Kipling: A Representative of a Dedicated Imperial Nation

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“There are some parts of the world that, once visited, get into your heart and won't go. For me, India is such a place. When I first visited, I was stunned by the richness of the land, by its lush beauty and exotic architecture, by its ability to overload the senses with the pure, concentrated intensity of its colors, smells, tastes, and sounds. It was as if all my life I had been seeing the world in black and white and, when brought face-to-face with India, experienced everything re-rendered in brilliant Technicolor.”¹ Though this is a quote from a former editor in chief of the National Geographic Society the British who lived or visited India during the late 19th century expressed many of the same sentiments. One former member of the Indian Civil Service “confessed that it had been the spicy smells and bright colours of the bazaar that had drawn him to India” and that being there the first time felt like “coming home” because it was as his beloved author Kipling had described it.² The British Empire of the 19th Century had many lands across the world under its “protection”. The Age of Imperialism contained many different backgrounds and nationalities. The reason some participated in imperialism was to follow the Great Commission and become missionaries throughout the world. For others it was economic reasons. The British first came in contact with India and other parts of Asia through trade. In 1511, King Henry VIII was petitioned, “the Indes (India) are discovered and vast treasure brought from thence everyday. Let us therefore bend our endeavours thitherwards…”³ The East India Company traded and essentially ruled in parts of India for about three hundred

years until in 1858 the British Crown assumed control through an act of Parliament.\textsuperscript{4} The British influence and control in India changed history and the face of imperialism.

The issue of colonization and imperialism has been a much-debated topic. The common 19\textsuperscript{th} Century British citizen did not see a problem with imperialism. They saw those being conquered in need of British help, however later in the century intellectuals and radicals began to debate Britain’s role in the world. Most Britons as well as Rudyard Kipling held view that as rulers the British did not do everything correctly, but they felt they were an people hat had the knowledge, power, capability, and therefore responsibility to help those they saw that could not help or protect themselves. Kipling embodied the view that it was up to the British to aid those around the world by educating and teaching them how to be more like Britain. He did not see India as an evil heathenistic country, but one that could benefit, and become better by British education, politics, and technology. Those goals are best accomplished through imperialism according to Kipling. Kipling’s appreciation of Indian culture is seen in his works and makes him different than the average citizen. Ones' view on Kipling is generally determined on a personal view of imperialism. As with the Bible choosing and isolated incident or quotation can prove anything about Kipling as well.\textsuperscript{5} To best understand Kipling and why he is important to history and culture it is necessary to look at the history that Kipling knew, Kipling’s life and works, and how others in his time and modern time perceived him.

\textsuperscript{4}Marguerite Eyer Wilber, \textit{The East India Company: And the British Empire in the Far East} (California: Stanford University Press, 1945): 418.

Rudyard Kipling was born on December 30, 1865 during the height of British imperialism. Kipling was born in Bombay to John Lockwood Kipling and Alice Macdonald Kipling. His parents were both literary people. John worked in the Bombay School of Art, Mayo School of Art, and then as a curator of the Central Museum he “has been described as a genial, artistic, generous, and a literary cynic”.\(^6\) John’s literary opinion’s could have come from his “heroic amount of reading and enquiring on his own account” since he did not have much formal education, but he did earn a national scholarship that allowed him to begin designing at “the earliest art schools and museums in South Kensington”.\(^7\) What John lacked in conventional knowledge he made up for in artistic ability. John and Alice’s fathers were both Wesleyan ministers and that is how Alice and John met over dinner one night. Alice’s bookish mother tended to Alice’s secular and religious education.\(^8\) However, girls at this time were not formally educated at schools. Despite her lack of schooling Alice was known for her “sprightly, sometimes caustic, wit” who Rudyard would later write several of him poems about including “The Wittiest Woman in India”.\(^9\) This was the family that Rudyard was born into.

