(Re)Narrating Nation in Baldwin’s What the Body Remembers, A Sikh Woman’s Perspective on the Partition of Sub Continent

Aqsa Kiran Safeera, Asmat A Shiekhb

a Ph.D. Scholar, Department of English, Woman University Multan, Pakistan
b Associate Professor (Rtd), Department of English, Woman University Multan, Pakistan

Corresponding author’s email: aqsafeer@gmail.com

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Abstract

This paper celebrates Shauna Singh Baldwin, a Sikh woman’s contribution to strengthening her national discourse through her novel, What the Body Remembers. This research also aims to examine the factors involved in creating a nation and nation-state, using the Partition of the Subcontinent and the creation of Pakistan and India as an example. The theories of nation and nationalism by Renan (1883), Gellner (1983), Anderson (1991), Stalin (1994), and Bhabha (1994) have been used to construct the theoretical framework for the current study. Through this novel, written by a woman and based on the Partition of India, the researcher highlights the “female voice.” This paper concludes that Baldwin has reinvented Sikh history and customs in her novel and connected her people with their glorious past and the sacrifices of their ancestors. She has highlighted the Sikh community’s contribution and disappointment during the Partition of the sub-continental. This research also highlights how Baldwin criticizes British policies, which became the main reason for huge bloodshed during migration. This paper may help the future researcher to focus on the reinterpretation of social, historical, and religious myths from the female point of view.

Keywords
Female Voice, Imagined Community, Indo-Pak Literature, History, Herstory

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Introduction:

Bhalla (1994) declares the Partition of India as an important and horrible incident in world history. Memon and Bhasin (1993) declare that Partition is an unrecoverable loss. Although it was impossible to determine how many people died in the riots, almost seventeen million individuals were forced to cross the freshly drawn lines (Settar, 2002). Both historical and literary works have described the Partition of the subcontinent. In an effort to recreate the events and motivations behind the Partition, the histories only present a partial view of it. They ignore its human element. Gilmartin (1998) asserts that fiction is a significant and “more potent instrument” for illuminating people’s lives. In light of this, research on partition fiction significantly contributes to historical studies. Since history is renowned for being presented through men’s eye while, women’s viewpoints are not included in history books, even though they significantly contributed to the national process. In order to provide a female view of history, the researcher draws on Annette Kolodny’s concept of Herstory. Kolodny wants to restore the feminine perspective since she thinks history is fiction that undervalues women’s contribution (Bresler, 1994).

Nationalists do not favor feminism because they consider it dangerous for the national cause. Although. Women play an important role in nation-formation, but their sacrifices and contributions are not taken seriously. In order to identify the Sikh woman’s contribution to strengthening her nation’s discourse, the researcher has chosen Shauna Singh Baldwin’s novel on the Partition of the subcontinent. With the help of this writing, a new female interpretation of history—which may be referred to as “Herstory”—emerges.

Baldwin is a Canadian Indian writer. Her debut novel, What the Body Remembers, is about two Sikh women, Satya and Roop. The setting of the novel is between the early and mid-20th centuries. Oxford returned Sardar ji remarries to young Roop for children because his first wife Satya cannot give birth to his children.

Literature Review:

This novel does not have multidimensional critiques. Researchers have examined this novel from a feminist perspective. For example, Misri (2011) explores how Shauna Singh Baldwin’s What the Body Remembers builds on feminist historiography of the Partition to exhume and retell the tale of domestic violence against women during the Indian Partition, which was done in an effort to “save their honour” from rioting mobs. Similarly, Kaur (2018) looked at this text from a feminist standpoint. Her research strives to advance gender equality by addressing the inequalities in women’s individual needs and helping them develop healthy coping mechanisms with society. Her work discusses the suffering and anguish of Sikh women during the India-Pakistan Partition. In her study of Baldwin’s novel What the Body Remembers, Sarma (2016) also demonstrates how the abuse of female bodies can lead to various metaphorical interpretations. The present study bridges the gap by studying this novel from a nationalists
perspective, and the purpose of this study is to acknowledge Baldwin’s efforts to re-narrate her nation (Sikh community) in her novel to strengthen her national discourse.

**Research Methodology:**

The present study is qualitative in nature. It analyzes the literary text, *What the Body Remembers*, written by Shauna Singh Baldwin. The concepts of nation and theories related to nationalism given by Renan (1883), Gellner (1983), Anderson (1991), Stalin (1994), and Bhabha (1994) have been used to construct the theoretical framework for this research.

