

**REVUE INTERNATIONALE DE LITTÉRATURE
ET DE LINGUISTIQUE APPLIQUEES (RILLA)**



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**Sous la direction du :
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Pr Julien K. GBAGUIDI**



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LIGNE EDITORIALE ET DOMAINES DE RECHERCHE

1. LIGNE EDITORIALE

La Revue Internationale de Littérature et de Linguistique Appliquées (RILLA) est une revue scientifique spécialisée en lettres et langues. Les articles que nous y publions peuvent être écrits en français, en anglais, en allemand, en espagnol et en yoruba. Ces articles sont reçus au secrétariat du comité de rédaction de la revue et envoyés en évaluation. Ceux qui ont reçu des avis favorables sont sélectionnés pour une réévaluation par les membres du comité scientifique en raison de leur originalité, des intérêts qu'ils présentent aux plans africain et international et de leur rigueur scientifique. Après les travaux préliminaires du secrétariat, le spécimen du numéro à publier est envoyé au comité scientifique de lecture pour des corrections éventuelles et la vérification de la conformité des articles aux normes de publication de la revue.

Notons que les articles que notre revue publie doivent respecter les normes éditoriales suivantes :

➤ **La taille des articles**

Volume : 18 à 20 pages ; interligne : 1,5 ; pas d'écriture (taille) : 12 ; police : Times New Roman.

➤ **Ordre logique du texte**

- Un TITRE en caractère d'imprimerie et en gras. Le titre ne doit pas être trop long ;
- Un Résumé fait dans la langue de publication (50 à 200 mots maximum) ;
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- Un résumé en anglais ou en français selon la langue d'écriture de l'article. Le second résumé ou abstract est juste la traduction du premier résumé. Il est aussi fait de mots clés exactement comme dans le premier cas ;
- Introduction ;
- Développement ;

Les articulations du développement du texte doivent être titrées et / ou sous titrées ainsi :

➤ Pour le **Titre** de la première section et sous-section

1. Pour le titre de la première section

1.1. Pour le titre de la première sous-section

1.2. Pour le titre de la deuxième sous-section de la première section etc.

➤ Pour le **Titre** de la deuxième section

2. Pour le titre de la deuxième section

2.1. Pour le titre de la première sous-section de la deuxième section

2.2. Pour le titre de la deuxième sous-section de la deuxième section etc.

➤ **Conclusion**

Elle doit être brève et insister sur l'originalité des résultats de la recherche

➤ **Bibliographie**

Les sources consultées et / ou citées doivent figurer dans une rubrique, en fin de texte, intitulé :

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Elle est classée par ordre alphabétique (en référence aux noms de famille des auteurs) et se présente comme suit :

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Pour un article : Nom, Prénoms (ou initiaux), "Titre de l'article" (entre griffes) suivi de in, Titre de la revue (*en italique*), Volume, Numéro, Lieu d'édition, Editions, Année d'édition, Indication des pages occupées par l'article dans la revue.

Les rapports et des documents inédits mais d'intérêt scientifique peuvent être cités.

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- La rédaction n'admet que des notes en bas de page. **Les notes en fin de texte ne sont pas tolérées.**
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- Les références bibliographiques en bas de page se présentent de la manière suivante :

Prénoms (on peut les abréger par leurs initiaux) et nom de l'auteur, Titre de l'ouvrage, (s'il s'agit d'un livre) ou "Titre de l'article", Nom de la revue, Vol, N°, Lieu d'édition, Editions, Année d'édition, n° de page.

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NB : Un auteur dont l'article est retenu pour publication dans la revue RILLA participe aux frais d'édition par article et par numéro. Il reçoit, à titre gratuit, un tiré-à-part et une copie de la revue publiée à raison de cinquante mille (50 000) francs CFA.

2. DOMAINE DE RECHERCHE

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- **lettres** : littératures, grammaire et stylistique des langues française, anglaise, allemande, espagnole et yoruba ;
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La Revue Internationale de Littérature et de Linguistique Appliquée (RILLA), publiée par l'Institut Universitaire Panafricain (IUP), est une revue ouverte aux chercheurs des institutions universitaires de recherche et enseignants-chercheurs des universités, instituts universitaires, centres universitaires et grandes écoles.

