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The Formation of *Babus* and *Sahibs* in Colonial India: Colonial Subjects in Rudyard Kipling's *Kim*.

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ABSTRACT

British colonization is not only a process of geopolitical domination through skirmishes and wars on borders instead it is a whole process of social, cultural, fiscal and even theological domination which can be interpreted as distortion. The issue in this present dissection is to explore the formation or the distortion of individuality under colonial rule which was established by the British colonial masters whether it initiated a cultural distortion in the Subcontinent or Africa which further jeopardized its originality. Rudyard Kipling's *Kim* has provided an apt subject to investigate this political strategy used by the colonial ramrods as it has reflected a dichotomization of the smithereens under the socio-political order of colonial India between the *Sahibs*, *Babus* and natives or locals. These social divisions reflect the establishment of various intellectual levels and classes. The point which is centripetal in this dissection is how this (aforementioned) segregation determines the formation of colonial subjects and their quest for domination over each other. The research methodology in order to explore the subject that has been focused under the postcolonial theoretical lenses in integration with the psychoanalytical speculations to analyze the stratagem which is utilized to initiate and establish a disparaging social and political structure that further solidifies the hold of colonizing intruders and gradually envenoms the colonized subjects. To conduct a speculative analysis of the colonial subjects Bhaba's theoretical hypothesis has been selected because it endows a multidimensional approach to the study on psycho-social and political levels. The purpose to conducting this analysis is to provide a research approach in order to trace out the preliminary roots of colonial expansion that targeted the masses further enmeshing them into a perpetual distortion in regard to their cultural originality by dividing them into certain social groups.

Keywords: Subjects, Postcolonial, Hegemony, Identity Issue, Ideology, Apparatus, Deception.

Introduction

The subcontinent has been a center of various conquerors even before the medieval times. It has been under constant evolution due to these intrusions that can be traced back



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to the primordial eras of Aryans and Alexander the Great. As per a historical perspective, it has always been a phenomenal idea that it has absorbed every intruding force along with its cultural constructions as well. It always held its cultural absorption like a vacuum. It always cherished a heterogeneous socio-cultural structure in the region for centuries.

Kipling's (1901) masterpiece of colonial English literature *Kim* has provided a vivid depiction of the heterogeneous cultural diversity of the denizens of the subcontinent despite of the colonial expansion, its cultural diversity remained the same and inspired the colonizers in an uncanny way that they always deemed it as a region attractive for young British lads who headed towards it with the purpose to visit a land of diverse seasons, climes and adventures full of archeological and fiscal replicas and relics to uplift and preserve their colonial bravura.

The strategy of British colonizers to ensure their dominion over an annexed region is always under the focus of analysts and historians along with their political lenses because it was more lethal and effective than the warlike approaches by the use of force and unsheathed scabbards, blazing blunderbusses along with roaring and canonizing bombardiers. It was rather an amalgamation of force, distortion, deception and discipline (coercion) targeting the colonized masses to ensure a perpetual result and domination over them.

As per a sociopolitical analysis, the colonizing practice by the British Imperialists was a process of brainwashing the masses on a broader scale. British Raj as it was termed politically impacted the masses along with their lives as well. The apparatuses are used mainly on institutional levels. Education and language played a crucial role in shaping, reshaping or de-shaping the lives of the masses as the subjects of colonial hegemony. This thing is quite obvious in Kipling's *Kim* (1901).

People were given false identities, and false social statuses based on the deceptive symbols of superiority and inferiority under the colonial misrule. This deceptive socio-cultural approach from the British invaders is the basic focus in this research because it tends to conduct a speculative analysis of how a colonized region becomes an infernal land of various socio-political divisions that are based on illogical and unfair ideological pillars which further keep the masses in perpetual deceptions about their social and individual identities. In the subcontinent, three basic hierarchies were introduced and established by the British invaders. These divisions were the white Sahibs, the *Babus* and the natives. Kipling's *Kim* (1901) reflects this tenacity along with its formation with the contribution of various socio-cultural, ideological, theological and racial biases.

Kipling himself experienced the diverse richness of Indian culture and incorporated his keen observance in his personae that are capable of speaking multiple languages whether Urdu, Pashtu, Hindi etcetera. His literature about the subcontinent vividly segregates both East and West. The oriental mysticism and sensuality of the Eastern region have been differentiated from grave, static utilitarianism of the West which prompted them to intrude former.

It is understood that the subcontinent has gone through a prolonged evolution introducing it with a diversity of conquerors bringing forth a variety of socio-political structures in the region. The climate of the subcontinent and other natural amenities of this region has been a hub of attraction and enticement all over the globe. The Aryans coming towards this land with their caste system as per their theological fundamentals have established a socio-political hierarchy ruling from the Brahmins who were hallowed as the representatives of divinity in the region and then afterward the level of inferiority was determined through the *Shudras* who were either the lowest of beings or the outcasts



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living at the periphery of the region.

It was not only the social or cultural diversity rather the religions also held diversity. This land actually welcomed people from all over the globe with various cultures and faiths. From the upper regions, there were sadhus and the practitioners of Buddhism headed towards India from China, Tibet etcetera. Their theological practices amalgamated with that of already established people. With the passage of time, the subcontinent welcomed the Muslim invaders during the medieval eras. This expansion was initiated with the arrival of Muhammad Bin Qasim, and Mahmud Ghaznavi then there had been a long chronology of Arab and *Timurid* invasions evolving into eight centuries reflecting the richest rule of the Mughal Dynasty which met its gradual decadence and complete pulverization during the colonial regime of the British Empire.

The colonial expansion in India marks a complex change in the lives of the masses. A conundrum of real and fake, superior and nether was established that further piqued the lives of the masses. An elation of British culture aka Western hegemony on fiscal, political and social levels which held a global impact, was introduced and established which is still noticeable during this contemporary era. With it, an era of capital expansion began and the masses succumbed to the inexorable process of hybridization as well as ambivalence which is now termed in a euphemized way as cultural diversity.

This descriptive analysis focuses on the colonial social structures along with their mutable changes under British Rule in the subcontinent. The subject is directed towards the analysis of the individuals; which posits the question of how and why they are vulnerable towards the socio-cultural distortion and suffer from identity crises in their own regions. The apparatuses involved in this whole distortive and deracinating social and political systems introduced and established by the colonial masters are also focused on this scrutiny.

