

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC
RESEARCH
UNIVERSITY ABDELHAMID IBN BADIS-
MOSTAGANEM-
FACULTY OF FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH



UNIVERSITE
Abdelhamid Ibn Badis
MOSTAGANEM

Master British Literature

The Quest For Identity In Postcolonial Literature.
Case of study:
"Midnight Children (1981)" by Salman Rushdie

Submitted by:
Bicha Hamza

Board of examiners:

- Mrs. Ghernout Soumia **Supervisor** **University of Mostaganem**
- Dr. Benmaati Fatima Zohra **examiner** **University of Mostaganem**
- Dr. Tegua Cherif **examiner** **University of Mostaganem**

Academic year: 2021-2022

Dedication:

I would like to dedicate this humble work to my parents, my two brothers, my little sister, my friends, my cat and my future wife, and kids.

ACKNOWLEDGEMENTS

First of all, thanks to the almighty Allah who gave me the strength and the power that I needed to accomplish this work, and also thanks to my doctors, Professeur Dry, Dr. Mchaher, and Dr. Cherrifi, not only for taking care of my health but for their understanding and supporting my choice to finish this conducted study.

And from the deepest of my heart, I would like to thank my supervisor Mrs. Ghernout for all her guidance, assistance, encouragement, and especially for her infinite patience.

I would also like to thank the honorable board of examiners Mrs. Benmaati and Mr. Tegua, first for teaching me during my master's degree and for assessing my humble dissertation.

Also, I would like to thank all the teachers who assessed me during my five years at the University of Mostaganem, all my respects to my honorable teachers Pr. Bahous, and Dr. Larbi Youcef, Dr. Touami, and Dr. Tegua thanks for all your extremely helpful and valuable advice.

In the end, I would also like to thank the head of our department and the dean of our faculty, and all the students of the Mostaganem English department for trusting me with the responsibility of principal delegate and representative of them.

Abstract.

The quest for national and personal identity is the most controversial and debatable issue in the post colonial era, this conducted dissertation aims to examine the identity issues and investigate the portrayal of the quest for personal and national identity in the most fascinating and successful post colonial novel "Midnight Children" by Salman Rushdie, the principal purposes of this research is to explore the way that colonialism had effects on the identity of individuals and nations particularly in the post colonialism and the way post colonial literature dealt with the quest for identity theme, on that account, to accomplish the mentioned purposes above, a qualitative theoretical research conducted with meticulous investigation and examination into the theme of identity through the Midnight Children novel as a case of study, to conclude, the study started with discussion of two key concepts personal and national identity from a philosophical framework, and it concentrates on the post colonial studies which reveals that the colonialism had a immense influence on the identity of the individual and nation, and as a response, the post colonial literature emerged to eagerly highlights the identity issues in post colonial era, Salman Rushdie as a post colonial writer had successfully managed to portray the quest for identity through his characters; with his incredibly techniques relying on magical realism, he demonstrated the identity crises of both the individual and his Indian nation which generated by the British colonialism through the characters mainly through the protagonist Saleem Sinai who is related and mysteriously handcuffed to his nation's history and considered as a mirror to India, Rushdie's used the narration of Saleem's story of his own experience and other characters experiences of several identity crises and illustrated the quest for personal and national identity.

Key terms:

- The Quest for personal and national Identity
- Postcolonial literature
- Identity issues
- Midnight Children
- Post colonialism

Table of contents

Dedication.....	I
Acknowledgments.....	II
Abstract.....	III
Contents.....	IV
General Introduction.....	1

Chapter One:

Identity and national identity from a philosophical point of view

1.1 Introduction	5
1.2 Identity.....	6
1.2.1 John Locke	6
1.2.2 Gottfried Leibniz	7
1.2.3 Emmanuel Kant.....	8
1.3 Personal identity.....	9
1.3.1 Derek Parfit	10
1.3.2 William James.....	11
1.3.3 Sigmund Freud.....	12
1.4 National identity.....	13
1.5 Identity construction.....	16
1.6 Identity crises.....	17
1.6.1 Erick Erikson	17
1.7 The quest for identity	20
1.8 Conclusion.....	21

Chapter Two:

The quest for identity in the Postcolonial Literature

2.1 Introduction	22
2.2 Post colonialism	22
2.3 Postcolonial Literature.....	23
2.4 Postcolonial theory.....	24
2.5 Postcolonial characteristics.....	27
2.6 identity in post colonial literature	29
2.7 Diaspora	30
2.8 Conclusion.....	31

Chapter Three:

Identity manifestation in Salman Rushdie's "Midnight Children's"

3.1 Introduction	32
3.2 Salman Rushdie's Biography.....	33
3.3 Summary of "Midnight Children.....	34
3.4 The Analyzing of in"Midnight Children.....	37
3.5 The quest for identity in midnight children.....	39
3.5.1 Identity traits in Saleem Sinai.....	40
3.5.2 Identity traits in Shiva.....	41
3.5.3 Identity traits in Adam Aziz.....	42
3.6 Conclusion	43
General conclusion	45
Bibliography.....	46

General Introduction:

In the 20th century postcolonial literature took a place in Britain after most of the territories gained their independence they started seeking their personal and national identity, theorists, philosophers, and psychologists such as John Locke, Gottfried Leibniz, Derek Parfit, Fredrick Hegel, Erick Erickson, William James, Emmanuel Kant, Sigmund Freud, and others in our history and our present all contribute to defining and explaining and studying an essential term that has an extensive role in giving meaning in human life which is "identity " and all the concerns of this concept, its types, formation or construction, features/characteristics and crises.

Particularly during the postcolonial era, the quest for personal and national identity was among the most significant themes tackled intensely by most postcolonial theorists and writers, novelists, nevertheless, authors and theorists such as Edward Said, Frantz Fanon, Homi Bhabha, and others who depicted the national and personal identity crisis that caused by the colonization in their literary works.

Edward Said is regarded as the most intellectual critical mind of our time, Said states his postcolonial literary theory, In addition, his famous book "Orientalism" which is often considered the founding text, and therefore, in most of his literary works Said gave a great intention to the identity crisis, according to him the colonized nations and individuals are not able to recognize themselves outside of this Orientalist view.

Frantz Fanon is a French intellectual, politician, and writer; His works have become influential in the fields of postcolonial theory, he imposed the idea of postcolonial identity which is related to the influence of the colonizer or the colonial system on the colonized countries by demonstrating how people struggle to decolonize their minds and to realize who they are, and regain their lost identity, Fanon and Said use different arguments and views

about the postcolonial theory, while ends that both of them agree that the identity crisis is driven by the influence of the colonizer on the colonized, similarly, Homi Bhabha is another prominent theorist who imposed such conceptions that contributed and led to massive developments in the field of post-colonial,

Furthermore, Salman Rushdie is considered one of the most post-colonial known authors, in most of his literary works, in particular his second novel which won "The Booker Prize" in 1981 and awarded the "Booker of the Bookers " Prize, "Midnight Children" his most successful work where he gave great attention to the problematic of the quest for personal and national identity in the postcolonial era, and demonstrating the effects of the British colonization on the nation of India and its effect on the individual identity of its citizens, in most of his works through the protagonists of his novels Rushdie's shows interests to the identity theme, most of the characters in his novels were searching for their identity, e.g. the Flapping Eagle is a protagonist of *Grimus*, is a displaced exile who is in a constant search of the self, similarly, the protagonist of his second novel *Midnight Children* Saleem Sinai was also on a quest for his identity, as well as Omar Khayyam Shakil the protagonist of his third novel "Shame" who was in his turn searching for his lost personality.

However, all the mentioned intellectuals above had experienced both the colonization and post-colonization period, Rushdie and Said born in colonized countries India and Palestine and they experienced the immigration to Britain and US, additionally by analyzing their biographies a part of identity issue that appears on their literary works refer to themselves, in another hand, Fanon was born on the Caribbean island of Martinique, which was then a French colony, Then he worked as a military doctor in Algeria during the French colonial period in which he inspired to investigate on the identity issues as a consequence of the decolonization.

The main goal of this study is to analyze and expose the way that postcolonial literature literary dealt with the question of national and personal identity, and to identify the reasons

behind the identity crisis, Therefore, my research aims to explore and explain how the British Indian novelist Salman Rushdie portrayed the quest for national and personal identity in his masterpiece "Midnight Children"

In a process of achieving my aim from this study, the following research questions should be answered and clearly explained.

- 1) - How does Postcolonial Literature expose and discuss « the quest for identity theme?
- 2) - What are the main reasons behind the national and personal identity issues?
- 3) - How does Salman Rushdie express and portray the national/individual identity issues through his second novel "Midnight Children"?

The notion of identity plays an extensive role in human life and it's quite necessary to have such knowledge about the way postcolonial literature and its writers have depicted the most significant theme which is "identity", this investigation helps students, learners, intellectuals, and anyone interesting in literature to enhance and develop their knowledge and their skills and to examine Postcolonial literature era and its writer's styles and skills through their literary works.

In this conducted thesis, I adopted different ways of collecting data; some (books, articles, documents, and literary works, websites, journals) were many helpful sources in collecting data, but as a primary source which I focused on and practically investigate as a case of study it is "Midnight's Children by Salman Rushdie, where I precisely relied on expressing and analyzing the way Rushdie's portrays the quest for national/personal identity, and investigating the identity crisis in the post-colonial period and the reasons behind it.