L'objectif de cette revue dont nous sommes à la onzième publication est de permettre aux collègues chercheurs et enseignants-chercheurs d'avoir une tribune pour faire connaître leurs travaux de recherche.

Le comité scientifique de lecture de la RILLA est présidé par le Pr Akanni Mamoud IGUE. Ce comité compte sept membres qui sont des Professeurs Titulaires. Aussi voudrions-nous informer les lecteurs de la RILLA, qu'elle devient multilingue avec des articles rédigés aussi bien en français, en anglais, en allemand, en espagnol qu'en yoruba.

Pr Taofiki KOUMAKPAÏ

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¹ Lycée in francophone educational system is a secondary school

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BRIDGING IMPERIALISM AND HUMANISM: FOR KIPLING, WERE INDIANS NOT LESS THAN SANDALS?

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ABSTRACT

Rudyard Kipling as an Anglo-Indian author wrote a lot about India in terms of stories or tales, poems, novels etc. All this was done during the colonial period known as the Raj, I mean when India was under British domination. Surely what characterized that period was the master-servant relationship whereby natives (Indians) were servants and English masters. What can one expect from English writers about India at that time? This, indeed is not a question but evidence that they wrote to please their English public by praising Western civilization and British Empire and at the same time belittling natives' culture and treating them as uncivilized beings.

One may understand Conrad who treated Africa as a dark continent in his *Heart of Darkness* from his perspective of an outsider. But it is a bit outrageous to notice the way Kipling treated Indians although he saw them from a perspective of an insider since he was born there in Bombay (India). In this article, I point out on the one hand Kipling's racism, insults, mockeries and mental slavery and on the other hand, I find out ways to soften imperialism by endowing it with humanism.

Keywords: imperialism, humanism, Indians, Rudyard Kipling.

RESUME

Rudyard Kipling en sa qualité d'auteur anglo-indien a beaucoup écrit sur l'Inde de par ses histoires ou contes, poèmes, et romans, etc. Tout ceci a été fait durant la période coloniale connue comme le Raj, c'est-à-dire le moment où l'Inde était sous domination britannique. En effet ce qui caractérisait cette époque était la relation maître-serviteur où les anglais étaient maîtres et les indiens serviteurs. Que pouvait-on attendre des auteurs anglais à propos de l'Inde en cette période ? Ceci n'est pas

en réalité une question, c'est plutôt la preuve qu'ils écrivaient juste pour faire plaisir à leur public anglais en faisant l'éloge de la civilisation occidentale et de l'empire britannique ; et minimisant dans le même temps la culture indigène en traitant les indiens des gens non civilisés. On pourrait comprendre Conrad qui a traité l'Afrique de continent obscur dans son ouvrage *Au Cœur des Ténèbres* d'un point de vue d'outsider. Cependant c'est outrageant de voir la manière dont Kipling traitait les Indiens bien qu'il les observât d'un point de vue autochtone, puisqu'il est né là-bas à Bombay (Inde). Dans cet article, j'ai mis en exergue d'une part le racisme, les insultes, les moqueries et l'esclavage mental de Kipling et d'autre part, j'ai cherché des manières d'adoucir l'impérialisme en le dotant d'un zeste d'humanisme.

Mots clés : impérialisme, humanisme, Indiens, Rudyard Kipling.

INTRODUCTION

Authors always convey knowledge through their fiction which is very often inspired from reality. Some facts or realities may be clearly or indirectly stated or

hidden in their books; so it is up to us readers to read with care and critical thinking in order to find out the writer's insinuations or the real objectives of the writer. As we know, it is not all that a writer believes or says that is right or useful to everybody. Writers defend their position or opinion according to their interests, political commitments, ideologies or many other considerations. In this article, emphasis is put on Rudyard Kipling, one of the English famous authors who was born in India. Generally, Englishmen and Englishwomen who came out to India thought highly of themselves and treated the natives with contempt. They made money in India, enjoyed themselves mightily and abused Indians heartily. At the same time they continued to regard themselves as exiles who had made enormous sacrifices for the good of the natives. These feelings of racial arrogance, of contempt for Indians and of melancholy engendered by separation from home are the common subjects of Kipling's poems, stories and novels. I just take one of his stories from *Plain Tales from the Hills* and one of his novels, *Kim* and show these realities through them in the first part of this article and I try to find the ways to humanize imperialism in the second

part. Fortunately Indians have freed themselves from colonization through struggle and resistance and scholars mobilize to oppose colonial forms of knowledge with post-orientalist critical theory, global cultural studies, post-colonial literary criticism.