**Theoretical Framework:**

A nation is a socially formed entity that is hard to define. It has diverse qualities based on the circumstances that change throughout time. Different theorists offer multiple definitions of nation. Renan (1883) defines a nation as an entity made up of two things. The first thing is the common past glories of forefathers, and the second is people’s willingness to work to gather for a better future. According to Renan, the essential requirement for a nation is that its citizens agree to coexist and honour the sacrifices of their forefathers. He further asserts that because nations are socially formed, they are unstable as a whole. People’s interests and attitudes change with time, new nations are created, and the identities of old nations fade away. Thus, the existence of nations is not perpetual. Stalin (1994) defined a nation as a historically formed stable group of people who share a common language, territory, and way of living style depicted in their customs and culture. According to Stalin (1994), all these characteristics of a nation are important in the nation formation process. He also believes that a nation cannot be created based on race or tribe. The essential elements that define a nation, according to Weber (1948), are shared linguistic heritage and religious affiliation. He suggests that a nation is a group of people that create its government.

According to Anderson (1991), a nation is an imagined community, while Bhabha claims that narcissistic narratives are compulsory for creating national discourse (1994). Gellner (1983) describes a nation as a myth. He claims that although people typically view nations as a way that God has divided people, nationalism is an ideology that uses pre-existing cultures or even creates new ones in order to create a nation. Thus, it is not easy to define a nation in a few words as it is an imagined community, and its fate change as people’s minds change with time.

**Analysis:**

A nation is a socially constructed entity. According to Renan (1883), a nation is a soul and a spiritual principle made up of common historical achievements and a shared desire to live in harmony and achieve great things in the present. According to Renan, the essential requirement for a nation is that its citizens agree to coexist and honour their forefathers’ heroic adventures and sacrifices. The development of a nation is also significantly influenced by common sufferings and collective grief. He further asserts that because nations are socially formed, they are unstable as a whole. Opinions and interests of people gradually shift. As time passes, new nations emerge, and old nations’ identities fade. Thus, the existence of nations is not perpetual. Hindus, Muslims, and Sikhs lived in colonial India and fought for their independence from British colonizers, but they did not share a common history and wished to coexist in the future. They remembered their past, their heroic ancestors, and their sacrifices
for the community. Their past forbade them from allying with other religious groups in the present. Sikhs did not wish to live with Muslims, according to Baldwin’s portrayal in her book, because Muslim warriors mercilessly murdered their ancestors. Sardarji was concerned for his people. He raises questions that if Muhammad Ali Jinnah got Pakistan, what would be the future of Sikhs in Pakistan? He was sure that Sikhs would prefer death over living with Muslims who killed their Gurus (439)

In colonial practice, Powerful nations seize the territory and wealth of weaker nations. They degrade and corrupt native culture. However, colonial people fought back once they realized they did not need to be ashamed of their culture and past. In this conflict, native thinkers and leaders play important roles. They make their community realize that if they want the next generation to be independent, they must save their old tradition and make their national identity clear to their people. Baldwin describes colonial India in her novel, What the Body Remembers, where the British used various methods to subjugate the native population. Sardarji wipes his forehead in winter when the British settlement administrators approach him to collect his yearly tax (13). The English officer’s coming to his lands frightened Deputy Bachan Singh. He feared receiving criticism and punishment for getting salt from his soil. The British government imposed a heavy tax on the natives; they were subject to severe punishment if they broke any laws. As a result, the natives were not free to use the products of their lands. In addition to having power over the government and administrative positions in India, the British declared local culture and tradition outdated and banned them without considering the natives’ logic and emotions. British culture was also influencing local customs and culture. Childhood marriages were prevalent in India, but the British not only banned childhood marriages but also put heavy fines for arranging such ceremonies. Bachan Singh and Sardar Kushal Singh also disapproved of the British-inspired law that sentenced Indians to up to one month in jail for the crime of child marriage (140)

The British also established the class system in India, even though the caste system was already well-established. To bring the Indians into the modern world, the British moved to the subcontinent and criticized the subcontinent’s caste systems but introduced a class system among natives—even the British provided amenities based on the natives’ financial situation. Bachan Singh’s father received the Kursi Nashin Certificate, due to which his family could sit on a chair in front of British officials. Due to that “Kursi Nashin Certificate signed by the district magistrate,” Bachan Singh and Roop were provided chairs in Mayo hospital. Many people, particularly workers, stared at him and his daughter while sitting on the bench (93). This instance shows how the British encouraged the establishment of the class system in the subcontinent. People from the high class received different treatment than the working class.