A philosophical perspective that is saturated in a postcolonial inspection is also considerably relevant because it scopes at the formation of colonial subjects that are turned against their own socio-cultural originality and dissolvable auxiliaries or instruments for the colonial authority. In Kipling's *Kim* (1901) it is reflected in such an overt way that one can easily spot the mockery of the hybridized *Babus* and hyperbolically lauded colonial Sahibs through the adventures of Kim.

The philosophy of mankind has always whirled with questions regarding his identity, existence in this world as well as the purpose of life. Numerous ideological apparatuses hold a variety of approaches from various points and angles that prompt an individual to determine his or her place in this world and "Self" as well. There have been various psychological canonical theoretical lenses claiming to answer such queries such as Lacan, Freud or Jung with their concepts of ideal individuals or ideal real.

When it comes to dissecting the ideological structures of a society, one comes across various concepts highlighting a variety of formations of individual subjects. An honest and critical analysis can open doors to the lights that can illuminate the reality of these ideological socio-political and religious constructions. Simultaneously it highlights the questions regarding the establishment or perseverance of individual freedom in a society. Then one comes to know that all these ideological apparatuses require more or less submission and recognition from the masses and at the same time determine their reality which can prove a deceptive coercion as well.

The issue of deceptive reality and false concepts of being civilized and sophisticated is always centrifugal in postcolonial inspections. In the subcontinent, after establishing the British Raj the colonial masters inculcated the masses with the false idea that the so-called legacy of their forefathers was nothing but an amalgamation of mere illogical and



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supernatural beliefs that must be refuted and nullified and if they seek civilization and a so-called enlightened lifestyle so they must shun their pristine culture which is neither and adhere to the code of life which is introduced by their colonial ramrods.

After succumbing to the false concepts of civilization and cultivation, the masses of the colonized subcontinent gradually lost their identities and were enmeshed in a perpetual conundrum that has left them in a symbolic limbo which is still not immune from racial or ethnic disparagement. This research article is focused on the very issue that how the false ideas jeopardized the originality of Indian culture as well as individuality which is demonstrated in Kipling's *Kim* (1901).

The Review of Literature

The issue of "Self" and "Other" can be detected throughout the orientalist demonstration which is quite obvious in the novel. Ararguc (2003) has highlighted it in an analytical way by quoting numerous references that unfold and condemn the biased outlook towards the natives of subcontinent under the British colonial rule. He holds the view that during the Victorian Era the British Raj was on its crescendo of power and rule and the documented accounts, whether demonstrating the ethnicity, culture, nativity, theology or the history of the colonized produced a plethora of distorted information in order to infuse abhorrence in the minds of the masses towards their native cultures and identity. The concept of ideal "Self" was brutally distorted. People looked forward to the deceptive reality established by their colonial masters. English literature as per him is something of unreliable value when it comes to describe the colonized. The only agenda was followed that was to elate the so-called Great British Empire by any possible means during the Victorian Period.

"However, representations of India and the Indians in English literature are not precisely natural and realistic depictions but constructed images, created under the strong influence of the writers' ideological ambience." (Ararguc, 2003)

Furthermore, it is quite obvious that Ararguc (2003) inspects the misrepresentations of the colonized Indians as people that are nothing but some childlike folk that are always pertinacious to pursue foolish errands. They are misrepresented with racial biases with specific stereotypes such as the *Pathans* are tagged with their inevitable chicanery and mistrust and the *Sikhs* are considered dumb and querulous with slow minds but rapid fists. They are muddled verbally that they are unable to take decisions and must depend on their so-called superior masters who were often hallowed as the "*Sahibs*".

The issue of racial discrimination is also a part of this broader abyssal social structure which is based on the colonial misrepresentation of "Self" and "Other". It is quite obvious that throughout the history of colonial annexations of the colonized states have suffered from this conceptual virus of racial stereotype. Various scholarly experts of postcolonial perspective such as Fanon, Bhaba, Achebe, Ngugi, have always stood against this issue. Their perspective straightaway rejects this type of false superiority of Anglo-Saxon race and unfair defamation and dehumanization of other nations. Hypothetically, it can be logical outlook that, in a social structure the ideological apparatuses not only control or direct the masses rather draw divisions and construct "self" and "other" by inflicting certain stereotypes upon those that fall in the former category. The British Raj structured this unfair social framework in which the racial discrimination became the root of the stereotypical concepts of superiority and inferiority.

In Lapiere and Collins' (1975) *Freedom at Midnight* the racial discrimination has been reflected as the basic prompting stimulant behind the zeal of every native Indian leader to



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envision the independence of Subcontinent from the clutches of British Raj in which the white hued prisoners, soldiers, or volatile and impish muggers like Kimball O'Hara can assert their false aura of superiority over the natives in almost each and every matter of their lives. Gandhi and Jawaharlal Nehru are two of the most iconic political activist participating in the struggle for the Independence of Subcontinent from the rule of British colonialism. Gandhi had to bear deprivation and was thrown out of train during the middle of night and left solitary on the basis of racial biases then he mustered up enough courage to bear the resolution to sought freedom of his nation from the unfair apparatuses of British Raj in India. Nehru had the same experiences in spite of his "de-Indianized" personality when he applied for having participation in British cricket in spite of his expertise over it. He was denuded of the opportunity as he was not white by race. On the contrary, Kim has been given almost each and every right to batter and kick his fellow brown mates and to sit on the Zam Zamah Cannon and bear the claim to be the strongest and the superior being. All these perceptions and actions that are associated with him were based on his white hue which is the emblem of his racial superiority.

Gaikwad (2020) further highlights the identity crises in the Indian society after the arrival of the intruding colonizers. As per his analysis it seems as if Kipling is trying to justify the forced superior position of the colonizers through Kim. Gaikwad's perspective unfolds that the cultural and racial differences are inevitable and yet as per this difference the level of superiority and sophistication is assigned to the colonizing foreigners. It is quite absurd that it is a vain attempt to consider the outsiders having more knowledge than the natives.