1. CONTEXT

Some writers use their literary works to defend the cause of imperialism; they are thus treated as imperialist authors. Kipling happened to be one of these authors; I am going to point out how he uses his imperialist views to underestimate other people in his fiction.

2. PROBLEM STATEMENT

Colonizers very often judge the colonized through their colour and their culture. They consider their white colour over the other colours and take their religion as the true religion and think other people's religions are false religions and term them as heathens. Basing on these aspects, the colonizers think it is their duty to change the colonized and make them adopt their ways which are considered the best ones. To what extent can human beings

decide for other human beings? This is the question to be answered.

3. PURPOSE

This article aims at

- bringing the colonizers to accept other peoples as they are and to treat them at least as human beings if they are unable to accept them as their match;
- reducing intolerance and humanizing imperialism;
- sensitizing writers against adopting racist attitudes;
- warning readers against attempts of brainwashing.

4. METHODOLOGY

The methodology used is a qualitative one consisting in reading samples of Kipling's poems and novels and other criticisms, essays or articles about his fiction and using critical thinking to process them.

5. RESULTS

5.1. Kipling's misbehaviours

I put under this subtitle all Kipling's unacceptable behaviours in terms of racist attitudes, insults, mockeries and the fact of enslaving people mentally. And I want to explore all this mainly through his first story of *Plain Tales from the Hills* entitled *Lispeth* and his novel *Kim*.

5.1.1. Lispeth in plain tales from the hills

Lispeth is briefly the story of a young Indian girl. She was the daughter of Sonoo, a Hill-man, and Jadeh his wife. They became Christian out of misfortune and brought their baby girl to the Mission to be baptized. The Kotgarh Chaplain christened her Elizabeth, and the Hill people called her "Lispeth". After the death of her parents, *Lispeth* became half-servant and half-companion to the wife of the Chaplain. So she played with the Chaplain's children and took classes in the Sunday school, and read all the books in the house, and grew more and more beautiful, like the Princesses in fairy tales. The Chaplain's wife said that the girl ought to take service in Simla as a

nurse or something "genteel." But Lispeth did not want to take service. She was very happy where she was.

From this part of the story summary above, it is obvious that to Kipling Indian girls do not want to go out to work. They prefer to stay at home, I mean being housekeepers or housemaids, very pleased to be in the service of their white masters. Moreover Kipling had low expectations for natives, especially young girls through the employment suggested 'a nurse or something "genteel"'.

In the story, the narrator, surely, Kipling identifies his presence: 'Whether Christianity improved Lispeth, or whether the gods of her own people would have done as much for her under any circumstances, I do not know; but she grew very lovely. When a Hill girl grows lovely, she is worth traveling fifty miles over bad ground to look upon.' (*Plain Tales from the Hills*, p. 6)

As said in the beginning, Lispeth's parents were converted to Christianity not for conviction reasons but on poverty grounds as if the sole alternative for them to improve their conditions or to become rich was Christianity. But rather than being at ease, Lispeth was

rejected by her community; she was not considered as a match of English Christians either. 'Her own people hated her because she had, they said, become a memsahib and washed herself daily; and the Chaplain's wife did not know what to do with her.' (Kipling, *Plain Tales* 6) Through this, Kipling insinuated that natives did not wash themselves daily. They probably washed themselves every two days, weekly, monthly or yearly. One is inclined to ask oneself how often native girls washed themselves? If it is insulting to hear that a girl washes herself once a day, how much more will it be to know that someone washes himself or herself once a week? Could we imagine some human beings so dirty?

