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RESEARCH ARTICLE

MAGIC REALISM AND POSTCOLONIAL IDENTITYIN SALMAN RUSHDIE'S MIDNIGHT'S CHILDREN

Rahul Kumar

1. K.B. Women's College, Hazaribagh, Jharkhand.

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Abstract

Salman Rushdie's Midnight's Children (1981) stands as one of the most influential postcolonial novels of the twentieth century,widely regarded as a landmark work that revolutionised English language fiction throug h its dazzling deployment of magic realism as both aesthetic strategy and political discourse. This paper examines the intricate relationship between magic realism and postcolonial identity construction in the novel, arguing that Rushdie employs the supernatural and the fantastic not merely as literary ornament but as a deeply ideological mode through which the contradictions, traumas, and possibilities of post-Independence India are articulated. Drawing on the theoretical framewo rks of Homi K. Bhabha, Frantz Fanon, Gabriel Garcia Marquez, and Fredric Jameson, among others, the paper analyses how Saleem Sinai's fragmented, unreliable, and magically endowed subjectivity mirrors the fractured, plural identity of the newly decolonised nation. The paper further explores how the novel's narrative form — its digressive, polyphonic, and self-conscious structure — enacts the postcolonial condition by simultaneously inheriting and subverting the conventions of the European realist novel. Special attention is given to the themes of memory, history, embodiment, the politics of language, and the allegorical relationship between the individual body and the body politic. The paper concludes that magic realism in Midnight's Children functions as a counter-hegemonic discourse that dismantles colonial epistemologies and enables the articulation of a genuinely hybrid, plural, and irreducibly complex postcolonial identity.

Introduction: -

When Salman Rushdie's Midnight's Children was published in 1981, it was immediately recognised as an extraordinary literary achievement. The novel won the Booker Prize, the James Tait Black Memorial Prize, and subsequently the 'Booker of Bookers' — the prize awarded to the best novel to have won the Booker in its first twenty-five years. Yet the significance of Midnight's Children extends far beyond its critical acclaim. It inaugurated what became known as the 'Rushdie effect' in postcolonial Anglophone fiction: a mode of writing characterised by verbal exuberance, mythic scope, historical engagement, and the promiscuous mixing of realist and fantastic

Corresponding Author:- Rahul Kumar
Address:-K.B. Womens College, Hazaribagh, Jharkhand).

registers that has since influenced a generation of writers from Arundhati Roy to Vikram Chandra, from Kiran Desai to Amitav Ghosh.

At the heart of the novel's achievement is its sophisticated deployment of magic realism — a narrative mode most commonly associated with Latin American writers such as Gabriel Garcia Marquez, Jorge Luis Borges, and Isabel Allende. In Rushdie's hands, however, magic realism becomes a distinctively South Asian, distinctively postcolonial form. The supernatural gifts of Saleem Sinai and the other children of midnight, the grotesque bodily transformations, the telepathic Midnight Children's Conference, the fantastical Congress of the nose — all of these elements are woven into a narrative that is simultaneously a personal memoir, a national allegory, and a philosophical meditation on the nature of history, memory, and identity.This paper argues that Rushdie's use of magic realism in Midnight's Children is not primarily an aesthetic matter but one of epistemology and politics. It proposes that the novel's fantastic elements constitute a counter-discourse to the rationalist, positivist epistemology of colonial modernity, and that they enable the articulation of forms of identity, memory, and historical consciousness that cannot be accommodated within the conventions of the European realist novel. The paper proceeds through a series of close readings interwoven with theoretical reflection, examining: the theoretical context of magic realism as a postcolonial mode; the construction of Saleem Sinai as a postcolonial subject; the relationship between individual and national identity; the politics of memory and history; the theme of hybridity and the question of language; and the novel's self-reflexive engagement with its own narrative status.

