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## A POSTCOLONIAL READING OF THE RELATIONSHIPS BETWEEN THE BRITISH COLONIZER AND THE COLONIZED IN RUDYARD KIPLING'S *KIM* AND E. M. FORSTER'S *A PASSAGE TO INDIA*

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### Résumé

Cet article étudie les rapports entre le colonisateur et le colonisé dans le roman *Kim* de Rudyard Kipling et *A passage to India* d'E. M. Forster pendant la colonisation de l'Inde. La problématique de cette étude vise à élucider les facettes de l'intimité et de la collaboration entre le colonisateur britannique et le colonisé indien. Pendant cette étude, je n'ai utilisé ni questionnaire ni interview. Donc, elle est basée seulement sur l'analyse des textes écrits. Cela prouve qu'elle est une pure méthode qualitative. Par ailleurs, les données de l'étude ont été analysées dans le cadre théorique de la psychanalyse et le postcolonialisme. Les résultats de l'étude montrent d'une part qu'il existait de bonnes collaborations entre le colonisateur britannique et les sujets Indiens dans les services publics et d'autre part ils révèlent le caractère intime entre les deux communautés dans la vie privée.

**Mots clés : collaborations, complicité, postcolonialisme, relations, vie privée**

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### Abstract

This article investigates the relationships between the coloniser and the colonised in *Kim* by Rudyard Kipling and *A passage to India* by E. M. Forster during the English colonization of India. The issue of this investigation aims at highlighting the actual pictures of the intimacy and collaborations between the British colonizer and the Indian subjects. During this research study, I have used neither interviews nor questionnaires. Thus, it is based on the analysis of written and published texts only. That proves that the current investigation is a pure qualitative research method. Besides, the collected data of the study were carefully analysed within the theoretical contexts of psychoanalysis and post-colonialism. The results of the study show that it existed good collaborations between the colonized Indians and the British colonizer in the offices on the one hand. On the other hand, they reveal the intimate nature of the relationships between the two communities in private life.

**Key words : : collaborations, complicity, post-colonialism, private life, relationships.**

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## INTRODUCTION

Colonial literature aimed at portraying the most significant events of colonisation that have emerged from the major forms of relationships or socio-professional connections between the colonised populations and the colonizing Westerners. As an intercultural matter, it also



functions as a food for some British authors, such as Rudyard Kipling, Joseph Conrad, George Orwell Edward Morgan Forster, etc. In the novels written by the latter from their experiences of a colonial past, the British hegemony upon the indigenous populations is widely demonstrated through collaborations, cultural perceptions and representations. Consequently, *Kim* (1901) and *A passage to India* (1924) rank alongside those novels of the twentieth-century that keep a critical eye on the relationships between the local Indians and English officials.

The concern of this investigation is to highlight the right picture of the intimacy and collaborations between the British colonisers and the Indian subjects. It also attempts to shed light on how the British representatives and the indigenous Indians treated each other in offices as well as in private life. In other words, this study seeks to show to the reader the extent to which the British officials and indigenous Indians settled and collaborated in E. M. Forster's *A passage to India* and Rudyard Kipling's *Kim* through a psychoanalytic and Postcolonial study.

Since the corpora of the study are works of literature, the technique of content analysis is deployed in the analysis process. This entails that the analysis of the study is based on the exploitation of written texts only. That proves that the present investigation is a pure qualitative research method. As a result, all the data the study have been collected and analysed through the theoretical contexts of post-colonialism and psychoanalysis. To be able to attain the main objective of the study, the present study is divided into two main sections. It first examines how the collaborations between the colonised and colonizers in offices were. At the end, it attempts to show the intimacy of the British and Indian representatives in private life.

### **1-Collaboration in Offices between the Coloniser and the Colonised**

The British colonialists had established civil services in the Indian Cities, and the representatives of both British and Indian administrators served in those offices. As a result, this created an immense complicity and relationship between those civil servants in most of the Administrations and even in private life. They shared a great friendship and collaborated a lot. Hence, they acquired each other values and customs. Accordingly, the reader can notice through *A passage to India* an impressive collaboration between Mr. Ronny Heaslop, the City Magistrate of Chandrapore and his native assistant Mr. Das.