The world Kipling was born into was more interesting. Kipling’s world was significantly shaped by events that occurred before his birth that established imperialism in Britain. One of the first official contacts between the British crown and India occurred


\(^9\)Monkshood, 12.
in 1615, when James I sent the first English ambassador to “the Grand Magoar or Emperor of the Oriental Indies” to negotiate a trade treaty, however the Emperor did not receive them well and no agreement was reached.\textsuperscript{10} Instead the English began the practice of commercial trade “at the sea and in quiet trade” this profitable rule lasted a long time.\textsuperscript{11} Traders eventually began making land and the renewed charter of the East India Company in 1658 allowed not only a better trading monopoly but also created in pockets a European style India in which Europeans took up some Indian fashions, had many servants, and due to their guarding of convoys hired even soldiers.\textsuperscript{12} In 1786, Lord Cornwallis was sent to India as Governor-General of Bengal as well as the commander-in-chief of the army.\textsuperscript{13} He established a new Raj that was based on the notion that the British were the best qualified to rule anyone and that the “best British civil servants were those with sufficient virtue, integrity, and salary to resist temptation of private trade.”\textsuperscript{14} Cornwallis lacked familiarity with India so it would make sense that knowledge of India would escape his list of qualifications for the Civil Service there.

The attitude of that time about being knowledgeable in the native customs would change over the years. Besides merchants and army men, missionaries began going to India. There was a tension between British officials whose goals were survival and stability in India versus the missionary who was trying to reform the native through

\textsuperscript{11}Bowle, 31.
\textsuperscript{12}Bowle, 36
\textsuperscript{14}Wolpert, 195.
These changes in politics and the religions to the India created some conflicts since many of them were confident in their Hindu or Muslim beliefs. These tensions would later be contributing factors in the Indian Mutiny. Despite the changes in India, the Britons’ life in India was often a better one than what they would have had in England. This was due to the smaller number of Europeans in India and how only a little wealth could go a long way there. With trade and relationships building in India by the mid-1800s the British were dominating Indian society and politics. The British learned early on how valuable India could be. Not only did she provide material goods, India allowed for the social mobility that might not have been available in the motherland. The initial reasons for going to India seem rather selfish. The English traders wanted the best deal for themselves and cared about what the ruler of the territory of India cared about and not specifically the ordinary people of India. The more knowledge about India the public had, public opinion began to change, and a grander mission of goodwill towards India would occur.

The feeling of most Britons of the time is well described by Charles Darwin who said, “My fist feeling was to congratulate myself that I was born an Englishman.”

The English were motivated people who had transformed themselves through technology and their naval forces. This British pride and feeling of being exceptional gave them a sense of duty to help others in their empire. There was an overall feeling that their empire was powerful enough to spread civilization “through trade and the imposition of

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15 Wolpert, 208.

superior codes of behaviour on its savage inhabitants."\(^{17}\) In 1856, the East India Company broke one of their own codes when they blatantly ignored a treaty with Oudh when they invaded the rich lands, this annexation "undermined the Bengal Army's faith in the Raj it served."\(^{18}\)

In 1857, the British officers introduced the new Enfield rifle to the sepoys. In using the new rifle the soldiers had to bite the cartridge tip off to open it, and it contained animal fat, which to taste or smell was prohibited by Muslim and Hindu religions.\(^{19}\) This was the final straw in what sparked The Great Mutiny or Indian Rebellion. Some Indian scholars stress that the rebellion was not an act for a unified nationalist independence but based on personal ambitions of a few who impelled others to revolt.\(^{20}\) The Rebellion was seen as an "act of betrayal and willful rejection of progress" according to the British, they felt that the Indians received a humane system of government from them along with a modernization of their country.\(^{21}\) The mutiny was confined largely to Bengal regiments. Along with the British fought many Indians to help put down the rebellion without their help the British might not have won.\(^{22}\) It was the British officials and their

\(^{17}\) James, 184.

\(^{18}\) Wolpert, 232.

\(^{19}\) Wolpert, 233.


\(^{21}\) James, 192.

\(^{22}\) Hibbert, 390.
Indian allies that help culturally diffuse the area. The aftermath of the Mutiny was not to punish the people of India.

The Crown gained control of India and ruled India as defined by Parliament with a new council placed in India with the policy of protecting the native rules. Queen Victoria made the proclamation of a free pardon of India except for those who had directly taken part in murdering British subjects and those princes who had remained loyal would not have their territory taken away. Victoria also declared that the native princes and English subjects “should enjoy prosperity and social advancement which can only be secured by internal peace and good government.” The British unlike other imperial forces wanted to better the country that they were seizing control over. With the reorganization of India, English innovations were introduced such as a department of public works which improved sanitation and irrigation, the Ganges canal was opened, the construction of railroads was begun, the telegraph was introduced, roads were built, cheap postage was introduced, and education such as secondary schools and universities were established around India patterned after the English system. This mindset of creating India into another Britain is where Kipling’s world begins.