Magic Realism and Postcolonial Theory: Theoretical Framework: -

The term 'magic realism' was coined by the German art critic Franz Roh in 1925 to describe a post-expressionist tendency in European painting, but it acquired its most influential literary meaning through its application to the fiction of Latin American writers, above all through Angel Flores's 1955 essay 'Magical Realism in Spanish American Fiction' and Luis Leal's important counter-essay of 1967. In its literary sense, magic realism denotes a mode of writing in which magical or supernatural elements are presented matter-of-factly, as part of the ordinary fabric of the world, without the sense of wonder or disruption that characterises the Gothic or the fantastic in the Todorovian sense. As Wendy Faris has observed, magic realism is distinguished by five primary traits: the irreducible magical element, the phenomenal world as its narrative base, the reader's unsettlement, the merging of realms, and the disruption of time, space, and identity.

For postcolonial theorists and critics, magic realism has assumed a special significance as a mode uniquely suited to the expression of the postcolonial condition. Stephen Slemon has argued that magic realism, as a mode of 'post-colonial discourse', operates in the space of tension between two oppositional codes — the magical and the real — producing a 'ceaseless disruption' that parallels the colonial encounter itself. Homi Bhabha's influential concept of the 'Third Space' is relevant here: for Bhabha, colonial discourse is always haunted by the ambivalence and hybridity it produces but cannot accommodate, and this ambivalence opens a space of resistance and re-articulation. Magic realism, with its fundamental indeterminacy and its refusal of the monological, can be understood as the formal enactment of this Third Space.

Fredric Jameson's influential and controversial essay 'Third-World Literature in the Era of Multinational Capitalism' (1986) proposed that all Third-World cultural texts, including novels, necessarily function as national allegories. While Jameson's thesis has been rightly criticised for its reductiveness and its implicit privileging of Western literary norms (most forcefully by Aijaz Ahmad), it nonetheless points to a genuine dimension of postcolonial fiction: the tendency, especially in the immediate aftermath of independence, for narrative to negotiate the relationship between individual and collective destiny, between the personal and the political. Midnight's Children is, among other things, a sustained exploration of this relationship, and its magic realism is centrally implicated in the allegorical structure of the novel.

Frantz Fanon's analysis of the psychic structures of colonial domination and decolonisation is also indispensable for reading Midnight's Children. In The Wretched of the Earth (1961) and Black Skin, White Masks (1952), Fanon traced the devastating effects of colonialism on the subjectivity and cultural identity of the colonised, and urged a recovery of pre-colonial cultural forms as a basis for nationalist resistance. Rushdie's novel both engages with and complicates this Fanonian narrative: it does not simply celebrate indigenous cultural forms but rather explores the complex negotiations of a postcolonial subject formed at the intersection of multiple cultural traditions, none of which can be straightforwardly reclaimed as 'authentic'.

Saleem Sinai as Postcolonial Subject: Birth, Body, and Nation: -

The most immediately striking feature of the novel's use of magic realism is the birth of its narrator and protagonist, Saleem Sinai, at precisely midnight on August 15, 1947 — the moment of India's independence from British rule. This coincidence of personal and national birth is not merely a narrative device but the founding gesture of the novel's entire allegorical structure. Saleem's identity is constituted, from the outset, as inextricably bound up with the identity of the new nation: 'I had been mysteriously handcuffed to history, my destinies indissolubly chained to those of my country.'Yet this identification is immediately complicated by the revelation, which comes much later in the novel, that Saleem is not in fact the biological child of his apparent parents. He was born in a nursing home where, owing to the intervention of a nurse named Mary Pereira, he was exchanged at birth with Shiva, the child of a poor street musician. Saleem, whose apparent family is wealthy and educated, should, by birth, be poor; Shiva, his biological counterpart, should be rich. This exchange — which constitutes one of the novel's central plot revelations — is profoundly significant for the novel's treatment of postcolonial identity. It suggests that identity is not natural or given but constructed, contingent, and subject to historical accident. The India that gained independence in 1947 was similarly a constructed entity — a nation brought into being by the contingent processes of colonial rule and anti-colonial nationalism, not a pre-existing, naturally bounded community.