"The novel promotes the colonial assumption that cultural differences between races are genetic. Kipling uses his knowledge of the natives and their ways of life to prove that colonisers who are born in India and live with its people are more capable of understanding natives than 'imported' ones." (Gaikwad, 2020)

Kim's own identity seems quite unstable and hybridized throughout the plot development in the novel. He has white hue which prompts him to associate himself with the white colonizers and when it comes to analyze his lifestyle it is fully native and he is always willing to identify himself with it. As per Gaikwad (2020) he is 'culturally' Asian and 'genetically' European. His problematic relation with his friends unfolds that genetically or unconsciously he is up to hold detestation towards the natives. Even his stable love and dedication for the Lama is not immaculate because through it he always tries to exploit him. This approach can be interpreted as the avaricious and exploitative malignancy of the European colonizers towards the colonized natives.

Moreover Gaikwad (2020) is up to draw comparisons between Mowgli, Tarzan and Kim's personae. Kipling's narration uplifts Kim having the same superiority over the natives which is brandished by Tarzan and Mowgli over animals and others. This literary representation can be speculated in order to understand it as an attempt or policy to elate European hegemony on a global level. That is why this novel *Kim* (1901) can be categorized as "anti-Indian" whereas a lot of critics consider it as pro-Indian literary work which was always admired by Nehru himself as well.

Kaviyarasu & K, Ramaswamy (2017) put forth a multicultural analysis of the novel. As per their study *Kim* provides a realistic and picturesque depiction of Indian society along with its multiculturalism and its impacts on the personality of Kim. Multiculturalism is one of the canonical topics that fall under the postcolonial discipline. Kim's odyssey throughout the subcontinent in the company of lama or sometimes various people such as his pathan friend who is a fraudulent horse merchant or the colonial soldiers, introduce him with various circumstances and various concepts that color his own personality as



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well as his perception of the world around him. He initiates his journey which is oriented towards the quest to find his own real self and his place in this world. Various climes and social auras tend to siphon his personality as well as give him a new perspective.

There is no doubt that Kipling's initiative in the novel has engendered numerous critical approaches towards his representation of India which is often considered as hyperbolic. At the same time Kim's interaction with the natives, along with his inclination towards them and his habituation of the Indian clime, have unfurled various approaches towards ethnicity and human diversity. It is understood that the discussion is not only demarcated to the issue of superiority and inferiority rather it is a revolutionary outlook that a so called superior colonizing sahib is to interactive and frank with his native so called subordinates in race and culture. This segregation is indeed established by the ideological apparatuses during the British Raj.

As per the dissection of *Kim* by Kaviyarasu & K, Ramaswamy (2017) Kipling's approach towards colonization is not a geopolitical issue at all instead he tries to saturate it with more a natural spectrum in order to hallow and justify the British Colonial Raj. It is understood that Kim's obscure information about his birth and his association as well as affiliation with India which is apparently equal to his native comrades, is nothing but Kipling's justification for colonization as the only process that is natural and necessary to sophisticate the colonized. It adheres to the Victorian agenda of power which resonated with the Darwinian point of view "Survival of the Fittest".

"One general law, leading to the advancement of all organic beings, namely, multiply, vary, let the strongest live and the weakest die." (Darwin, 1859)

During the Victorian period the British colonizers applied this philosophy on human species as well and became the torch bearers of civilization by holding the responsibility that they have this sole right to declare a race, civilization or region as an outcast from human civilization. Then further they claim that it is their responsibility to sophisticate them as well. As per this agenda they headed towards so called remote regions of the world in order to civilize the nether "species" situated in those areas. It was rather a lame justification for the loot and plunder which was initiated through the fleets and cruises under the command of Francis Drake who was a pirate originally, disguised under false admirations as an adventurer. These so called adventures turned the tables down and these so called adventurers became the royal navy or the "Red Coats" bludgeoning the colonized natives as well as distorting their realities and marauding them to the level of drought and famine as it has been deftly and clearly recorded by Dalrymple (2019) while vilifying the socio-political and financial orders that were established by The East India Company during the colonial expansion of British Empire in the subcontinent.

We have murdered, deposed, plundered, usurped – say what think you of the famine in Bengal, in which three millions perished, being caused by a monopoly of the provisions by the servants of the East India Company? (Dalrymple, 2019)

Moving further with the analysis, the descriptive juxtaposition between Kipling's *Kim* (1901) and its film adaptation by Davies (Thomas, 2022) provides us thorough yet prolific information about the "Western Gaze". This concept directly resonates with Said's (1978) *Orientalism*. The inspection marks the binary demonstrations between both Orient and Occident saturated under the Western experience. Whether it was subcontinent or the African regions, the western colonizers always looked upon these places and established cultures as something uncanny, exotic and supernaturalism tinged with obnoxiousness.

As per Thomas (2022) Kipling's incorporation of his own biased experiences and perceptions about Indian locality, is referred as a controversial account of information



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that only tends to defame the targeted culture of the colonized natives. Whether it was in Africa or India, the colonizers promoted and held the objectives to dehumanize and defame the colonized culture. The African culture was stereotyped as something dark, wild and a land full of savagery; as this inhumane approach resonates with Conrad's (1899) Mr. Kurtz who becomes a colonial demagogue in Congo and adhered to the documented footnotes "Exterminate all the brutes". Whether voluntarily or involuntarily, Conrad has represented the avaricious nature of the white colonizers who were up to clutch the whole globe like a Hydra with numerous heads to suck and ooze away the socio-cultural vitality out of the colonized victims.

The controversial piece recounts the story of Kimball O'Hara, regularly referred to as 'Kim' in the book, in a spiritual and cultural journey through the Indian subcontinent both as an official of the British Secret Service and as an apostle to a Tibetan lama. (Thomas, 2022)

Moving further with the analysis it becomes quite vivid that the representations of the local cities are replete with numerous examples of mystery, exoticism and uncanny elements in the novel. All these supernatural yet "controversial" demonstrations are the products of Western experience of the Orient (Thomas, 2022). The description of the subcontinent through "Western Gaze" seems quite hyperbolic as it is addressed as a land full of mysticism, belief of many gods and necromantic practices that metaphorically reflects involvement of supernatural powers such as Jinn. It is clear through Kim's clandestine experiencing of the blind woman indulged in sorcery in her dismal chamber ejaculating uncanny colorful smoke and gibberish mantras including the supernatural names of demons often addressed as the sons of *Shaitan* or devil.