This dissertation has been divided into three chapters to achieve my study's goal ; the first chapter is theoretical and operates as an introduction to this study which is entitled "the personal and national identity from a philosophical point of view " therefore; I divided this later into two sections the first one defines the term of personal identity and national identity,

As well as it providing a philosophical point of view relying on scholars and philosophers in this domain, meanwhile the second section discusses the identity crisis concept and the quest for identity, in the second chapter, section one tends to define and discuss the terms post-colonialism, post-colonial theory, and post-colonial literature, writers, characteristics, and in the second section my attention is to show the application of the theme of identity in the post-colonial era, and gives a description to the Diaspora phenomenon, the third chapter will conclude my study by a practical analysis of Salman Rushdie's "Midnight Children" novel, in which I mainly focus and attempts to show how the quest for the national and personal identity has portrayed by the author notably through his second novel.

Chapter One

Identity and national identity from a philosophical point of view

1.1 Introduction:

Identity has always been an interesting case of study for many scholars through decades until nowadays the concept is still debatable, the necessity for understanding identity in its real meaning, as well as for its significance in our life provokes many researchers to investigate the two types of identity, Therefore; personal and national identity has discussed from different frameworks, philosophically analyzing identity gained the most attention of most scholars in that field, philosophers such as John Locke, Gottfried Leibniz, Derek Parfit, Fredrick Hegel, Erick Erickson, William James, Emmanuel Kant, Sigmund Freud, all of them challenged each other in defining the concept of identity in its complexity and ambiguity.

Therefore; this first chapter provides a theoretical framework, and philosophical and psychological discussion of the term identity in its real sense according to the philosophers mentioned above, hereby; the chapter stands also designed to discuss the two types of identity, On one hand, personal identity and its development, and in another hand the national identity and its construction and characteristics, In addition; the second section highlights the identity crisis phenomenon, it gives a clear explanation and demonstration to this phenomenon, Ultimately the last part of this chapter attempts to tackle an essential element which is the question for identity in its two sense personal and national.

1-2 Identity:

Identity has been given many definitions and interpretations in different frameworks, especially in philosophy and psychology, the concept has been used to differentiate one individual from another or a group of persons from others, Furthermore, it is defined as the continuity of the fact of being or feeling the sameness or oneness, as well as it's referred to the uniqueness of the individuals or nations, the following philosophers are the most known critics who defined and discussed the notion "identity".

1.2.1 John Locke:

John Locke was a hugely influential English philosopher of the 17th century whose ideas and his philosophy influenced other big thinkers and philosophers such as Immanuel Kant and Jean Jacques Rousseau, and yet his ideology is still relevant today, Locke was the first to define identity as a continuity of consciousness " the sameness of rational Being: And as far as this consciousness can be extended backward to any past Action or thought, so far reaches the Identity of that Person; it is the same self now it was then; and 'tis by the same self with this present one that now reflects on it, that that Action was done. (Locke1894), according to him, consciousness is what makes the individual the same person over time; He asserts that consciousness always accompanies thinking, and 'tis that, that makes everyone to be, what he calls *self*. (locke1894), for him, identity is related to the consciousness of the person, and it is not related to the soul or the body of the person, He illustrates this in an understandable and convincing example of "prince and a cobbler » he notes if the cobbler and prince Swap the consciousness between them and the cobbler memories and personality took place in the prince's body, we would still say this is « the cobbler » even though he has the prince's body, which proves Locke's Psychological Continuity Theory: $x=y$ if and only if y contains memories of x .

In addition; John Locke in his so-called "philosophy of mind "claimed that "identity is a psychological continuity and argued that the mind was "Tabula Rasa" (blank slate) which became filled with knowledge deriving from experiences and observation and experimentations, this was in contrast to the Cartesian philosophy which claims that we are born with innate ideas ", Locke's theory has had a profound influence and a lot of criticism in the field of the philosophy of identity.

1.2.2 Gottfried Leibniz:

Gottfried Wilhelm Leibniz was the most famous German philosopher and mathematician, and scientist in the 17th century, known for his sheer magnitude of contributions in the fields of philosophy, mathematics, history, politics, law, physics, technology, and ethics, However; particularly most of his influential contribution in the field of philosophy manifested in his principle "the identity of indiscernible", briefly the idea of this principle is that " if any two things are identical then they must share all the same properties" , Moreover; In his "new essay on human understanding» Leibniz's in fact disagreed with Locke's point of view about identity, arguing that the mind is like a piece of marble and our identity is innate, that there are innate ideas in our mind since our birth and in order to sculpt that marble we need to experience and sense, according to him human mind contains sources of notions and doctrines, a human being become aware of his notions thanks to the stimulation of senses, as he states that without the senses, the human being would never occur to him to think about these notions, in details, the senses provides the occasion to human to use reasons and demonstrative knowledge to reach universal and logical necessary truth, and that the experience can only help to corroborate reasons, this is in contrast of Locke's thinking and claiming that the mind is like a blank paper (Tabula Rasa) and that there is no innate identity and that all identities constructed from experiences and observation and experimentations.

To conclude Leibniz has distinguished himself from Locke's theory with his point of view by considering that the mind contains innate ideas and that human beings need their experiences and their senses to achieve the awareness of the disposition and natural potentialities that shape their identities.

1.2.3 Emmanuel Kant:

Since the person is a Spatio-temporal entity provided with unity of apperception that makes him able to know his own identity through time according to empirical criteria of identification and re-identification, in which all that we learn immediately in this life is none inferentially, But it is thanks to the existence of our minds and the temporally ordered mental states that enable us to be ready in all time so that we can have a quick reaction.

Emmanuel Kant an eminent German philosopher and one of the most influential philosophers in the modern philosophy, in his view, human mind characterizes along two fundamental axes that are powers and results of exercising those powers, and those two capacities are responsible for human behavior since the senses represent the conscious part of a person, besides he also held that human knowledge and identity are based upon any sense impressions and from universal concepts, and he emphasized this in his book « critique of pure reason » in which he states: “That all our knowledge begins with experience there can be no doubt, for how should the faculty of knowledge be called into activity, if not by objects which affect our senses and which, on the one hand, produce representations by themselves or on the other, rouse the activity of our understanding to compare, connect, or separate them and thus to convert the raw material of our sensible impressions into a knowledge of objects, which we call experience? Regarding time, therefore, no knowledge within us is antecedent to experience, but all knowledge begins with it » (Critique of pure reason 298), From this point, we understand that our knowledge and Identity are made of two inseparable components

consciousness and sense, consequently; the latter enlightens a person to know himself by himself without the help of others.

According to Kant, we as human beings have both inner self and outer self which allows us to become aware, because, for him, the first « inner self » comprises our psychological state as well as the rational intellect, while the second one « outer self » comprises our senses and other instinctual functions,

1-3 Personal Identity:

Personal Identity is one of the most fundamental notions that has been discussed over time in the field of philosophy, the human being never stops asking the characterization question “Who Am I?, therefore; to answer and define «who you are" or "who am I" or "who is he/she", it must acquire knowledge about the concept of Personal Identity, the later defined as the persistence of the self over time, it is the conviction and the beliefs that I'm the same person that I was yesterday and the same that I will continue to be tomorrow, However; The term "personal identity" has several definitions, depending on each field, for example, According to a psychologist this term refers to a person self-image, that includes person's beliefs, characters and, attitudes, as well as the philosophy, had its unique perspective in defining Personal Identity.

1.3.1 Derek Parfit:

Any researcher can not talk about Personal Identity without talking about Derek Parfit, he is widely considered the most influential moral philosopher in the 20th century, the British philosopher specialized in Personal Identity, rationality, and ethics, and with his works, he gave many contributions to the field of human philosophy, looking for the truth behind the existence", the fact of Personal Identity over time solely consists in the holding of more particular facts" (reasons and persons149).

After his rigorous investigations into the field of personal identity, he argues that human beings are made of two inseparable components, the physical which concerns the body, and the psychological includes memories and personality.

Hence; According to Parfit, the personal identity is something temporary that can be affected by circumstances and reasons, in which the beliefs of a person can be changed depending on the experiences that this latter has been through, For him, there is no permanent personal identity because what is most important for him is existence and how the human should deal with his own life and moving forward looking for brightness, he states

“I believe that most of us have false beliefs about our nature, and our identity over time, and that when we see the truth, we ought to change some of our beliefs about what we have reason to do.” (Person and Reason).

In Parfit's point of view, any person's identity is building upon the fact that he/she has learned from his or her journey of life and what makes him or different from the other, and having his own unique identity, He states « When I believed that my existence was such a further fact, I seemed imprisoned in myself, my life seemed like a glass tunnel, through which I was moving faster every year, and at the end of which there was darkness. When I changed my view, the walls of my glass tunnel disappeared. I now live in the open air. There is still a difference between my life and the lives of other people. But the difference is less. Other people are closer. I am less concerned about the rest of my own life and more concerned about the lives of others”. [281] (reasons and persons), However, Parfit claims that the fact of our existence as a person is distinct from physical and psychological continuity.