Thus, Mr. Ronny Heaslop had the trust of his Indian Assistant, so he let him represent him in Dr. Aziz's trial. On the one hand, he could not conduct that case, due to the kinship between him and Aziz's adversary (Miss Quested), but on the other hand, the sincere collaboration of the two lawyers comes here into its full accomplishment. During that trial, Mr. Das arranged everything as Ronny had wished. For example, when Miss Adela Quested was unable to stand up to the witness box because of her unhealthy state, Mr. Das had immediately asked a chair for her. This action of Mr. Das is quoted by Forster (1984): "I shall be happy to accommodate Miss Quested with a Chair up here in view of the particular circumstances of her health" (p. 219).

During that trial of Dr. Aziz, all objections claimed by Mr. Das were appreciated by his chief (Ronny Heaslop). For example, when the Gatemen had brought several chairs upon the platform of the court, the entire staff of the British representatives followed Miss Quested onto the platform and sat beside her. Thus, the famous barrister of Dr. Aziz, Mr. Amitrao had objected the presence of those Englishmen on the platform since they could intimidate the

witnesses. Suddenly, Mr. Das gave instruction to those Englishmen to move towards the rest of the public in the hall-body. Mr. Ronny is very satisfied with this decision from his Assistant and said that Das had well reacted to that situation. This is quoted by Forster (1924) as follows:

I agree to that, said Mr. Das, hiding his face desperately in some papers. It was only to Miss Quested that I gave permission to sit up here. Her friends should be so excessively kind as to climb down. Well done, Das, quite sound, said Ronny with devastating honesty (P. 221).

Besides Ronny and Das's professional partnership, there were other British and Native officials who also share good collaborations. As matter of fact, Mr. McBride, the District Superintendent of Police and his native Assistant, Inspector Haq also worked in perfect harmony in Chandrapore police station. When Miss Derek and Miss Quested came back from the Marabar Caves and announced to McBride that Dr. Aziz had insulted and attempted to assault Miss Quested there, McBride gave instructions to his Assistant to arrest Dr. Aziz right at his arrival at the railway station. In that, Inspector Haq who was a native official and one of Dr. Aziz's best friends as well had obeyed and put the order he received from the Police superintendent into execution. When the train arrived, he came with his escorts and told Aziz that he was under arrest. During the arrest, Principal Cyril Fielding was present, so he told to the Indian Inspector that he did not have to arrest Dr. Aziz in that manner without any investigation about the case. So, the Inspector responded that he was only executing the instructions from his chief. That good partnership between McBride and his Indian Inspector is stated by Forster (1924) as follows:

Mr. Haq, the Inspector of Police, flung open the door of their carriage and said in shrill tones: "Dr. Aziz, it is my highly painful duty to arrest you." "Hullo, some mistake, said Fielding, at once taking charge of the situation. "Sir, they are my instructions. I know nothing." "On what charge do you arrest him?" "I am under instructions not to say." "Don't answer me like that. Produce your warrant." Sir, excuse me, no warrant is required under these particular circumstances. Refer to Mr. McBryde" (P. 161).

As noticed in the above situation concerning Dr. Aziz's arrest, the intrusion of Fielding for the sake of his friendship with the latter was not much considered by the inspector Haq. What is more striking here is that the latter did not take into consideration either the fellowship shared with Dr. Aziz or dissuasive power of Fielding, British.

We also notice through *A passage to India* a good collaboration between Principal Cyril Fielding and his Indian colleague, Professor Nayran Godbole at Government College of Chandrapore. When Professor Nayran Godbole was transferred in central India, in charge of education at Mau, he came straight to the office of his former chief, Principal Cyril Fielding to announce him of his leave. He had also told him that he would create a college typically like the Government College of Chandrapore and asked him some pieces of advice about how he has to manage that new school. Thus, Cyril Fielding, the Principal of the Government College of Chandrapore was very delighted for this proposal of his assistant and asked him about name he would give to his new school at Mau. Because of the good partnership between them, he

informed him that it would be named after Fielding, that is the Fielding High School of Mau. Forster details this strong partnership and intimacy of the two teachers in *A passage to India* by Forster (1924) in like manner:

I have a small private difficulty on which I want your help; I am leaving your service shortly, as you know and am returning to my birthplace in Central India to take charge of education there[.....] Fielding sunk his head on his arms; really, Indians were sometimes unbearable. [...] the point on which I desire your help is this. What name should be given to the school? [.....] I had thought of the 'Mr. Fielding High School (P. 177).

