



Representation of Misrepresentation; A Re-orientalist Study of Kim and Mehub in Rudyard Kipling's *Kim* (1901)

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Abstract

This research paper investigates the characters Kim and Mehub in Kipling's *Kim* (1901) from reorientalist perspectives. It is a qualitative study that highlights and analyses the elements of misrepresentation of the subcontinent through these characters. This study uses Dabashi's concept of reorientalism to analyze the selected novel. The analysis of the novel reveals that the West holds a negative perspective towards the East. As depicted in the novel, the East embodies a negative identity. Any negative, pessimistic, immoral, and unsocial events that occur in the novel are associated with characters from the subcontinent. The current study identifies and examines these excerpts from the novel, revealing its negative portrayal of a specific society, namely the subcontinent. The novel portrays the West as the savior of humanity, devoid of any negativity. As a hybrid race, Kim, who is white by blood but has grown up in the subcontinent, embodies both the West's goodness and the East's evil features. It is concluded that good and bad are everywhere, and this should not be stereotyped with a specific locality.

Introduction

Rudyard Kipling's renowned novel *Kim* (1901) intricately integrates the intricate themes of identity, representation, and misrepresentation into its narrative. The novel chronicles the odyssey of a destitute young boy named Kimball O'Hara, commonly referred to as Kim, as he navigates the varied terrains of British-controlled India in his quest to discover his true self and find his calling. In the context of the British Raj and the diverse cultural landscape of colonial India, Kipling explores the concept of misrepresentation and how people manage their identities within a society influenced by colonial systems.

The theme of misrepresentation in Kipling's *Kim* (1901) serves as a focal point that highlights the intricacies of constructing one's identity in a colonial setting. Kipling pens down the concept of identity and the dynamics of power in a society characterized by colonial hierarchies through the characters Kim and the enigmatic horse trader and spy, Mahbub Ali (also known as Mehboob in certain editions). Kim, a young man of mixed British and Indian heritage, grapples with his ambiguous self-identity and the way people perceive and categorize him. His capacity to adjust to diverse roles and personas exemplifies the flexible essence of identity in a society characterised by prevalent misrepresentations.

This study, which takes a reorientalist approach, aims to analyse the characters Kim and Mehub in Kipling's work. Its main goal is to uncover the various levels of misrepresentation present in the text. It provides a critical perspective to explore the fluid and complicated nature of identity within a colonial setting. By examining the characters within the context of the British Empire in India, this study aims to explore how deception serves as a means of resistance, subversion, and survival in a world characterised by oppression and cultural dominance.

This study examines the interactions between Kim and Mehubub in *Kim* (1901) and explores the themes of identity and misrepresentation. It aims to reassess Kipling's legacy and the enduring relevance of his work in current discussions on postcolonialism, identity politics, and representation.

Westerners see Orientals as human-like, but not human. They can eat and drink yet produce nothing. Though the colonizers have visited the colonies and seen the East's advantages, they have ignored them. According to world perceptions, the East requires a strong hand. Without a strong hand on the East, breathing is impossible. Biased Western depictions of the subcontinent exist. This study emphasizes features that demonstrate that subcontinental people are Orientals.

Statement of the Problem

This research study explores the misrepresentation of the people of the subcontinent. Reorientalism voices for the people who are represented in a mischievous way and away from ground realities. The same happens in the novel *Kim* (1901) as well where Kipling associates almost all negative aspect to the people of the subcontinent, i.e., the East or the Orientals. Indians are often regarded as inferior in many aspects of life. The indigenous individuals from the Western world are portrayed in a magnificent manner, while those from the Eastern world are depicted in a negative light, revealing the bias and sense of superiority on the part of the Westerners. The representation of the Indians portrays them as lacking loyalty, honesty, and trustworthiness, whereas the character of Kim is depicted as being honest and dependable based on Western criteria. The study aims to highlight and analyze those instances that misrepresent the subcontinent.

Research Objectives

1. To explore re-orientalist features are depicted in the novel, *Kim* (1901).
2. To evaluate the characters of Kim and Mehubub with re-orientalist aspects.