Kipling’s education began in 1871 when the Kipling family returned to England from India on a short leave, but as the parents returned the children stayed in Southsea

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24 Wilbur, 422-424.

25 Masani, 46.

26 Wilbur, 420.

27 Wilbur, 424.
under a childcare service. This was apparently a horrible time for him and his sister, Alice, but it did eventually come to an end. At age twelve Kipling was sent to The United Services College at Westward Ho. This is where his writing talents were nurtured as he was made editor of the school magazine and began to write poetry. The idea that India was the crucial factor in Kipling’s childhood development is true but the crucial experience of India is when Kipling returned at age sixteen as an assistant editor of the Civil and Military Gazette. After five years at the Gazette, Kipling was transferred to the more important Pioneer at Allahabad as an assistant editor, and it is during this time Kipling began to write some his famous tales and poetry like “Baa, Baa, Black Sheep”. Kipling wrote supplements for the Pioneer that are today considered some of his best works. Volumes like Soldiers Three, The Story of the Gasbys, and In Black and White include “anecdotes of marital infidelity, blood revenge”, and do not “preach the White Man’s Burden”, but they show Kipling’s sympathy for the India outlook.

In 1890, The Times ran a review of some of Kipling’s short stories. It discusses how well received Kipling’s stories were to the public. The modern reader can take for


30 Gilmore, Imperial Life, 6, 11-16.

31 Carpenter 22-24.

granted the stories about India because there is a lot of access to information and images about other cultures. *The Times* article repeats praises to Kipling for his tapping into “a new vein, and of having worked it out with a real originality.” 34 The other point the author makes is how talented Kipling is for his age and how he effortlessly writes about Indian culture as English culture. The Indian culture written about in fiction is considered by *The Times* article as “a true picture” of India. 35 This is one of the reasons that some historians take issue with Kipling. The English public reads his works of fiction as the complete truth of how India is. Kipling shares many of the imperial sentiments and ideals as the public so really what he is doing is reinforcing the already favorable public’s opinion of how the English are doing in India. The only negative comment the article gives is that Kipling needs to develop a better style of writing.

After seven years writing in the newspaper business Kipling decided to leave for England, but before getting there he detoured through the United States with his companions. 36 While in the United States, Kipling became engaged to one of his traveling companion’s sisters, Caroline Taylor, though the engagement was once broken in 1892 they were married, and lived in the United States until 1897. 37 While living in the United States, Kipling wrote one of his most famous novels the *Jungle Book* (1894). The *Jungle Book* renders “unto India all things that are India’s” and shows his

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33 *The Times*, “Mr. Rudyard Kipling’s Writings,” March 25, 1890, 3A.

34 *The Times*, 3A.

35 *The Times*, 3A

36 Carpenter, 22-24.

37 Pinney, 753.
characteristic of loving children and animals.\textsuperscript{38} By the time he arrived in England he was already famous among editors for his poems of British India. Kipling having become an Anglo-Indian was taken in by the Indian lifestyle and culture. When Kipling returned to England his “mother country” he felt uncomfortable there so his refuge and escape back to India became his work.\textsuperscript{39} Kipling’s experience in India at the papers had him come in contact with the opposite poles of Indian society, and at both the high and low ends he was able to find ideals and values that he admired.\textsuperscript{40} Kipling’s view of ‘imperialism’ did not crystallize until after his return to England because he saw how the common citizen did not understand the realities of the empire, and Kipling saw it as his duty to “give a voice to the administrators, the soldiers, and their women who made the empire function.”\textsuperscript{41} One of the important aspects of Kipling’s writing is his observance of India. Those who view Kipling as an imperialist in the general sense can overlook the care he gives to those who have been conquered in his writing.

1897, was the year of Queen Victoria’s Diamond Jubilee. Kipling “was a famous writer and was widely regarded as the new apostle of the Empire” according to David Gilmour, historian, and Kipling was desperately wanted to write a piece to commemorate the event.\textsuperscript{42} Kipling at first resisted writing but in the end he wrote

\textsuperscript{38} Carpenter, 61-62.


\textsuperscript{40} Louis L. Cornell, \textit{Kipling in India} (New York: St. Martin’s Press, 1966): 148.

\textsuperscript{41} Pinney, 752.

