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**The Socio-Political, Religious and Cultural
Realities of the Post-Independence Indian
Society in Sulmane Rushdie's *Midnight
Children***

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DEDICATION

To my heaven on earth, my beloved mom and source of happiness, to myself, sisters and brothers, thanks all.

Chaima

DEDICATION

To Allah, my dear family especially my mother my angel who was there for me in my hardest times. also my Dear Father Brother Tahar and my sister Khadija for their infinite support and guidance.

Aya

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In the name of Allah, who has given us the strength to finish this work,
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ABSTRACT

This research investigates the socio-political, religious and cultural realities of the post-independence Indian society in Salman Rushdie's *The Midnight Children*. The study examines and attempts to clarify the nature of the Indian society in political, religious and cultural sides during and after the independence from the British colonization and how colonialism affected India on both situations, following the novel of *Midnight Children* as a guide and example to describe those issues. To discover these issues, an analysis is conducted using the post-colonial theory of Franz Fanon as a guide to finish the research. Hence the study aims mainly to confirm how the Indian society is authentic and hybrid society. The first chapter of this research deals with the theoretical framework and the socio historical context. The second chapter examines the issues of identity, religion and how Rushdie represents them through the characters of the novel, and how he uses them in a good way in the novel. In conclusion, the study reveals the affects and the realities of the independence Indian society under the control of the colonial power.

Key words: Colonialism, British colonialization, post-colonial theory.

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Introduction

Introduction

Colonialism had affected all the countries of the third world from African countries to Asia which take control over all political, social, cultural and economic sides that made oppression to societies, colonialism destroyed all their life aspects to most of people thinking that taking independence from the colonial power means that they became free societies in all aspects but the reality is that such countries still under the dominance of colonize countries threw multicultural aspects like defining new language, new identities, tradition, lifestyle and mixed religions such as Christianity as new religion, so such societies became more lost and losing their sense of identity and belonging because of the colonial power and the longtime of control.

Most of colonized people were preferring to educate on the other side like *Sulmane Rushdie* the writer of diaspora, during the period that were most of writers study made them and raise their consciousness about their homelands and start thinking of all what colonialism made around all social, cultural and economic aspects of their lives. They try to show the reality of colonization since, they made their countries as a source of taking their resources, materials and making their citizens in producing their products and increasing their wealth, in addition to stilling their identity, liberty and sense of belonging.

Sulmane Rushdie in his novel *Midnight Children* as an example, he is from diaspora writers who focuses on the post-colonial period, treating political, cultural and religious issues that related to such era, making his famous novel as an example to show the most features of the Indian independence society and the political, social, cultural and religious aspects of Indian society that two generation who live during and after the colonial period, that *Midnight Children* novel present the post-colonial time. As mentioned before that India has wide

diversity of language, culture, tradition, different religions and tribal groups, with the coming of the British colonialism it became more mixed country.

The study focuses on several issues such as religion, identity, politics, social and cultural issues of the independence society, since *Rushdie's* works and focuses on such issues and showing the changes that happened to the Indian society with the colonial power. We discuss all those aspects in our novel during post-colonial era since Britain colonized India from 1958 to 1947, *Rushdie* shedding the light on the issue of religion, politics, culture and identity and go deeper threw the novel and characters.

The aim of this study is to go deeper and explain the socio political, religious, and cultural dimensions of post-independence Indian society and sometimes before getting independent from the colonial power, affected India for two hundred years especially in the cultural sides. As a main aim is trying to mention new literary theory which is the post-colonial theory and its concepts, and that what we examined in our dissertation, we have mentioned some post-colonial aspects that related to literature. Our aim too is to study and analyze a new post-colonial novel, we focus also to identify the author *Sulmane Rushdie* as a famous writer of the 20 century, we want to identify and show the reality of the Indian society as ordinary people and his relations with colonialism. In addition to that our novel deals with several issues and conflicts between politics, religion and identity and how *Rushdie* tries to explore those issues, our aims is to be different from other researchers that the majority of them always present the African literature, so we present India to give a sense of change and discussing a new analyses.

Sulmane Rushdie considered as one from the diaspora and post-colonial writers, mainly he gives all his attention to principle problems that we will discuss and shed the light on political, cultural, religious realities of the post-independence Indian society with colonialism and its impact on India. This dissertation seeks to provide answers for the following questions : **How does *Sulmane Rushdie's* describes the influence of the British colonialism in India in the novel of *Midnight's children*.**

In order to answer this question, this study will attempt to answer the following sub-questions :How was the social and political life of Indian society during and after the British colonialism ? How does *Sulmane Rushdie* portrayed identity and religious aspect in the novel ? How was postcolonial aspects represented in the novel ? The present study is qualitative in nature, it also depends on the data collected from the theory chosen and the corpus *Midnight's children* by *Sulmane Rushdie*.

To answer the previous question we would use postcolonial approach, the research is going to describe, analyze, and interpret *Sulman Rushdie's* portrayal of social and political life also identity and religion in this novel this novel will be studied from the postcolonial prescriptive using Franz fanon theory which indicates the colonial system and its divesting effects.

In his Article «*Salman Rushdie's Midnight's children: connection between Magical Realism and Postcolonial issues*» by Abu Shahid Abdullah (2014) he discussed the idea that *Rushdie* uses the Magical Realist technique, to talk about the postcolonial people of India, and different postcolonial issues. Instead of

using realist technique he employs this particular technique to expose and comment on different social and political problems a newly independent country like India has to encounter. Here, Magical has been considered a regional alternative and a protest to the Eurocentric categorization of the world. It is used to reinterpret the colonial version of history and provide an alternative and nativize version. Through this study we can see that the aim was to scope the Magical Realism of *Rushdie* in this novel while in our research we focused on the political and social Dimensions that were discussed in the novel.

Another researcher we examined « Rachel Trousdale » In his Article in the journal of Common Wealth Literature (2004) under the name « *city of Mongrel Bombay and the Shiv Sena in Midnight's children and the Moor's last sigh* » have spotted the light to the idea that Sulmane is launching a scathing critique of intellectuals and politicians by emphasizing the incompleteness of Indian cosmopolitanism. Through this he is shedding the light to National identity, Nationalist Movement and fictional world another idea that was discussed in this Article is that people who claim to promote unity are actually complicit in creating ethnic strife, that Sulmaan's examples are from Bombay, but his critique is global, while Rushdie wants to be productive, inclusive cosmopolitanism, he shows that his ideal, when only partially achieved, can have terrible, unintended consequences.

This dissertation will be structurally divided into two chapters, the first is theoretical one that defined as theoretical framework and the socio historical context, we start by defining the post-colonial theory and provide the readers with background about the theory using Franz Fanon and we mentioned some scholars and writers that were supporting this theory. In the second section, we talk about the social and the political of the independent Indian society and its problems, then we move to focus on the situation of the Indian society during the period of colonial power, we conclude the first chapter by mentioning some

colonial effects of independence India, In our second chapter, we began to treat the issue of identity and religion in India, we took *Midnight Children* novel as a literary work to explain more the two issues. The first section, we gave some additionally information about the author and the novel on general, than we analyses both identity and religion, we discuss the issue of identity in the novel threw analyzing some features of the characters that show India as a multipole society consist of different identities.

Moreover, we discuss religion as an important and complex issue due to that India is consist of different religions, we focus on discussing religion threw the characters of the novel and how the complexity of religion turning from believing in God to lose faith.

Chapter One

Theoretical Framework and The Socio Historical Context

Chapter One: Theoretical Framework and The Socio Historical Context

Introduction

Sulmane Rushdie Midnight children. the next novel of Salman after *Grimus* novel in 1981. It is considered as the best from his books because he produces about 30 books. Our novel was presented the reality in all its totality.

The novel sheds the light on different perspectives, social, political, cultural and religious realities which Salman was tackled of the post-independence Indian society.

The first chapter and in order to give well understanding of this perspectives, we focused on the socio political, cultural and religious realities of the Indian society. Firstly, we provided a well understanding and identifying some post-colonial aspects of the theory, we mentioned Franz fanon as an example since there were several thinkers and writers of the theory. We introduced some features of post-colonial era and its writers.

Secondly, we talk about the socio political dimensions in the post-independence Indian society and its effects on India. Thirdly, we described the Indian society during colonialism which giving different definitions of colonialism by many scholars, we have talk about different aspects such as education, women, religion, culture and social class.

Finally, the last part of our chapter we mentioned the colonial legacy in Indian society after getting independence and how the British colonization affected the Indian society in all the fields.

I. Post-Colonial Aspects: Franz Fanon's Theory

Salman Rushdie is a fundamental figure, which represents the post-colonial literature. The term post-colonial may sometimes be quite confusing (Ashcroft et al).

Franz Fanon considered as a greatest theorist in politics, psychology and culture. Which he treated several problems such as identity, he focus on the problems that was the colonized societies suffered from such as violence, colonial racism, famine and how the black man was treated, he was trying to raise the individual consciousness because he born in a French colony (Hook 87). Some of his famous works we mentioned *black skin, white masks* 1986, originally published 1952 in addition to *the wretched of the earth* 1990, originally published 1961. Franc Fanon was from the thinkers who were supporting the Algerian liberation from France. Which created the post-colonial theory that most post-colonial thinkers were affected by Fanon.

It is a difficult task to identify the post-colonial that is what (Ashcroft, Griffiths and Tiffin: “all post-colonial societies are still subject in one way or another to subtle forms of neocolonial domination“ (Hook 87).

Post-colonial theory tries to understand the relationship between colonizers and colonized and how one culture controls the other one in nonwestern countries. Moreover, the colonial legacy continued to spread despite the fact that there were some countries got their independence from colonialism but they still get controlled economically, culturally considering 'South Africa' as a post colony.