Research Questions

1. How and to what extent are re-orientalist features depicted in the novel "Kim" (1901)?
2. How do the characters of Kim and Mehubub exemplify re-orientalist aspects in the novel *Kim*?

Literature Review

The critic asserts that Kipling alludes to The Great Game in his novel. He delineates it within the framework of Indian politics and its correlation to global politics. India appears to be a significant arena for global politics (Wegner, 1993, p. 136). Christensen (2012) delves into the presentation of identity in *Kim* (1901). According to Christensen (2012, p. 9), Rudyard Kipling's stories of India have left a strong impression on modern readers, who believe that Kipling had a deep understanding of the challenges involved in upholding rigid racial, ethnic, and national divisions.

Kim must adopt a mindset that views human connections as financial transactions. In the story, Christensen (2012, p. 16) emphasises that Mahbub Ali plays a significant role in overseeing Kim's initial and informal education. He asserts that the British government perceived Kim as an Indian and a skilled spy due to his desire, his friend's difficulties, and the environment he lived in.

In his article on *Kim* (1901), Fellion examines Kim's character. Kipling's novel contains depictions of ethnic stereotypes. Edward Said's book *Orientalism* (1978) offers a substantial amount of knowledge. Kipling's depiction of the subcontinent differs greatly. Kipling implicitly describes the conflicts between Russia and Great Britain. Kim demonstrates the ways in which Indian individuals and society oppose the British presence. According to the critic, the novel does not provide a precise portrayal of India and its residents during the late 19th century. "To a skeptical reader, what counts as knowledge in the representations of a novel?" (Christensen, 2012, p. 897) because he does not know the underlying meanings and interpretations of the text. Another critic, Hubel (2004), also focuses on Kim's character in her analysis. She writes that Kim was a character from the middle class. Others exploited and manipulated him, just as they do in a capitalist society (Hubel, 2004).

Edwards (2003) talks about the political aspects of the novel *Kim* (1901). He brings up the term 'the great game'. He writes that Kipling's *Kim* (1901) popularised this term. In his opinion, this novel is important internationally because it covers aspects of not only the subcontinent but also other countries (Edwards, 2003).

Abu Baker (2009) says that *Kim* is an elusive, controversial text that generated a lot of contradictory criticism. Some critics regarded it as pro-Indian, whereas others considered it anti-Indian. Kinkead-Weekes (1994), for example, states that *Kim* is "the answer to nine-tenths of the charges levelled against Kipling and the refutation of most of the generalisations about him." He further says that there is "a whole kaleidoscope of race, caste, custom, and creed, all seen with a warm affection that is almost unique in Kipling" (Weekes, 1994, p. 480). According to McClure, Kim not only repudiates racist modes of characterization, but also dramatises the repudiation, which is a utopian portrayal of future racial harmony, and that it is perhaps a more effective antidote to racial antipathies than any of Conrad's works" (Williams, p. 480). Moreover, Mohamed regards the novel as the foremost work that delves into the potential for

reconciling the divide between colonisers and the colonised. To him, “what 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). Oaten regards Kim as “the greatest masterpiece of journalism by the greatest living journalist”, and Hopkins considers this as a “tremendous Indian novel... surcharged with magic and fetishism of the East” and that it bristles with ‘native erudition and folklore’ (Singh 2006; Sen, 2005; Baker, 2009).

Kipling portrays the locals in an unfavourable light in order to rationalise and support their colonisation. The colonisers depict the natives as desperately needing their “thunder and lightning” (Kimbrough, 1971, p. 57). “Kim is a masterwork of imperialism... on the one hand, surveillance and control over India; on the other, love for and fascination with its every detail” (Said, 1989, p. 45). Kipling documents his encounters in India with the intention of promoting his colonial philosophy, thereby highlighting the relationship between knowledge and power (Kimbrough, 1971; Said, 1989).