In the light of Said's (1978) *Orientalism* this bias can be easily traced out in the so called scholarly representation of the Orient. A segregation of East and West, European Non-European, Native or Nonnative, or Colonizer or the Colonized becomes overtly manifested and then it becomes further highlighted that how a dominating cadre is up to establish false ideologies and false realities that can even distort the originality of the masses as well. It is not only the purpose to divide East and West or colonizer or the colonized rather these dichotomies further evolve in the dehumanization of the masses and disparagement of a region along with its socio-cultural values and originality as well. In a sense the limitations of Orientalism are, as I said earlier, the limitations that follow upon disregarding, essentializing, denuding the humanity of another culture, people, or geographical region. (Said, 1978)

The masses in colonized regions were inculcated with false information about their regions. It could be considered as distortive exaggeration of the beliefs or cultural establishment of the natives in the colonized regions For instance, in Indian culture, as per a theological credo the tradition of *Sati* was condemned and banned by the British Law as it definitely imperiled human lives and gender oppression. As per this orthodox yet inhuman religious ruling a woman must burn herself to death with her husband's corpse in the same pyre as per Hindu tradition.

In *Things Fall Apart* (Achebe, 1958), as per Achebe's description of Igbo culture there were various traditional loopholes that prompted the European invaders to uproot the natives and form the colonial subjects out of them. Those traditions included the laws or criteria for masculinity or chivalry that based on a man's domination over his opponent during duels, or wars, his toilsome tilling in yam fields, marrying more than one spouse and their beatings to keep their domination over them as well. They must abstain from any type of bohemian activity such as music, painting, poetry and all those things that promoted peace of mind and a person who was into all these practices was considered as



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effeminate or an eunuch as a symbol of disparagement. Okonkwo's son Nwoye was degraded and declared as an outcast due to his tenacity towards peace and all these practices that have been mentioned before.

Eventually after the intrusion of the British Colonizers in the land of Igbos, most of the outcasts held the audacity to merge with them and adhere to their novel yet more sophisticated culture. Nwoye was one of them. This thing is continuously demonstrated in *No Longer at Ease* which is actually a sequel to *Things Fall Apart*. In this novel (Achebe, 1960) Nwoye's son Obi Okonkwo and the grandson to Okonkwo is an obvious example of a colonial subject. He belongs to a generation that has gone through a complete process of colonization, and subject formation. He detests his ancestry and his own culture and prefers having a job in Lagos which was a colonial center of the region at that time. Obi is forced to wear that alien aura of personality in which he still has disparagements and sense of displacement. He has issues in speaking English as it is not his own language at all. He spends four years in England those form his character or a capital which is fit only for the social structure which is established as per the colonial ramrods.

Four years in England had filled Obi with a longing to be back in Umuofia. This feeling was sometimes so strong that he found himself feeling ashamed of studying English for his degree. He spoke Ibo whenever he had the least opportunity of doing so. Nothing gave him greater pleasure than to find another Ibo-speaking student in a London bus. But when he had to speak in English with a Nigerian student from another tribe he lowered his voice. It was humiliating to have to speak to one's countryman in a foreign language, especially in the presence of the proud owners of that language. (Achebe, 1960)

It is quite clear that Kipling is up to use an immaculate Westernized lens to perceive the subcontinent and further defines its pros and cons. The subjects in colonial India were formed under various social and cultural stereotypes that were ossified by the colonial masters. The social positions of *Babus* and *Sahibs* along with their treatment with the natives were established on sheer cynicism. The hybridized *Babus* reflect Bhaba's concept of "mimic man" in which he comes up with the idea that how a colonized gentry is enmeshed in a deceptive reality that prompts them to look upon their tormentors as their well-wishers or some celestial or elated beings those who are rightful to rule them. This illusion prompts them to idealize the colonizers then eventually we have people like *Hurreebabu* having distorted desires to mimic their colonial lords and gradually shun their own pristine individuality along with their cultural originality as well.

Roy (2022) holds the perspective that unfurls that how the *Babus* are formed; the purpose is quite obvious that if a cadre propagates an agenda, the more masses conform to it the more authentic and solidified it would become in its establishment. The *Babus* promoted the British culture in India and provided strength to the colonial clutches to excruciate its capitalist avarice to maraud the colonized and further denude them of not only their tangible resources, rather their socio-cultural identities are also disparaged and deformed as well.

The British also encouraged Westernization of the *Babus* because it served as a means of control by creating a group of people Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. Promoting western education, clothing, and making new social bodies became a device of acculturation that the British used effectively as part of their "divide and rule" policy. (Roy, 2022)

After having a thorough analysis of these various approaches towards Kipling's "pro-Imperial" representation of the subcontinent and its locality the present dissection further directs towards studying the formation of the colonial subjects along with their psyches,



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socio-cultural and political orders as well. After applying a theoretical yet literary kaleidoscope within its integration with historical and psycho-political canons, it becomes rather clear that it is not the formation of the colonial subjects rather it is the deformation of an individual self under the colonial catalyst that turns the masses into subjects that are up to succumb blindly to the draconian and deceptive ideologies that further denude them of their pristine identities.

Methodology and Framework

A textual and pragmatic study of Kipling's (1901) *Kim* has provided relevant yet informative shreds of evidence that relate to the subject of this study, as the primary source of information and other various articles are that are available online, that have provided a diverse plethora of researches conducted by other analysts. Apart from these informative sources, other similar literary works and scholarly opuses are also integrated with this study as cross references. These sources resonate with the subject on its racial, social, and political issues that form or deform a subject in a social structure.

The qualitative research method has been incorporated into this analysis the issue itself requires a thorough inspection of its integration with its socio-political and historical contextual basis. A spectrum of various postcolonial theoretical canons has been incorporated with this analysis in order to speculate upon the formation, social position and ideological psyches of the subjects during the British Raj in India as it has been reflected in Kipling's *Kim* (1901).