The passage above shows that Professor Godbole had asked advice from his former chief, Professor Cyril Fielding because of the good partnership between them. To sum up, one can affirm that there was a good partnership between the British and local representatives in the civil services.

## **2-Complicity between colonizers and colonised in Private Life**

Through the two novels, one can notice cases of complicity and intimacy between the British and Indian characters. For example, in Kipling's *KIM*, Mabub Ali, an Indian horse trader shared an immense collaboration with Colonel Creighton, a British army officer. When Kim (the boy) met the old Teshoo Lama, a Buddhist Priest in the Museum of Lahore who was about to go towards Benares in search of the spot of his dream, 'the river of arrow' believed to wash away all his sins, Kim decided to go with him in order to fulfil his own dream. For, Kim's adoptive mother had once told him that his father prophesized this dream before his 'death that a red bull in a green field and a Colonel riding on his tall horse would come to Kim. However, when they were about to set out for their journey, and Kim had told Lama to spend the night in one of his friends' house (Mabub Ali).

So, Mabub Ali, who carried out many businesses with Colonel Creighton, namely supplying horses to Colonel Creighton for the British soldiers, had sent Kim with a letter to Kim Colonel Creighton in Umballa. The purpose of that errand was because Umballa was on the road of the two adventurers' destination. Mabub Ali's letter was about an issue of two horses that he had lent to Colonel Creighton. This point is narrated by Kipling (1901) in *Kim* in which Mabub Ali states like this:

Umballa is on the road to Benares- if indeed ye two go there [...] and if thou wilt carry a message for me as far as [to] Umballa. It concerns a horse, a white stallion which I have sold to an officer upon the last time [and] I returned from the Passes. So, the message to that officer will be: 'The pedigree of the white stallion is fully established.' By this will he know that thou come from me? He will then say 'What proof has thou?' and thou wilt answer: 'Mabub Ali has given me the proof (p. 18).

The collaboration between Mabub Ali and Colonel Creighton was not only limited to horse business. For instance, Mabub Ali was also very committed to Colonel Creighton; he

even acted as a spy. He gave him all necessary information about Indian mutineers and other hostile people of British Raj in India. When Kim (the boy) had attempted to run away from St-Xavier's School in Lucknow. Colonel Creighton had been informed through the wire (phone) from Lucknow that the boy (Kim) had disappeared among the other students in the campus. Thus, Colonel Creighton had confided this affair to Mabub Ali, who was selling his horses in that City (Lucknow).

So, Mabub Ali had reassured Colonel Creighton that Kim should not be far away, and that he would bring the kid back very soon. He claimed that Men were like horses that sometimes needed salt in their kettle, and if that ingredient lacked their kettle they would search for it elsewhere. Mabub Ali convinced Colonel Creighton that the boy was fond of school, and that certainly he would want to come with him (Mabub Ali). The following day, Mabub Ali went to the Colonel's and blurted that Kim had passed through Umballa and left a letter for him. He said that the boy wrote in the letter that he learnt that (Mabub Ali) was looking for him in Umballa. Kipling (1924) states this point in *Kim* as follows:

About this time Colonel Creighton at Simla was advised from Lucknow by wire that young O'Hara had disappeared. Mabub Ali was in town selling horses, and to him the Colonel confided the affair one morning cantering round Annandale race-course. Oh, that is nothing, said the horse-dealer. Men are like horses. At certain times they need salt, and if that salt is not in the mangers they will [check] it from the earth. [...] Next morning, on the same course, Mabub's stallion ranged alongside the Colonel. It is as I had thought, said the horse-dealer. He has come through Umballa at least, and there he has written a letter to me, having learned in the bazar that I was here (p.101).