Djadi and Gada (2019) argue that colonial literature is closely linked to expansionist ideology and the justification of imperialism and colonialism. Readers have always interpreted Kipling’s writings, including Kim, within these boundaries. In his acclaimed work *Culture and Imperialism*, Edward Said characterises Kim as a prominent representation of European culture in the nineteenth century, highlighting the belief in the superiority of white races, the necessity for a dominant race to govern others, and the unchangeable nature of non-white races. By expressing these views, Said affirms the racist and supremacist beliefs of both the author and the book. They note that other critics like Flynn (1991), Metcalf (1994), and Hourihan (1997) also share this perspective.

Kim (1901) vividly illustrates and highlights the presence of British colonisers, while also underscoring the difficulties encountered by the indigenous population. The writer’s primary focus is the subjection of the native population to the British rulers and government, with the British consistently treating them as servants (Park, 2003).

Nandy (1989) has also given considerable importance to this aspect. He argues that at that period, there was a widespread belief and expectation that the British would be the rightful rulers of India, seeing the Indians as subordinate and servile. Furthermore, there was a contention that the British ought to disseminate the advantages of civilization to the Indians in a way that would simultaneously cultivate and integrate them into society. Kim associates the colour white with powerful imagery of a leader who is seen as benefiting from civilization and embodying the disciplined qualities of warriors and rulers. Kim shares similar characteristics and has experienced the same ruler’s arrogance towards the natives (Nandy, 1989).

Research Methodology

Research Design

Research design is a specific structure that a researcher follows in a research study. The researcher essentially employs a comprehensive strategy to organise and execute all aspects of the research, including data collection, analysis, and interpretation of research questions. Parahoo (1997) defines a study design as a comprehensive blueprint that specifies the strategies, timing, and places for gathering and analysing data (p. 142). This research has three primary steps or phases: conceptual, interpretative, and narrative.

Conceptual

The study addresses the planned research questions and objectives during this phase.

Interpretive

The formulation and structure of the research plan are the focus of this stage of the study. To facilitate the investigation, the researcher uses data collection equipment.

Narrative

The researcher refers to these sections of the research as the empirical phase. It entails collecting, examining, and comprehending written or spoken language. In order to carry out research, the research design is critical in determining the most suitable methodology for a specific study (Parahoo, 1997).

Theoretical Framework

In his thought-provoking essay *Reorienting Orientalism* (2014), Hamid Dabashi presents and elaborates on the concept of Reorientalism as a critical framework to challenge and subvert traditional Orientalist narratives that have often misrepresented and exoticized the East. Dabashi, a prominent Iranian-American scholar and cultural critic, builds on Edward Said’s groundbreaking work *Orientalism* to offer a nuanced and complex understanding of the dynamics of power, representation, and agency in the construction of knowledge about the Orient. At the heart of Reorientalism is the recognition of the East as a site of contestation and negotiation, where diverse voices and perspectives shape the discourses surrounding its cultures, histories, and identities. Dabashi posits that Western Orientalism, characterized by its tendency to essentialize, objectify, and marginalize the East, has been a dominant force in shaping global perceptions of the region. By reorienting Orientalism, Dabashi seeks to disrupt these

hegemonic narratives and center the agency and experiences of the people of the East in taking back their own histories and representations.

One of the key tenets of Reorientalism is the emphasis on decolonizing knowledge production and challenging Eurocentric frameworks that have historically dominated scholarly and cultural discourses about the Orient. Dabashi argues that by reorienting Orientalism, scholars and thinkers can resist the homogenizing tendencies of traditional Orientalist practices and open up space for diverse and localized perspectives to emerge.

This approach acknowledges the multiplicity and complexity of the East, moving beyond monolithic and simplistic portrayals towards a more nuanced and inclusive understanding of the region and its peoples. Central to Dabashi's concept of Reorientalism is the recognition of the agency and subjectivity of individuals and communities within the East, who actively engage in processes of self-representation and self-determination. By foregrounding the voices and experiences of those traditionally marginalized or silenced by Western Orientalist discourses, Reorientalism seeks to empower and amplify alternative narratives that challenge stereotypes and misconceptions about the region. Through a procedure of reorientation, Dabashi advocates for a more dialogical and reciprocal exchange between East and West, where mutual respect, understanding, and collaboration can lead to more equitable and just relations (Dabashi, 2014).