The dissection utilizes Bhaba's approach towards the colonial socio-cultural impacts that lead the colonized towards confusion about their social identities. While analyzing Kim's own representation and his infatuations with the Eastern nativity, we come to know that it is not only the issue of the colonized that is affected rather the colonizers also develop cultural changes when both parties come closer vis-à-vis. The purpose behind the theoretical application of Bhaba's proposal of postcolonial socio-cultural hybridity and ambivalence is that despite of this (aforementioned) dual socio-cultural impact on both sides, the Western dynamism is still overt and ossified whereas the Eastern color seems to fade under it. The deceptive ideological order that is established under Western invasion and colonization is accepted and admired by the Eastern natives. The theoretical approaches of Fanon, Said, and Bhaba have been consulted to solidify this inspection to ensure productive results. Their perspectives are helpful and relevant in this dissection because they study the colonial society and its structure from various points and further come up with various viewpoints. Kipling's (1901) representation of India welcomes various interpretations. We have to study the whole social structure that was constructed under the British Raj in order to study the formation of the colonial subjects. That is why a socio-political analysis has been conducted to trace out the social and ideological aspects of the cultural loopholes that prompted the formation of the subjects and furthered their victimization to a perpetual deception during the process of colonization.

To authenticate this inspection while focusing on the formation of colonial subjects in the subcontinent that are reflected by Kipling (1901) in *Kim*, we have incorporated Bhaba's "Hybridity" as a broader socio-political system which, like a proper factory or a production house churns the production of these hybridized and confused subjects like *Hurreebabu*, natives and even Kim himself as well. Before understanding this whole concept of faking socio-cultural subjectivity, or the forced naturalization of nationalism, we must understand Bhaba's term "Mimicry" and his handling of it under immaculate socio-political and psychological symbolization as well.



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Mimicry, while adhering to Lacanian idea, Bhaba considers as something akin to copying or following and this process of copying or following something is unable to synchronize the immaculacy of its original or prototypical forms at all that is why a subject mimicking its ideal ends up only grasping its incomplete yet farcical representation. Thus the subject automatically denudes itself of its essential status and quality which is an “Ironic compromise” and its symbolic emasculation in front of the colonial ideal.

As per Bhaba “Ambivalence” basically is the first step that paves the way for the application of hybridity which is the socio-cultural distortion of the colonial subjects. Ambivalence is a condition that enmeshes the subjects into confusion that results in the deception of in-authenticity about their pristine “self” then the dominating colonial cadres inculcate them the concept that they lived or live a life of savagery and illogicality and then they are wrapped into pseudo individuality that comes through their mimicry of the colonial ideal which becomes virtually involuntary and then this whole systematic deception gradually becomes their perception of reality.

After fulfilling the deceptive criteria of becoming the ideal subject under the colonial surveillance and panoptic normalization, they are still resolute enough to regain or preserve the so-called status of originality because that idealization of the colonizer is nothing but a mockery of it which is adopted by the colonized subjects. They oscillate in between their nativity and mimicked colonial ideals and this condition is called hybridization of the subjects. It reminds us of Gibson’s (1984) Armitage/Corto in *Neuromancer* who is a hybridized cybernetic human being who fluctuates between his old “Colonel Corto” yet original pre-apocalyptic identity and new “constructed” identity “Armitage”. This whole system of ambivalence, mimicry and hybridization is not just an ephemeral strategy rather it has proven a perpetual socio-cultural distortion that cannot be fully stopped even after the decolonization of a particular land.

“Hybridity reverses the *formal* process of disavowal so that the violent dislocation of the act of colonization becomes the conditionality of colonial discourse. The presence of colonialist authority is no longer immediately visible... It is crucial to remember that the colonial construction of the cultural (the site of the civilizing mission) through the process of disavowal is authoritative to the extent to which it is structured around the ambivalence of splitting, denial repetition – strategies of defense that mobilize culture as an open-textured, warlike strategy whose aim ‘is rather a continued agony than a total disappearance of the preexisting culture.’ (Bhaba, 1994)

When it comes to study the masses and their individuality in a social structure one must have a thorough speculation that focuses on their psychological approach towards a certain ideology which is often effective in directing or misdirecting an individual. In order to fulfill this requirement, a Lacanian psychoanalytical approach has been incorporated which is his notable theoretical proposal “The Symbolic Order” of an individual’s psychological evolution. This phase focuses on the impacts of language on human mentality, sociality, individuality, and even creed or ideology as well. This phase marks one’s maturation as a subject of any dominant social order under the dominancy of *Autre-A* or “the Big Other”.

The study includes the issue of “self” and “other” because the socio-political order that was established during the British colonization of any region was based on obvious unfair divisions. Law and order, social positions, and statuses had unfair and illogical differences for both the colonizing superiors and the colonized. In this regard, the Hegelian perspective of “Lordship and Servitude” has been utilized to study the psycho-social recognition and tussle between self and other.



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The purpose of this research is to provide a hypothetical model in order to study the same socio-political order that constructs a disputed social structure that only promotes. Being descriptive in its methodology, this inspection is designed on a qualitative framework because it requires deep study and a pragmatic deconstruction of various social, cultural, historical, and political contexts.

Discussion and Analysis

History in spite of its lack of authenticity, records various experiences that can prove that the British Empire used every strategy to establish a global order in which they were the ruling hands pawning the subjects as per their purposefulness. The basic strategy they used after invading every region; whether the deep jungles of African regions or Indian soil, was “Divide and Rule” which is referred to as *Divide et Impera* (Tharoor, 2016). During the colonial intrusion, the practice was never abrupt or flamboyant unlike the ancient warriors full of zeal which, for example, King Leonidas of Sparta brandished during his resistance against the gargantuan army of Xerxes of Persia in Thermopylae. His bravura cost him and his three hundred Spartan warriors’ martyrdom.

The British colonizers invaded a region as per a process that was planned quite deftly. They had patience until their targeted masses gradually lost their mutual unity and became fragile and defunct enough to strike till distinction. Consequentially, after dethroning the native rulers they established various illusionary ideologies and inculcated the masses with false agendas that made them believe that their ancestors and their cultures were nothing but baseless savagery worthy of nothing at all. This deceptive idea was propagated through numerous means that included institutional deceptions as well. Education and language played a crucial role in the formation of colonial subjects with the ubiquitous establishment of divisions based on race, culture, psyche, ethnicity etcetera. These segregations included the formation of superior and inferior, Sahibs and natives, *Goraa* (White) and Brown.