1.3.2 William James:

In psychology the terms personal identity refers to a person's self, the most famous theory about self was created by William James, an American philosopher and psychologist also a highly-esteemed professor at Harvard University who influenced American psychology with his theories, in contrast to Hume and Kant, James divided personal identity into two categories "I self" and "meself" rejecting Hume's and Kant's theories and he shows their inability to account for basic indubitable characteristics of thoughts, according to him the "I" is the pure ego which provides continuity between past, present, and future and helps in exploring our identity which brought about by the continuity of consciousness, the second category is "meself" that reflects the character of individual and its subjectivity, James distinguished three important components of this latter, first the material self, it consists of what belongs to a person, such as the body, family, clothes, or money, and the Second is the social self that reflects our attitudes and interactions with others, we tends to change our actions, thoughts, emotions, words, and manners based on the current social situation or the people with whom we are interacting., third, the spiritual self refers to who we are at our core, which includes our identity and our conscience and values, and principles.

To sum up, according to him these three aspects construct the self, also we understand that William James elaborates on the relationship between the internal state and external behavior and how the external world can affect the internal one and vice versa» he states «A man's Self is the sum total of all that he can call him, not only his body and his psychic powers, but his clothes and his house"(the principle of psychology 1890), for him it is not a matter of believing that we are the same person as we were yesterday, it rather about what justifies us in affirming that we are the same one as yesterday, in his theory of personal identity he includes the following five facts; that every thought tends to personal consciousness, thoughts are constantly changing, thoughts are sensibly continuous, the object of thought includes all that

the thought thinks in a single pulse of consciousness, thought is interest-driven, Meanwhile; both Hume and Kant failed to account all these facts.

1.2.3 Sigmund Freud:

To understand the self or the personality must know the most prevalent psychologist Sigmund Freud, was an Austrian neurologist and the founder of psychoanalysis, he has many theories in the field of psychology and one of his famous theory is the "iceberg" he explained the nature of human being and where does exist his reality, his theory is concerned with how social interactions and the shifting nature of interpersonal relationships impact the individual in developing sense of "self"(Rayan1999), However According to Freud's human personality is composed of the following components the id, the ego, and the super ego, the three mixed together to create complex human behavior, The id refers to the unconscious part of the person its includes the instincts and its always operates according to the pleasure principle the latter forge the idea that all your needs should be met immediately, simply it contains our reality, As if it is the selfish devil side of a person because it holds all what is forbidden and the traumatic memories, while in the other hand the super ego its like the angel side or the conscious part of a person that reflects the morale part of his personality, it contains all the values and the internalized morals that the person may acquire from his parents, society and, environment, its primarily concerned with what is socially acceptable, and its function is controlling the ID's impulse like social prohibition, taboos, and aggression ..Ext and its pushes the person to obtain the ego ideal or the view of what is right, as well as figure out what is wrong, in order to balance between those two parts there is the ego, that represents the preconscious in the conscious mind of a person in which this latter tries to turn from the desire of the person something acceptable by society, thus both the society and person will be

satisfied, the ego is the part which makes decisions and faces the consequence according to the reality principle.

1-4 National Identity:

National identity refers to "who we are" and "to whom we belong", generally it is a group of people sharing the same characteristics under the term of the nation; hereby; the national identity differentiates one nation from another like the world is divided into a group of nations and each nation has its exceptional unique identity contained some features and characteristics that distinguish it from other nations, in this point as a researcher I have to give a distinction between the terms (nation-nation state) which are not the same, in one hand, the nation is a socio-cultural non-legal entity, it is several people united by common "origin, history, culture, ethnicity, language, religion" which are the strong bonds that relate individuals to each other under one community, additionally, I believe that nation can exist without any sovereignty or territory e.g. Israel has no territory or sovereignty, but yet they regarded themselves as a nation, and we cannot deny or say that the Israelian entity does not exist, but indeed we can say that there is no existence to Israel state because it lacks to an essential component that defines the state which is « territory », Therefore; the state is an independent political legal entity in which a group of people shares the same territory under one government and one sovereignty, the state in its Italian origins derives from "Lo stato", it has been used to describe the government which rules the population of a particular nation or to refer to the authority that governs a nation or a group of nations.

Moreover to what mentioned above, national identity is the sense of an individual belonging to one nation by sharing powerful common features with another individual such as territory, culture, language, history, religion, traditions and beliefs, and myth, according to Anthony D. Smith " a nation can therefore be defined as a named human population sharing a historic

territory, common myths and historical memories, a mass, public culture, a common economy and common legal rights and duties for all members”(National Identity p14).

In addition, Anthony D Smith in his ethnic-symbolic approach to nations argues that almost every Nation has developed from an ethnic core, for him the ethnicity which is the most common origins of nations is considered as the main factor that construct any Nation, arguing that the majority of the modern Nation that exist in this particular time were form on the basis of pre-modern ethnic cores, and the ethnic model of a Nation increasingly become much popular that make it survived, he also insists that the ethnic unity between the members of Nation is very important and it's a necessary condition for national survival since it is so hard for a community to survive without a coherent methodology and such symbolism of history and shared cultural heritage, the idea is that as the raw material for the survival of a nation it must includes a prominent element which is the myth of the common descent between the members, Hence; Anthony D Smith in his study focuses on the ethnic descent ties defining memberships of the community, he attempts to show the importance of the vernacular common culture including myths and language and linguistics codes and customs and all traditions which contributes on constructing a nation, the American Sociologist Graig Calhoun has the same point of view as Anthony D Smith, Calhoun states «Where it is recognized that a nation has a founding moment, it is still attractive to see this as a consequence not merely of choice, but of a long narrative of historical development that historically locates the proto-nation in primordial times” (Calhoun 63).

Additionally, as I framed the personal identity above, similarly, National identity is based on two main principles, the continuity, and uniqueness over time, and the consciousness of homogeneity of the group itself, hereby; these two principles are effective ties that contribute to the formation of national identity.

National identity generally can be simply regarded as collective identity on a broader scale which serves the purpose of providing the members of a particular community with familiarity and continuity and coherence within a group from other groups, and it differentiates itself by the development of the sense of belonging to a nation, which is considered the essential constructor of national identity.

The most intellectual French philosopher and historian Ernest Renan known for his influential works during the 19th in the subject of identity and nationality, In his famous speech « what is a nation?» he gave a clear and large definition, and several critiques raised by him in clarifying the term "nation", he criticized other previous philosophers and made his different point of view that the nation it is not a matter of common ethnicity, race, culture, religion, and language rather than being a matter of unity and solidarity and loyalty of its members, he defined the nation as the mutual desire of individuals who shares memories, glories and sacrifices in their past to live together under one community or entity.

« A nation is therefore a large-scale solidarity, constituted by the feeling of the sacrifices that one has made in the past and of those that one is prepared to make in the future. It presupposes a past; it is summarized, however, in the present by a tangible fact, namely, consent, the clearly expressed desire to continue a common life. A nation's existence is if you will pardon the metaphor, a daily plebiscite, just as an individual's existence is a perpetual affirmation of life. » (what is a nation? 1882).

He argues that sharing such elements as Race, Ethnicity, Language, Religion, and Culture might help or contribute to constructing a nation but they are not solid elements in the formation of a nation, He claims that the nation can not be identified by those elements, and he proves that there are existing nations with a mixture of races and ethnicities and cultures, and with multiple languages or there are even nations with the same language but still they are different nations, whereas, the religion increasingly became to consider as an individuals

matter so it became unreliable to be a solid element that collects people together and being a factor in constructing one nation, Renan's in his (what is a nation ?) speech proved his point and stated « Man is a slave neither of his race nor his language, nor his religion, nor the course of rivers nor the direction taken by the mountain. chains. A large aggregate of men, healthy in mind and warm of heart, creates the kind of moral conscience which we call a nation”.

1-5 Identity Construction:

The most complex process that individuals or groups have been through is identity formation or construction, in which they build and develop a clear image of how they view themselves and how others views them, which is not necessary the same since the perspective of ourselves differs from others perspectives towards us, personal identity construction viewed as a social process that can be required from the daily experiences of individuals lives as well as it can be formed through our interactions and relationships with others, primarily, our personal identity is influenced to a large extent to the way how people views us or thinks about us, from this standpoint, individual and groups manage to form their identity thanks to the interactions and relations with others, in the lines «tell me who your friends are and I will tell who you are » or the line « birds of the same father flock together» in interpreting these metaphorical lines we reach the truth that individuals and groups identity shapes by their interactions and relations with friends and parents and the others, these interactions and connections have a enormous influence and contribution in constructing one's identity, it supports the idea that identity is acquired and it's not an innate matter as Kant's claims.

In addition, from another sociological perspective Erving Goffman the most influential American Sociologist argues that the concept of identity can also be seen as a performance. In our daily social interactions with others, we are considered performers or actors of our roles and our version of self where we are engaged in the process of impression management

and forming self-image, He believes that when individuals or groups interact with others, they will attempt to control or guide the impression that others might make about them.

1-6 Identity Crisis:

Over time the formation of identity was and still is the most critical conflict that human beings ever faced in their life period in this world, Marcer states "One thing at least is clear-identity only becomes an issue when it is in crisis", each one of us is liable and vulnerable to receive a developmental event when the individual starts questioning himself "who am I truly!", and wondering about his role or purposes or his values or his spiritual beliefs or origins or his character or his goals or what he passionate about in this life, philosophers and psychologists named this developmental event «the identity crisis», the concept first coined by the Danish-German-American psychologist and psychoanalyst Erik Erikson, though the term crisis in psychology it is not necessarily a bad thing, the crisis, in this case, refers to a period of active exploration of self.