Moreover, Reorientalism serves as a call to action for scholars, artists, activists, and policymakers to critically engage with issues of representation, power, and identity in the construction of knowledge about the East. By interrogating and deconstructing Orientalist tropes and stereotypes, Dabashi argues that a reorientation of perspectives can contribute to a more inclusive, dynamic, and polycentric approach to studying and understanding the diverse cultures and histories of the East. In conclusion, Hamid Dabashi's concept of Reorientalism challenges us to rethink our preconceived notions and assumptions about the East, urging us to listen to and learn from the voices that have long been marginalized and silenced. Through a process of reorienting Orientalism, Dabashi offers a pathway towards a more inclusive, equitable, and authentic representation of the rich and diverse tapestry of cultures that make up the East (Dabashi, 2014).

Textual Analysis

Re-Orientalist Representation of Kim and Mehbub

This section specifically examines the content of *Kim* (1901). The character of Kim, along with other Indian characters, is thoroughly scrutinised. Kim's exposure to the subcontinent has led to the need to take into account other individuals who have had a significant impact on Kim's character, representing both Eastern and Western influences. He demonstrates certain behaviours in accordance with the requirements of the scenario. This is the reason why he experiences a changing sense of self and is unable to consistently identify as either Occidental or Oriental. To summarise, this section examines the actions and circumstances that contribute to the development of Orientalism, focusing on the characters of Kim and Mehbub.

The colonial world imposes stringent restrictions and regulations upon its inhabitants. It is widely assumed that they do not possess any type of consciousness. Western society views individuals from the East as automatons, compelled and manipulated by external influences. The novel asserts that individuals ought to comply with local government directives (p. 14). The colonists established these directives and regulations for the Orientals. If the colonists do not take care of them, they will not be able to enjoy a tranquil existence. This type of attitude alters an individual's viewpoint of another person. To put it another way, this mindset denies the existence of another entity, leading the powerful entity to reject any contribution from the weaker entity. 'The British thought of the people of the subcontinent as items of a wonder house' (p. 14).

To fulfil and make true their illusion, the British captured many areas and held Punjab as well (p. 14). Kim, the novel's main character, lived over there. He was British by nationality, but his skin color was similar to that of the native people. He was blackish in color and resembled Orientals in outlook.

Kim was "white—a poor place of the very poorest" (p. 14) in the sense that he was British by birth, though he was not brought up in a completely British environment, but he was British by blood. This is the rationale behind the term "poor white." This whiteness is not about his skin color, but about his ancestry. Kim spent his childhood in Punjab with the natives and their children. This unique experience has had a profound impact on him throughout his life. Kim's father was an army man. His father spent time on the "Sindh" Punjab and Delhi railways (p. 14). In this way, Kim gained experience in a few different areas of the subcontinent. Kimball O'Hara, Kim's father, departed with his regiment (p. 15). This marked the moment when Kim transitioned from being a wealthy white man to a poor one. Kim's father "died as poor whites do in India" (p. 15). One of Kim's aunts raised him (p. 14). Kim spent his childhood with the children of the subcontinent, not the British.

People believed the colonists to possess "beauty and strength" (p. 15). They thought of themselves as perfect beings without any human weaknesses. They were beautiful in every respect. The essence of beauty lies in everything occurring at the appropriate time for them. They were not exceeding or defying anything. In addition to this, they

believed they possessed the strength to control and spread everything. They had control over their emotions and physique. These qualities represent the true essence of a human being. The colonists thought that these qualities were abundant in then-white non-white people were considered to be deficient in that the very concept of Orientalism that the west cannot thing positive of the East to relate every good quality to themselves and very bad or negative quality is associated with the East. This served as the primary motivation for their invasion of the subcontinent.

Growing up on the subcontinent, Kim developed a mind similar to that of the local inhabitants. He selected and rejected things, just like an orientalist. As he reached the depths of indiscretion, Kipling learned to steer clear of missionaries and serious white men who inquired about his identity and activities. Kim did not achieve significant success in his endeavors (p. 16). This extract alludes to some serious aspects of Kim's life. First, he avoids missionaries. Second, he does not allow white men to leave. The question challenges his identity.