When talking about post-colonial theory, we may turn our attention to Franz Fanon, Homi Bahabha, Edward said and several thinkers who were interesting about this theory as a result of their lives and the experience of black

societies from colonization, those writers giving the chance to their selves to show the write image of colonialism and the relationship between south, north, black, white, Islam and Christianity that foundational categories were characterized those writers among other faces. Max Horkheimer and Theodor Adorno that were searching for explanations about violence around them.

Post-colonial theory has existed for a long time, which colonized people start expressing their experiences as a result of colonization and imperial experiences.

Post-colonial theory at first comes from literary movement in the late of the 20 century that began to negotiated the imperial power that gave an false image about colonized countries, post-colonial theory includes views, opinions and thoughts about the different experiences of colonized people such as resistance, slavery, suppression, race, gender and immigration. But we don't forget to mention that post-colonial theory deals with colonized people and colonization. It focuses on the fact that colonialism distorts the experiences and realities of colonized countries that considered as inferior people that should to articulate their identity under the concept of "otherness" (Ahmed Hassan 96).

Based on that, post-colonial theory again includes and focuses on the branch of what we call it the binary oppositions, the binaries: colonizer / colonized, White / nonwhite, Civilized / primitive / enlightener / enlightened.

Following that system with famous thoughts and critics like Franz Fanon; who is a leader in identifying the fundamental perspectives of the theory (Aschroft 19). For decades, studies of European colonialism spread its cultural, political and economic dimensions; practices and economic exploitation of the south were mostly a principle topics to focus on in the ninetieth century and early 20 centuries. On the other hand and as a result of those changes new

theories were emerged "Post-colonialism" which it is considered with the historical analysis of colonialism.

Franz Fanon considered as one from the findings of post-colonial theory of the 1980 and 1999. He discussed the problem of internalizing European perspectives and values by colonized elites, colonized people that were colonized by Britain and other European powers such as France, Portugal and Spain were used the term post-colonial to cover all the events that happened from the movement of colonization to the present day by the imperial aggression (Achroft and Griffiths 1).

In fact that all scholars like (Franz Fanon, Edward Said) trying to hypothesized issues that related to post-colonial studies like identity, political sides, religion and other aspects that focus on the colonial impact since colonialism than characterized by the investigation of colonial effects.

The effects of colonialism on culture, politics, identity and religion were used after the world war two following the post-Independence time. As known that what characterized the post-colonial era is the searching for identity and culture as a result of multiculturalism. Furthermore, the Post-colonial perspective was to struggle in developing their cultural, political aspects for a long time (Abdulqadir 999).

Post-colonial theory after emerged several scholars of this theory which they focus on race, gender, ethnicity, identity and culture (Habib 739). Taking a number of aims most of them is to re-examine the history of colonialism from the perspectives of the colonized (Habib 739). Furthermore, Post-colonial theory arose both during and after the struggle of many nations to get their independence from the British colonization like India 1947. In the same regard, thinkers and scholars of the same theory start to publish their works (Franz Fanon: black skin, white masks. In 1958 Chinua Achebe published his novel

things fall apart, George Laming's, *the pleasures of exile* and many other writers.

Franz Fanon an activist against the colonial power in the 20 century and he was from the most powerful voices of theorist. What makes Fanon interesting to be a theorist of Post-colonial is that his 3 that exposed him to focus on several issues of racism, identity and colonialism talking about many problems which mentioned the psychological consequences of racism and colonialism in his works (Habib741). That is what Franz Fanon confirms “that colonialism disrupt the cultural life of people“ (Habib 743).

Fanon's theory believes in the importance of national culture especially India (Liz 29). Fanon was focus on the oppressed people from the colonial power, Hence, racism and discrimination in all African and Asian countries (Gada332). Despite the fact that, there were some political thinkers and critics who seen him as an advocate of violence. Among these critics Mario Perinbarn, Sholy Violence: revolutionary thoughts of (Franz Fanon 1982).

Fanon treated several issues in his books that focus on Post-colonial side and colonialism that gave false image about African and colonized countries which white people consider themselves as superior. On the other hand, black people as inferior and characterized by stereotype (barbarian, taking drugs and dangerous people). Especially West Indies experience (Gada 344). Since his personnel experience was a turning point to understand racism (Gada 346).

Fanon mentioned that colonialism consequences left with no ethnic identity, property, individual and personality. What is important is that Franz Fanon focus on Post-colonial era threw treating several issues by publishing his works for example *black skin and white masks* which he mentioned the oppressed black people that considered as lesser than white people, the same thing with culture, language and religion after colonized countries got their

independence from colonial rule that came with different changes in Post-colonial era.

Moreover, thinkers and theorists of this period rejecting all rules and powers of the colonial power. The same case with our novel (midnight children) what is truth is that the novel rejected the British colonization of India threw the depiction of it from several images.

In addition of depicting the Indian history and citizens as they are (Tin   1). To clarify, postcolonial theorist focus on issues and problems related to colonization as we mentioned before and that is followed by the description of colonialism like (Franz fanon) for instance he discussed the problem of internalizing European perspectives and values by colonized elites, that is considered from Post-colonial aspects (Tin   3).

Post-colonial theory as known is mainly focus on the false image by those western thinkers and critics (Hamadi 39). On the other hand, Post-colonial novelist trying to make their language, culture, religion and build their own right image for the world in addition to write their history that was written in a wrong way western writers like Conard's *heart of darkness* (Hamidi 39). Among Post-colonial writers is Salman Rachdie, who examines Post-colonial countries treating several issues (Polcarov   1).

Post-colonial theory began with Edward Said Orientalism (1978) which most of scholars and thinkers had primarily been educated in the west had began to create a number of conflicting experienced which come to be known as post _colonialism and includes in different displines, such as literature, history, sociology and other studies (Smekal 6). Obviously, for "said" the different elements of social life such as politics, literature created a different depiction of the east which the west is represented as masculine, democratic, rational, moral and dynamic whereas, the other side in colonized countries described as

voiceless, female, sensual, irrational (Smekal6). That is what Franz Fanon illustrates this relation in his book *wretched of the earth* “this world cut in two is inhabited by two different species“. (30).

Post-colonial scholars such as Bhabha were among the thinkers that start to write ideas and focus on such complex relationship between them, Bhabha's works has attempted to move and analysis of colonial relations as binary (Smekal 6).

Obviously, all thinkers and scholars express their experiences and social, political and religious life by post-colonial text,(Franz fanon) book (the wretched of the earth) one of the most Post-colonial books that sheds light between superior and inferior, white and black, east and west in addition to his book of 1952. During the ninetieth century, writers of the west described the colonized people and countries as uncivilized, back ward, black and primitive.

Post-colonial theory emerged mainly as a result to those western writers. Franz Fanon using the theory as writing strategy which he was already focus on north Africa and discussing some issues of colonialism, effects of oppression that was practiced by the colonizer against black and colonized people. In addition to racism, violence and psychology oppression that were the most important goal for scholars is to correct their history.

According to Bill Achroft, Gareth Griffiths and Helen Tiffin who said, "we use the term Post-colonial"... to cover all the cultures effected by the imperial process from the moment of colonization to the present day. This is because there is a continuity of preoccupation throughout the historical process initiated by European imperial aggression (Simvankar 489). Intellectuals still experienced exploitation from all sides of colonial power, it was a challenge for them to identify their real heritage and cultural identity that was shaped by false ideology, as a result of those wrong ideologies writers of the third world trying

to restore their beliefs and history by literary pieces such as postcolonial literature to revising their history . All colonized people and nations who described as ugly, savage, black, and uneducated, on the other hand colonialists who are civilized, white, educated and Christian as a result Franz Fanon made his efforts to change and raise the awareness of colonized nations about decolonization and that is what Franz Fanon insists that decolonization producing new people in his book, *Wetcherd of the earth*.

II. The Social and Political Dimensions in The Post-Independence Indian Society

India became a free nation in 1947 through what is known as the transfer of Power. Yet a great deal of what we see in independent India can be attributed to “legacies” of one kind or another was independent India a break with the past or in continuity? Did India, as Nehru claimed “step out of the old to the New” these are the questions that baffle historians given the clear continuities in terms of not only Institutions of governance. But also the values that inform these institutions, was the change that India saw following decolonization merely cosmetic then? There is also the argument that the influences of almost 200 years of colonialism seem To have been entrenched in India’s society economy and polity simply because Of its long duration Hence it was almost impossible for those who presided over India’s destiny at the early phases of her nationhood is completely down with the prevalent system of governance (Chakrabarty 18 19).

Indian politics needs to be grasped sociologically, there is no doubt that the political system that India inherited of decolonization was largely based on the Westminster, Yet it underwent significant changes that hardly had any resemblances the British system of governance. Herrein lies the importance of the socio-economic processes that shaped the political evolution to be clearly

distinct in terms of both manifestation and articulation it was not therefore surprising that these different languages of politics, Marrely modern, traditional and saintly been relevant in Indian politics (Chakrabarty 31).

The basic limitations of the growth of industrial output were the extreme poverty of the rural population, and the fact that a large population of the elite had a taste for imported goods or exported their purchasing power. The government eventually provided tariff protection but did not itself create industrial plants, sponsor development banks, or give preference to local industry in allotting contracts. The banking system gave little help to industry and technical education was poor (Maddison 18).

The 1947 partition set the prescriptive in which India rose as a free nation. The constitution that was adopted in 1950 was the product of two conflicting cultures: one representing the national leaders normative concern for Indian's multi-cultural personality, shaped by her unique history and geography; and the other underlining their concern for unity, security and administrative efficiently. The former led to the articulation of secularism and federalism in the 1950 constitution and the latter resulted in the retention of the very state machinery that had consolidated the colonial rule of India. The net result was the emergence of a semi-hegemonic state that drew largely upon the 1935 government of Indian Act.