Saleem's body is itself a magic-realist text. His enormous, dripping nose — described in extravagant, comic, and often grotesque terms — is not merely a physical peculiarity but a symbol of his hybridity, his excess, his refusal to conform to any single, unified identity. More significantly, the nose grants Saleem his supernatural gift: the ability to enter other people's minds and to hear their thoughts. This telepathic gift is simultaneously a figure for the empathic imagination of the novelist, for the fantasy of national unity (the ability to be, as it were, all Indians at once), and for the colonial surveillance apparatus that sought to know and classify its subjects. The gift is also, crucially, a burden: Saleem is overwhelmed by the 'clamour' of millions of voices, and the maintenance of his identity under this pressure is a constant, precarious achievement. The relationship between Saleem's body and the fate of the nation is repeatedly made explicit in the text. Saleem's physical deterioration — he begins literally to crack and crumble — mirrors the fracturing of the Nehruvian vision of India, the descent into political violence, corruption, and emergency. His gradual physical dissolution enacts the failure of the nationalist project, or at least the failure of the particular, utopian version of that project associated with independence. The body becomes, in Rushdie's hands, the site at which personal and political history intersect — a magic-realist conceit that has both comic and deeply tragic dimensions.

The Midnight Children's Conference: Plurality, Dissensus, and the Limits of National Identity: -

One of the most inventive and thematically rich elements of the novel is the Midnight Children's Conference — the telepathic assembly of the 1001 children born in the first hour of India's independence, each endowed with a unique supernatural gift. Saleem discovers that he can gather all these children in a kind of inner parliament, a space of collective discourse that is also, inevitably, a space of conflict and irresolution. The Conference is the novel's primary figure for the postcolonial nation itself: a gathering of extraordinary, diverse, and often mutually incomprehensible individuals who share a common origin but cannot easily achieve common purpose. The debates within the Midnight Children's Conference are revealing. The children are divided by language, religion, class, caste, and region — all the fault-lines that run through the Indian national imaginary. Shiva, Saleem's biological counterpart, represents a kind of brutal, pragmatic nationalism that disdains idealism and insists on the priority of the will to power.

Saleem, by contrast, insists on the importance of magic, of imagination, of the attempt to hold together the contradictions of a plural society. Their antagonism is the central dynamic of the novel, and it ends, as the Emergency and the sterilization campaigns make clear, in the triumph of violence over imagination. The ultimate fate of the Midnight Children — hunted down, sterilized, and destroyed during Indira Gandhi's Emergency of 1975-77 — is one of the novel's most powerful political statements. The Emergency, which Rushdie treats with undisguised hostility, represents the attempt to impose a singular, authoritarian vision of national identity upon the plural, fractious, irreducible diversity of India. The destruction of the Midnight Children is the destruction of possibility — the erasure of the utopian moment of independence by the dead hand of political realism. Magic realism, in this context, is not escapist fantasy but a record of what was lost: the political imagination that might have made India different.

Memory, History, and the Politics of Narrative: -

One of the most philosophically sophisticated dimensions of Midnight's Children is its sustained interrogation of the relationship between memory, history, and narrative. Saleem Sinai is a profoundly unreliable narrator, and the novel is remarkably candid about this unreliability. Saleem makes factual errors — he misremembers the date of Gandhi's assassination, for instance — and the text invites us to notice these errors rather than simply accepting the narrator's account. This unreliability is not a defect but a philosophical position. Rushdie is making a claim about the nature of historical knowledge, particularly under postcolonial conditions. The 'official' history of the Indian nation — the history written by the colonial power, or by the nationalist elite in the immediate aftermath of independence — is always a selection, a construction, an exclusion of alternative voices and experiences. Saleem's personal, flawed, magical account of Indian history is presented as an alternative to official history, not because it is more accurate but because it is more honest about its own constructedness, more attentive to the subjective dimensions of historical experience, and more capacious in its inclusion of the marginalised and the fantastic.