\textsuperscript{42} Gilmour, \textit{Imperial Life}, 115.
“Recessional” which captured the “mood and moment in a nation’s history.” The verse humbles the English people and reminds them of their responsibility to “Lesser breeds without Law” and asks God not to let them “Forget” about their duties and how far God had brought His people, the English. Kipling’s power over the English people is amazing. He is able to tell them how to behave and they simply love him for it. Some critics consider his line about “Lesser breeds” to be racist but in the context of the verse and history it was the way the English saw other parts of the world that had not been educated and trained like themselves. Kipling’s view was that the natives were capable of changing and becoming more like the British, the problem was the process was still occurring.

April 1898, the United State Congress declared war against Spain, by July a peace treaty was signed, and America gained several territories including the Philippines. The United States was becoming a world power in imperialism. Kipling then wrote one of his most famous and controversial verses, “The White Man’s Burden.” Gilmour, claims that the title of the verse is misunderstood and that it is not about the color of skin but in reference to those who are civilized and conduct themselves according to a Law that reflects what is good for society. This can be seen in the first few lines, which reads:

Take up the White Man's burden--
Send forth the best ye breed--
Go bind your sons to exile

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43 Gilmour, *Imperial Life*, 120.
44 Gilmour, *Imperial Life*, 120-121.
45 Gilmour, *Imperial Life*, 125.
46 Gilmour, *Imperial Life*, 128.
To serve your captives' need, Kipling is also warning the Americans about imperialisms and what it entails for the dominant power. It is the same message Kipling has preached to the English, if you see it as your responsibility to take possession of another you must “remain to toil and serve” and to dedicate yourself to the lives of the “new-caught, sullen, peoples.” In the winter of 1898, Kipling took his family to South Africa for his health but the Second South African War had begun and this too would affect his writings. In 1901 after the death of his daughter Kipling’s views evolved with his personal and political experiences and compared to his earlier works a maturity that showed his panoramic view of Indian life was shown in his writing of *Kim*.

In 1890 Kipling wrote the *Barrack Room Ballads* and it contain a verse that said:

> OH, East is East, and West is West, and never the twain shall meet,
> Till Earth and Sky stand presently at God’s great Judgment Seat;
> But there is neither East nor West, Border, nor Breed, nor Birth,
> When two strong men stand face to face, tho’ they come from the ends of the earth!

Though this isn’t the opening to Kipling’s later work *Kim*, it can provide some background and understanding of the main character. Often only the first line of this poem is quoted and therefore Kipling is misunderstood and called a racist or bigot. In the verse it talks about the two strong men representing the East and West meeting under God’s judgments seat because though on earth their similarities can be hard to

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48 Gilmour, *Imperial Life*, 129.

49 Pinney, 753.


see, it is in the end when all men come together and are judged on equal grounds. Kim has the two strong men struggling inside of him fighting to make him who he is going to be, one would think he will be either East or West.

*Kim* is the tale of a British boy who is raised on the streets of India. It is his ability to move between all worlds gives him “his nickname through the wards as Little Friend of all the World.” Kim makes himself the chela (follower) of a Buddhist Lama, holy man, and is on a quest to find the River of the Arrow that gives salvation. In the story Kipling inserts his feeling about India and imperialism. Kipling takes care of India in the book using its vernacular, geographical descriptions, and detailing its customs and peoples loving. However, he shows the British view that India is in need of help. One of the ways the British help India is through education. The Lama first teaches Kim, but his lessons are only religious enlightenment ones that don’t have much to do with modern society. The Lama is a good example of how Kipling viewed the natives of India. The Lama is a good person he is not evil or violent. He does not rise up against the government but he is stuck in the old ways and constantly needs help. The Lama is essentially ignoring the changes that are occurring in the world and he stays to himself in his old traditions. The Lama relies on others for his basic needs. He has to have Kim get his food, find lodgings, and protect him from those who would take advantage of him. Kim serves the Lama as Kipling saw how the British should serve India. It was a respectful servitude that provided the needs for those who couldn’t make it on their own. Since the powerful one, such as Britain, had the ability to serve the needs of others they essentially become the Masters since survival of the natives depends on them.