If the new Indian politics elites received a legacy of government from their predecessors, they would carried it over, from the experience of the nationalist movement Independent India's politics, at least in the last years drew on those two legacies. The nationalist ideology, which was hardly derivative, remained the driving force in charting out India's future. Hence political institutions, despite their imperial roots, acted in a manner that was reminiscent of an Independent state, imbued with enthusiasm for a new beginning. Yet the

importance of the prevalent social order, the divided social structure and the investable social conflicts in shaping the political process may not be overlooked. There were also rich civilizational traditions that preceded the British rule and remained a binding force (Chakrabarty 34).

Partition is the moment of the constitutional establishment of two dominions with accompanying of bloodbath. Pressing for a separate Muslim state, the 1940 Lahore resolution was the first official pronouncement of the Pakistan or partition by the Muslim League. Through the term « Pakistan » was nowhere mentioned, by demanding an independent state or states for the Muslims the resolution translated the goal of a sovereign Muslim state into concrete terms. To organize Indian Muslims around the Pakistan Demand, the resolution was thus historically significant for at least two important reasons: first, that resolution was proposed by Fazul Haq.

The most popular Muslim leader in Bengal, suggested the growing dominance of the league in the Muslim majority provinces; and second, for the first time an unequivocal demand was formally articulated insisting that the areas in India in which Muslims constituted a majority should be made into an independent state containing autonomous and sovereign units. Moreover, it argued that Indian Muslims formed a majority nation in the north-west and east of India and ought to be treated on a par with the Hindu majority in all future constitutional negotiations (Chakrabarty 35). Despite doubts of Pakistan's viability, the colonial power became increasingly sensitive to the claims advanced by the Muslim League. By 1945, not only the League insist on “the division of India as the only solution of the complex constitutional problem of India?” its election campaign was also based on the issue of Pakistan. If the Muslims voted in favor of the league in 1946 election, the league will be entitled to ask for Pakistan without any further investigation or plebiscite.

During the election campaign, Jinnah also identified the areas constituting Pakistan. According to him, those provinces with a clear Muslim majority naturally belonged to Pakistan. Hence Sind, Baluchistan, the North west Frontier province and Punjab in the north –west and Bengal, Assam in the north-east of India were earmarked for Pakistan. The forthcoming elections, he declared, will decide the matter once for all and when they are over. Pakistan will become an immediate reality. In Punjab, Jinnah and his league, colleagues were reported to have drawn on the religious sentiments of the Muslims voters by underlining that "the question a voter is called on to answer is: are you true believer or an infidel and a traitor".

As the poll outcome revealed, the 1946 election was a referendum for the league. Although in the first provincial poll in 1937 the league failed to make an impact even in the Muslim majority provinces. Within nine years, in 1946 it became the only representative of the Muslims by polling in most, if not all cases close to its maximum natural strength. This was a remarkable achievement in terms of both leadership and organizational unambiguous verdict in favor of the Muslim League in the Muslim majority provinces in the 1946 elections radically altered India's political landscape in which the league emerged as a stronger party in its negotiations with the British in the last phase of the transfer of power (Chakrabarty 35,36).

The contradictory nature of the reality of 15 August 1947 continues to integrate the historians even after more than half a century since India was partitioned. Freedom was won but was accompanied by the trauma of partition and mayhem that followed immediately before the transfer of power was formally articulated. So India's independence represents a great paradox of history. The nationalist movement led to freedom but failed to avoid partition. The success of the nationalist movement was therefore also its failure. Why did

it happen? The answer lies in another paradox, namely the success and failure of the anti-imperialist movement, led by Gandhi and his congress colleagues.

In its struggle against the colonial power, the Congress had a two-fold task: molding different classes, communities and groups into a nation and winning freedom for this emerging nation. The Congress had succeeded in mobilizing the nation against the British that accounted for the final withdrawal of the British rule in India; it was however virtually unsuccessful in welding the diversity into a nation and particularly failed to integrate the Muslims into this nation.

Underlying this conundrum the success and failure of the nationalist movement lies the roots of the paradox of independence that came along with the Great Divide of the Subcontinent of India. Independence and partition were as a commentator argues, but the reflection of the success and failure of the strategy of the [congress-led] nationalist movement'. The 1947 partition was therefore not merely a physical division of the Subcontinent; it also radically altered its complexion by seeking to define its members in conformity with the constructed political boundary in the aftermath of the transfer of power. For the Muslims, 1947 was not merely about partition; it was also about freedom from both the British and the Hindu ruling authority.

For the Hindus in Bengal For instance, it created sense of home where they were safe and protected. Although it was undoubtedly a watershed in many aspects not everything in India changed irrevocably as a result of these two linked events independence and partition. Independent India remained, at least in the initial decades of her independence, hostage of her independence, hostage of her colonial past (Chakrabarty 36).

The making of free India's constitution by the constituent Assembly over a period of little more than three years is reflective of the efforts that the founding of others undertook to translate the nationalist and democratic as partitions of an

independent polity following decolonization. Furthermore, although the Constitution is continuity at least in structural and procedural terms, it was also a clear break, since the 1950 constitution drew on an ideology that sought to establish a liberal democratic polity following the withdrawal of colonialism. There can be no greater evidence of the commitment to constitutional and rule of law on the part of the founding fathers than the constitution that they framed despite serious difficulties due to partition. The commitment to liberal democratic values, as the constituent Assembly proceedings suggest, remained permanent in the making of the constitution.

For instance, though the constitution-makers valorized the idea of popular Sovereignty, they redefined it and adopted the liberal representative principle to create Nehruvian state political order. Popular Sovereignty was thus defined in the Habermasian proceduralized sense, in which popular opinion and will formation in informal and voluntary public spheres could seek to influence the channels of legitimate law-making (Chakrabarty 22 23).

However, there were some significant changes in social structure and in the pattern of output. The social pyramid was truncated because the British lopped off most of the top three layers of the Moghul hierarchy, and the local chieftainry. In place of these people the British installed a modern bureaucracy which took a smaller share of national income. The newcomers had a more modest life style than the Moghuls, but siphoned a large part of the savings out of the country and provided almost no market for India's luxury handicrafts, the modern factory sector which they created produced only 7.5 percent of national income at the end of British rule and thus did little more than replace the old luxury handicrafts and part of the village textile production (Maddison 23).

The British reduced the tax squeeze on agriculture and turned warlords into landlords, but the new order had little dynamism. A good deal of the old

fuzziness about property rights remained, and landlords were still largely parasitic. The bigger zamindars copied the Moghuls life-style by maintaining hordes of retainers and large mansions, the small landowner's ambition was to stop working and enhance his ritual purity by establishing a seedy gentility (Chakrabarty 23).

III. Indian Society During Colonialism

European colonialism was by far the most extensive of different types of colonial contact that was a frequent aspect of human history. By the 1930s colonies and ex-colonies covered 84,6 percent of the land in the world, only some parts of Arabia, Persia and Afghanistan had never been under the colonial government resulting (Loomba3). Colonialism was a global phenomenon in the period between the early sixteenth century and the twentieth century that focus on specific countries, regions, periods or subjects. Colonialism has focused on colonial power that controlled large part of the world (Müller 281).

Historically speaking, colonies in sense of "settlement" has existed long before the advent of global capitalism, colonialism considered as an effective process of capitalist expansion that followed by exploitation of colonized societies for their own benefits using a certain combination of different processes including invasion, conquest, strategic genocide because colonialism was a total system forgetting a purpose (Borocz, Sarkar 1).

Immediately, before the colonial period, Western Europe was small, spatially marginal and economically, there was a different concerning the output of humankind, African countries and Asia was increasing; by contrast, European countries were not developed like Africa. When we talk of colonialism, we are talking of a catastrophe which took place between 1800_1960s (Ocheni, Nwankwo 46).

Colonialism effected not just the African countries but it spread to Asia and India, Britain colony colonized India since 1858 as a first step to exploit and colonize India from all its political, cultural, religious sides due to its characteristics and economic development, although it was colonized around two centuries by the Britain power, India is located in south Asia it has a history which followed by historical events.

Colonialism is problematic concept; there is a variety of views to the meaning of colonialism and the way how it defined. Since colonialism ranks with the most influential processes in human history (Horvath 45). It seems generally, if not universally, sociologist Ronald J. Horvath considered colonialism as: "is a forms of domination the control by individuals or groups over the territory and /or behavior of other individuals or groups". Colonialism also is a form of exploitation that explained that concept of domination is related to power (Horvath 46). According to the oxford English dictionary, colonialism is a practice to a political control over country, which exploiting it economically.

The professor Darrell J Koslowski said that colonialism is “a process of colonizing a country politically and culturally”. With other meaning it is the control over a weak country (Koslowski).

Colonialism comes from the Romans 'Colonia' which meant 'farm' or 'settlement' and referred to Romans who settled in other lands but still retained their citizenship (Loomba 7). So colonialism can be defined as the conquest and controlling land products of other people, but colonialism in this view it is not an expansion of European powers into Asia, Africa but it has been a feature of human history (Loomba 8). The novelist Elleke Bohemer described colonialism as: “the consolidation of imperial power and is manifested in the settlement of territory, the exploitation or development of resources and the attempt to govern the indigenous inhabitants of occupied lands, often by force”.(Bohemer 2). At

least colonialism was a metaphoric and cartographical as well as a legalistic process (Bohemer 17).

India considered as a cultural as well as geographical one. It is from the most diverse areas, it consist of several religions and languages (Hay 8). India importance was strategic, symbolic and economic. In addition, India provided Britain with large armies. On the other hand Indian resources such as tea, cotton and jute contributed to the development of Britain were from the reasons that made Britain colonize India (Hay 23).