So, Colonel Creighton had asked Mabub Ali for help because there was a perfect partnership between the two men, and the Colonel believed that Mabub as native could find Kim and bring him back to the St-Xavier's school. The relationships between the local and colonial figures were not only manifest in simple collaborations. We notice through the two novels several significant cases of friendships between characters of both communities. If you take Professor Cyril Fielding in *A passage to India*, you will see his admiration towards Dr. Aziz (Indian). So, Professor Cyril Fielding, the Principal of the Government College of Chandrapore, admired Dr. Aziz more than even his countrymen. He had sent an intimate invitation to Dr. Aziz twice for a tea party in his garden.

So, when the second one arrived in Aziz's house, he found him out playing with a pony of one his friends, Hamidullah in the race. Once he came back home and saw a letter on his table, he was afraid that it could be a dismissal letter because he did not respond Mr. Turton, the Chief of Administrator's invitation for a party that Mr. Turton had arranged to bring together the British and Indian representatives. Thus, when he opened the letter, he saw an invitation from Professor Fielding. Dr. Aziz was delighted and he went to announce the news to Hamidullah, but this latter was out unfortunately. This intimate invitation of Professor Fielding to Dr. Aziz is stated in *A passage to India* by Forster (1924) like that:

At his home a chit was awaiting him, bearing the Government stamp. It lay on his table like a high explosive, which at a touch might blow his flimsy bungalow to bits. He was going to be cashiered, because he had not turned up at the party. When he opened the note, it proved to be quite different; an invitation from Mr. Fielding, the Principal of Government College, asking him to come to tea [...] but this invitation gave him particular joy, [...] and hurried back for news to Hamidullah's (p. 64).

Professor Cyril Fielding's affection towards his Indian friend (Aziz) is impressive. For instance, when Dr. Aziz was suffering from a tough fever, Professor Fielding was the only British representative who came to pay him a visit in his house. Professor Cyril Fielding had even abandoned his fellow men (British) and decided to cease his participation in all the events and meetings of the English Club because he was not fond of his compatriots' racial attitudes towards his friend (Aziz). So, before the trial of Dr. Aziz, who was accused of insulting and raping by an English lady, Miss Adela Quested through their visit in the Marabar Caves, the British officials had called a meeting in the English Club to analyze the case and decide the fate of Fielding's Indian Friend (Aziz).

So, some British officials like Major Callendar, a Doctor at Minto Hospital, Ronny Heaslop, the City Magistrate and Mr. McBride, the District Superintendent of Police had said that Dr. Aziz was guilty of that charge. Some added that Dr. Aziz had planned his act by bribing many people who could not prevent him to do his attempt of raping, such as Mr. Moore, Professor Fielding, Ronny's servant and his other guests. Professor Fielding had then taken the floor and said that his Indian friend, Dr. Aziz was innocent and that his countrymen could take all kind of decisions as they wanted about his friend's fate in that Club there. Fielding was determined to do everything to support his friend. So, he said that he would wait for the verdict of the Court, and if the Court did the same mistake, he would resign from his teaching profession and leave India. This point is proved by Forster (1924) as follows:

I believe Dr. Aziz to be innocent. You have a right to hold that opinion if you choose, I conclude my statement?" Certainly. I am waiting for the verdict of the courts. If he is guilty I resign from my service, and leave India. I resign from the club now (P. 169).

Even when Dr. Aziz sent his invitation to his British Friends for picnic at the Marabar Caves, and Professor Fielding, his best British friend was very busy in his College at that time. Also, he did not like the fact that invitation would be taken place at the Marabar Caves. According to him, such a picnic can cost more, and that sometimes it could cause some unforeseeable problems. So, he did everything to respond that invitation because of the great intimacy between them. Fielding exclaimed that he could not miss the first invitation of his close friend (Aziz). So, Forster (1924) asserts this point like that:

Fielding didn't like the job much; he was busy, caves bored him, he foresaw friction and expense, but he would not refuse the first favor his friend had asked from him, and did as required (P. 26).