It is also said 'Lispeth took to Christianity readily, and did not abandon it when she reached womanhood, as do some Hill girls.' (*Plain Tales from the Hills*, p. 6). Here, Kipling paid tribute to Indians by being objective. It was not easy to convert natives and expect them to remain faithful to Christianity forever. Even Lispeth too would finally return back to her people's faith. This is logically connected to the poem that opens the story:

Look, you have cast out Love! What Gods are these

You bid me please?
The Three in One, the One in Three? Not so!
To my own Gods I go.
It may be they shall give me greater ease
Than your cold Christ and tangled Trinities.
The Convert. (*Plain Tales from the Hills*, p. 5)

As Friedman, (2016) commented in his article ‘This is stealthy artistry: by attributing the poem to an anonymous (and fictional) source, the author implies he is merely reporting an Indian view. Is this inappropriate, potentially slandering the Indian view of Christ? Or is this a youthful author’s brazen resourcefulness, satirizing his homeland’s faith with its presumptions of inerrancy? The answer is served within the story. Clearly, the clergyman and his shrewish wife come across as the least empathic characters in the tale.’

Further on, the story said that One day, a few months after she was seventeen years old, Lispeth went out for a walk. She came back carrying in her arms a young Englishman whose head had been cut to the bone. She put him on The Chaplain's wife's sofa and said to her:

"This is my husband. I found him on the Bagi Road. He has hurt himself. We will nurse him, and when he is well, your husband shall marry him to me." (*Plain Tales from the Hills*, p. 7)

This statement seems a joke at first since no serious woman cannot throw herself away to a wrecked man she has never seen in a good state before. But surprisingly enough, Kipling meant the woman was serious and meant what she said. I wonder whether there is any corner of the world where women are so cheap, so free and so senseless to let themselves go without any condition with a chance-met stranger just because he is young and white.

It is also said that The Chaplain's wife shrieked with horror and she and her husband lectured her severely on the impropriety of her conduct, but despite that, Lippeth maintained her decision.

Following Kipling's comments 'it takes a great deal of Christianity to wipe out uncivilized Eastern instincts, such as falling in love at first sight.' (Kipling, *Plain Tales* 8). One may think that the couple was horrified because Lippeth's attitude was unchristian whereas it was simply because they were racist. In fact, Christianity is not against

love at first sight; the problem here was that the Chaplain and his wife couldn't imagine a marriage between a native and an Englishman. Maybe there could be flirtation and love making for a limited moment, but not beyond that. Could we imagine the man one day in England with an 'uncivilized' woman? How would his people see him?

I just want to pause here and say that Kipling reacted as if it was Englishmen who brought the notions of religion, education, culture, briefly civilization to Indians. Even if we consider the story, we can notice that Lispeth's people had a religion; they had their own culture since they had their own ways of dressing and eating; Lispeth had the notion of education and health care simply because when she saw the man injured and unconscious, she took him home so that they gave him treatment. Even if we consider that her deeds were interested, she knew what to do in such circumstances.

When the man finally recovered, he thanked the Chaplain and his wife and Lispeth for their kindness.

'He fancied he must have fallen over the cliff while stalking a fern on a rotten tree-trunk, and that his coolies must have stolen his baggage and fled.' (Kipling, Plain

Tales 8). Kipling is insulting natives once again. First of all the word 'coolie' is an offensive term for it is a local man hired cheaply to do manual labour. Next the man asserts his coolies are thieves since they have stolen his baggage. Surely Kipling did not know that the English soldier himself is a thief since he employs people cheaply. I fancy how these men could steal his baggage if he duly paid them.

Here is the reaction of the young Englishman when he learned that Lispeth loved him: 'Still he found it very pleasant to talk to Lispeth, and walk with Lispeth, and say nice things to her, and call her pet names while he was getting strong enough to go away. It meant nothing at all to him, and everything in the world to Lispeth.' (*Plain Tales from the Hills*, p. 9). This love affair ironically dealt with by Kipling is in fact the reality between the colonized and the colonizer. As the love of Lispeth means nothing to the young Englishman and means everything to Lispeth, so does the love of the colonized to the colonizer. The only things that matter to the colonizer are the advantages and interests that they can get from the colonized and their land. To Kipling, the colonized are animals as you can read

in the quotation 'pet'. The relationship between a pet and his owner is that of order or command and exploitation; it cannot reach love.