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Attempting to explain Kipling’s “belligerent imperialism” has so far been unconvincing according to Eric Stokes, writer of *Kipling’s Imperialism*. He sees Kipling in *Kim* as idealizing his past experiences and “trying to make two worlds free of racial connotation.” But that isn’t true when reading *Kim*. At his school Kim is warned not to go native and to remember that one-day he will rule over the Indians. Kim being taught by the British in formal education separates him from the common native on the street and Kim sees the power in his English knowledge. Kim even comments how he learned to write at St. Xavier’s and that “was magic worth anything else.”

The main story line is Kim figuring out who he is. With Kim’s mysterious papers that stay around his neck he discovers he is the son of a British officer and therefore his place is in the British regiment of his father. However, do to his abilities to go between nationalities; Kim is used as a spy in the great game between Britain and Russia though all along remaining loyal to his Lama. Loyalty, according to Jeffery Meyers who wrote an introduction to *Kim*, is a dominant theme of the novel. Even though Kipling leaves the ending of the book open without making a definite choice for Kim’s life, Meyers asserts that Kim is “loyal to his race rather than to his culture” and in doing so Kim learns “the finest qualities of his three English mentors”- knowledge about the natives, linguistic talents, and the ability to plumb the “Oriental mind”- and become an “expert player of the game.” Though Kim does improve his linguistic techniques, it seems Meyers is giving too much credit to Kim’s teachers. In the beginning of the novel Kim is

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54 Kipling, *Kim*, 123.

55 Kipling, *Kim*, XXVII.
perfectly able to live on the streets of Lahore and get what he needs out of the natives. Kim plays both the roles of follower and spy very well. Kim at the end of the book declares, “I am Kim. I am Kim. And what is Kim?” The question could also read, what or who is Kipling?

Kipling can be described as a novelist, poet, imperialist, nationalist, and many other adjectives. Many debate the good that he did for society and what Kipling meant. Walter Morris Hart, a former professor at he University of California-Berkley emphasizes Kipling’s use of setting in stories and how that was apart of who he was. Hart discusses how Kipling’s time in India and England make for a natural contrast and comparison in his works because Kipling would have to be conscious of the world around him. By “virtue of his training” Kipling was more than an Englishman or Anglo-Indian he could understand things in a way that was still sympathetic to natives but most important was his submissiveness to the discipline of the system according to Hart. So Hart summation of Kipling is that he would be the product of typical English thought consumed by God and country, if it had not been for his time in India that allowed him to see another side of the world and yet still promote England’s vision as long as England respects her position and duty to the natives.

Another take on Kipling comes from Clara Claiborne Park, she explains how literature and history are linked. Kipling’s writings are a reflection of daily newspaper

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58 Hart, 7-8.

events that show the “rise of nationalism, the Industrial Revolution, and the assumption of European hegemony.”⁶⁰ According to her Kipling uses minor characters to speak up for the Empire though Kim does not. Then Park quotes Edward Said, a former professor at Columbia University, to show how he actually defines the meaning of Kim and how there was not a challenge to imperialism during Kipling’s time:

There is no resolution to the conflict between Kim’s colonial service and loyalty to his Indian companions because for Kipling there was no conflict. For him it was India’s best destiny to be ruled by England...If one reads Kipling...as someone who had read Frantz Fanon, met Gandhi, absorbed their lessons, but had remained stubbornly unconvincingly...then one seriously distorts the defining context in which Kipling wrote.⁶¹ They both seem to say that Kipling only reflected the will of the empire because he did not know any better. Kipling was absorbed in a world so pro-empire that is why he wrote passionately about it. The argument Park makes leaves out Kipling’s life in India. Even if Kipling had heard great anti-imperialist rhetoric from a psychoanalyst or the peace talks of Gandhi, those speakers still would not have taken away Kipling’s experiences, which greatly shaped his views on the subject of British rule. In the modern world now where imperialism is a dirty word one would think that Kipling would still write as he did. He gave a voice to the Indian people during his time and that was new for his society. Kipling who truly believed in what he was writing would not stop voicing his views just because it became unpopular.

One of Kipling’s fellow authors was George Orwell. Orwell’s opinion of Kipling changed over time. In 1936, Orwell wrote about Kipling’s death and at that time rather admired Kipling.⁶² But later his response was anti-Kipling. Orwell said, “It is no use

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⁶⁰Park, 545.