As known that relations of British with India were complicated that made it as a turning point to colonize India. For that reason the colonial period made a change in India in time of domination. India during the British colonial rule, it is a map consist of two colors represented two indies, 'the British India' and 'the Indian India'(Erust, Pati 15). According to Dirks, under the colonial rule, the Indian kings were builder as a colonial objects. They were maintained altered and managed as a part in the colonial system (Erust, Pati 19). It simply colonial rulers were initiating the Indian rulers, and make a sense of invention of tradition (Erust, Pati 20). The colonial rule during time of colonizing Indian society that were effected the population, they also attempted to bring new areas under cultivation (Erust, Pati 10).

In fact, colonialism in India began with trade, but after that it ended with the full domination over India that is mean the Indian society characterized during the time of colonial rule on several fields that effected economic, political and cultural sides in parts of social perspectives (women, education, religion). One of the important situation that were the Indian society living in during the British colonization is the colonization of the Indian mind and that is what Franz Fanon described it that the colonized people, developed several idioms and vocabulary for example, we have black skin but we have to wear

white masks under what we call it the loss of self-worth that were caused by the British colonization, Fanon wrote:

“I wish to be acknowledge not as black but as white.

I'm white man..”

Aimécésaire in his classic study, (*Discourse on colonialism* 1972), seeing those colonized people as inferior and trying to bring civilization to those uncivilized societies giving them new perspectives in terms of language, culture. Furthermore, British colonization was, able to create images of itself on other countries of the world (Desouza 139). As known that the British entered India as traders, obviously their purpose of colonizing India was trade, but after that it became domination over India. As the result, the colonial rule affected all political, economic, cultural and social life in general. During the period between 1858 and 1957, on both negative and positive influence.

In economic side the most exportable products were carpets, leather, brassware and gold, in this sense the economist Tirthanker Roy said “carpets and leather emerged as major exportable goods in the colonial period.” In addition to the other industries (Roy 1-2). Because India was an economic super power for over 1500 years. But with the coming of the British rule, India's agriculture, goods and products became plantation, in the same time some industries declined .

The period between (1858-1947) India's population in increased but it's participation in the world fell appreciably (Karmakar 277). In addition to those positive aspects, the British colonialism build systems related to the road and rail facilities, postal, and telegraph facilities. British colonialism in India lasted between 1858-1947, which made colonialism as a driver of India's economy for that reason (Roy) ensure that "India was a more open economy in the colonial

period" (Roy 120). As the Indian society were experienced a developed impacts during the colonial rule but, in the same time some negative branches were mentioned which the Indian society were suffering from several issues, starting with education during that period which many Indian societies received the effective colonial rule in all social branches such as education, religion, social class, women and literature.

The historian A. L. Basham argued: "the administrative and judicial remains the same in the education and industrial fields there has been expansion, but not suppression". It affected the Indian life through several fields that consist of: legislation, administration and trade (Basham 365). When talking about education and school, colonization brought two systems of schools, the first one considered as religious school which consist of students who trying to get high level of education, in addition to the second on that was concerned with village boy's elementary school (Bouzerouata, Sayeh 16). English language too was introduced to the Indian society on school that considered as a part of their strategy of domination to become an official language in the country in school and colleges 1835, to give more details of two types of schools private and public by government.

We can also mentioned the situation of women during colonization , she was as a silent shadow as San Chayita Paul described her, women in colonial period was denied from different aspects of life, starting by education and freedom of moving, it was different for her to express herself, thoughts and words in addition to other miserable conditions that Indian women were faced (Chakraborty 29). But with the British reforms those miserable situations began to change for a better women's conditions. At first they began to educate women and being more conscious about thought of women to agree on one point that discussing women conditions could be brought through education only (Chakraborty 30).

Women in India had less rights than men, education too was limited which considered as an issue concerning the development of India, that is why some reforms were prepared to change the different social, religious lines of people at that time (Singh 82). As a result, the British brought legal regulations on order to introduce the position of Indian women which they practiced different acts like act of 1929 of preventing child marriage. All these acts aimed to introducing and improving women's situation in India, but on the other side starving, famine, violence were practiced against the Indian society and epidemic diseases which killed millions of Indians for both especially women that were practicing violence and discrimination. But in another time women began to contribute in different branches, in 1890 to 1940 women used to work in towns because of the changes in the economic branch in the nineteenth century poor women used to work (Sen 2).

Moreover, during the later phase of the colonial rule in India, the middle class emerged over the subcontinent (Jokhka, Prakash 42). The middle class in India grew at the time of colonialism, the development of middle class dated back to the colonial period as a result they began introducing modern industrial economy, new frameworks and opening colleges, schools in the educational system, which the number of students were increasing step by step between 1911 to 1939 (Jodhka, prakash45). By time and over the years, new class emerged includes employed in the administrative works in the British government (doctors, journalists and teachers).

In the same case as the Indian society during colonization were living different circumstances in all fields of life culture, education, social class and the important side is religion. India is a diverse country consists of different religions such as Islam, Hindus and later on Christianity with the coming of British colonialism. Religion and customs were considered as important aspects in Indian society. Historian Geraldine Forbes argued: “colonial officials agreed

that religion was central to Indian life”. Indian people were slaves to religion and sati religious practices. That is meaning the British government doing its efforts to spread the Christianity over all India by introducing several systems in order to make the Indian society as a Christian society.

IV. Colonial Legacy in the Independent Indian Society

A closely related concern is that European war and the relative social position of landed castes are spuriously related due to the existence of different schools of policy making in British politics. An “aggressive” ministry, in this view, would be ideologically inclined both to become involved in European wars and to adopt aggressive policies towards Indian elites (Lee 33).

Even if European political events are exogenous to annexation policy in India, the assignment of Indian districts to wartime or peacetime annexation differs in several key respects from random assignments. The time of annexation tends to be lumpily distributed in space, as the British annexed large tracts of territory at a time the entire modern state of Bihar was annexed at once in 1765.

The effects will not only estimates of the effect of wartime annexation have inflated standard errors, but the coefficients may be biased, since regions might have different internal distributions of wealth. To address this problem, all reported results cluster their standard errors at the district level, to account for the non-independence of observations within districts, some models also include fixed effects for pre-colonial states, to control for differences in wealth across regions (Lee 17).

British have made several changes in Indian society; they replaced the wasteful warlord aristocracy by a bureaucratic-military establishment, carefully designed by utilitarian technocrats which was efficient in maintaining law and order. The greater efficiency of government permitted a substantial reduction in

the fiscal burden, and a bigger share of the national product was available for landlords, capitalists and the new professional classes. Some of this upper class income was siphoned off to the UK, but the bulk was spent in India. However, the pattern of consumption changed as the new upper class no longer kept harems and palaces, nor did they wear fine Muslims and damascened swords.

This caused some painful readjustment in the traditional handicrafts sector. It seems likely that there was some increase in productive investment which must have been near Zero in Moghul India: government itself carried out productive investment in railways and irrigation and as a result there was a growth in both agricultural and industrial output. The new elite established a western life-style using the English language and English schools. New towns and urban amenities were created with segregated Suburbs and housing for them. Their habits were copied by the new professional elite of lawyers, sectors, teachers, journalists and businessman, within this group Oldcastle barriers were eased and social mobility increased (Maddison 1,2).

Colonial rule brought few significant changes. The British educational effort was very limited there were no major change in village society, in the caste system, the position of untouchables the joint family system, or in production techniques in agriculture. British impact on economic and social development was limited, total output and population increased radically but the gaining per capita output was small or negligible.

There were those major alternatives which can be seriously considered. One would have been the maintenance of indigenous rule with a few foreign enclaves, without direct foreign interference with its educational system, it is less possible that India would have developed a modernizing elites than China because Indian society was less rational and more conservative, if this situation had outspread, population would certainly have grown less but the average

standard of living might possibly have been a little higher because of the bigger upper class, and the smaller drain of resources abroad. Another one is that British rule would have been conquest and maintenance of power by some other west European country such as France or Holland.

The third hypothesis is perhaps the most intriguing, i.e conquest by a European power, with earlier occasion to independence. If India had self-government from the 1880 s, after a century and a quarter of British rule, it is likely that both income and population growth would have been accelerated, there would have been a smaller drain of investible funds abroad, greater tariff protection more state enterprise and favors to local industry ,more technical training (Maddison 2).

British rule in India intended to bring the tribes within the ambit of their centralized bureaucracy. In order to distinguish them from the mainstream Indian population, the colonial administration implemented the criminal tribes Act in 1871 to control the Movement of certain tribes with Suspected of engaging in criminal activities. The first all India census under the British rule took place in 1871 and the categorization of the population was based upon religions. The tribes were enumerated as either “Hindus” or “ethers”.

The 1871 census listed “forest tribe” as a sub-heading within the broader category of agricultural and pastoral castes the 1921 census listed separate category of “liberal religion” where the tribal people were enumerated based on their religion instead of caste.

The 1931 census during British rule placed them as a different category as “primitive tribes”; the postcolonial Indian state in 1950 embraced the same list along with the same provisions for the tribes in the new constitution of the Republic of India (Parashar 8).

A large section of India's poor population comprises of Dalites (untouchables castes) who have survived as landless peasants and bonded labor's in the rural economy. The Indian government's abolition of the practice of untouchability has not altered the hegemonic social structure and has failed to liberate the Dalits from the oppressive upper caste regimes in India.

The tribal or Adivasi's (indigenous people) form the other oppressed group within Indian society and owe their marginalization to colonial legacies and policies of the postcolonial Indian state. The British colonial administration classified the desperate communities beyond the Brahmanical caste system as tribes (Parashar 8). The Eurocentric concept of segregation between "civilization" and "tribes" was derived from the colonial experiences of Australia, the Pacific Islands and North America, where the locals were faced with violent European arrivals.

These interactions highlighted the disjunction rather than the co-existence of tribe and civilization. This is indirect contrast to sustained co-existence of tribal people and other communities in India since ancient times. The interactions between the tribes and the non-tribes were not without mutual distrust and conflicts, However the interactions were not as cataclysmic and violent as witnessed in other European settler colonies of the America's and Australia (Parashar 8).