Furthermore, for Kipling, natives as savage. 'Being a savage by birth, she took no trouble to hide her feelings, and the Englishman was amused. When he went away, LISPETH walked with him, up the Hill as far as Narkunda, very troubled and very miserable.' (*Plain Tales from the Hills*, p. 9)

See just the reason why the girl was referred to as savage, simply because she took no trouble to hide her feelings. I do not know if it is a sin or a crime to take no trouble to hide one's feelings. But I know that the contrary is harmful since it is hypocritical to hide one's feeling unless it is done for good reasons. I have never learned that Englishmen hide their feelings.

Evidence of what I have already said, namely that the Chaplain and his wife did not blame LISPETH for religion reasons but for racism reasons can be seen through the quotations below: Kipling also added other insults to his numerous ones; natives are treated as inferior race, barbarous and mad men. Two months after the

Englishman left, Lispeth grew impatient; she was looking forward to meeting him and they told her that the Englishman had gone over the seas to England.

‘...for the Englishman had no intention of coming back to marry a Hill girl.’ (*Plain Tales from the Hills*, p. 10)

‘At the end of three months, Lispeth made daily pilgrimage to Narkundato see if her Englishman was coming along the road. It gave her comfort, and the Chaplain's wife, finding her happier, thought that she was getting over her "barbarous and most indelicate folly." The Chaplain's wife thought this a profitable time to let her know the real state of affairs--that the Englishman had only promised his love to keep her quiet--that he had never meant anything, and that it was "wrong and improper" of Lispeth to think of marriage with an Englishman, who was of a superior clay, besides being promised in marriage to a girl of his ownpeople.’ (*Plain Tales from the Hills*, p. 10).

Lispeth who could not believe that white people especially clergymen could tell lies was totally disappointed and as a result decided to go back to her own

people's religion where surely no lie is admitted. "How can what he and you said be untrue?", asked Lispeth.' (*Plain Tales from the Hills*, p. 11).

5.1.2. What is *Kim* about?

Briefly, *Kim* is a novel written in 1901. It is the story of an orphan boy named Kimball O'Hara, Kim for short. But there is a prophecy surrounding him. His prophecy comes down from his now-deceased father. According to that prophecy, Kim's luck will change once he finds a Red Bull on a green field. And two men will appear first to prepare the way for the arrival of this Red Bull one day.

Kim is playing in front of the Lahore Museum when a Tibetan, a Buddhist lama from the North arrives. The lama wants to speak to the curator. Kim is so interested by the lama that he volunteers to go along with him on his journey to find the River of the Arrow he is searching for. The lama is glad to have Kim as a chela, a disciple. The night before Kim and the lama leave Lahore for Benares, they go to see Mahbub Ali, an old friend of Kim; he is a horse-trader; he also has an exciting side job in the British Indian Secret

Service. When he hears that Kim is going to Benares, he thinks this is the perfect opportunity to get a little kid to do a dangerous job for him, so Mahbub Ali hands Kim a secret, coded message to bring to an Englishman in the city of Umballa.

As they are walking the Grand Trunk Road, they stand in a field and a little while later, they see two guys—advance scouts looking for a place for their regiment to camp. Once they choose a place, they plant their regimental flag. It is a Red Bull on a green background. It turns out that Kim's father's prophecy was actually a description of the flag that belongs to his former regiment in the British Army, the Irish Mavericks. Kim slips into the army camp and gets caught by an Anglican priest attached to the regiment. He and Father Victor, his Catholic colleague, both finally figure out that Kim is none other than Kimball O'Hara, Sr.'s son.

Father Victor and the Anglican priest speak to the lama about Kim. The lama is amazed that Kim is actually a British boy since he speaks Urdu and has been traveling with him in Indian clothing, he doesn't seem English at all.