1.6.1 Erik Erikson:

The theorist Erik Erikson in his famous and most influential theory of psychological development in the 20th century the so-called « psycho-social development» in which he claims that all the relationships that we have with others or our own experiences and challenges and senses or feelings had influence on our personality development and the formation of our identity, his theory emphasis on the different development stages of the human being life from birth to death, Erikson sees the identity crisis as a phenomenon related to the adolescence stage, this particular stage is considering as a transitional stage of physical and psychological development that generally occur because the individual became an independents adults and they setting boundaries with their parents such as having their own thinking and private lives with their friends and their romantic interests and different interactions with others, leads them to start discovering who they are, thus, through this stage

the adolescent get into a whirlpool of thinking and over thinking to understand himself and their role and place at the level of society, also they search for their occupations, gender, religion, and political views, the fact that during this stage the persons as an adolescents passes through big changes like physical growth and sexual maturity they start to integrate their ideas about their selves and their self-image of what others view or think about them, adolescents may often experience different identities to find their true identity.

However; adolescent makes a tremendous effort to answer the question « Who Am I?», hence, some adolescents succeed in awarded their efforts, successfully answering this question and defining their identity, and attaining the virtue stage as Erikson describes it, Others, however, fail in this mission and struggle with identity crises or role confusion as a consequence of their uncertainty about their place in the society.

Erickson in his theory sets the four following stages of developing an identity “trust vs. mistrust”, “Autonomy vs. Shame/doubt”, “initiative vs. guilt”, “and industry vs. inferiority”. And similarly, as Sigmund Freud, Erickson in his theory « stages of psycho-social development » believed that psychological development goes through a set of stages and the success of one stage depends on its previous stages for example the success in resolving the problem of identity crisis in the adolescent's stage which Erickson called it « identity vs. role confusion” is depending on the success in this previous stages.

James Marcia another theorist and developmental psychologist has extended the theory of Erikson by developing four statuses that can describe the psychological development of individuals in the adolescent stage, these are identity diffusion, identity foreclosure, and moratorium and identity achievement, briefly, four statuses related to two criteria exploration and commitment, the exploration is how much exploring the individuals have done into their

alternate identities or how much thoughts have they put into a certain identity, and the commitment refers to their strong commitment to one particular identity.

Identity diffusion: it's a necessary status in the human developmental process, this status occurs when an individual makes a low commitment and low exploration to a specific identity yet the individual hasn't started exploring identity or committing to one, for example, an individual passes through a period of looking for career or occupation but if he/she is not having made any exploration or commitment towards a career or occupation then he/she is going through identity diffusion.

Identity foreclosure: this status defines by low exploration and high commitment it's when individuals already knew what they want to be but with low exploration about their possibilities to be that one, in another word, the individual picks a specific identity of himself without exploring the possibilities he/she has to successfully achieve that commitment.

Identity moratorium: this one is when individuals have high exploration with low commitment to this status individuals explore all the possibilities and they are aware of all their options but at the same time they still are not sure about what they want to be or which identity fits them best, if an individual has thought about a lot of occupations or a lot of careers that he/she would like to do, meanwhile he/she is unable to commit to one of them, this status James Marcia called it identity moratorium.

Identity achievement: the last and the finest, refers to the high exploration and high commitment, which means that the individual has explored all their possibilities and options, and after doing that they are pretty much aware of the identity that fits them sufficiently, and they are committed to it.

However, as personal identity goes through crisis similarly at the national level, the latter can also go through crises, the nationhood crisis occurs when members of the community become divided over what constitutes their core values, morals, traditions, and unity, basically

in the middle of this the national entity, its institutions, and its community questioning themselves the question «who are we?».

1.7 The Quest for identity:

Since the most important motivation for human existence is the quest for meaning and purpose in life, the quest for identity refers to person's existential efforts to find purpose and worth in his existence, it's entails reshaping and reclaiming "the true self " it is like an interior voyage that simultaneously serves as a trail for survival, human being goes through this adventure to discover who truly they are and their purposes and goals and roles in life and searching for their origins and to where they belongs, Jeffrey Weeks states " Identity is about belonging, about what you have in common with some people and what differentiates you from others", Furthermore; the quest for identity has been discussed in different frameworks because there is no concept is more important in the modern world than "identity," whether it's for individuals or for groups , "Who am I?" and "Who we are?" are the fundamental and existential questions of our lives which any human being or any group of people that constitute a community seeks to find an answer to these questions, for instance, literature embraced the quest for identity theme as a crucial step toward reclaiming the national and personal identity, As a reaction to the lingering effects that the act of decolonization and liberation left on the identity of the colonized people and nations.

1-8 Conclusion:

This first theoretical chapter discusses the identity concept that gave a rise to many philosophical inquiries, philosophy defined identity as it the sameness or the oneness or the uniqueness of a person or any group of people under one community that constitutes a so-called "nation", each one of the mentioned philosophers above discussed and they gave a different definitions and interpretations to the concept of identity, Loke's defined it as a the continuity of consciousness of person, Leibniz's in his turn established his principle "the

identity of indiscernible” and claims that if any two things are identical then they must share the same properties, also Parfit’s made his point clear on the fact that our existence as persons distinct from physical and psychological continuity and that the identity of a person is temporary not permanent and it is building upon the fact of what he has learnt from his journey of life and what differentiates him/her from others, however, in the other hand national identity refers to "who we are" and "to whom we belong", it’s a group of people sharing the same characteristics such as origins, history, culture, ethnicity, language, religion and a sense of belonging, mainly, our personal and national identity is heavily impacted by how others views or thinks about us, , according to this viewpoint, individuals and communities may build their identities via interactions and relationships with others, additionally, in the identity construction process individual or groups may goes through a developmental events which is "identity crisis" as Erickson’s named it, the later is about individual or group questioning their sense of self and sense of belonging, Erickson’s with his psycho-social development theory had gave a large contribution on defining the notion " identity crisis", however, since the act of decolonization was marked by numerous conflicts and changes in many aspects of culture and life especially on the identity, the identity crisis that exists in all postcolonial communities makes the quest for identity the most controversial and significant topic in postcolonial literature and all time, the next chapter titled the quest for identity in the post colonial literature emphasis how the post colonial literature dealt with theme of identity.

Chapter Two:

The quest for Identity in the postcolonial literature

2.1 Introduction:

The colonial era reshaped a lot of concepts, and one of the most notable influences of colonialism is the effect it has on the identities of the people living in the Postcolonial environment, the repercussions of colonialism were so pervasive that many nations and cultures remained to experience its adverse effects even after gaining their independence. Therefore this chapter attempts to give definitions to terms such as "post-colonialism" and "Post-colonial Literature" and it examines the Post-colonial theory and discusses the perspectives of the leading theorist in this field, Also, it explores the characteristics of the Post-colonial and highlights the issues of the identity in Postcolonial literature also it defines the concept of Diaspora.

2.2 Post colonialism:

Post colonialism is a term refers to the studies and analysis of the cultural legacy of colonialism and imperialism, it is an umbrella term which describes a set of theories that explores the legacy of colonialism from the moment of decolonization until the present day; mainly it deals with cultural Identity in colonized societies, Post colonialism is a historical era, refers to the decolonizing phase that followed the second World War, even though the former colonial state acquired political freedom, but colonial values persist even after a nation gained independence, from the Post-colonialism standpoint, the decolonization is vastly a shift from direct to indirect colonialism or imperialism, the early 21st century struggles of the colonized indigenous people in many regions of this world are frequently referred to as Post-colonialism, thus as a critical theory it primarily examines the dilemma of developing an identity after colonial rule as well as reveals the effects of colonialism on the decolonized

people and their reactions literary and politically, and it mainly discusses the following key concepts: Othering, Diaspora, Hybridity, Double Consciousness, Subaltern, Mimicry, Neocolonialism.

2.3 Postcolonial Literature:

Literature is a mirror that reflects the state of societies, when several colonies were battling for independence Postcolonial Literature began to develop, it truly started to gain momentum as an unified literary movement in the middle of the twentieth century, , a large number of influential postcolonial works were released between the 1950s and 1990s, Postcolonial Literature highlights the changes and struggles that were happening in different fields in post colonial era, basically it defined as a broad term that encompasses literatures by people from the erstwhile colonial world, as well as from the various minority Diasporas who lives in the west world, It includes works such as Salman Rushdie's "Midnight's Children", Samuel Beckett's "Murphy", Toni Morrison's "Beloved", Moreover, the origins of this branch of literature are plural and borrow from different disciplines which gave it an interdisciplinary nature and a diverse study according to its different societies, cultures, and context, Along with many other things, the emergence of Postcolonial Literature was inspired by themes and elements such as Representation, Suppression, Resistance, Ethnicity, Identity, Migration, and Gender.

Post-colonial literature came as an answer when the thinkers, critics, theorists, philosophers, and authors from colonized people searched for strategies to counter the colonizer's presumptions that their cultures were superior and more reliable than theirs.

2.4 Postcolonial theory:

Generally, the postcolonial study is a theoretical approach in literary studies, it attempts to analyze and criticize the effects of the colonizer on the colonized, Although postcolonial theory offers a perspective that addresses colonialism and the complex power dynamics that

exist both during and after the colonial experience, According to Bill Ashcroft the post-colonial refers to all the cultures affected by the colonialism and imperialism from the moment of colonization to the present day.

"We use the term 'post-colonial'...to cover all the cultures affected by the imperial process from the moment of colonization to the present day" (1989, p. 2.)