The most significant change brought about by the British colonial administration was the Indian Forest Act of 1878, through which the government claimed a direct proprietary right over forests.

This Single Act not only dispossessed the traditional owners of the forest lands but also brought in a wave of immigrants which led to widespread displacement of the tribes people.

The spread of market economy and land revenue administration into these hitherto secluded areas ruined the traditional systems followed by the tribal society. In order to bring the restive tribal's under control, the colonial administration implemented several policies such as the Scheduled Districts Act in 1874, to protect the tribal's from exploitation by outsiders and land alienation these policies of keeping the tribal's in isolation and protected from exploitation were largely ineffectual since the colonial regime pursued contradictory policies to expand its economic activities like trade, industry and agriculture in the same region (Parashar 8).

The harsh colonial policies ensued peasant rebellions across different parts of the territories under their control: no less than 110 violent peasant uprisings have been recorded between 1783 and 1900. The biggest armed revolt during 1857_1858 against the British East India company rule is often described as "mutiny" in colonial historiography, while it marked the first war of independence in the history of Indian anti colonial struggle.

The revolt initiated by Indian soldiers emerged as a large rebellion against the colonial rule as millions of impoverished peasants, ruined artisans, dispossessed nobles, estate managers, tribal chiefs, landlords; religious leaders joined the mass uprising. These peasants uprisings against the British colonial rule were often construed as spontaneous and unorganized disturbances created by pre-political people who were virtually devoid of any explicit ideology, organization or programme. However, these claims are contested as the peasant's revolts embodied a certain degree of political consciousness and organization; they were planned actions that were launched after protracted consultations among the peasant representatives. The participation of the peasants in these uprisings meant overthrowing the existing economic, social and even cultural system and the peasants did not participate in these revolts in a state of absent-mindedness (Parashar 7).

One of the most significant things the British did to Westernize India was to introduce a modified version of English education. Macaulay's 1835 Minute on Education had a decisive impact on British educational policy and is a classic example of a western nationalist approach to Indian civilization. Before the British took over, the court language of the Moghuls was Persian and the Muslim population used Urdu, a mixture of Persian, Arabic and Sanskrit.

Higher education was largely religious and stressed knowledge Arabic and Sanskrit, the company had given some financial support to a Calcutta Madrasa (1781), and a Sanskrit college at Benares (1792), Warren Hastings, as governor General from 1782 to 1795 had himself learned Sanskrit and Persian, and several other Company officials were oriental Scholars. One of them, Sir William Jones, had translated a great mass of Sanskrit literature and had founded the Asiatic society of Bengal in 1785 (Maddison 4,5).

The education system which developed was a very pale reflection of that in the UK. Three universities were set up in 1857 in Calcutta, Madras and Bombay, but they were merely examining bodies and did not Teach. Higher education was carried out in affiliated colleges which gave a two year B.A course with heavy emphasis on rote learning and examinations. Drop-out ratios were always very high. They did little to promote analytic capacity or independent thinking and produced a group of graduates with a half-baked knowledge of English, it was not until the 1920s that Indian universities provided teaching facilities and then only for MA. Students, furthermore, Indian education was of a predominantly literacy character and the provision for technical training was much less than in any European country. Education for girls was almost totally ignored throughout the nineteenth century. Because higher education was in English, there was no official effort to translate Western literature into the vernacular, nor was there any standardization of Indian scripts whose variety is a major barrier to multi-lingualism amongst educated Indians (Maddison 6).

Primary education was not taken very seriously as government obligation and was financed largely by the weak local authorities. As a result, the Great mass of the population had no access to education and, at independence in 1947, 88 percent were illiterate. Progresses accelerated from the 1930 s onwards, but at independence only a fifth of children were receiving any primary schooling (Maddison).

Education could have played a major role in encouraging social mobility, eliminating religious superstition, increasing productivity and uplifting the status of women. Instead it was used to turn tinny elite into imitation English men and a somewhat bigger group into government clerks (Maddison 6). Having failed to westernize India, the British established themselves as a separate ruling caste. Like other Indian castes, they did not intermarry or eat with the lower (native) castes. Thanks to the British Public -school system, their children were shipped off and did not mingle with the natives.

At the end of their professional careers they returned home. The small Creole classes of Anglo- Indians were out castes unable to integrate into Indian a local British society. The British kept their clubs and bungalows in special suburbs known as cantonments and Civil lines. They maintained the Moghul tradition of official pomp, sumptuary residences, and retains of servants. They did not adopt the Moghul custom of polygamy, but remained monogamous and brought in their own women .

Society became prim and priggish, the British ruled India in much the same way as the Roman consults had ruled in Africa 2.000 years earlier, and were very conscious of the Roman paradigm. The elite with its classical education and contempt for business were quite happy establishing law and order, and keeping “barbarians” at bay on the Frontier of the Raj 16 they developed their own brand of self -righteous arrogance, considering themselves purveyors not of

popular but of good government. For them the word “British” lost its geographic connotation and became an epithet signifying moral rectitude (Maddison 6).

Many of the most lucrative commercial, financial, business and plantation jobs in the modern sector were occupied by foreigners. Although the East India Company’s legally enforced monopoly privileges were ended in 1833, the British continued to exercise effective dominance through the system of “managing agencies”. These agencies, originally set up by former employees of the East India Company, were used both to manage industrial enterprise and to handle most of India’s international trade.

They were closely linked with British banks, insurance and shipping companies. Managing agencies had a quasi-monopoly in access to capital, and they had interlocking direct relationships which gave them control over supplies and markets. They dominated the foreign markets in Asia; they had better access to government officials than did Indians. The agencies were in many ways able to take decisions favorable to their own interests rather than those of Shareholders. They were paid commissions based on gross profits or total sales and were often agents for the raw materials used by the companies they managed.

Thus the Indian capitalists who did emerge were highly dependent on British commercial capital and many sectors of industry were dominated by British firms, e.g shipping, banking, insurance, coal, plantation crops and jute (Maddison 18).

Indian industrial efficiency was hampered by the British administration’s neglect of technical education, and the reluctance of British firms and managing agencies to provide training of managerial experience to Indians. Even in the Bombay textile industry. Where most of the capital was Indian 28 percent of the managerial and supervisory staff were British in 1925 and the British component was even bigger in more complex industries. This naturally raised Indian

production costs. At lower levels there was wide spread use of jobbers for hiring workers and maintaining discipline, and workers themselves were a completely unskilled group who had to bribe the jobbers to get and retain their jobs. There were also problems of race, language and caste distinctions between management, supervisors and workers. The small size and much diversified output of the enterprises hindered efficiency. It is partly for these reasons that Indian exports had difficulty in competing with Japan (Maddison 18).

Conclusion

This chapter mainly focuses on the Post-colonial theory with its aspects and how writers and scholars use this theory for their writing purpose, we took Franz Fanon as an example in the first section and we explain some of the postcolonial perspectives. We provide such principles in analytical way, than we try to give some political and social dimensions of the Indian society during independence period, we explain and focus of the situation of Indian society during colonialism with its positive and negative effects. Than we try to conclude the chapter with mentioning the legacy of the colonial power in the Independent Indian society, this last elements opens the chance to the second chapter that will be practical on some cultural elements of the Indian society, providing our novel as an example to be more understandable.

Chapter Two

**The Issue of Identity in Salman
Rushdie's *Midnight Children***

Chapter Two: The Issue of Identity in Sulmane Rushdie's *Midnight Children*

Introduction

Sulman Rushdie's Midnight children was published in 1981. The novel won him Booker prize and gained him an international reputation. In this chapter we will provide and analyze how Rushdie have detected identity in the novel, which was presented in Saleem character and his family members ,firstly analyzing the process that Saleem have passed through to discover his true identity and the power he gained of being born at the exact time of the independence of India, secondly we will cover how relegion was discussed in the novel in order to provide an understanding input of how it have been tackled as a prominent feature in the novel.

I. About the Author and the Novel

Salman Rushdie, was born in Bombay in 1947, he was living in the united kingdom. In most of his novels *Salman* was known for practicing magical realism and fictional writings. *Salman Rushdie*, wrote the novel *Midnight Children* before he became famous and full- time writer. Although his first novel *Grimus* 1975 failed in attracting the literary public and critics at that time, however his next novel he wrote in 1981, *Midnight Children* was a turning point for literary critics to start noticing him. *Rushdie* has an affective and critically celebrated novels, his works have been shortlisted for the booker prize five times. So far *Rushdie* works have produced 30 books and over 700 articles on his writing (Thomas 2534).

Since, *Salman Rushdie* is a multinational writer, he belongs to different cultures, his influence is noticed in all his novels. *Rushdie* works attracting the reader creating tension and conflicting emotions, most of his novels that he

wrote, he was focusing on political, religious and fanaticism issues (Charyulu, Moluga 435). *Salman Rushdie*, tries to show high level of theoretical uniformity through his novels. The writer gave a strong attachment towards Indian cultural, social and political issues (Narayanam 2436).

Since, *Salman Rushdie* is an Indian writer, he focus on social, philosophical, aesthetic framework and consist of historical background since, Indian novels purpose is restructuring the society and improve it with new ideals. As known that English culture and English language is the most fertile and development way, as a result *Salman Rushdie* presence made Indian writing in English more affective and developed one. As M. L. *Raina* says "no Indian novelist has had the gaiety and joyousness of *Rushdie*". He described as a persuasive, multifaceted and influential writer because of his classic concerns (Narayanam 2437).

Rushdie's novels have been filled with history, politics and the relationship between them (Narayanam 2438). India has many stories to talk about the past, present and future, we cannot called a country that it's people forming a nation without that sense of consciousness, novelists are inspired to take up this aspect and focus on social, cultural and political dimensions of their countries *Midnight Children* is *Rushdie* explanations of about 70 years of Indian modern history (Sujatha 41).

