

Tribhuvan University

Subaltern Consciousness and Optimism in Salman Rushdie's *Midnight's Children*

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Letter of Approval

This Thesis entitled Subaltern Consciousness and Optimism in Rushdie's *Midnight's Children*, submitted to the Department of English, Ratna Rajya Laxmi Campus, Tribhuvan University, by Mr. Raj Kumar Dhakal, has been approved by the undersigned members of the Research Committee.

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Kathamandu

Abstract

The issue of subalterns and their consciousness is the burning subject matter in the present research entitled “Subaltern Consciousness and Optimism in *Midnight’s Children*”. Subaltern consciousness is the way out to achieve the sense of identity and existence of the oppressed or marginalized subaltern characters in the post-colonial society. This research revolves around subaltern characters like Saleem, Shiva, Amina, Padma, etc. Different forms of their struggle for the attainment of true identity are vividly presented here. The research has focused that the socio-cultural affairs, hegemonic effects and elitist domination make subaltern characters conscious about their position which contributed for their recognition and identity with abundance of hope. Subaltern Studies of Post-colonialism is one of the best methodologies to study socio-cultural and economic aspect of human beings. So, it has been applied in this research to prove that revolutionary attempts and hopeful ending are the way out to rewrite the history of those including oppressed or marginalized and to maintain their identities. I have focused that rise of subaltern people is possible as they develop the consciousness from different hierarchical acts from rich and elitists. Poor people are marginalized and left back by the main economic and political stream and gaining the power from the elites is challenging. Though very challenging to come to the power, their resistance propels them to come to the power. This study analyses that the subaltern people as rare commodity of the rich and the elites can subvert the history of the rich by making their own history. Finally, this research concludes with the claim of the Subaltern Studies theorists and critics who argue that subaltern people, nevertheless they are not given their fundamental human rights to education, expression and free exercise of will power, can assert their existence through the consciousness generated by the socio-political and elitist ideology.

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