But now that the lama knows that Kim is British, he wants him to have the best education that money can buy.

Mahbub Ali recommends Kim to Colonel Creighton, the Englishman who received Mahbub Ali's message in Umballa. Creighton arranges for Kim to spend time over summer break with a legend named Lurgan in the city of Simla. Lurgan teaches Super Special Spy Skills. Between Lurgan, his ongoing friendship with Mahbub Ali, and his more formal education at St. Xavier's, Kim grows up prepared to become what Creighton wants him to be: an agent in the British Indian Secret Service. Another employee of the Service, an Indian man the novel just calls the Babu escorts Kim down to Benares. He gives Kim a silver amulet that will identify him as a member of the Secret Service to other members.

When Kim leaves school, the lama is thrilled to find him ready to rejoin the search for the River, and for Enlightenment. Kim and the lama go to stay for a bit at the house of a woman they met during their first round of searching for the River of the Arrow, the Kulu woman. Once they arrive there, they find the Babu, disguised as a hakim (a Muslim doctor). The Babu tells Kim he has

spotted two Russian agents spying for Russia. The Babu wants to steal any messages or papers these guys might be carrying, but he does not want to do it alone, he needs a witness. He then wants Kim to come along with him. Together, Kim and the Babu convince the lama that his River is probably in the north, in the foothills of the Himalayas. They all travel north, Kim and the lama as pilgrims and the Babu in his hakim disguise. The Babu rushes on ahead and befriends these two Russian agents; he volunteers to be their guide until they reach Simla. While guiding them, he pretends to despise the British and praises Russia at every opportunity so as to fool these agents.

The lama is showing Kim his illustration of the Great Wheel of Existence when the Russian agents and the Babu come to them. The Russian man likes the look of this drawing and tries to take it from the lama, actually hitting the lama in the face when he refuses to sell this piece of religious art. When the coolies see this foreigner hitting a holy man, they immediately turn against these two Russian agents, they run away with their baggage. But Kim meets them later and searches it, he finds a locked box filled with

letters and messages from the hill kings that speak of treason against the British Indian government. Kim gives the secret papers proving the betrayal of these northern kings to the Babu who will bring them to Creighton in the South.

5.1.3. Kipling's character Kim

If Kipling is virulent in *Plain Tales*, he seems to be moderate in *Kim*. Maybe this is what makes Abudul JanMohamed consider *Kim* as the novel “which, above all others, explores the possibilities of bridging the gap which separates coloniser and colonised”. To him, “[w]hat may initially seem like a rapt aesthetic appreciation of Indian cultures turns out, on closer examination, to be a positive acceptance and celebration of difference” (Williams, p. 481).

I wonder if Kipling has not been influenced by some criticisms after writing *Plain Tales from the Hills* in 1888. Anyway whether Kipling has been influenced or not, we notice in *Kim* the same abuses dealt with in *Plain Tales* as far as racism, insults, exploitation and mental slavery are concerned. In fact Kipling disguises under the character

Kim to express his racist attitude and contempt towards natives.

As said in the summary, Kim is an English boy though he was born in India and speaks their language and can dress native-like as he wants. When he attends school at St Xavier, he has to forget about any behavior that is termed native.

Although Kim is an English boy, he chooses to adopt either English ways or native ways depending on circumstances. Due to his love for the land but not for the people, Kim can chose to speak the vernacular or dress native fashion without being suspected or identified as an English boy. He is very clever and is able to play any bad trick or make a fool of people. So when he does things in the right way, he is praised and seen as an English boy by Kipling, but when he does wrong things, he is considered as a native boy and insulted properly; when Kim want to rationalize things, he thinks in English and when there is no need to rationalize anything, he thinks in the natives' language termed the vernacular.

Talking about racism, it is encouraged at St. Xavier school; racism is fed into the children who are being

prepared to rule the natives. Kim is rebuked for behaving native-like “for St Xavier's looks down on boys who 'go native all-together.' One must never forget that one is a Sahib, and that some day, when examinations are passed, one will command natives.” (*Kim*, p. 211). He learns to maintain his superiority over the natives.