Salman Rushdie and all the English Indian writing were responsible in representing India in all its post-colonial contexts. Our novel *Midnight Children* is a mixture between politics, virtuosity and magic (Sujatha 42). In addition of teaching several issues such as violence, repression, religion and passion. *Midnight children* talk about the life of a child called Saleem born at the stroke of midnight where India attained her independence from the British

colonialism, the novel treated several events through the story of the protagonist Saleem such as politics, identity, religion and individuality (Thomas 2533).

Rushdie novel is an allegory on modern India because the novel talks about 1001 children born with powers when India declared her independence from Britain. *Rushdie*, s tries to recreate his past through this novel, *Salman Rushdie* tries to subvert historical narration (Thomas 2536). *Midnight Children* present the Indian reality as it is which he used his themes of post-colonial theory and tries to analyze them with the European ideology, *Salman Rushdie* narrating the novel through steps which the story of the protagonist began to narrate it after more than 100 pages with following several techniques (Thomas 2537). Therefore, he tries to reconstruct religion, politics of India which take the reader far from reality and make the novel more attractive and interesting.

Midnight Children novel tells that India is hybrid society that mixing different cultures as a result of the colonial power threw its characters that is mean the Indian identity is hybrid. Moreover, religion too considered as another issue, religion for Indian society is important in their lives that is why the British colonization made efforts to fight this concept of religion and tries to make a new India with Christian religion.

The novel deals with different sections, the first section talk about the birth of the main character, the second one talk about the years of independence and democratic India. In addition to their believes that they do not believe of an original India or religious beliefs and identities. *Salman Rushdie's Midnight Children 1981*, related to post-colonial literature, rejecting the colonial power and tries to create new India and a full truth about Indian society and history. Which the main character Saleem tries to make an combination of the history of his family and India related to his moment of his birth. Our novel *Midnight Children* focus on three major subjects that consist of telling the history, than

telling of nation and identity in addition to talk about stories, that are what Saleem was tries to explain through the events of the novel.

Midnight Children is a collective items to cover and form a sense of history, our novel is scale and fertility, it is a mixture between political, religious and cultural perspectives (Sujatha 42). The full name is *Ahmed Salman Rushdie*, he is from rich Muslim businessman in India, he graduated from the university of Cambridge in 1968, he was living with his family after that he returned to England as an advertising agency. His novel of *Midnight Children* made him too won booker prize. *Salman Rushdie* said that: "I came from a society where racism is common place". Which mean there were different types of racism as a result of studying at university. *Salman* has been written his novel for five years which there were a relationship between *Salman Rushdie* and the main character Saleem, they were live the same situation, moreover *Rushdie* gives Saleem some parts of his life.(Messellam et.al).

The idea of writing *Midnight Children* was about *Rushdie* generation in addition to highlighting the perspective of freedom. The novel consist of three books, book one with the main character Saleem Sinai. Which he was telling his birth that following the moment of granting independence from the colonial power, the second book talk about Saleem parents and his family, it mentioned also the magical powers of Saleem and other children who born with Saleem in midnight, the third book talk about the marriage of Saleem and his return in addition to the destiny of other remaining children of midnight , which created a blend of fantasy and reality (Rejeb 711).

Midnight Children id the best post-war novel for the readers, that was talk about and treating issues through the symbolism such as political, social and psychological interstices in post-colonial land (Mukherjee 173-174).

II. Identity in Sulmane Rushdie's *Midnight's children*

According to Oxford English dictionary 1999 (10 th edition), Identity is defined as “The fact of being who or what a person or thing is” (705), but a person or thing is” (705), but when it comes to postcolonial prescriptive the term becomes problematic, fishy and complex concept to define. (ABDESSETTAR et.al).

The term identity can be acquired as a state of being whom or what a person is, what sort of person she or he is and how they are related to with others. It is, therefore, the condition of “being ”or “becoming” that characterizes one from the other, In short, this indicates that though identity is not just individuals ideas and concepts or who he or she is, but the shared relations with his or her society. More importantly, in spite of a person’s uniqueness of identity that would be described is being static and stable, it would also be from a different prescriptive dynamic and fluid as stated by Amartya Sen in the illusion of Destiny.

In other words, and according to Hall, two types of identity are distinguished. On the other hand identity as “being” that encloses unity and sense of belonging, on the other, identity as “becoming “. Importantly for him identity is not just belonging to the future rather to the past as well since it undertakes endless changes alongside with historical ones.

Identity for veer is referring to the aspects qualifying subjects in terms of categories such as race, gender, class, language, ethnicity, status and nation. Hence in terms of recognized social relations and sense of belonging to groups. Since identity is privately in determining who/what an individual, a society or in a larger scale a nation is. Identity can be categorized into two foremost sorts, one as self-identity and the other as social identity In views of Barker, it is “the conceptions we hold of ourselves we may call self -identity ,while the

expectations and opinions of others form our social identity”(165) In this sense, identity is a matter not only of self -description but also of social ascribing. Accordingly, society theaters as important role in determining one’s self identity.

the themes of identity in Sulmane Rushdie’s *Midnight’s children* have been thoroughly addressed by literary critics that, like josua René in her essay “victim into protagonist?” *Midnight’s children* and the post-Rushdie National Narratives of the Eighties, see it as celebrating the creative tensions between personal and national identity (Rege 145).

Dieter Riemensehneider’s study *History and the Individual in Salman Rushdie’s Midnight children* and Anita Desai’s clear *Light of Day* dissects Saleem’s memoires about family life and history only to concluded that the novel’s main concern is à quest for identity(Pires de toste et.al). The novel’s characters display the idea that naming creates identity and because identity is fluid, so is naming as easy as the mere desire for a new start: «change your name, Ahmed Sinai said-time for a fresh start” (Rushdie, MC 81).

About his birth name, Saleem refers to it as “The accident of transliteration-sinai when in Roman script. is also the name of the place of revelation, of putt off-thy. Shoes, of commandments and golden calves” (Rushdie, MC 423). The same name has different meanings according to those interpreting it since Mount Sinai is one of the most important sacred places for Islamic , Christian and Jewish religions. The etymology of the name itself is not established and Saleem acknowledges the inderminacy in the name Sinai as one name can be perceived as having many identities Mount Sinai itself derives its name from the fact that it is part of a territory known as the Sinai dessort and Saleem reinforces a connection between the desert and his name by stating that “no matter how I try the desert is my lot”. (Rushdie, MC 551).

Such connection between the desert and his identity (his name) can be explained by the fact that the desert is thought as sort of a liminal space, a clean state, a place of possibilities open to creativity and play. Add to this the fact that Saleem, regarding his name, explains that “Sinai contains Ibn Sina, master magician....

And one perceived a view of personal identity, not as fixed characteristics but as an openness to endless possibilities. The Muslim Scholar Ibn Sina is renowned for excelling in everything he decides to dedicate himself to be (medicine, philosophy, logic, physics or metaphysics) and as a magician there are further possibilities to create anything the possibility for reinvention seems to be brought on by the figure of the snakes that shed their skin all throughout their lives to allow for continued growth. This indetermination allows Saleem to describe himself as someone “who lives both in the world and not in the world” (Rushdie MC 496) this uncertain match of everything and everyone that Saleem uses to describe this identity translates into Saleem’s particular situation as a Midnight’s child (Pires de Toste et.al).

Saleem’s midnight birth and the entanglement between his personal identity and national identity (he was born at the exact time of India’s independence). Seem to lead readers to agree with theorist Julian Droogan’s conclusion that identity is also a product of history (207_209) because it is through his perception of past events that Saleem forms his hybrid identity. Following the similar view of M.K Naik (A life of fragments: the fate of identity in Midnight’s children), who studies the identity fragmentation of every generation of Saleem’s family, a reading of the novel confirms that for its characters, identity is something undefined that is influenced by everything and everyone also including history itself Saleem is born at the liminal hour of midnight “which is renewed for miracles, which is somehow outside time” (Rushdie MC 294-295).

It marks the passage of one day into another it is no longer the day that has ended but it is not the day to come yet. Or it is, perhaps a bit of both. For Saleem this freedom of liminality is the “true hope of freedom...[and must be a reality for Midnight’s children] must not become... the bizarre creation of a rambling, diseased mind” (Rushdie, MC 278).

Here liminality is presented as freedom from the concepts or rules that Dictate that people must be within a binary: be one thing or the other, identify with either the Asian or British culture. Saleem is one of the thousand and one born at midnight on the exact moment India gained the independence. Described as possibilities, these children can also be interpreted as one thousand different critical voices or alter identities of his self which start to manifest in Saleem’s mind: " within the dark auditorium of any skill, my nose began to sing"(Rushdie MC 224).

As a consequence of this otherness, he soon starts to develop here powers of telepathy and feels as if he has other people inside his head” by sunrise I had discovered that the voices could be controlled I was a radio received, and could turn the volume down and up: I could select individual voices: I could even , by an effort of will, switch off my newly discovered inner ear”(Rushdie MC 226). Saleem’s identity in Midnight’s children seems to be an example of the potential power of pluralism and coexisting diversity. The hybridity of various cultural identities present with ethnic pluralism Subverts cultural hegemony because hybridity shatters the discourse of colonial authority by ensuring that other points of view enter the dominant discourse challenging its authority. Hence how the hybridity displayed in the novel can act as resistance to colonial discourse.

Another significant feature in the novel is represented by the concept of double identity Although it might seem that there is no magic or supernatural

skill involved, the change of identity may be seen as symbolic and thus considered a feature of magic realism which is closely connected to post-colonial writings, as discussed above. For example, in the novel the double-identity is represented in nearly all important characters.