Further, his actions are questionable. When someone lacks trust in you, they tend to filter out all information. Even well-intentioned actions receive a negative interpretation. This is what happened to Kim and his people. This is the case with every individual who is under someone's control. He is like a rolling stone that lacks mass. "Your father worked as a pastry cook, and your mother stole the 'Ghi'" (p. 17). This statement implies that a person from a lower social strata may have had a wife who exhibited moral weakness. These wives exhibited qualities that defy verbal explanation. Here, the wife is depicted as a thief, having stolen the 'Ghi'. The stolen item is inherent in its nature. When a family uses 'Ghi' in their cooking, it signifies that the food or bread they consume is not 'halal' or lawful. Bread is very much earned through illegitimate means. This passage shows that Oriental blood and bones are contaminated. One cannot expect good and productive activities from filthy blood and bone.

If someone performs well in the land of Orientals, they do not recognize him as a man from the subcontinent. The Occidents then remark, "Perhaps it is a man; however, he is the greatest man of India ever seen" (p. 18). It states that if an individual engages in productive activities, that activity of the individual will not be considered a part of India, as the country is perceived as lacking in this regard. Consequently, any good deeds performed by an Indian do not receive the expected privileges. Instead, questions such as "What is your caste?" accompany the action. Where is your house?" (p. 19). This implies that belonging to a high caste and possessing a beautiful bangle is a prerequisite for goodness. It is a well-known fact that only wealthy individuals can afford such a house and engage in good deeds. Moreover, the novel portrays the religion of the subcontinent inaccurately. It says, "All priests of their acquaintance begged" (p. 19). This statement is excessively biased. A significant portion of individuals graciously contribute to the priests. Occasionally, children may also express their needs, even though they do not engage in begging. The priests themselves advocate against begging; nevertheless, the narrative makes a broad generalisation about all priests. Instances of exceptionality can be found in various contexts, and although certain priests may engage in begging, it would be unjust to categorise any priest as a beggar.

According to Kim (p. 23), the native people did not adhere to the old law. This implies that the native people have strayed from the path of their ancestors. Their ancestors held the position of kings and queens, but they failed to fulfill their responsibilities, resulting in their current status as slaves to the British people. In the same context, Lama states that Kim, being his disciple, "pleaded for me as required by the rule" (p. 27). As a result, people who are lower-status and subservient to others will plead with their masters. The people from the East commit the dishonourable deed, and the British profit from it. On the contrary, the narrative affirms that I did not idolise any youngster, regardless of any favourable connections with the British. I humbly submitted to the exceptional law (p. 27). This is their self-representation in comparison to others. The rulers exercised their power over the subcontinent's inhabitants, compelling them to adhere to these rules. Although they had no alternative but to submit, they embraced this new deity without any display of sentiment.

Mahbub, A Representative Character from India

Individuals who witnessed the mishaps experienced a decline in their self-confidence and reputation. They had ceased to exist in the literal sense, "like man was thy" (p. 31). The situation in Mahbub's place was such that those who refused were facing difficulties and anxiously awaiting someone. According to Kim's statement, "it came upon me to show me my own selves the right path from which they had taken aside; they longed for emancipation. It is not pillars but a wheel from which I would be free" (p. 31). They anticipated a luminous morning following the gloomy and dilapidated night. On that ominous night, they refrained from challenging the formidable authority. They explicitly stated, "Thieves are active at night." Wait till the day's arrival (p. 32). The British's fear stemmed from their fear that any action they took, even if it did not calm them, might result in punishment for the common people. This is the reason they remained in those unfavorable conditions, despite the discomfort and lack of a place to sleep (p. 32). According to the novel, there was a designated "resting place for those who would listen without a gesture" (p. 33). This led to a confrontation between these two groups within the Oriental community. An extract from the novel illustrates this social situation: "God's curse on all unbelievers!" declared Mahbub. I refuse to donate to an impoverished individual from Tibet, but I request my belongings from my Baltis situated in that direction, beyond the

camels. They may appreciate the blessings you offer. “Behold, horseboys, a fellow countryman of yours,” (p. 34). These lines illustrate the substantial disparities in relationships among different sects and religions. Their ensuing lines are unparalleled in their ability to evoke deep emotions. The quote states that the individual’s father and mother have passed away, and they are currently experiencing hunger (p. 34). Various pleas were made, but the response was extremely distressing, specifically stating, “Ask my men who are with the horses” (p. 35).

