and go to join Torpenhow in the Sudan war to be killed at last. In this relationship with Bessie which finally becomes friendship between them, Dick takes advantage of Bessie's poor condition to exploit her; he knows he will sell the picture at a very high price when it is ready nevertheless, he proposes a very little money for Bessie to sit for the work. So he pretends to help Bessie whereas he is exploiting her, transforming her into an object of a very little importance. But when he

goes blind and is left behind by Maisie, he happens to realize that Bessie has importance; he wants her at his side and is even willing to get her as a wife. This is how life is; when people go down, they finally come back to value the ones they used to neglect. When Dick could see, he can never dream of getting married to Bessie because he is of a superior clay comparatively to her. As for Bessie, she can never imagine that one day she will be called back to the place; that's why she has damaged the picture she has been paid for in retaliation to the fact that Dick has separated Torpenhow from her. This is what prevents her from staying with Dick and get advantage of inheriting his properties. In the end all of them are losers because they are unable to forgive.

The friendship between Torpenhow, the Nilghai and Dick is related to service. All of them are involved in military activities; Dick as a war correspondent and the other two as soldiers. Whenever they meet, they talk of their successes of the past campaigns or wars especially the war in Sudan against Arab troops. And it is during this that Dick has been cut badly by an Arab soldier's sword when he is protecting Torpenhow. As Kipling is very fond

of British soldiers, he likes describing their activities and does this with utmost nationalism. He shows how well English army is organized and how efficiently they combat. He points out the bad organization and weakness of the enemy troops who undergo great losses.

“Then came the attack of three thousand men who had not learned from books that it is impossible for troops in close order to attack against breech-loading fire. A few dropping shots heralded their approach, and a few horsemen led, but the bulk of the force was naked humanity, mad with rage, and armed with the spear and the sword. The instinct of the desert, where there is always much war, told them that the right flank of the square was the weakest, for they swung clear of the front. The camel-guns shelled them as they passed, and opened for an instant lanes through their midst, most like those quick-closing vistas in a Kentish hop-garden seen when the train races by at full speed ; and the infantry fire, held till the opportune moment, dropped them in close-packed hundreds. No civilised troops in the world could have endured the hell through which they came, the living leaping high to avoid the dying who clutched at their

heels, the wounded cursing and staggering forward, till they fell.”(*The Light That Failed*, p. 30).

6. RECOMMENDATIONS

Friendship is a good thing since it is supposed to help people enjoy their time and live in harmony and peace. But not all friendships are useful or profitable to everybody. Some friendships are not sincere; they serve the interests of an only one side on the detriment of the other; we shall try to know these kinds of friendships and avoid them or break them as early as possible. This is the case with the colonizers who pretend to love or help the colonized whereas they are helping themselves while exploiting the colonized. It very important to study and analyse correctly a friendship or partnership before engaging in it.

CONCLUSION

Most of the friendships we have between Kipling’s characters do not occur by chance; they are based on purpose related to interests and exploitation. And the final beneficiary of these actions is the Empire

for whom the individuals work. In *Kim*, for the sake of the Great Game, some friendships are contracted between Kim, the lama, Mahbub Ali, Colonel Creighton, Hurree Babu, Lurgan Sahib, the Kulu woman, the woman from Shamleigh etc. The Great Game itself is established by the Empire to maintain its control over India and to fight against other rival powers especially Russia. In *The Light That Failed* too, apart from some cases of selfish interests that involve Maisie, Dick and Bessie the friendships noticed occur for the sake of nationalism too; I can list the friendships between Torpenhow, Dick, the Nilghai, Cassavetti etc. Kipling writes therefore to value English civilization and defend imperialism while minimizing and despising the colonized referred to as others.

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