Nassem Aziz Saleem's grandmother is later on the novel called Revered mother . Since she is unhappy in her marriage she "changes" herself into an ugly, fat person whose responsibility is to guard the house and the kitchen and who gained a new ability "enter one's dream" (MC 69) Saleem's mother Mumtaz Aziz, changes her name after her second marriage to become Amina Sinai to be a different person. And Saleem's sister is called Brass Monkey for her special ability to be seen and heard. For all these characters the changes of their names and with it their closely connected identities, mean new beginning, the start of new and better lives (polcarová et.al).

The journalist writes that quote about Saleem and indicating that his life and his Searching for real self-identity are in fact nothing but Indian. However, the history of Saleem's ancestors and his biological parent's life with the knowledge of his real parents would make his journey of searching for his identity quite hard. Rushdie states that: Dear baby Saleem, My belated congratulations on the happy accident of your moment of birth! You are the newest bearer of that ancient face of India which is also clearly young: we shall be watching over your life with the closest attention, it will be, in a sense, the mirror of our own(121) (MESSELLAM et.al).

Saleem Sinai the gifted child who was born at the exact moment of having India its independence characterized as a supernatural child along with the child born in the same moments. Each of the children had a superpower with different abilities. The strongest of them are the ones who approached the same moment of the Midnight's of August 15 th 1947.

Saleem Sinai, the exchanged boy, has certain characteristics As Midnight's child, he is endowed by telegraphy and a sharp sense of smell which enable him to identify all Midnight's children. The power of telegraphy made Saleem able to hear and understand people's inner thoughts and minds.

Saleem is the most favorable child in his family and neighborhood. They believe that he is "better than anyone in this while wild world" (150) the fact is that Saleem does not share the same opinion with his family and feels unsure of his identity and purpose in his life. his snot is a sign of his Midnight's child, when Saleem starts to listen to voices in his head and told his family that "Archangels have started to talk to me" (163) which is, in fact he is endowed with telegraphy and his discovery made him abandon the heaven intervention of his earlier explanation and show his unbalances growing identity which indicates his faith instability.

Saleem us an attempt to define himself he states that he is "a swallow of lives" (3) indicating the fact that he has some experience with different roots , social groups , religious categories, and his own imagination of life in the bound to history. The history that was controlled by the colonialism and Imperial segregation and the history of his ancestors just seven years before India took its independence. As he experienced a lot of lives, Saleem starts telling his roots, he developed a "multicultural identity" He starts with his grandfather, Adam Aziz.

Saleem is an attempt to unify the children and begs them not to "permit to endless duality of masses and classes, capital and labor ,them and us (254) to come between them. He calls on them to be a "third principle" (259), the notion of Bhabha, one that does not fall to social pressures. Shiva, on the other hand, does his best to pull them further apart, telling Saleem his calls for unity areb" all just wind" According to Shiva, "there is no third principle, there is only money and, and have and lack, and right left" which mirrors Shiva as anti-

collectivism and the nature of the self is a quarrel between binaries, unfortunately, all Saleem's efforts to construct a social identity were gone with the wind.

In Bombay, Saleem pickles nearly all voices and multiple languages as the "language of marchers" which its demand is to divide India depending on the language this multiple of languages represents that India is fragmented, which describes much to postcolonial milieu, the fact that mirrors Saleem's identity. As Saleem starts to understand the languages heard in his head from different places; New Delhi, Calcutta, and Cape Comorin, he hoped that he would create a place where India would be, regardless of its deep differences unified and understood by all. This imaginary place is called Midnight's children conference.

As Midnight's children are not from one city, their cultures are different. Each comes from a background that is different from one another. Saleem in his journey to have his identity, passed across different places, cultures and persons which each affected him and built his identity. When he grew up he passed Ramadan in movie theater which enriches the idea that the colonialist environment he raised on affected him along with his identity too much.

To get closer to the analysis of his identity, Saleem is not the only Midnight's child there are many and each of them is endowed. The Midnight's children conference is full of super powerful children from different places from Kerala, there is "a boy who had the ability of stepping into mirrors and re-emerging through any reflective surface in the land through lakes and [with greater difficulty] the polished metal bodies of automobiles [...] and a Goanese girl with the gift of multiplying fish)"¹⁹⁸. In Calcutta, there was a sharp tongued girl whose words already had the power of inflicting physical wounds, so that after a few adults had found themselves bleeding freely as a result of some barb flung casually from her lips. Each of them represents an environment, a culture,

an identity and an independent self. Saleem started that “to their ordinary selves, but inevitably our problems, when they arise were the everyday, human problems which arise from character and environment; in our quarrels” (199). He indicates that the environment of the individual determines his identity and bounds his borders.

Actually Saleem refers to some of the Midnight’s children as “little more than circus Freaks” (199) which indicates his sense of superiority over them that mirrors again Said’s motion of Orientalism . However, Saleem and Shiva are both born at the stroke of Midnight; but Saleem’s power is greater than shiva’s Midnight has given Shiva the gift of war. Saleem was gifted with telegraphy his power regarded as greater than Shiva’s represents the hope for peace and unity than Saleem, and arguably Rushdie, has for post-colonial India. This power has the ability to save them all from the partition.

Saleem’s immediately takes note of Shiva’s knees, “two of the biggest knees the world has ever seen”(220). Shiva is mean and aggressive, runs a gang, and frequently threatens to squeeze people between her knees. After reminding Saleem that they were both born at the stroke of Midnight, Shiva suggests that they be” joint bosses of this gang” (220).

Saleem see the conference as more of a “loose federation of equals ” (220), but Shiva is determined to be the boss, the children exist on a hierarchical fashion, despite Saleem’s protests, Shiva is not happy with second place like Saleem, he wants to lead the children but they are divided which proves that Saleem is at the top and everyone else comes after him.

III. Religion and Atheism in *Sulmane Rushdie ‘s Midnight’s children*

Religion is an important issue in *Salman Rushdie Midnight Children*, the Indian society considered as a home of many religions because India is a

diversified society. The majority there consist of Hindus, Muslims and Sikhs in addition to a number of Christians as a result of the British colonialism, all those different religions were disturbed (Polcarová et.al).

There were a kind of fighting between Muslims and Hindus about who getting the whole power and rule over India, during the gold period the Muslims were the most powerful group in Indian society, but when the British colonialism came to India, another group was preferred by the British and became the officials in leading the government, all those changes between the two groups of religions resulted in the partition of the country into two nations, India and Pakistan (Polcarová et.al).

The different religions in the novel are mentioned in the whole sides of the characters, for example when we talk about the mistake of the nurse during the birth of Saleem, when she changed the baby of rich and poor family that what makes the Christian reference, that is why his birth includes the birth of nation as *Salman Rushdie* claimed: "A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of the nation long suppressed finds utterance". (Rushdie 156). Religion were mentioned by *Salman Rushdie* from the beginning with his characters in the novel under scrutiny especially female which *Rushdie* tries to connect the main character's personal history with the history of India, as an example Naseem, she was women and insists to focus on traditional education for her children that is supposed to be Muslims and learning Quran. Different religions were opposed by Naseem who makes to use terms like Quran (Tudor 26). *Salman Rushdie* despite the fact that he grew up in Muslim family who were spoke Urdu , a Muslim language but *Rushdie* lost his faith in the religion of Islam that influenced his life and writing too, he uses Hindu in his writing due to the nature of Indian society, where Islam, Hinduism, Buddhism and Christianity and other religions mix (Karlsson 7).

Moreover, we noticed that there where a mixture between religions, Saleem when he was born, his biological mother was Hindu that is mean two babies are changed, the baby of the rich family goes with the poor Hindu (Karlsson 21). There was a purity in Saleem soul when they left Bombay to live in Pakistan the land of purity as his parents said, but Saleem head was with his religion apart from Alleh.

When talking about religious aspects and forgetting the other aspects of Indian society, India was partitioned into two states, India and Pakistan that is mean two major religions Hindu and Islam, at midnight children it was a night of new nation, freedom and independence but it was not happy for all, two nations focus on their religious beliefs, Pakistan was created for Muslim, on the other hand India was created for the Hindus. The two nations were different from each other that what were some political leaders proposed, they were from different origins, for that reason they cannot coexist. *Midnight Children* being one of them, it was followed by rapes, ruthless violence. For *Salman Rushdie*, he believes that religion makes one's identity and religion must stereotype the other, *Salman Rushdie* says: "I lost fait at school in England... During a Latin lesson... to prove my new found Atheism". (Rushdie 405).

Therefore, this is show that *Salman Rushdie* tries to focus on religion in his novel. The two nation were focusing on the religious aspects of human and left out the other perspectives. The complexity of religion in our novel is highly mentioned in many characters, the novel start with the story of the grandfather of Saleem, Aadam Aziz who did not gives any important to religion and what is happen to him during praying is a strong argument to confirm that: "Aadam hit his nose to the ground, which caused three drops of blood". Aadam was so disturbed as a result he resolved never again to kiss earth for any god or other one (Ghosh, Singh 928). In addition to Islamic and Hindus religions, *Rushdie* adds another religions that help us to understand the nature of the Indian society.

As saying before that *Rushdie* advocates worldview who accepts the non-existence of God, he claims to be: "living in the aftermath of the death of god". (Rushdie 416). *Midnight Children* novel collected religious beliefs and motifs from Hindus, Islamic, Buddhist and Christian faiths (Droogan 205).

According to the novel and as we noticed that *Salman Rushdie* grown up in Muslim family, he was living religious problems, he was affected by different religious beliefs which reflected in his works. Religious concepts appeared throughout *Midnight Children*, despite the fact that choosing your religion is something personal, being Muslim or Hindus is related to your own decisions, *Salman Rushdie* described Muslims as good people and discriminated by Hindus those who considered as criminals.