The formation of a colonized subject is a whole process in itself. It involves various ideological and disciplinary (coercive) apparatuses. It is a proper yet static process through which an individual undergoes and gradually denudes him or herself of their individuality along with their socio-cultural values. People rather become mutable under this process and become somewhat like the automatons unknowingly those are designed or oriented to benefit or populate the authoritative colonizing cadre instead of living a free life.

It has always been a primordial practice of the invaders that is the universal law that lets them secure the elated position in a conquered land and place the conquered masses in a nether position. The subcontinent has a long chronology of various civilizations that invaded this land. From the Macedonians to the Arabian Muslims, Moghuls then the swarming Sikhs took over the subcontinent especially Punjab right before the final invaders who were the Britons. They left a long-lasting impact on the subcontinent that jolted it on socio-cultural grounds. Every conqueror of this region has made various amendments and introduced a diversity of cultural norms and ideological visions. This thing is also manifested by Kipling (1901).

Hypothetically deeming the issues of subject formation in colonial India, the subjects can be further segregated into two major categories: superior and inferior or colonizer and the colonized. This approach becomes clearer with Kipling’s (1901) accounts of forging Kim’s personality as a ‘Sahib’ when he encounters a British regiment encamped in a bucolic region of the subcontinent. They observe and inculcate him that he is a Sahib because racially he is not a native and above than that his white-hued complexion reveals



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him as of Irish (European) descent that automatically elevating the status of a sahib by birth and it is his definite right to rule the natives as their master. Kim's place in the subcontinent is somewhat hybridized but he is more tilted towards nativity because his origins in this land are rather obscure until the royal army guides him about it.

Kipling (1901) has designed Kim as a character who is completely into Eastern clime and culture. Even the soldiers of the royal regiment feel cantankerous towards his mystic approaches, the 'fetish' of 'Red Bull' and other 'Asian' things. That is why they are up to form his personality as a proper sahib within its immaculacy as per the socially established symbolic order. In order to forge Kim's vision as a Sahib, the soldiers recommend him to enroll in an educational institution, and Church until then they plan to keep him at "Military Orphanage at Sanawar" for British children. All these recommendations resonate with the Gramscian idea of forming a particular intellectualism in him which further saturates his personality as a Sahib which is a ruling role in colonial society of the subcontinent.

It is "European Humanism" as per Bhaba, which prompts Kim's orientation under the tutelage of a royal regiment. This thing is Kipling's justification and admiration of the concept of humanity as per his Imperial lords ubiquitously, it also justifies the dehumanization of the colonized natives under their colonial hegemony as well. After dehumanizing the colonized a new type of deceptive humanism is introduced in order to deprive the masses of their originality and further forge their individuality as the subjects of the dominating and marauding ideological socio-cultural order.

"Ye'd be brought up to the Church of England. Bennett arranged for that. On the other hand, if ye go to St. Xavier's ye'll get a better education an' can have the religion..." (Kipling, 1901)

It is understood that the 'Western Gaze' always deemed the subcontinent with uncanny stereotypes of having heathenish beliefs and exoticism just because the diverse Eastern culture was not as per the symbol of perfection which was established under Western aura. Moreover, Kim was inclined toward the Eastern cultures and considered himself as one of the natives this thing piqued his fellow Sahibs. His tutelage under Lama is also irksome to them which is why the very first thing the plan is to asunder both of them apart from each other. The only religion the colonizers admired was their own religion based on the Church and for them, the rest of the theological approaches were baseless at all. That is why when Kim is under their tutelage they emphasize on his having religion along with education. They wanted to make him a Sahib on social, psychological, and spiritual levels as well.

Furthermore, while studying Kim's bonding with the Teshoo Lama, we come to know that the formation of a Sahib was introduced him with more a cynic, static, tangible, and utilitarian world of capitalist avariciousness which was common amongst the British colonizers and a base of their invasion of a particular land. Kim, being a native because of his growing up amongst them is an adventurous and free thinker. He is more into Eastern mysticism. Lama's pure deep thoughts move him and he considers spiritual freedom as actual freedom. He considers spiritual learning as an essential ability that comes through travelling and meditation as per his mentor Lama; but his formation as a Sahib becomes an irksome hindrance for him in his spiritual learning that promotes free learning. Here at this point, we learn how his formation as a colonial subject enmeshes him in an unending conundrum although he undergoes the training process to rule other subjects still his static freedom is limited and asphyxiating (metaphorically speaking) for him.

"At the Gates of Learning we were taught to abstain from action was unbecoming a Sahib.



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And I am a Sahib.” (Kipling, 1901)

Lama’s guidance reflects a mystic approach that indirectly vilifies the established political, socio-cultural, and racial segregation all over the globe. He constantly convinces Kim to follow his path ‘The Way’ towards the “The River of Arrow” which is a symbol of mental peace and freedom of thought. His vision can be considered as the innuendoes towards the British culture and the so-called royal intellectualism that are used in the formation of a Sahib, which we can consider as the superior subject to rule other subjects. Lama considers all these divisions as ‘Illusions’ and must be shunned. That is why every time he is up to address Kim as the “Friend of all the world” because all these divisions can be considered as the Sword of Damocles and a root cause of insurgency all over the globe.

”To those who follow the Way there is neither black nor white, Hind nor Bhotiyal. We be all souls seeking escape. No matter what thy wisdom learned among Sahibs, when we come to my River thou wilt be freed from all illusion.” (Kipling, 1901)

There is a complete socio-political aura that was established in the colonized regions that promoted the formation of the colonial subject which is at the same time a deformation of the individuals. A hypothetical analysis unfolds that educational institutes and language play a prominent role in forming the subjects. Initially, people are targeted psychologically. They are trained in a way that they gradually begin to frown on their own pristine culture, ancestry, and language and upon their former yet original selves as well because the established colonial order deviates them enough to accept the deceptive reality that their colonial lords are worthy of appraisal along with their lifestyles, ideas, wisdom and cultural formations as compare to their own nativity; which is something of nether value and consist of exoticism, lawlessness and loathsome creeds or perceptions.

Modernization is one of the strategies that are used by the colonial masters to deform a native and siphon a colonial subject out of them who is sightless metaphorically towards actual reality. Kipling’s division also highlights that how the white-hued colonial masters were referred to as Sahibs with considered perceptions that promoted modernity and sophistication of the masses. Nationalization is another predicament that befell during the British Raj upon the fissiparous social structure of the subcontinent. Nationalization marred the independence of various city-states in the region by forging them together without matching their socio-cultural or fiscal statuses into one single static order under British hegemony as a state.