Linda Hutcheon's concept of 'historiographic metafiction' is particularly apposite here. For Hutcheon, historiographic metafiction — exemplified by novels such as Midnight's Children, The White Hotel, and Beloved — is fiction that is intensely self-conscious about its own status as historical representation, that foregrounds the problematic relationship between history and narrative, and that uses this self-consciousness as a mode of political critique. The magic-realist elements of Midnight's Children are integral to this self-consciousness: they insist on the imaginative, constructed, and partial nature of any account of the past. The theme of memory is also central to the novel's treatment of Partition — the catastrophic division of British India into India and Pakistan in 1947, which resulted in the largest mass migration in human history and in communal violence on an unprecedented scale. Rushdie does not flinch from Partition, but he approaches it obliquely, through metaphor and magic, rather than through documentary realism. The figure of the Methwold Estate — the colonial enclave that Saleem's family inherits — is a magic-realist condensation of the ambivalent legacy of colonialism: beautiful, corrupt, and haunted by the violence of its own making.

Hybridity, Language, and the Politics of English: -

Among the most debated aspects of Midnight's Children is its language — the exuberant, playful, allusive, and densely intertextual English in which it is written. Rushdie's English is not the received standard English of the British literary tradition but a creolised, hybridised, South Asianised English that incorporates elements of Urdu, Hindi, and other Indian languages, and that is inflected by the rhythms and idioms of Indian oral culture. This linguistic practice is itself a form of magic realism: it involves the transformation of a colonial language into a vehicle for the expression of postcolonial experience.In his celebrated essay 'The Empire Writes Back with a Vengeance' (1982), later incorporated into the volume Imaginary Homelands (1991), Rushdie argued that the Indian writer's use of English need not be understood as an act of cultural betrayal or colonial complicity but can be seen as an act of appropriation and transformation — a way of making the coloniser's language serve the needs and perspectives of the colonised. This argument has been widely influential, but it has also been challenged. Chinua Achebe made similar arguments for African writers' use of English, but others, such as Ngugi wa Thiong'o, have argued for a return to indigenous languages as the only genuine basis for decolonised cultural expression. The debate continues, and Midnight's Children is one of its most eloquent contributions.

Rushdie's hybridised English is, in Bhabha's terms, a practice of mimicry — but a mimicry that produces difference rather than sameness. It 'mimics' the conventions of the English novel only to deform and subvert them, introducing registers, rhythms, and references that the English tradition cannot easily contain. This is, in essence, the project of magic realism in Midnight's Children as a whole: to work within the conventions of European narrative while simultaneously exceeding and disrupting them. The question of the audience is also significant. Midnight's Children was written in English and published by a British publisher for an initially predominantly Western readership. It was only gradually that it found the large Indian readership it subsequently acquired. This situation raises uncomfortable questions about the politics of postcolonial cultural production: does the use of English, however hybridised, constitute an implicit address to the former coloniser rather than to the colonised? Rushdie is aware of this dilemma, and the novel itself thematises it in the figure of Saleem's interlocutor, Padma, whose incomprehension and impatience before Saleem's lengthy, digressive narrative enacts the tension between the oral, vernacular culture of the masses and the literate, cosmopolitan culture of the postcolonial elite.

Allegory, the Body Politic, and the Critique of Nationalism: -

The allegorical relationship between Saleem Sinai and the Indian nation is the most commented-upon aspect of Midnight's Children, and it is indeed central to the novel's project. But it is important to understand the precise nature of this allegory. It is not a simple one-to-one correspondence in which Saleem 'represents' India and his personal history 'mirrors' national history. It is, rather, a more complex, self-undermining, and ironic allegory — one that insists on the inadequacy of any single individual to represent a nation, and on the inevitable gap between personal experience and collective history. Saleem is keenly aware of his own unreliability as a national symbol. He acknowledges that his 'meaning' is always constructed, always partial, always in excess of any single interpretation. His magical gifts — the telepathy, the monstrous nose, the ability to smell the emotions of others — are simultaneously figures for the novelist's empathic imagination and evidence of the impossibility of the nationalist fantasy of a unified, transparent national subject. The nation, like Saleem, is always internally divided, always traversed by contradictions that cannot be resolved by any single narrative.