⁶¹Park, 559.
pretending that Kipling’s view of life, as a whole, can be accepted or even forgiven by any civilized person...Kipling is a jingo imperialist, he is morally insensitive and aesthetically disgusting.” Orwell’s essay, he shows that if a single line is taken single out of context that it can give a completely different meaning to the work. He feels that Kipling is overly in love with the British Empire. Orwell’s claims have truth for his time period. The age of anti-imperials had arrived and it was seen as morally corrupt. However, Kipling’s writing like the Ballad of East and West demonstrates that all men have in common being mortal and being judged, and that in the men’s differences they can still each be great men.

Kipling continued to write and shape the public mind after Kim. In 1911, Kipling co-wrote A School History of England and it has been called one of the most notoriously imperialistic textbooks during this time. Kipling’s perspective on history and the empire was useful to the public. Kipling’s writings continued in the form of books, verses, and even articles on travel. In The Geographical Journal, Kipling discuss of the sights, sounds, and smell of all over the world. That particular piece was not a ground breaking article on politics, but just a guide on to enjoy traveling in places a person has yet to go. In 1914, World War I began in Europe. Kipling’s contributions were his writings, and sadly his son made the ultimate contribution and was killed shortly after his

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64 Porter, 183.

18th birthday. Kipling later wrote to an old friend concerning his son’s death that “I have lost what I treasured most on earth, but I can only fold my hands and bow my head.” With his son’s death, Kipling’s health made his suffer from an undiagnosed ulcer that would eventually kill him.

Kipling despite his health continued to work, give speeches, travel, and even help with film adaptations of some of his work. Finally, on January 12, 1936, Kipling’s ulcer, which had caused his so much agony perforated and then on January 18, Rudyard Kipling died at age 70. 

Kipling the man that had represented an entire generation of Englishmen was dead. At his funeral, “his pallbearers included the Prime Minister, an Admiral, a General, and various other friends, but no literary figures.” The magnitude of those who carried his casket show the impact and respect that Kipling had from a nation. With his death some could argue there is a death to the imperial voice. The historical events that came after 1936 were those of freedom and independence.

India began to change during Kipling’s life, in 1909 the Morley-Minto reforms the raj slowly was putting and end to itself. Britain basically educated themselves out of an empire. “The Indians were allowed free access to British political and philosophical writers”, it only made sense that they would eventually want to enact the philosophies

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66 Pinney, 754.
67 Carpenter, 70.
68 Pinney, 754.
69 Pinney, 755.
71 Bowle, 307.
that they read about and that were used by their master’s the British.\textsuperscript{72} The British accomplished what they set out to do. They took those that they saw as uneducated and unable to help themselves and taught them. The Indians took on the British way of politics and began asking for their freedom. With the end of World War II the world was looking at Britain, and their empire wondering when they were going to release it; since in World War II the British fought Germany who had taken countries and began making an empire of their own. On February 20, 1947, Prime Minister Attlee announced the government was resolving their power by transferring it into “responsible Indian hands” and by August 14, India had its first Prime Minister.\textsuperscript{73}

Britain’s voyages across the oceans were in hope of expanding trade and commerce but instead it led to the beginnings of an empire. Eventually the British saw themselves a superior people whose job it was to help those in the world who were less fortunate than themselves. The English version of imperialism, though not perfect and did cause some problems, was better than other European nations like France and Spain who used their colonies strictly for labor and economic reasons. Other countries seemed to lack the feeling of responsibility for helping their conquered nations. The English brought their culture of education and technology to India. They kept the Indians from fighting amongst each other in princely territorial disputes. The British built railroads, telegram lines, and the modern education system to native Indian society. This is the type of imperialism that Rudyard Kipling encouraged in his works. Kipling embodied a generation of British imperialist, and it is through Kipling’s works that

\textsuperscript{72} James, 232.

\textsuperscript{73} Wolpert, 345, 349.
modern readers can understand the thought process that led Britain to act the way it
did. Kipling’s background in India culture and life allowed him to feel more
compassionately for the natives. His stories show the native Indian’s vulnerabilities yet
their abilities to learn from the English. They are not a stupid, hopeless people. Instead
Kipling illustrates their goodness and the value of their culture in his works like *Kim.*
When Kipling has been charged with issues of racism they can be dismissed when one
reads his works. His points are not about color but about those who have been under
good law versus those who have not. Kipling has been educating people for over a
hundred years through his writings. Whether a reader agrees with imperialism or not
the rich, vibrant stories that Kipling tells can still be enjoyed. Though the meanings of
those stories are skewed by ones own beliefs on imperialism.
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