Therefore; post-colonial theory aims to deal with the literature and cultures of the colonies and in order to comprehend post-colonial theory, one must be familiar with some writers or intellectuals like Edward Said, Frantz Fanon, and Homi Bhabha who pioneered this theory and dominated this field.

Edward said:

The Palestinian-American Edward Said born in 1935 in Mandatory Palestine from Palestinian parents grew up in Jerusalem, and after the war of 1948, he and his family moved to Cairo Egypt, Said educated mainly at the top British and American schools he became a professor at Columbia University and one of the most important cultural critics during the 20th century, His book 'Orientalism' 1977 plays an important role in the field of post colonialism, it is considered as the founding text of post colonial theory, in Orientalism the text examines the relationship between those in the West and the "Other" in the East, Said explained a historical phenomenon and he emphasized on the perspective that the Europeans and the Americans have on the Middle East, this idea is mostly founded on what Said views as the inaccurate perception of the Orient created by Western philosophers as the barbaric "other" in contrast to the civilized West, they tend to link their identity and culture to the stereotypical view of the Middle East, According to these stereotypes they categorize the Middle Eastern under a certain identity, Said explained the relativity of truth and the fact that there is no one absolute truth especially historical truth, so people need to stop recording histories of the world from a Euro-American perspective and start trying to read it from the natives' perspective, he argues that it

is rather misguided to believe that the end of direct colonialism put an end to such atrocities, Instead, he contends that colonialism's effects are still being felt today, particularly in the psychology of the decolonized people and material effects, massacres, coups, corruption, civil conflicts, and general chaos that affect a lot of nations, It is also important to note that Said's condemnation of Orientalism is not limited to Western colonialism and Orientalism; he also strongly criticized the actions of the east especially Arab elites who adopted the views held by American and British orientalists in their culture.

Frantz Fanon:

Frantz Fanon, another postcolonial theorist and activist who wrote in the 1960s during the French occupation of Algeria, he was born in a middle class family in the French colony of Martinique in 1925, however, he enlisted to fight for the Free French in World War II he left Martinique in 1943, then he lived in France after the war to pursue a scholarship to study medicine and psychiatry at Lyon and started writing political plays and articles, Fanon has examined the psychological effects of colonialism on both the colonizer and the colonized in his seminal works “The Wretched of the Earth” (1961) the famous text in which he examined the criteria for an effective anti-colonial rebellion, and also in “Black Skin, White Masks” (1967) which investigates the psychological impacts of colonialism and racism, Thus according to Fanon, the colonizer creates a sense of superiority whereas the native builds a sense of "self" as it was defined by the colonizer through representation and discourses, fanon's used appropriate structuralist language to describe both the "colonizer" and the "colonized.", he discussed language and made the observation that when a black person speaks a white person's language, he or she adopts the oppressor's culture and civilization, the conqueror has no interest in the culture of the conquered who are considered in need of civilizing, the colonized people were deprived of their native languages as a result of the civilizing mission under the mask of imperialism, and without their own culture, they lived

with inferiority complexes, in Fanon's view, the end of colonialism entailed not only politically and economically transformation, but also psychological changes, he believes that colonialism disappear only when this identity-centered way of thinking is successfully opposed.

Homi Bhabha:

In the early 1980s, Bhabha the Indian English scholar and critical theorist has established himself as one of the foremost experts on Postcolonial theory with his sophisticated writing style it is extremely challenging to understand his work on first reading, he was a Harvard University professor of English and American language and literature and the director of the Humanist Center, to get a practical understanding of Bhabha's conceptions of "Ambivalence" and "Mimicry" and "Hybridity" in the operations of colonial discourses, anyone interested in the hybrid cultural perspectives linked to colonialism and globalization should continue to investigate his works in its entirety, he used the term ambivalence to define the complex blend of attraction and repulsion that distinguishes the connection between the colonizer and the colonized , Mimicry is considered as one of the most effective tools of colonial power, when the colonial discourse encourages the colonized people to imitate the colonizer by embracing the colonizer's cultural habits, assumptions, institutions, values, morals, and ideals, traditions, it became seriously dangerous because it creates a blurred duplicate of the colonizer, in other word, in this case the colonized nation will be still under colonization even after declaring their independence.

However; by establishing intellectual spaces for these marginalized groups, the postcolonial theory allows them to testify to themselves and creates cultural discourses simultaneously opposing colonial hegemony and cultural imperialism, Bhabha was one of those post-colonial theorists who emphasized the need of resisting Western cultural hegemony and cultural imperialism in favor of those who inhabit on the margins, Bhabha underlines that the culture

is transnational because it is rooted in histories of displacement and that this transnational cultural perspective is essential for developing the theory of Diaspora.

2.5 Postcolonial characteristics:

Postcolonial literary characterized by such aspects, one of the main aspects in post-colonial literature is language, most postcolonial authors have a hobby they enjoy, they flip the language of their colonizer on its head (like English or French), For instance, a writer from India may create a novel or play in English but may twist the language, and write in dialect, make the language sound spoken rather than written, and sprinkle it with local terms and phrases, Although it is still English in a different variety, as they "appropriate" the colonial language, to use the lofty postcolonial theory terminology (source), they utilized the same vocabulary that was used to oppress them on purpose to fight back against their oppressors. Moreover, in the post colonial era the colonizers enjoyed telling a particular tale about the inferior east world, a tale like that colonialism tends to spread the civilization and enlightening the inferior east or "third world" and that their imperial acts are not for a personal financial gain, in contrary; postcolonial writers had a different perspective that the colonization was not about advancement in culture or knowledge, but it is heinous economic exploitation, they found it particularly offensive that the conquerors retold this tale as if it were historical reality, the Europeans wanted everyone to believe it, including their conquered people, thus as a response to this; postcolonial writers began pointing out that in fact there are multiple sides to every tale, claiming that there are frequently a ton of opposing viewpoints on one single issue, a story that we accept as "real" or "factual" is frequently merely one of several possible points of views , so they often experiment with metanarrative in their own writing, they especially prefer to bring out how stories or narratives are always given from a particular point of view or position.

The colonial discourse became a central issue for postcolonial writers since it was crucial in defending colonialism as a whole, criticizing this colonial discourse and exposing it for what it is as « a nonsense discourse » was one of the main objectives of Postcolonial writers.

Furthermore, The view of history is disliked by Postcolonial writers, the history where the colonizers were described as heroes who "rescued" everyone from ignorance and the darkness and to demonstrate how colonialism was a pretty violent, dreadful thing, Postcolonial writers set out to write history from their perspective, they indicate that there are always multiple perspectives on history and that there is no single genuine history.

Decolonization isn't simply a political issue; it's also a cultural and mental issue, Postcolonial authors aren't merely concerned with eradicating colonial political institutions whereas they are engaged in decolonizing the mind, the postcolonial Kenyan author Ngũgĩ wa Thiong'o states:

"For many authors, decolonizing the mind entails different things, but the goal is always to achieve cultural and mental independence from the colonialism institutions and beliefs"(Decolonizing the Mind 1968).

The concepts of "Nationalism" and "Nationhood" are huge interests for postcolonial writers many post-colonial authors have strong patriotic beliefs, and they tend to emphasize and valorize their country's cultural, political, and social identity, consequently; most of their writing is frequently nationalistic.

In addition to denouncing the colonial powers, postcolonial literature often decries the indigenous corruption that dashed the hopes of recently freed nations, because they believe that those countries' outcomes after gaining independence haven't been outstanding, the issues were severe and Postcolonial Writers and Authors were furious, whether it was due to dishonest politicians or a general lack of democracy.

In the end, the colonizers had to convince themselves that the people they were colonizing were somehow inferior to them to justify their actions, As a result, postcolonial writers in their works have made it one of their missions to dispel all these myths and demonstrate that they are nothing more than the prejudices of the western world.

2.6 Identity in Post-colonial Literature:

The identity theme has been constantly presented in most of literary works in post colonial literature, many literary works depicts the individual's and nation's struggles with their identities particularly those from Africa, the Middle East, and the Indian subcontinent in the shadow of colonization, it was indicated by the usage of characters and language to express thoughts and expose one's identity crisis and his quest for it, in post colonial literature authors and writers rarely avoided or escaped from the presence of Diaspora, exile, and issues related to identity in their works, McCarthy argues "One of the main principal preoccupations of these writers, in their fictions or non-fictions, is the theme of hybridity and ambivalence towards the received tradition, values and identity" (McCarthy et al. 250), regarding to the effects of colonization and decolonization on the identity of the colonized people, post colonial writers frequently addresses the issue of identity in their quest to reclaim the past that had been stolen from them, Sheoran states «the major themes in the works written in the postcolonial period have been the fragmentation and identity crisis experienced by the once colonized peoples and the significant impacts of colonialism on the indigenous (Sheoran2014)

For instance, India is a comprehensive subject for post-colonial studies, in recent years, Indian writing in English has grown increasingly significant not just in India but also around the whole world, Great Britain colonized India from the 1700s until 1947, and when India obtained its independence, the psychological impacts that the British brought and left behind, especially on the identity of the Indians, it must be encountered by both the people of India as well as the protagonists of Indians novels, as a result, Indian writers such as Salman Rushdie,

G. V. Desani, Amit Chaudhuri, Amitav Ghosh, and others reacted with numerous works discussing the theme of identity in the post-colonial phase, this applies for any literature of any colonized country.