Dr. Aziz did not befriend only Professor Fielding among the English representatives in Chandrapore city. But he also shared a great mutual affection with Mr. Moore, the mother of the City Magistrate of Chandrapore. So, one evening there was a party in the English Club called 'the Cousin Kate', and Mrs. Moore disliked that party. She left her fellow men and went to visit a mosque, and she met Dr. Aziz there, who had explained to her rule of the mosque and asked her name. It was there that the friendship of Mr. Moore and Dr. Aziz had started. So, they continued to talk about their private life mainly the stories of their children. At the end of their conversation, Dr. Aziz invited her to pay him a visit at the Minto Hospital. Mrs. Moore said that she had already visited every spot that one needs to visit in Chandrapore, and that she would go there thanks to Dr. Aziz. So, Dr. Aziz asserts:

Would you care to see over the Minto Hospital one morning? He enquired. I have nothing else to offer at Chandrapore. Thank you, I have seen it already, or I should have liked to come with you very much (P. 22).

Through *A passage to India*, Dr. Aziz seemed to share a good intimacy with Mr. Moore and Professor even more than his fellow men. The relationship between Kimball (the boy) and Teshoo Lama in *Kim* was not a simple fellowship. Through their adventure, the two men seemed to share a crucial mutual affection. Once, Arthur Bennett and Victor Father took Kim from his old Lama and tried to provide him with schooling at St-Xavier's School at Lucknow.

Meanwhile Colonel Creighton arrived in their barrack, and they confide Kim to him to enroll him at St-Xavier's School in Lucknow. However, Creighton did not go straight to Lucknow. He spent some days in Simla with Kim and found a teacher for him there. One day, Kim's teacher decided to take a leave and ordered Kim go and entertain. Kim, who was unable to forget his friend Lama, had gone straight to a letter writer in bazar to send his news to friend (Lama). This point is stated by Kipling (1901) in *Kim*: "In three days I am to go down to lucklaw to the school at Luckla[w]. The name of the school is Xavier. I do not know where that school is, but it is at Luckla[w]" (p. 92).

Kim's admiration towards the old Lama is proved through the novel *Kim* too, when the Principal of their school informed him that Colonel Creighton had found a position for him as Assistant Chairman in the Canal Department before the boy took his last examination of St-Xavier's School. The wage of that position seemed to be much, and when Mabub Ali asked him about what he was going to do with his wages and whom he was going to help. As a result, he answered that he would go to the north. In addition to that, Kim exclaimed that he would do everything for his Indian friend and his master old Land. He informed Mabub Ali that if he got such a position because Teshoo Lama had sponsored his education at St-Xavier's School, which was a great private school in Lucknow. Thus, this point is detailed by Kipling (1901) in *Kim* like that: "I go north again, upon the Great Game. What else? Is thy mind still set on following old Red Hat? Do not forget he made me what I although he did not know it. Year by year, he sent the money that taught me" (p. 139).

Kim wanted to be only beside the Old Lama; therefore, when he had finished his studies at St-Xavier's School, he came back directly to his intimate native Old lama. They had continued their adventure towards Shangleh. This choice of Kim is proved by Kipling (1901) in his novel here. Thus, Kim states: "I have eaten thy bread three years. My time is finished. I

loosed from the schools. I come to thy" (p. 203). The boy said that to old Lama to show his attachment and affection for him. The passages above proved that it existed a right complicity between the British and Indian characters in both novels.

## Conclusion

In short, this study has led to several considerable findings through a postcolonial and psychoanalytic reading of *A passage to India* and *Kim*. It has shown that there were impressive relationships, collaborations and intimacies between the British representatives and the local people. This right collaboration is noticed in many civil services in Chandrapore City through the court, schools and Hospitals etc. This study has shown that the British colonisation of India has mentally and psychologically impacted the native Indians. For instance, in *A passage to India* and *Kim*, it has been shown the British imperialism has impacted some native characters like Mahabub Ali, Hurree Baby in *Kim* and Professor Godbole and Mr. Das in *A passage to India* leading them to admire the cultures and educative system the British Empire. However, the study has also shown that the colonization has consolidated the hate of other characters in *Kim* and *A passage to India* to hate the British culture. These people believed that the British just came to India to impose their culture on the one hand, and exploit the Indian naturel resources on the other hand.

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