Salman Rushdie states that India is a multiple country that consists of different religions and all religious faith from, Islam, Hindus and Sikhs are accepted, despite the fact that some of his characters did not accept any religious belief, *Rushdie* presents the grandfather Aadam Aziz as an example of such situation, since Aadam told his daughters to hate religion such as Hindus, Gains and Sikhs (Polcarová et.al).

When analyzing the novel we found that, the religious context is coming from a different views which includes as Muslim-Muslim issue, when two Muslim Organization, the free Islam convocation that were advocated by Aadam Aziz and the Muslim league (Rushdie 47). Which the Muslim league is described as a "bunch of toadies" who go to the British and join them in governments (Rushdie 55-56). *Salman Rushdie* followed his character by strong religious beliefs, as an argument Aadam Aziz said: "where can we find a land that is foreign to god?". Which means that Aadam was not supporting the Muslim league and the idea of partition (Rushdie 57).

After this clashes between the two Muslim organization, a new clashes between Muslims and Hindus were happened throughout the novel, mentioned the act of the Muslim businessman and the Hindu, that is another aspect that shown the clashes between the two religions during the whole events of the novel (92).

The mixture of religions in *Midnight Children*, took the narratives throughout the novel, starting by the protagonist Saleem Sinai who born Muslim but most of his life was the Hindu in the city of Bombay, the city of mixed cultures. His sister joins a nunnery in addition to Mary Pereira who was a catholic, all those characters with different religions were referenced by *Salman Rushdie*, despite the fact that he talk about several religions but his focus was on Islamic religion, Hindus and Christianity, the religion of the colonizer, despite the fact that Saleem Senai was surrounded by religion, but he never tries to worship God and being a real Muslim. He believes in freedom of religion under the new Indian constitution. Indian society is centered on Secular, the religious aspects affected all lives and that what *Salman Rushdie* confirm.

As we mentioned before that religion in the novel began with Saleem Senai grandfather Aadam Aziz, when he lost his faith of religion as a result of what happened to him but even though his name Aadem refers to Aadem and Eve (Aadem and Hawwa in Islam and Quran). Aadem does not equate religion with moral things as his wife did, for that reason their religion were different, so they faced problems with their children since, Aadam's wife was seeing that teaching is not good idea for his children.

Moreover, religion in the whole novel was a negative light as an example when Ahmed Senai Saleem's father work on new business with Suresh Narlikar but the business fails, the businessman blames religion, or we can say both of them considered that became of they are Muslims, their business failed. We

moved to another example that show the clashes between the two religions or in another word between the two nations India and Pakistan.

Saleem's uncle General Zulfikar does not want any of the Hindus people in Pakistan, the Muslim nation as he claims: "Let us give those Hindus something to worry! We will blow their invaders into so many pieces, there will be no damn thing left to reincarnate". In addition to Saleem Senai like his grandfather was in debate to believe in God or not, his mind is full of all religious beliefs to that degree he was believing that voices which he was hearing are voices of Archangels, that is mean that religion is an important part of Saleem's life.

As the religious mixture creates several political and social conflicts in Indian history which *Salman Rushdie* focuses on such issues and uncertainty of religion on each character beliefs. Aadam Aziz when loses his son Hanif. He was blaming his self for the death of his son because he has never been able to believe in God, as a result he tries to change this believe, so he became and returned his belief in God: "In the remaining years of his life he often disgraced himself by stumbling into mosques and temples with his old man's Stick, mouthing imprecations and lashing out at any worshipper or holy man within rang". (Rushdie 316).

This option of Aadam, his inability to believe in God passed down to Saleem Senai: "What leaked into me from Aadem Aziz a certain vulnerability to women, but also it is cause, the hole at the outer of himself caused by his failure to believe or disbelieve in God". (Rushdie 315). The same thing happened with Saleem Senai his inability to believe in God, when his family moved to Pakistan, the side of purity which his family began a new lifestyle but Saleem became not interesting in God and religion in general.

”For his mother, he put on a sort of brocade skirt and a turban; for the sake of filial duty, he permitted millions of devotees to kiss his little finger. In the name of maternal love, he truly became lord Khusro, the most successful holy child in history“. (Rushdie 308), here we move to another religious character and religion problem according to *Sulmane Rushdie* with Cyrus-the- great who after his father's death allowed his mother to turn him into a religious Guru, he became more religions and most of people followed him, which *Rushdie* mentioned the religious hybridity in India and the novel. Moreover, to show the religious uncertainty in the novel and in India on general.

Conclusion

This chapter included a representation about the author and the novel, as well as The theme of identity which will form the foundation for the subsequent chapter. In this deals with the analysis of the protagonist Saleem and his family members, focusing mostly on those that are relevant in the current reaserch we provided in depth explanation on relegion aspects that were discussed in this novel.

General Conclusion

General Conclusion

The current research treated several issues that linked to the Indian society and his relationship with the British colonization such as the socio political, cultural dimensions, in addition to our focus on identity and religion in Salman Rushdie *Midnight Children* 1981, which takes an analytical and theoretical method during the period of research. Basically the dissertation is divided into two chapters using the post-colonial theory with its perspectives that treated the issues that are related to the novel. The novel considered as a new literary work in literature which consist of new forms, aspects and including new issues of societies, since before literary works were focusing only on African countries like Nigeria and other countries of the third world with the contribution of the African countries that their consciousness raised due to the situation that their colonized countries were living in, since those writers were studying abroad.

Some Indian writers were like other writers in writing the history of India and transform the false image that was giving by the colonial power, since India is multicultural country that consist of several identities, religions and customs. In addition to the diversity of politics, social situations and economy, probably that what *Rushdie* proved through the novel which he put the idea of India must be mixed of identities, religions and different languages that can live together and respect each other as *Rushdie* made Saleem the protagonist of the novel gain several identities in different places like Kachmir, Delhi and Bombay.

The different places that *Rushdie* was showing is to confirm that India consist of many cultural perspectives and identities. As mentioned before that the post-colonial theory is the fundamental theory and the appropriate one for the research and for the issues in the novel that were essential in post-colonial theory, the research is focuses too on the socio political, religious and cultural realities of the post independent Indian society, which analyzing the situation of

India during colonization from the politic, social and cultural side and how that change after the independence 1947, to create new nation and new society with its dimensions to give a framework to all those perspectives.

Then moving deeper to analyze another aspects that can hurt the souls of colonized societies, it's difficult to live with new people, new religion, language, customs and new identity, the dissertation presents identity and religion as an example to show the mixture of the Indian society especially between the two nations India and Pakistan. The character of the novel as mentioned in chapter two were different from each other, the playing with religion, identity, losing faith and unbelievable in God considered as principle elements in the novel to show that India is mixed country with the coming of the British colonialism that was doing its efforts to make Christianity as a fundamental religion and fighting Islam to disappear from their minds.

The novel confirm that India is hybrid that consist of many cultures as a result of the British colonialism and the ability of mixing between old and new India and history, for that reason *Rushdie* tells that there is no authentic culture that can subvert the British power and create new India without living under the regulation of British colonization.

Using the postcolonial theory is the appropriate method to this research as a guide to treat the issues that related to the Indian society, taking some scholars and critics of this theory as a guide to finish this thesis and make it a fertile dissertation full of information and knowledge that researchers can benefit from it as a trustful resource. Furthermore, as a result of this dissertation many perspectives and consequences were discovered in the novel and according to the author that India is an authentic society and multipole nation full of different religions and identities, the effects of the British colonization is the responsible about this change and the mixture in the country, since colonialism is a

worldwide from all sides. Because of colonialism *Rushdie* and other writers were presenting the postcolonial theory and background of their countries to identify their own identity, heritage, culture and way of living.

Considering the socio political, cultural and religious realities of the Indian society is an important element to know more about the Indian society and his relationship with the British colonization and that what discussed in the two chapters, along the time of collecting and searching and information to give and gather some political and social issues of India during and after colonialism, so the first chapter was an overview about those realities. Chapter two take a part of analyzing mainly two principle issues identity and religion. Identity is what identifying us, religion also, those two issues are presented in the novel threw analyzing the characters and their relationship with to two issues, which get a result *that Rushdie* shows that the Indian society is multicultural one consists of different aspects.

Mainly *Midnight Children* is a peace of literary work that took several prizes and made *Rushdie* from the famous writers of the era, the novel gives different interpretations and realities that the Indian society were living in, it depict India in all political, religious and cultural situations. Despite the fact that *Rushdie* was Atheist writer but he tries to show the importance of religion in the souls of the Indian society.

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الملخص

يدرس هذا البحث الحقائق الاجتماعية، السياسية، الدينية والثقافية للمجتمع الهندي بعد الاستعمار في رواية اطفال منتصف الليل للكاتب سلمان رشدي. لذلك، تحاول هذه الدراسة فهم طبيعة المجتمع الهندي من الجوانب السياسية، الدينية والثقافية خلال وبعد فترة الاستقلال من الاستعمار البريطاني وكيف اثر على الهند في كلتا الحالتين، تابعا رواية اطفال منتصف الليل كمرشد ومثال لوصف هاته المشاكل. لكشف هاته المشاكل، تحاليل أجريت مستعملة نظرية ما بعد الاستعمار ل فرانس فانون كمرشد لإكمال هذا البحث. وبالتالي، تهدف هذه الدراسة أساسا لتأكيد كيف أن المجتمع الهندي مجتمع أصلي وهجين. الفصل الأول للبحث يرتبط بالهياكل النظرية والسياق الاجتماعي التاريخي. يفحص الفصل الثاني مشاكل الهوية والدين وكيف قدمهم الكاتب من خلال الشخصيات في الرواية بطريقة جيدة. في الخاتمة تكشف الدراسة آثار وحقائق المجتمع الهندي بعد الاستقلال تحت هيمنة القوة الاستعمارية.

الكلمات المفتاحية: الاستعمار، الاستعمار البريطاني، نظرية ما بعد الاستعمار.