Indians imitated the British lifestyle and adopted British culture to impress their colonizers. They concluded that they had to blindly obey British directives and gleefully assimilate British culture if they wanted respect and to meet their fundamental needs. Bachan Singh likewise concluded that adopting British culture was the only way to progress. Bachan made every effort to get his boy accepted into the Indian Military Academy. He advised Jeevan to learn English and purchased numerous pairs of shoes for his son to help him with his hockey and cricket (129). To win the approval of his English boss, Sardarji also gives his son an English name. At
his son’s naming ceremony, he gives his son the name Devinder from the Guru and the moniker Emmy in memory of Mr. Timothy Farquhans (297)

Baldwin criticizes British policies and strategies through which they exploited natives. Even they used Indians for their national interests while having complete control over India’s natural resources. Indians were enlisted into the British army and deployed to fight in world war I and world war II. Because of England, Indians willingly sacrificed their lives. They were starving to death, but their rice-fed allied forces engaged in combat with Japan (453). 2.5 million Indians fought in their conflicts. 25,000 Indians reportedly perished for England, according to Stateman (466), yet British citizens believed that they were doing a lot for Indians, and the latter was unable to adjust to their independence. Indians were being exploited by the British during the colonial time because they were ignorant of their value and power and were suffering as a result.

Stalin (1994) highlights a few qualities to make a community into a nation: a historically rooted, stable group of people with a common language, geography, way of life, and mutual understanding of people strongly reflected in their culture. Due to the differences in their languages and cultures, Muslims, Hindus, and Sikhs did not want to live together. Baldwin conveys a thorough awareness of the cultural diversity that existed in India through her characters and storyline. She compares other cultures and religions to highlight her nation (the Sikh community) and its traditions. Since Hindus and Muslims ruled over India, their civilizations significantly influenced them. In her book, Baldwin strives to distinguish her religion from Islam and Hinduism while defending it. Baldwin asserted that both Hinduism and Islam were evolving, but due to Vayu, Guru Nanak rejected Hindu ancestors and their outdated rituals, discussed Islamic teachings with Muslim Sufis, and then selected his path (24). She asserts in the novel that Guru Nanak was the first Sikh, that the other nine gurus were influenced by his spirit, and that these ten gurus functioned as role models for the whole Sikh community. Nanak was said to be the first Sikh (25). Muslims and Sikhs coexisted in Pari Darwaza, according to Baldwin. Muslims held five daily prayers in response to the muezzin’s call, while Sikhs commemorated harvest festivals and the deaths of their ten gurus there (25). They peacefully lived together, but they were not a nation as they followed different religions, and their history was completely different. According to Stalin’s notion of a nation, their nations differed due to their religious histories and cultures.

Nationalism is an ideology that divides people based on their language, religion, or race. This idea provides the basis for forming nations and nation-states (Kedourie, 1994). In her novel, Baldwin describes how religious prejudice grew in the subcontinent. Gujri tells Roops about two Muslim women who claim that “Sikhs lick the boots of the British,” she also says that their husbands joined the Anjuman-i-Islamia group and branded their Sikh neighbors kafir, unbelievers! (48) Revati Bua and Gujri were also concerned after Huma visited Roop’s kitchen because they believed they needed to clean it. After all, a Muslim’s presence had rendered it filthy. They desired to perform the purifying ritual using cow urine and Ganga water, but Papa Ji disallowed them, stating that Sikhs must not practice untouchability (80). Roop adhered to a few Hindu rites under the influence of Revati Bua and Pandit Dinanath. Satay was aware of Roop’s Hindu ancestry. She made fun of her by remarking about this. Religious prejudice existed in India, but during the freedom movement of the 1940s, it became more prevalent.
People are proud of their traditions, culture, and heritage. Sardarji read the Bible, the Koran, the Ramayan, and the Bhagavadgita. Of the Guru Granth Sahib, he felt proud. He persistently insisted that Guru Granth Sahib was more relevant and better equipped to handle the issues facing modern man (172). When the question of religion came up with English people, Sardarji was always willing to argue with them. To prove his religion’s progress, he memorized all the scientific claims made by Guru Nanak and quoted them in front of the British. He also calmed Satya that she should be happy that he treats her like a princess in accordance with what the Guru said (267). The writer seeks to demonstrate in the preceding statement that Sikh gurus commanded their followers to treat their wives with compassion and respect in their homes. Gandhi Ji is also opposed to untouchability, which Roops’ father reminded his family that he had learned from Guru Nanak (81)

In the novel, Baldwin tells religious stories and critiques the colonizers’ point of view, which portrays native people as primitive and their religion as archaic and out-of-date. Sardarji’s Hindu neighbors observed Navratri for nine nights, with Dusshera and the Ram Lila celebrated on the tenth day. When Satay learned from Sardarji that English people asserted that humans are sprung from Hanuman, the Monkey God (323), she insulted the English by claiming that English sahibs discover information previously known to us. She connected Vayu and Darwin’s theory of evolution because Hanuman is Vayu’s son. She insisted that English people should acknowledge that Vayu is the ancestor of humans. (324) Baldwin tries to show that her faith is progressive by equating it with science through her writing.