The novel's critique of nationalism is particularly acute in its treatment of the Emergency. Indira Gandhi's declaration of emergency in 1975, her suspension of democratic freedoms, and her government's sterilisation campaigns — all of these are presented as the logical culmination of a nationalism that has betrayed its own emancipatory promise. The destruction of the Midnight Children by Shiva and the agents of the state is a figure for the elimination of political imagination by authoritarian power. Magic realism, in this context, becomes explicitly political: the fantastic represents the utopian, the possible, the not-yet-realised; its destruction by the forces of 'reality' (state power, historical necessity, political violence) represents the closing-down of political possibility.

Yet Rushdie's critique of nationalism is not a wholesale rejection of the nation. The novel is deeply, passionately attached to India — to its diversity, its chaos, its beauty, and its capacity for transformation. Saleem's love for India is evident on every page, even as he laments the ways in which it has failed to live up to its promise. This combination of attachment and critique, of love and disillusionment, is itself a characteristic postcolonial stance: the postcolonial intellectual who cannot simply embrace the nation (because nationalism has been complicit in exclusion and violence) but who cannot simply abandon it either (because the nation remains the primary arena of political struggle and collective identity).

Narrative Form as Postcolonial Practice

The formal dimensions of Midnight's Children — its digressive, self-conscious, internally contradictory narrative structure — are inseparable from its thematic concerns. The novel refuses the conventions of the European realist novel — its linearity, its psychological coherence, its belief in the possibility of transparent representation — in ways that enact the postcolonial critique of European modernity. The narrative is structured as a memoir being written by Saleem in a pickle factory — a detail that is both comic and profound. The pickle factory is a figure for the novel itself: just as pickles preserve and transform the flavours of fruits and vegetables, the novel preserves and transforms the flavours of history and memory. The process of pickling involves a degree of distortion, of change, of loss — and so does the process of writing. Saleem's memoir is not a transparent record but a transformation, a re-making of the past in the light of the present.

The novel's digressiveness is equally significant. Midnight's Children is famously difficult to summarise, because it refuses to stay on any single track for long, constantly interrupting itself, doubling back, adding qualifications and reversals. This formal quality is not a failure of discipline but a positive choice: it enacts the irreducible complexity and plurality of the postcolonial experience, its resistance to any single, authoritative narrative. The novel's form is, in this sense, itself a kind of magic realism: it conjures a world of surplus meaning, of multiple possibilities, of constant surprise. The relationship between Saleem and his audience — the demanding, impatient Padma — is also formally significant. Padma's interventions punctuate the narrative and remind us of its oral, performative dimension. She represents the vernacular audience, the popular reader who wants story rather than meditation, who is impatient with digression and irony. Her presence keeps the novel honest, preventing it from becoming merely self-indulgent. But Saleem's resistance to her demands for simplification also represents the novel's refusal to reduce the complexity of postcolonial experience to a simple, consumable narrative.

Rushdie, Garcia Marquez, and the Global Traffic of Magic Realism: -

It is impossible to discuss Midnight's Children without acknowledging its debt to, and its difference from, the Latin American magic realism of Gabriel Garcia Marquez, above all One Hundred Years of Solitude (1967). Rushdie has openly acknowledged this influence, and critics have traced numerous parallels: the epic temporal scope, the multi-generational family saga, the blending of personal and political history, the matter-of-fact treatment of the

supernatural. Yet the differences are equally important. Garcia Marquez's magic realism is rooted in the oral traditions and mythologies of Caribbean and Latin American popular culture, and it operates through a kind of mythic cyclicality — the sense that history repeats itself, that human beings are trapped in patterns of their own making. Rushdie's magic realism, by contrast, is more urban, more cosmopolitan, more self-consciously literary. It draws on the traditions of Indian oral narrative — the Mahabharata, the Ramayana, the storytelling traditions of Bombay cinema — but it combines these with European literary conventions, with the self-consciousness of postmodern fiction, and with the specific historical conditions of postcolonial India. The result is a magic realism that is more anxious, more ironic, more aware of its own constructedness than Garcia Marquez's.