Kim was the one soul in the world who had never told him a lie; that would have been a fatal blot on Kim’s character if Mehubub had not known that to others, for his own ends or Mehubub’s business, Kim could lie like an oriental (p. 39). This is the depiction of a solitary character viewed from two distinct perspectives, namely accident and orientation. If Kim speaks truthfully, he is considered an anomaly; yet, if he deceives either himself or others, he assumes the role of an imposter. This passage implies that the person referred to as the “sinner” is of Oriental descent. According to the text, many Orientals engaged in the prohibited act of consuming perfumed brandy, which caused the character Mehubub to become heavily intoxicated and speak without inhibition (p. 40). This remark demonstrates that individuals from the Orient lack significant influence over their emotions. This elucidates the reasons behind the Orient’s inferiority to the West in nearly all facets.

The narrative depicts the Orientals’ conduct as juvenile and uncultured. The novel portrays an audience that lacks formal education. Each procedure in this area fails to meet expectations. Ticket collection is not a fast business in the East, whereas it is a fast process in the West, which is a tacit endorsement of the West. The fundamental issue with the Occident is their blindness to the virtues of the East and the shortcomings of the West. They are incapable of making impartial judgments. The only recourse available to an impoverished individual was to vocalise their grievances and shed tears (p. 47). They were completely unable of offering any kind of response or fight against those who were oppressing them. They passively saw their deteriorating lives under the influence of the Western world. They harboured a strong dislike for everyone, and there had not been a single individual, male or female, who possessed a benevolent nature (p.48). They were completely consumed and saturated with wickedness. Paradoxically, they would assert that “India is the decline of revered individuals stumbling over religious teachings in unfamiliar languages” (p. 50). The gospels were intended to be studied and imparted by the Western region, whereas the Eastern region was excluded from this privilege. The Western society exhibited a preference for religious practices and beliefs that were in accordance with its own. As previously said, the West served as the benchmark for the Orientals. Individuals who chose to conform to the beliefs and practices of others, or those who rejected the influence of Western culture, were subjected to severe criticism and condemnation. There was a prevailing belief that those from the Orient were considered to be sinners. Kipling (p. 50) referred to a place called “Ganga” as the one entity capable of cleansing sin for individuals who have committed wrongdoing. Slavery and uncritical obedience were considered sinful by the Orientals, among other transgressions. Their deliverance was attainable due to the sanctified river. The symbol Ganga holds significant prominence in this context. This suggests that the recovery of their loss can only be achieved via the healing of the subcontinent’s land. Individuals should demonstrate reverence for the customs, traditions, beliefs, and past events that are associated with their homeland. This was the only means by that they could topple the British aristocracy. The primary cause of their enslavement lies in the historical influence of Western societies on their past and present, resulting in their domination over the subcontinent. The Western powers forced the people of the Indian subcontinent to imitate and adopt the characteristics of their rulers. As a result of their enslavement, their sense of self has grown highly adaptable. It was simple to mould one identity into another.

The Orientals were only preoccupied with their own existence. They have a singular objective of attaining peace without any other desires or intentions (p. 60). The events rendered this objective insufficient. They forcibly took away their peace and various other qualities. Widespread feelings of insecurity were present in all locations. The individuals from the Orient faced challenges in their pursuit of personal aspirations and objectives. Simultaneously, they were discontent with the items and techniques their assailants had developed. This resulted in a significant disparity between their beliefs and actions, leading to adverse consequences in their lives. Kipling (p. 61) introduced the world to the Orientals and their impoverished homeland. Consequently, the inhabitants of those regions do not procure their sustenance and instead rely on external sources. The statement also suggests that the Orientals are societal parasites. This comment emphasises the widespread indolence in that particular area. Each individual on the subcontinent had forfeited their dignity. Kipling observed that the Occident regarded the Orientals as having low social status and lacking politeness.