As far as insults and mockeries are concerned, Kipling expresses them in the same way through Kim. The drummer-boy styles all natives as “niggers”. Kim nearly “goes native altogether”, and has, therefore, to be taught a hard lesson. The drummer-boy beats him and treats him badly because Kim can “talk the same as a nigger” (*Kim*, p. 174). He also describes him as “an ignorant little beggar” who was “brought up in the gutter” (*Kim*, p. 175). Kipling’s habit of treating natives as thieves is also remarkable in *Kim*. The two Russian agents (a Frenchman and a Russian) who spy for Russia; they too employ coolies. These coolies and hill men know that Buddhist lamas are sacred people that cannot be insulted or beaten, so when it happens that one of the Russian agent slaps the lama, they find it scandalous and take the lama’s defense.

They throw stones at the agents and run away with their baggage.

‘It was too late. Before Kim could ward him off, the Russian struck the old man full on the face. Next instant he was rolling over and over downhill with Kim at his throat. The blow had waked every unknown Irish devil in the boy's blood, and the sudden fall of his enemy did the rest. The lama dropped to his knees, half-stunned; the coolies under their loads fled up the hill as fast as plainsmen run across the level. They had seen sacrilege unspeakable, and it behoved them to get away before the Gods and devils of the hills took vengeance. The Frenchman ran towards the lama, fumbling at his revolver with some notion of making him a hostage for his companion. A shower of cutting stones--hillmen are very straight shots--drove him away, and a coolie from Ao-chung snatched the lama into the stampede. All came about as swiftly as the sudden mountain-darkness. 'They have taken the baggage and all the guns,' yelled the Frenchman, firing blindly into the twilight.’ (*Kim*, p. 402). This stampede and theft has been organized by Hurree Babu, a native spying for the British in complicity with

Kim in order to get the secret documents of the Russian agents. In the end, Kim and the coolies share the two Russian agents' goods; the coolies take their food and guns and Kim takes their secret documents which he hands to Hurree who in his turn will submit them to Colonel Creighton, the British government representative. This is the Great Game of which the coolies know nothing. They fight for the British against the Russians without knowing it; and as reward, they are treated as thieves by the same British.

5.2. Humanizing imperialism

Let's consider the young Englishman rescued by Lispeth. Lispeth found him lying unconscious and carried him on a long distance before reaching home. She almost gave order to her masters for nursing him. She gave him all her affection and love; she was ready to do anything she was asked to do for the man's sake. But in return, as a reward, she was made fun of by the same man. He called her pet names and lied to her by saying he would come back and get married with her. When he left, he did not think of her anymore; he had forgotten her altogether. I

think it is inhuman of him to behave like that. Humanistic view would require first that the man told the girl the truth adding that it is not possible for him to marry her because he is already engaged. But if telling the truth on the spot would be harmful as the matter was in that case, he may not give her an ultimate answer; he could tell her he was not ready to get married yet; that he may come one day would to God to marry her. And instead of calling her pet names, he should treat her with respect and all the honour she deserved since she was his savior. He should remember her and show her his gratefulness either by sending her money or gifts or mentioning her name in the book he wrote later on. The Englishman could not think of tomorrow; for him, what matters was to get over his trouble and once he was better-off, he forgot everything. If by chance he got involved in the similar situation once again, could he deserve the help of Lispeth or the help of the natives? Of course, no.

As far as the Chaplain and his wife are concerned, they take Christianity as a means to enslave people; they pretend to be good Christians whereas they are racist and liars. They could not imagine a marriage between Lispeth

and a young Englishman. For them the Englishman is of a 'superior clay'. Does God make differences between people? Kipling believed in the superiority of a race over others although he was a journalist; someone that was supposed to enlighten other people on the fact was unfortunately the one who got them lost. The Chaplain and his wife lie whereas Christianity does not tolerate lie; in this condition, how can Indians convert to Christianity? How could they turn their backs to the truth on the detriment of lie?