2.7 Diaspora:

Diaspora can be found vastly in the postcolonial Era, it is a concept that has a Greek origin, the concept of Diaspora has been used to refer to the Greeks in the Hellenic world and the Jewish after the fall of Jerusalem in the early 6th century when the Jewish scattered all over the world, In other words, it is the dispersion or spread of any people from their original homeland, Generally; it is the movement of people from their mother nation towards a new nation.

In post-colonial studies the terms Diasporic literature refers to the works that are written by those who live far from their motherland in a colonial place or elsewhere, and who write with some insight about their native countries and about their experience as being an expert in that country and also draw on the historical and cultural heritage of their native country or origins, the Diaspora movements actually gave rise to a lot of problems such as the quest for national and personal identity, Ashcroft, et al states " In recent times, the notion of a 'diasporic identity' has been adopted by many writers as a positive affirmation of their hybridity" (Post-colonial " 62), also Stuart Hall in his seminal essay "Cultural Identity and Diaspora" argues that "the Diasporic authors shared a common historical experience and a common cultural code that united them as a single people under the umbrella of exile, and for numerous reasons, the idea of a "third home" ends up being their only source of comfort."

2.8 Conclusion:

As a conclusion; postcolonial is a term used to refer to the era when colonies gained independence from European colonization, in this era post colonialism used as a term which concerns with the effects of colonialism on cultures and societies, under the fact that many

countries all over the world gained independence and are no longer colonies, but the impacts of the colonialism on the colonized still exist, even after the decolonization there are still many economic, cultural and identity crises, postcolonial theory came as a theoretical approach, which is basically a study of colonialism and post colonialism, with a focus on how it affects both the colonized and the colonizer, Therefore, postcolonial theory offers a viewpoints that confronts colonialism and the complex power dynamics that existed both during and after the colonial experience, in addition, post colonial literature appeared as a type of a literature that has arisen primarily since the end of the wars, it's from the people of the world undergoing decolonization in purpose to challenge the prevalent discourses of the colonial power,; for instance, in the 20th and 21st centuries works from regions such as the south Asia , North and South Africa, and numerous parts of the Caribbean might be described as postcolonial, however, in all cases, there is widespread consensus that one of the effects of the colonialism and its policies which were carried out when they were ruling over the colonized countries is the psychology impact on the identity of the colonized, consequently post colonial theorists and writers themselves gave many viewpoints and arguments around the concept of identity, the fact that countries and individuals were once colonized and are now struggling to determine their true identities is another factor that in one way or another, made individual quest their personal and national identity because they struggled with identity crises and felt as they are lost and caught between the past and the present, unattached to the current decolonization climate and separated from earlier history, the next chapter will examine the most famous successful literary work of the British Indian intellectual author Salman Rushdie and his portrayal of the quest for national/individuals identity during the postcolonial era, the exiles or displaced people are mostly confronted with identity crises in both personal and national term and that was reflected in many works of postcolonial diasporic writers who are cut off from their origins, are likewise on a quest for their identity.

Chapter Three:

Identity manifestation in Salman Rushdie's "Midnight Children"

3.1 Introduction:

In the light of what has been mentioned in the previous chapter, the postcolonial literature during the 20th century highlights the problems and consequences of the decolonization of a country, the most principal theme that developed and discussed by the majority of post colonial authors and writers is the identity theme, therefore, identity crisis is predominant in post colonial literature, the later sets out to oppose the colonialist perspective, in a movement where different writers with different styles sharing one objective which is depicting and portraying the quest for identity and expressing the identity issues as an impact of the previous colonization on the decolonized countries, Salman Rushdie's *Midnight Children* is one of the most significant text in the post-colonial era, the novel has erased the line between historical events and historical fiction that deals with the history of India and the struggling for independence from the British colonialism and the post colonialism , Rushdie's with his extraordinary and exceptionally style of writing, as a post colonial writer in his novel highlights the quest for personal and national identity, therefore, this chapter tends to answer one of my research questions and examines the portrayal of identity issues and the quest for it in the chosen case of study *midnight children* by Selman Rushdie.

3.2 Salman Rushdie biography:

Full name Ahmed Salman Rushdie, British Indian writer, novelist, and essayist; he was born on 19 June 1947, in Bombay Presidency British India, into a Kashmiri Muslim family, he is the son of Anis Ahmed Rushdie, a Cambridge-educated lawyer-turned-businessman, and his mother Negin Bhatt a teacher, Anis Rushdie was dismissed from the Indian Civil Services, he wrote in his 2012 memoir that his father adopted the name Rushdie in honor of Averroes (Ibn Rushd), Rushdie was educated at Rugby School and the University of Cambridge, where he received an M.A. degree in history in 1968, After graduating from Cambridge, Rushdie briefly lived with his family in Pakistan, before moving permanently to the UK, throughout most of the 1970s he worked in London as an advertising copywriter.

Rushdie has three sisters; he has been married four times. he was married to his first wife Clarissa Luard from 1976 to 1987 and fathered a son named Zafar (born 1979), he left his first wife in the mid of 1980s for the Australian writer Robyn Davidson, to whom he was introduced by their mutual friend Bruce Chatwin, his second wife was the American novelist Marianne Wiggins; they were married in 1988 and divorced in 1993, and his third wife was Elizabeth West from 1997 to 2004, they had a son "Milan" (born in 1997), finally in 2004 he married Padma Lakshmi, an Indian-American actress, model, and host of the American reality-television show Top Chef and their marriage ended on 2 July 2007.

His first literary work was the novel *Grimus*, which appeared in 1975. And his second famous successful novel "*Midnight children*" (1981), the winner of the Booker Prize in 1981 And was deemed to be "the best novel of all winners" on two occasions, marking the 25th and the 40th anniversary of the prize, *Shame* was his third novel, the fourth novel in his career was *The Satanic Verses* which was the subject of the major controversies, provoking protests from Muslims in several countries and even death threats were made against him, On February 14 the spiritual leader of revolutionary Iran, Ayatollah Ruhollah Khomeini, publicly

condemned the book and issued a fatwa against Rushdie; and a bounty was offered to anyone who would execute him, after the Fatwa Rushdie went into hiding under the protection of Scotland Yard.

Despite the standing death threat against him; Rushdie continued to write and produce *Imaginary Homelands* (1991), and a collection of essays and criticism; the children's novel *Haroun and the Sea of Stories* (1990); the short-story collection *East, West* (1994); and the novel *The Moor's Last Sigh* (1995), after nearly a decade the Iranian government announced in 1998 that it would no longer attempt to enforce its fatwa against Rushdie

After that, he returned with tremendous literary pieces such as "The Ground Beneath Her Feet" (1999) and *Fury* (2001). *Step Across This Line* is a collection of essays he wrote between 1992 and 2002 on subjects ranging from the September 11 attacks to *The Wizard of Oz*, *Shalimar the Clown* (2005), *The Enchantress of Florence* (2008), *Luka and the Fire of Life* (2010), *Two Years Eight Months and Twenty-Eight Nights* (2015), *The Golden House* (2017), *Quichotte* (2019), *Languages of Truth: Essays from 2003–2020*, in most of his works Rushdie's Major Themes for his plots were the personal and national Identity vs. British colonization, Indian Diaspora, also known by his definition of migrant identity and the Colonialism.

3.3 Summary of "Midnight children":

Midnight children is an important text in post colonial era published in 1981 divided in three books, the novel covers the experience of three generation in Indian history, the novel started with the born of the protagonist and narrator Saleem Sinai and other children in the stroke of midnight in 15th August 1947 the same day of India's independence, in the beginning Saleem's narrates the story of his grandfather the doctor Adam Aziz who lived in Kashmir India, Adam Aziz was treating a woman named Naseem and in her case the propriety dictates that she must stay behind and covered by a sheet with a small hole in it that is moved to

expose only the part which is sick, but one day he gets to see her face when she has a headache, however; Adam's fall in love with Naseem who became Saleem's grandmother, after they get married and moved to Amritsar where he loss his religion and faith in god, after that they had three daughters and two sons, Adam Aziz becomes a follower of an activist named Mian Abdullah who is assassinated for his beliefs, after that Adam Aziz agreed to help his assistant nadir khan and offered him to stay in his house when his wife was against that, Ultimately, Nadir Khan and Adam's daughter Mumtaz fall in love and they married but their marriage ended in the moment of exposing his hiding he left his wife with a divorce letter, then Mumtaz re-married Ahmed Sinai a merchant, and she decided to change her name to Amina and they moved together to the large city of Delhi, Amina is soon pregnant and visited a fortune teller to learn about her future child, the prophecy about her child states that he will never be older or younger than his country, however; due to some complications with Ahmed's factory being burned down by terrorists because he was a Muslim, they decided to move to Bombay, and they brought a house from an Englishman named William Methwold, one of their neighbors was the poor Wee Willie Winkie who lives with his pregnant wife Vanita who had affair with the landlord Methwold the father of her child, Vanita and Amina both are pregnant and they gave birth to their children Saleem and Shiva in the same time at midnight, unfortunately Vanita died while giving birth to her child, Mary Pereira, a midwife decided to switch the two children as an act of revolution by giving a rich life to the poor and poor life to the rich, but soon she felt guilty and decided to offer herself as an ayah to Saleem in the house of Sinai, although she kept her secret for years, one day Saleem was seeking safety and hiding his usual place inside a laundry bin, accidentally he heard his mother having an extremely strange phone conversation with her ex-husband, but she saw him spying on her and she decided to punish him and she prevented him from speaking for an entire day, in that day Saleem started to hear some voices talking to him in his head, he eventually