The formation of *Sahibs* and *Babus* can be studied by conducting a hierarchical analysis which is up to scrutinize the socio-political status and ethnographic or racial background of a subject. Three social hierarchies can be spotlighted as per Kipling’s constructions of colonial India. These include the dominating and venerable status of a British Sahib who is often a soldier with a bludgeon in hand then comes a *Babu* with a neutral yet confused social status and psyche, who is trained and educated as per Western colonial criterion and then at last the natives or the locals represent the hierarchical level. Amongst these three dichotomies, the third one is denounced to “bear the slings and arrows” of the avaricious British Raj.

The word Sahib was referred to address the British as an honorable title. The sahibs were hallowed in the society by both the natives and the British as well. This concept was established to inculcate the masses to consider them as of inferior social status as compared to their colonial masters: the sahibs. This mentality was established on racial and socio-political grounds. It is reflected in the novel that even if one does not have noticeable an honorable social status he can still gain this title of being a Sahib on racial grounds as it is reflected through Kim’s character. When he interacts with the British



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soldiers, they train him in order to make him a proper sahib. They try to inculcate him that he is superior because he is white in hue thus it is his right to live a life of superiority over his native yet so-called nether fellows. The phrase in the novel reiterates: “Once a sahib is always a sahib”. (Kipling, 1901) It unfurls the British narcissism and stereotyping against the natives.

The tenacity to form a Sahib established an unstable social structure in the subcontinent. This thing introduced a whole new mindset full of biases amongst the social classes. A complex relationship between the colonizing ramrods and the colonized natives was developed. The ruling sahibs claimed the right to dictate and degrade the natives. This approach resulted in the engenderment of hatred and grudges amongst the natives towards their so-called venerable sahibs, the colonial masters. They considered them as some kind of supernatural infliction befalling them from nowhere. The native astrologer in *Kim* (1901) comes up with this perception towards the British colonizers when he metaphorically alludes to the *Sepoy* Mutiny of 1857 against the hegemonic rule of the East India Company.

“The Gods, who sent it for a plague, alone know. A madness ate into all the Army, and they turned against their officers. That was the first evil, but not past remedy if they had then held their hands. But they chose to kill the Sahib’s wives and children. Then came the Sahibs from over the sea and called them to most strict account.” (Kipling, 1901)

While using the Lacanian (1966) perspective to presume that a socio-political structure is always constructed on a broader level which is based on linguistic symbols. All the ideological structures are formed on the basis of language. It also applies on the formation of Sahibs, *Babus*, and the natives. A particular established socio-political order determines the statuses, positions, and psyches of the subjects. When we are up to adhering to Lacan’s (1966) “Symbolic Order” it becomes obvious that every individual is a subject to a broader linguistically symbolized spectrum. In a sense, it is understood that there are subjects that are ruling other subjects. The British sahibs themselves are the product of the established socio-political or ideological system in India along with their subordinated natives.

“I will confine myself to mentioning that the very society that wished to restore the hierarchy responsible for the relations between production and ideological superstructures to its rightful political place, alongside the privilege of the producers, has nevertheless failed to give birth to an Esperanto whose relations to socialist reality (*reel*) would have ruled out from the start any possibility of literary formalism.” (Lacan, 1966)

When it comes to tracing out the subject formation in colonial India, the character of *HurreeBabu* must be held under our analytical kaleidoscope and the spectrum of various relevant postcolonial theoretical approaches. It is quite obvious from his name that he is a Bengali and this concept of being a *Babu* or “Babuism” resonates with the false or ridiculous version of being an English man which is through mimicking the actual colonial Sahibs. Throughout the story, he appears in several twists of the plot as a mentor to Kim, a vain braggart, or as a spy for the royal army. His desire to be associated with the Royal Society represents the unstable social position and bogus personality of so-called native loyalists of the British Raj.

The character of *HurreeBabu* has been demonstrated as an object of ridicule throughout the story. Ironically, he tries to show off his English in front of his white Sahibs. It is quite sarcastic that a native Indian is showing off a foreigner’s language and this practice is a target of innuendoes by Kipling himself. Whenever he speaks, he tries to brag about his command over English. The concept of Babuism came with the advent of the English educational system which was fully promoted and established after Macaulay’s *Minute*



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on *Indian Education*; as he disparaged the local or non-European literature and hallowed the promotion of English literature.

“All parties seem to be agreed on one point, that the dialects commonly spoken among the natives of this part of India contain neither literary nor scientific information...It seems to be admitted on all sides, that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be affected only by means of some language not vernacular amongst them...We have to educate a people who cannot at present be educated by means of their mother-tongue. We must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate” (Macaulay, 1885)

This agenda ossified the process of the formation of colonial subjects, to produce the levels of intellectualism that shape or form a proper strata in a society which eventually dominates other classes that are already established in a society. It is the Gramscian perspective about the formation of Intellectuals which is not a traditional semantic signifier rather it is based immaculately on ideological themes. In this sense, a particular institution, for instance, an educational system that prefers the pedagogy of a particular discipline which is often lucrative, and the same institution consequently produces particular types of subjects with particular types of intellectualism that further forms a class, dominion, introduction and establishment of a particular ideology.

Adhering to the Gramscian formula of intellectualism, the British Colonizers formed this ideological social order. They promoted a certain type of socio-political intellectualism which is reflected in Kipling's (1901) penned descriptions of *Kim*. The same intellectualism which promoted the English culture and muddled that of the natives enmeshed the masses like *Hurree Babu* in a symbolic limbo in which the only direction they considered for their social recognition and acceptance in the new ideological order was their acceptance and loyalty towards the ideology of the white colonial “Sahibs”. Kipling's (1901) stereotyping is unfurled in these lines.