What bothers me most is the fact that imperialists are so unscrupulous that they recognize no merit to the people they enslave. Why do they refuse to give a bit dignity to the people they use, exploit, and profit from all the time? Just see the ways the coolies are treated in *Kim* and in *Plain Tales from the Hill*. They are exploited and manipulated yet they are called thieves. Lispeth has done nothing wrong on the contrary, she has been abused and exploited; her only sin is the fact of expressing her feelings. Why do imperialists lack humanism? Or do they pretend not to know what humanism is? I am not defending any race, rather I am seeking to humble human

beings whatever their color, sex, or origin. For me, if people cannot cease to dominate or oppress their fellow human beings, I want them to recognize at least that the ones they oppress have a merit and deserve to be treated with dignity.

When we come to cultural identity, one may think that through *Kim*, Kipling is in favour of difference or diversity, namely, accepting other people and their culture as part of another way of being. I think it is wrong as Howe said, citing Auden on page xv.

‘...while virtually every other European writer has felt that the dangers threatening civilization came from inside that civilization...Kipling is obsessed by a sense of danger from outside. For him civilization (and consciousness) is a little citadel of light surrounded by a great darkness full of malignant forces and only maintained through the centuries by everlasting vigilance, willpower and self-sacrifice’.

Kipling is acting as a protector, as a watchman whose role is to keep English civilization ‘clean’; to prevent it from being contaminated by unclean and savage people who are referred to as darkness in contrast of the English

who represent light. If so I do believe that when light comes to darkness, this darkness becomes enlightened and cannot darken while light remains there. Why then do imperialists consider others dark eternally whatever the effort they make to change or adapt themselves to the will or vision expected from them?

Kipling points out in a comic way Indian culture with the people of different castes, beliefs, practices, myths, superstitions, magic and the filthiness in which they live. All this is depicted in such a way to make the reader believe he is valuing Indians whereas it is done for other purposes which I have already mentioned. Why couldn't imperialists accept other people the way they are and treat them with a little dignity? In the past we can say that this inhuman behavior was due to lack of enlightenment or ignorance but today this is not understandable. Bob Marley in his song 'No more trouble' had already warned 'Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned, well, everywhere is war.'

Unfortunately the world leaders and other people in position of authority do not care about this wise advice.

Just look around in the world, there is war everywhere, in Yemen, Syria, Irak, Sudan, Algeria, etc. And this is almost the beginning; the worse is to come if we do not tackle the problem of racism and imperialism.

6. RECOMMENDATIONS

It is important to read books so as to get knowledge but while reading, one ought to use critical thinking so as not to let oneself misled or brainwashed by some authors whose aims are not to enhance literature but to serve their personal or national interests. It is also important to remind writers that they should be objective and accurate in their literary works since they represent the mirror of society. Colonized peoples especially we Africans need to challenge Western ways or patterns enforced upon us; we have to value our culture and show that we are who we are not who they want us to be.

CONCLUSION

Imperialists use any means and way to put people under their domination. As a good and faithful nationalist, Kipling has used his literary works to serve the cause of the British Empire. And this can be clearly seen through *Plain Tales from the Hills* and *Kim* which illustrate his commitment and attachment to British causes and his contempt for natives referred to as savage, uncivilized and inferior race with their customs and culture seen as darkness. Kipling stands as a watchman, a guardian whose role is to prevent British civilization from being contaminated by what is termed Oriental (Indian). Mix marriage is not welcome, nor is any other religion taken seriously apart from Christianity. It is impossible for Lipoeth to get married to a young Englishman even free of charge because she is of an inferior race; Kim is taught to get rid of any behavior termed native and is asked to be prepared to rule over natives since he is white. Therefore natives are supposed to be ruled over from generation to generation. Not only are the natives exploited but they are also subjected to insults, mockeries and abuse. What I don't understand is the fact of exploiting people and being

unable to give them a bit dignity. So I think imperialism can be done with a little humanism and that is for me an important aspect. People cannot be fooled forever, later or sooner they will react and this is what Indians have done through resistance, through intellectual movements in post-colonial literature and they have really freed themselves because today India is among the developing countries. It is then high time imperialists changed their bad behaviors and adopted good ones so as to humanize their ways. Unfortunately, they have not yet got the message. I wish they would learn from past experiences and current insurgences all over the world.

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