They saw those from a lower social stratum as completely lacking in dignity. They used them, devoid of any human feelings, for various duties. They observed no distinctions among the machines, animals, or persons on the subcontinent. Those “Orientals who were not saying yes to the orders of the Occidents were parasites and snakes for them, and that is why they “hate all snakes” (p. 63). Anything that did not help them capture the subcontinent was a danger to them.

It is associated with conservatism and fundamentalism. “He is not a *fakir*. He is not a down-country beggar; Kim continued, addressing the stars with severity. He is the most holy of holy men. He is above all castes. I am his *chela*” (p. 90). The westerners consider us fakir. They give us titles like country beggars. But according to Kim, we are not fakirs.

“There are many boys there who despise the black men” (p. 149). According to the writer, not only do grown-ups and old people dislike the oppressed, but the boys who still play in the streets look down on the black men. They show despise, hatred, and jealousy. They laugh at their workplaces. They refer to them as “others,” considering them unique in every way.

“I believed a Pathan had betrayed me.” I was senseless, for I was but newly caught, and I wished to kill that low-caste drummer-boy” (p. 168). People are accusing Pathan, a revered symbol of religion, heroism, and nationalism, of deceit. He is commonly referred to as the drummer lad of the low caste. Indeed, they showed no mercy to anyone. They aimed at every individual. They arbitrarily linked things together according to their own preferences, as they were the aggressors. They exerted oppressive control. They took advantage of every opportunity.

He asserted that our nation's constant foolishness stems from the English's unwavering honesty. I solemnly swear to disclose the truth to an Englishman, as witnessed by Allah. If a financially disadvantaged individual from Kabul has his horses stolen while transporting them in their own vehicles, what is the purpose of the government's police? I need to submit a formal complaint at the police station. Furthermore, it would be far more preferable to have a young gentleman on the train would be far preferable! They possess great enthusiasm, and if they apprehend thieves, they are commemorated for their actions (p. 174).

This statement clearly demonstrates that only those from England are truthful. Their primary objective is to convey veracity. This suggests that the individuals residing on the subcontinent are deficient in intellectual capacity. They are unable to articulate the truth. They are unable to adequately articulate the truth. Their objective is to disseminate misinformation. Even the government, under the leadership of individuals of Caucasian descent, lacks equity. No matter what we say, they categorize it as a falsehood. The above-mentioned government's police force is not performing its duties. We can no longer trust the police, once a symbol of safety. They are obsessed with the crimes. Because the criminals bribe them, they commit crimes under their noses. Their primary responsibility is to eradicate and eradicate the malevolent elements from society; yet, they are currently engaging in the promotion of malevolent elements within society.

Conclusion

This research paper primarily examines the elements of reorientalism present in Rudyard Kipling's novel, *Kim* (1901). The focus was on the several prerequisites required to become an orientalist. The text talked about the Eastern region's foolishness or lack of wisdom. On the other hand, the text romanticised and emphasised the positive attributes of the West. The work portrays a clear depiction of the East's urgent requirement for guidance and instruction in matters of ethics, sociability, and awareness throughout all facets of existence. The portrayal of the subcontinent suffers greatly from poor imagery. Non-subcontinent residents would have no desire to visit this desolate land, let alone consider residing here; living here is only a fantasy. However, the actuality is quite the contrary. Throughout history, there have been and continue to be individuals with really virtuous intentions who have enlightened the entire world with their compassionate teachings. The Western world has completely ignored the Eastern world's perspective. This tale seems to serve as a vindication for the British dominion and colonisation of the subcontinent. It also serves as an invitation to the surviving countries to exert control over the subcontinent with the aim of instilling morals and raising awareness. This is an endeavour to legitimise the West's unjustified dominance over the subcontinent, as mentioned earlier.

Kim is depicted as a beggar, implying that individuals residing in the land of the Orientals may develop negative habits and ultimately become beggars. Despite Kim's reputation as the world's friend, he still carries some negative aspects. The idea is to show that British people are nice but have other unpleasant traits. Orientalism is one of these problems that the West needs to fix.

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