realized that he has a magical power and he used that telepathic powers to contact the midnight children and put them together in a conference, children discovered their magical power their powers depends on the timing of their birth, the nearest to the midnight has the strongest magical power, Shiva the son of Wee Willie Winkie, was violent and has incredibly strong knees, however after an accident happened to Saleem it turns out that he is not the biological son of his parents, his father sent him to his Aunt Pia and Uncle Hanif, Hanif just committed suicide after Saleem's returns, in the period of grieving Mary admitted that she switched the nametags of newborns babies, Ahmed Sinai became an angry violent, alcoholic, forcing his wife Amina to move with her children to her sister Emerald in Pakistan, where her daughter "the brass monkey" became a famous singer there known by "Jamila Singer", But Amina and her kids have to go back to Bombay since Ahmed seems to have a heart attack, while India and China are at war, Saleem has surgery to treat his chronically blocked nose, As a result, he lost his ability to communicate through telepathy but instead gained a keen sense of smell that allows him to discern emotions, his sister Jamila singer pursued her musical career and achieved her dream and became the most famous singer in Pakistan, Saleem's family died in the war that started in Pakistan, after receiving a head trauma he lost all his memories and went through identity crisis, the Pakistani military took the advantage and enlisted him, he witnessed the Pakistani atrocities against Bangladesh people, then he escaped into a jungle where he met "Parvati the witch" one of the midnight children who offers him to go and live with her in Delhi with a community of magicians led by old man named Picture Singh, later on Parvati and Shiva had an affair and she became pregnant carrying his child, She returned back to the ghetto of the magicians pregnant and unmarried, Inhabitants of the ghetto despised Parvati until Saleem consented to marry her, at the same time the Prime Minister of India started a sterilization program, many magicians and inhabitants died during the sterilization including Parvati the witch, while Shiva tracks down Saleem and delivered

him to the sterilization camp, under torture Saleem divulged other names of the midnight children, but Prime Minister Indira Gandhi lost the election, and the midnight's children including Saleem were all set free, at the end of the novel, Saleem found Parvati's son with Picture Singh, the three traveled to Bombay because Picture has a duel challenge with a famous snake charmer, Saleem discovered that his ayah Mary Pereira is now working at a chutney factory in Bombay, where he met and married Padma, his story ended on the anniversary of India's independence, on the day of his wedding he turned to dust and died as he prophesied.

3.4 The Analysis of the Midnight Children:

Midnight's Children the winner of Booker Prize 1981, Salman Rushdie in this novel tells the extraordinary and dramatic story of postcolonial India, through the portrayal of the three generations of the Sinai family over a period of sixty-three years from 1915 to 1978, the novel depicted the historic events such as the decolonization, partition, the Indo-Pakistan war, Indira Gandhi's emergence and consolidation of power during the Emergency, famine, and sterilization which shaped the life of India that we know today, Midnight's Children is considered as a satire of Indian culture, diversity, politics, and history, in recounting Saleem's narrative, Rushdie employed a wide range of literary techniques and styles, by adopting these techniques and styles Rushdie aims to produce a novel as huge and magnificent as its subject matter, the novel is simultaneously comic, frightening, sarcastic, metaphorical, and historical, and a combination of magical realism, the specific setting of Midnight Children serves as a bridge between the multicultural interface of today and the historical Indian culture, the beginning of the novel has a much significance as the narrator states in the first page "I had been mysteriously handcuffed to history, my destinies indissolubly chained to those of my country." Saleem Sinai becomes the mirror and the living embodiment of his nation from the moment of his birth which synchronized with the independence of India, the identity of an

entire country is metaphorically represented by Saleem's character, and the novel is centered on Saleem's memory of the series of occasions that led to the Indian subcontinent's independence on August 15, 1947, not only this but every significant event that took place on the Indian subcontinent in the 30 years following independence is depicted by him in this complex novel, the narrator Saleem Sinai takes it to a whole new level by beginning the story with his grandfather's days, he proves the idea that the person is not simply the sum total of his own life, in reality, he is the result of his forefathers' lives and decisions and history, Saleem made it clear that his previous generation affected him and simultaneously the coming generation will be affected by him as well.

"I am the sum total of everything that went before me, of all I have been seen done, of everything done-to-me. I am everyone everything whose being-in-the-world affected was affected by mine. I am anything that happens after I'm gone which would not have happened if I had not come."

Furthermore; being dehumanized, marginalized, voiceless, hybrid, and classified as the "inferior other" are all traits of post-colonial identity, thus Rushdie used postcolonial theory to demonstrate how imperialism made it difficult for nations like India to reclaim their culture and identity, through the characters and the extensive use of metaphors throughout the text, Rushdie attempts to illustrate the way a person or group of people are affected by colonization and how the colonized people were cruelly treated by the colonizer, physically by recounting the events of massacres and tortures, and mentally by depicting the way that colonizers brainwashed the native people of the Indian nation into believing that their traditions and culture were inferior, Hence, one of the legacies of British rule in India is its cultural impact; Rushdie used the two characters of William Methwold and Evie Lilith Burns to portray the treatment of British colonizer to the subjugated Indian citizens, he depicted how the British effected on the Indians and make them feel subservient and subjugated and out of place in

their own country, the inhabitants of the Methwold estate clearly exemplify the Indian state of mind at that time, although the Sinai family did not agree with the owner's conditions to keep the houses in the same British manner and not change anything, but they gradually began to adopt various British traditions and customs, such as cocktail hour, and enjoying their houses in the British design and décor, Rushdie applied the post colonial feature "mimicry" to portray the effects of the colonization.

In addition, Salman Rushdie is renowned for his disjointed writing style and irregularly descriptive content, he becomes a less trustworthy narrator as a result of his misunderstanding of significant historical dates, the narration of events from the past and the present is sometimes confusing and makes it difficult to follow the narrator, when numerous events that do not occur simultaneously are related at the same time, this is widely recognized as a "stream of consciousness." There are passages in the novel where Saleem acknowledged that as a result of his deteriorating mental health he might have misplaced a date or mixed up a set of events, by this Rushdie's on purpose aims to put the reader in a difficult situation because they have to decide whether to completely believe Saleem's story and ignore his slights of memory or to be skeptical of everything in his narrative.

3.5 The quest for personal and national identity in midnight children:

Throughout the novel the identity crises experienced by numerous of Rushdie's characters, particularly the protagonist of the novel, most of the characters were fighting for their survival, they were slaves of their fate, and they have no idea what they are looking for, so their lives are meaningless Some character's identity crises are demonstrated by physical changes and often by a change of name, for instance, everyone refers to Saleem Sinai's sister as the Brass Monkey because of her copper hair, She was a mischievous child who sets fire on shoes and fights with older children, we never knew her real name until she grew up and changed it to Jamilla singer; similarly, his mother Mumtaz changed her name to Amina Senai

after her second marriage to Ahmed Sinai, other characters such as Saleem Sinai, Shiva, Adam Aziz experienced a serious identity crisis and they are consequently searching for their identity.

3.5.1 Identity traits in Saleem Sinai:

Saleem Sinai's story is the story of postcolonial India, his birth occurred at exactly midnight on August 15, 1947, this moment perfectly synchronized with India's independence from Britain, his birth is inextricably and linked to the fate and future of his country, As a result, his life reflects his country and his identity is connected with the identity of his nation, Saleem as a child was the most popular in his family and neighborhood; they believe he is "better than anyone in this whole wide world" (150); the truth is that Saleem disagreed with his family and he was unsure of his identity and purpose in life, Actually he went through a series of identity crises which reflected on his own complex character, in an attempt to identify himself, Saleem claims to be "a swallower of lives"(3), implying that he has some experience with many cultures, societies, religious , and multiple identities, additionally, he felt like he was a slave to his life, unable to make his own decisions, and have no control over it at all, and felt like he was forced to pursue certain interests, Later on, Saleem's discovering that he is not the biological son of his parents was a major turning point in his life, he moved to uncle Hanif and Mary's home where he felt like a "involuntary Kolynos Kid, squeezing crises and transformations out of a bottomless tube" (232), that illustrates his total loss of identity in this big world, Generally, reclaiming one's identity is closely linked to the environment and circumstances in which one was raised, after his father loss his business and became alcoholic, Saleem moved with his mother and sister to his aunt Alia in Pakistan, there he felt uncomfortable and homeless and not belonging to this new country, he was aware of that which endorses the idea that he was in identity crisis and lost his sense of belonging, in addition, during the war of Pakistan, he lost his entire family, he received a head trauma and

went into a state of amnesia, under this state he could not recognize himself, Saleem has lost track of his identity and had no idea of who he is and where he belongs, not only this but he lost even his humanity and manners, he lost his telepathic magical ability and instead he developed a superhuman sense of smell, Pakistani army used this advantage and enlisted him to specialized army unit that hunts down rebel forces in the mountains where he acquired the status of dog, thus he lost his identity and his humanity and turned into an animal, as a result, he was even sent to fight against his roots homeland in Kashmir, Afterward, Saleem felt that he is in need to find a meaning to his life and started feeling the necessity to quest for his identity, increasingly he started to believe that escaping to the magical jungle of Sunderbands might provides him with a meaning to his life, after witnessing the war and massacres of Bangladesh, he managed to escape with other three of his unit into the jungle, in the sunderbands he successfully recollected his memories and reclaimed his lost identity, this because Saleem in the Sundarbans is free from the historical chains that have bound him since the moment of his birth, free from the history which effected him and caused his identity crisis, the environment of Sundarbans was like refuge for him where he found his sense of self and the sense of belonging that he lost in the ambiguity of the postcolonial world.