“All India is full of holy men stammering gospels in strange tongues; shaken and consumed in the fires of their own zeal; dreamers, babblers, and visionaries: as it has been from the beginning and will continue to the end.” (Kipling, 1901)

Moving forward with the analysis we come to know that the formation of the colonial subject is not only a process that targets only one class rather it is a ubiquitous practice that signifies and forms the concept of both the colonizing Sahib and the colonized natives amongst them the hybridized *babus* stand on neutral grounds rather in a confused state in which they held grudge and admiration towards the colonial masters at the same time. The *Babus* considered imitating their British masters as a source of socio-cultural enlightenment. They were pertinacious to copy them in regards to their artistic and literary expressionism, language acquisition, and Western mannerism etcetera. They took this practice as a symbol of modernity in a colonial sense.

In order to study the formation of socially and culturally disputed *Babus* historical background must be recorded then it can become more and more clear that what was the basic process that prompted the transformations of the natives into hybridized *Babus* who actually adhered to the agenda of the Britons that the natives must follow the codes of life that are established by them to gain social acceptance and venerability but far cry to this the results became different and the whole formation proved as a fiasco for them. People like *Hurree babu* tried their best to stick to the Royal culture in order to achieve social acceptance and even looked upon their native fellows with contempt and a sense of shamelessness but still, they were considered as hybridized subordinates by their colonial ideals as well as a subject for ridicule and hatred by their amongst their natives.



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A new type of hybridized intellectualism was introduced and established.

The characterization of *Hurreebabu* actually gives us a prototypical subject formation which is also relevant in the contemporary world of globalization and internationalism in which the obvious power dynamics are saturated under a Westernized aura. It represents a persona that is formatted as per various socio-cultural symbolic cubes. This symbolic cubism is productive but at the same time is detrimental to one's own identity and social status as well. Its productivity is obvious because it encourages one to mingle and accept other cultures. This thing promotes diversity which is one of the core features of globalization in the world today. *Hurreebabu* is brilliant, sober, and educated but at the same time, he is confused, nervous, and abhorrent towards his nativity which is due to his formation as a *Babu*. Thus we come to know that his hybridity is also a futuristic prediction of a globalized world but at the same time, it is the denudation of his original cultural roots.

"Hurree Babu's portrayal of his persona demonstrates his international nature." (Pervez, Riaz, 2024)

Conclusion

The formation of the subjects has always been a focus of social structures. It is the primordial timeline that also reflects the promotion of class divisions. It is understood that slavery itself was established and promoted under those primordial social structures. All these inhuman tenacities were refuted and considered out of order as they are always declared as the product of the dark ages of human civilization when man was not enlightened enough to value humanity; but a far cry to this notion, in this modern world this same tenacity was introduced and applied in more a deceptive yet systematic way with malignant dexterity during the periods of European invasions and colonization of so-called remote regions of India, Africa or New England (which is USA today).

We understood that whenever the British colonizers invaded a region, they never adopted conventional techniques that resonated with Julius Caesar's articulation of "I came, I saw, I conquered." Instead of flamboyantly brandishing their bravura through hoisted flags or smoking muskets, they used serpentine furtiveness to invade the land and gradually infested it by distorting it on socio-cultural grounds. Colonization, as we know is a process that can be symbolized metaphorically with some destructive natural predicament to disturb and corrupt out of nowhere. Achebe (1986) adroitly incorporating metaphoric criticism comes up with the consternation in *Arrow of God*.

"When suffering knocks at your door and you say there is no seat left for him, he tells you not to worry because he has brought his own stool. The white man is like that." (Achebe, 1986)

The British colonizers invaded a region with their stereotypical ideological, social, and even theological deceptions. The masses in America and Africa were deviated on the basis of their theological approaches whereas in India during the British colonization, the deviation was initiated on fiscal grounds then it turned the tables upside down like a vertigo, and the masses turned into hybridized subjects like some hypnotized zombies enmeshed in a directionless conundrum without having a single clue about their pristine socio-cultural identity.

We have analyzed that racial stultification has been a main weapon against the colonized masses. One's racial background one's whole generational originality and the British colonizers darted this tenacity with heart-wrenching malignancy. In every region, people were dehumanized based on their racial background. In America, the native 'Red Indians' were degraded with certain tags. They were stereotyped with the taints of



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voodoo and exoticism. The frontier Vaqueros lambasted them with their pikes, Winchesters, and Single Action Six Shooters until they fully dispersed and met their obliteration completely. Cooper's (18256) remonstrance in *The Last of the Mohicans* can be recorded against the British colonizers "the Red Coats" who were up to maraud the natives with their vain glorious regalia to establish "New England".

"They are a thievish race, nor do I care by whom they are adopted; you can never make anything of them but skulks and vagabond." (Cooper, 1856)

After ensuring a complete socio-cultural distortion the colonizers tend to establish a broader order in which their brainwashed subjects are formed after going through a proper process of socio-cultural deformation in which they lose their cultural originality and free individuality. Then the hybridized *babus* like *Hurreebabu* are up to idealize their callous and malevolent sahibs and automatically turn against their own culture and consider their originality as something obnoxious and unfortunate for them. This process further promotes the extension of this deformation of the individuals by turning them into hybridized subjects. It is a socio-cultural and ideological deception that keeps on siphoning the masses.

Whenever a political revolution or invasion occurred throughout the historical period, it was always based on either a theological issue or any ethnic impulse that prompted a social group to stand against any established order. That group follows the objective of propagating their credo and tends to increase followers. The strategy of British colonizers holds complete systematic and long-lasting impacts when it comes to establishing their order. There are overt examples of cultural distortion and subject formation in India and Africa after British colonization. It was not only an issue of theology of the natives or their culture, rather the European colonizers disparaged and deracinated the colonized completely. Their religion, social structure, ethnicity, everything was under a process of degradation under the colonial ideology. People were given false realities and individualities and they lurk directionless throughout their deceptive lives.

Thus, it can be deduced that although the subjects in a colonial ideological social order, think that they are free with their so-called civilized individualities, in reality, they are under constant surveillance and a perpetual process of deformation. Here Bhaba's consideration must be reiterated which deems this whole process of subject formation which is imbued by colonial hegemony is not only a single attack on a particular culture but rather a continuation of its perpetual disparagement and exploitation. Today, we see that in the world networks, globalization is celebrated, and people welcome subjectivity and diversity but the point to note is that still people are imbued by the Western aura while determining their socio-cultural practices. Although the British colonies have now gotten independence or decolonization only as a pretense but still their socio-cultural basis and global identity still bear the stamps of Western power dynamics.

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