This comparative dimension raises the question of whether 'magic realism' is a sufficiently precise term to describe the diverse range of literary practices it has been used to denote. Some critics have argued that the application of the term to South Asian or African fiction involves a kind of cultural imperialism — the imposition of a Latin American aesthetic category on very different cultural traditions. Others have argued that magic realism is best understood as a family of resemblances rather than a unified genre, and that the differences between its various instantiations are as significant as the similarities. Rushdie himself has been characteristically ambivalent on this question, both acknowledging the Garcia Marquez connection and insisting on the distinctiveness of his own practice.

Critical Reception and Postcolonial Debates: -

The reception of Midnight's Children has been, from the outset, shaped by the politics of postcolonialism. The novel was celebrated in Britain and the West as a triumphant example of the cosmopolitan, English-language postcolonial novel; it was more ambivalently received in India, where some critics felt that its ironic, critical stance towards nationalism and its use of a foreign language compromised its authenticity as an Indian text. The Indian novelist Arundhati Roy, herself deeply indebted to Rushdie, has nonetheless expressed reservations about the way in which the international success of English-language Indian fiction can marginalise writing in Indian languages. Aijaz Ahmad's critique in In Theory: Classes, Nations, Literatures (1992) is the most sustained and rigorous of these challenges. Ahmad argues that Rushdie's novel, despite its apparent radicalism, reproduces certain ideological assumptions of the Western literary marketplace: its celebration of hybridity and anti-nationalism, Ahmad suggests, is more congenial to the cosmopolitan intellectual than to the working-class Indian who remains embedded in the political and material realities of the nation-state. This argument has been widely debated, and while it perhaps overstates the case against Rushdie, it points to genuine tensions in the novel's political project. More recently, postcolonial critics have explored the novel's treatment of gender with increasing attention. Sara Suleri and others have noted that the novel's female characters — Amina, Mumtaz, Jamila Singer, and above all the shadowy, powerful figure of the Widow (Indira Gandhi) — tend to be defined in relation to the male protagonist, and that the novel's politics of representation, despite its apparent radicalism, sometimes reproduces patriarchal assumptions. This is a legitimate criticism, though it should be balanced against the recognition that Rushdie's treatment of female characters is, on the whole, more complex and sympathetic than that of many of his male contemporaries.

Conclusion: Magic Realism as Postcolonial Epistemology: -

This paper has argued that magic realism in Midnight's Children is not primarily a formal or aesthetic choice but a political and epistemological one. By weaving the magical and the real together, Rushdie creates a narrative form adequate to the complexity of the postcolonial condition — a form that can hold together the contradictions of colonial legacy and anti-colonial aspiration, of national unity and internal diversity, of individual identity and collective history. The novel's magic realism enables it to perform several crucial operations simultaneously. It provides a counter-discourse to the rationalist epistemology of colonial modernity, insisting on the validity and value of forms of knowledge and experience that the colonial order sought to suppress. It enables the articulation of a genuinely hybrid, plural identity that can neither be reduced to a pre-colonial 'authentic' India nor assimilated to the norms of European modernity. It creates a narrative form adequate to the task of representing the massive, contradictory, and unfinished project of Indian history. And it sustains, even in the face of failure and loss, a utopian imagination — a sense that the world might have been, and might yet be, otherwise.

In a famous passage near the end of the novel, Saleem reflects on his own imminent dissolution:

'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 was affected by mine. I am anything that happens after I've gone, which would not have happened if I had not come. Nor am I particularly exceptional in this matter; each 'I', every one of the now-six-hundred-million-plus of us, contains a similar multitude.'This passage captures the essence of Rushdie's project in Midnight's Children. The individual self — Saleem, the novel, the reader — is constituted by

and constitutive of the world it inhabits. Identity is not a fixed possession but a dynamic, relational process — a process of becoming rather than being. Magic realism, with its fundamental openness to transformation and its refusal of fixed categories, is the perfect formal vehicle for this understanding of identity. It is for this reason that Midnight's Children remains, more than four decades after its publication, one of the most vital and necessary works in the postcolonial literary canon — a novel that teaches us not just about India, or about the British Empire, but about the human condition itself: fractured, plural, magical, and irreducibly alive.

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