3.5.2 Identity traits in Shiva:

Shiva born at the same time as Saleem, in fact he is Saleem's opponent after being switched at birth with him, Saleem was raised in a loving wealthy home instead Shiva was raised by a single father in abject poverty, he is a gifted warrior endowed with supernaturally strong knees and incredible power and ability with a violent character , although, considering the fact of being switched at birth and growing up in a poor house he has been traumatized by his situation and history, like other characters he was struggling to find his true identity he was unable to form any human attachments as his identity was damaged and shaped by forces such as history and social class.

3.5.3 Identity traits in Adam Aziz:

The theme of Adam's refusal to reintegrate into Indian culture and consequent loss of identity will be present throughout the narrative of Saleem in the first part of the novel, his resentment to his homeland increased when he returned from his education in Europe to India with a feeling of superiority, believing that Kashmir was both small in location as well as close-minded in its acceptance of Western culture, furthermore, once he was praying accidentally he hits his nose, which makes him bleed, from that moment he decided to never again pray for any God and he loses his faith as a Muslim, thus losing faith is another feature of the identity crisis of Adam Aziz.

"One Kashmiri morning in the early spring of 1915, my grandfather Adam Aziz hit his nose against a frost-hardened tussock of earth while attempting to pray. Three drops of blood plopped out of his left nostril, hardened instantly in the brittle air and lay before his eyes on the prayer-mat, transformed into rubies. Lurching back until he knelt with his head once more upright, he found that the tears which had sprung to his eyes had solidified, too; and at that moment, as he brushed diamonds contemptuously from his lashes, he resolved never again to kiss earth for any god or man" (page 4)

Adam Aziz was unsure of his identity, his beliefs, and his conventions, that's implied also when the "hartal" or a moment of silence was declared by Mahatma Gandhi in order to mourn the British rule existence in India, Adam was unsure if the hartal is his fight or not, but even though he participated in Mahatma Gandhi's hartal, like his grandson Saleem, Adam metaphorically represents modern India's and its struggles during and after the British rule, his struggles with identity and his ambivalence regarding his belief in God continued even after the decolonization and appeared in Saleem's character and other coming generations.

3.6 Conclusion:

Midnight Children is considered an allegory of history, one of the central themes of Midnight's Children is its almost obsessive treatment of Saleem's and the Indian nation's quest for identity, the author applied his extraordinary techniques to demonstrate the problem of identity and the quest for identity through various characters in the novel; most of the characters that Rushdie's employed in the novel are constantly confronted with an identity crisis because they are unsure of "who they are" and "whom they will become" or lost their sense of belonging or forget who they are or exchanged their personality with someone else or transformed into something different", also through the novel he has inveighed the effects that previous colonial has on both personal and national identities by metaphors and vivid depiction to the impact that the colonial left on the identity of Indian citizens and the entire nation.

General conclusion:

To anyone interesting in literature this conducted thesis allows us to conclude that due to its significance in our lives, identity was and still the most dominant and prevalent theme that appeared frequently in literature, this theme mostly took a place in the post colonial era, post colonial studies vigorously discussed the effects of decolonization on the identity of the individual and nations, discussing identity is not an easy task, particularly in a postcolonial context, many theories and works released in the field of post colonial by intellectuals and theorist such as Edward Said, Frantz Fanon, Homi Bhabha and others in order to examine the impacts of both the colonialism and the post colonialism particularly on the identity of both colonized and the colonizer as well, Post colonial literature appeared as a new genre of literature after many countries gained independence and freedom from the colonial rule, the

later emerged as response or reaction to the colonial discourse, mostly it deals with themes such as identity, race, gender, culture, ethnicity.

The quest for personal and national identity is one of the most prominent topics addressed in postcolonial literature; identity becomes crucial then ever when it's in crises, Hence, identity crisis was the main source of suffering for many people around the world, particularly for the colonized people and nations that effected by the acts of both colonization and decolonization and who consequently experienced several identity crises, Postcolonial writer's main objective is to depict this theme in their writing, the British Indian writer Salman Rushdie is one of the most prominent writers in the post colonial era, his second novel "Midnight children" is the most significant text in post colonial literature and the best example in depicting the quest for identity theme, in this literary work Rushdie attempts to show the struggles of Indian people and India nation to find or reclaim their lost identity, the fact that before becoming an independent country, India was ruled by the British Empire, while the British rule used all their power to erase Indian traditions, morals, conventions, and impose their own culture and morality, the Indians and the nation of indian had difficulty recalling their own culture and identity, even after India gained its independence from the British rule but the colonizer shadow still loomed over India's vision, making it difficult to move forward with their own identity, both individual and the nation were caught in an identity crisis, Rushdie's main purpose in Midnight Children is to demonstrate the Indians and India's nation struggles with their lost identity and their quest to reclaim it, therefore; in this novel a several characters were going through identity crises and perpetually questioning their identity trying to figure out who they truly are and try to find their sense of belonging, on purpose, Rushdie in his depiction of the identity theme used these characters relying on his protagonist Saleem Sinai who narrates his own story and experience of identity crisis and other characters that shared the same problems in his story as well as his nation's history during and after the

colonial period to represent the identity problems that faced Indians and the nation of India, not only this but Rushdie applied different techniques and styles of writing such as magical realism as well as relying on the post colonial theory to achieve his purpose and depict the quest for personal and national identity, to sum up, the quest for identity was the major theme that has been discussed in post colonial literature, Rushdie's in his masterpiece *Midnight Children* brilliantly conveyed the sufferings from issues related to identity and portrayed the individual quest for their personal and national identity in the post colonial era.

Bibliography:

Primary Source:

- **Salman Rushdie. *Midnight's Children*. London: Vintage 1995.**

Secondary Sources:

- **A. D, Smith, *National Identity*, Cambridge University Press, 1991, p. 14**
- **Ashcroft, Bill., et al. *Post-Colonial Studies: The Key Concepts*. 2nd Ed, Routledge, 2007**
- **Ashcroft Bill, Gareth Griffiths, and Helen Tiffin, *The Empire Writes Back: Theory and Practice in Post-Colonial Literatures* 1989**
- **Craig Calhoun, *Nationalism and ethnicity* Annual Reviews Inc, 1993**
- **Edward Said *Orientalism*. New York: Vintage Books, 1979**
- **Edward Said W. *Culture and Imperialism*. New York: Vintage Books, 1994**
- **Ernest Renan, *What is a Nation?* (1882)**
- **Erving Goffman, *the Presentation of Self in Everyday Life*, Doubleday, 1959**
- **Emmanuel Kant, *critique of pure reason*, 1787**
- **Frantz fanon "*The Wretched of the Earth*" New York: Grove, 1965. Reprint of *Les Dames de la Terre*, Paris, 1961.**
- **Homi K. Bhabha, *The Location of Culture* [abbreviated as LC hereafter] (London and New York: Routledge, 1994)**
- **Jeffrey Weeks, *The Value of difference*, in J. Rutherford (ed.), *Identity: Community, Culture, Difference*, London, 1990).**

- Kobena Mercer, *Welcome to the jungle: identity and diversity in postmodern politics in Identity, Community, Culture, Difference*, London, 1990).
- Locke J. *An essay concerning human understanding* (1690) 1894.
- Marcia, James. "Identity in Adolescence." *Handbook of Adolescent Psychology*, edited by Joseph Adelson, Wiley, 1980, pp. 159-187.
- McCarthy, C., et al. —*The Hypocrisy of Completeness: Toni Morrison and the Conception of the Other.* *Cultural Studies: Toni Morrison and the Curriculum*. Eds. W. Crichlow and C. McCarthy. Vol. 9. London: Routledge. 249-57.
- Ngũgĩ wa Thiong'o "Decolonising the Mind: the Politics of Language in African Literature 1986 "
- Ryan, M. *Literary theory: A practical introduction*. Oxford: Blackwell Publisher, Ltd, 1999.
- Sheoran, a dilemma of Caribbean Populace: Post-Colonial conflicts and Identity crisis in Derek Walcott's Plays SMART MOVES JOURNAL IJELLH, 2014
- William James, *the Principles of Psychology: Volume 1* Henry Holt and Company 1890

Websites:

<http://www.ilt.columbia.edu/publications/Projects/digitexts/locke/understanding/chapter0227.html> [accessed April 17, 2013]

For identity:

<https://brill.com/view/book/edcoll/9789087906009/BP000007.xml>

https://studentshare.org/sociology/1553300-refelction-paper-about-identity-and-possibility#read_text

For identity crisis:

<https://www.verywellmind.com/what-is-an-identity-crisis-2795948>

For Diaspora:

<https://www.ipl.org/essay/Diaspora-In-Chaudhuris-Diaspora-PKEAVN2PJ48R>

For postcolonial literature:

<https://www.thebritishacademy.ac.uk/blog/what-is-postcolonial-literature>

For postcolonial theory:

<https://www.oxfordbibliographies.com/view/document/obo-9780190221911/obo-9780190221911-0069.xml>

For Midnight children:

<https://www.ipl.org/essay/Midnights-Children-Analysis-P32A7P7EAJFR>