The myths and traditions of a nation make it up. Bhabha (1994) and Gellner (1983) believe national discourse results from myths about a nation’s progress and narcissism. Despite the common misconception that nations are how God has divided people into different groups, According to Gellner, nationalism is a political philosophy that draws on existing culture or even creates its own to establish a nation. Baldwin strengthens her nation’s discourse in this novel by describing the different traditions that set the Sikh community apart from other religious communities. According to Bachan Singh, “We Sikhs must keep all the five ks as the Guru said; he advised Jeevan to adhere to Sikh tradition, keep our ks long, wear it under a turban even if we are dodging bullets in the army, change our cotton kachas every day, wear sandalwood kangas, steel karas, and kirpan (62). Being Sikh, married women are also instructed on how to dress, and Mani Mai gives Roop a list of important reminders for being a Sikh’s wife. She shouldn’t, for instance, wear nose jewelry, a bindi, or other accessories that resemble those worn by Muslim or Hindu ladies. Jeevan’s father had purchased a thin steel circle for him at the Golden Temple in Amritsar to wear as a sign of his Sikh faith. He stood out since only members of the Sikh community wore that particular kara. With reference to the funeral of Roop’s mother, how the Sikh culture manages their dead bodies is also depicted in the novel, as only male family members could transport Roop’s mother’s body to the Gurdwara. According to Roop, Jeevan and papa Ji brought her mother’s ashes to a Gurdwara to be released into the Ganga (46).

Baldwin recounts the history of the Sikh people in the novel while mentioning the Jallian Wala Bagh event. Jeevan was told the entire scenario by Bachan Singh, who claimed that General Dyer ordered the killing of around 15,000 people. These visitors were Sikhs who went to the golden temple to offer reverence. Some people lived in little homes; therefore, they were there.
For the Baisakhi fair, these individuals traveled there (59). He exposes a deception made by an English magistrate who said the tragedy only resulted in 400 deaths when it resulted in 2000 deaths (60). Only Sikhs may truly understand how painful this awful event is. To teach his kid the value of an Ardas, Bachan Singh also purchased one from the Golden Temple. He explains that it makes Sikhs think of their ancestors, who supported the tenth guru during his final conflict with the Mughal dictator. The eleventh guru’s two kids who refused to convert to Islam were bricked up alive in a wall (66). The removal of Sikhs heads by Muslims is also mentioned in the Ardas. They were chained to the machine that dismembered their bodies. Muslim emperors murdered them due to their religion, yet they persisted in not accepting Islam (66). Thus by referring to these incidents, Baldwin strengthens her national discourse and reminds her community about their shared grief.

According to Hobsbawm and Ranger (2012), fabricating historical narratives is a well-known strategy for bolstering a claim to a specific geographical region, self-autonomy, or even a strong sense of group identification to forward a nationalist agenda. History is essential for bringing a community or a nation’s citizens together. Sardarji knew that his Sikh group in Pakistan could not coexist with Muslims because Muslims had assassinated their Gurus. His mother sang him Lori’s rhymes, and he observed these events in paintings on exhibit at the Golden Temple Museum in Amritsar (439). Sardarji was aware that the Muslims would not pity him, his family, or even the Sikh community. The liberation movement saw militant participation from Sikhs. They cooperated with Gandhi and Hindu leaders, but their sacrifices for the subcontinent’s independence were useless. They gradually realized they needed to do the same for the Sikh community as Jinnah did for Muslims. Because Jinnah was worried about his Muslim group’s future under Hindu rule, he pushed for separate territory for the Muslim minority. The Sikh community also understood they needed to ask for their land. Although Master Tara Sikh fought for his people, no one paid attention to his demands. Satya counseled Sardarji to support his Sikh community, but he disregarded her counsel. After she passed away, Sardarji admitted that he had not worked for his community at the height of the freedom and partition movements. Cunningham and Sardarji discussed Sardarji’s worries “How will minorities, such as Sikhs, be safeguarded? Although a date has been chosen, no constitution has yet been created. Additionally, the Akali party has promoted Sikhistan since adopting its resolution from the previous year. They are taken lightly (467). Sikhs were worried that Muslims might acquire control of Punjab, where their lands and Gurdwaras were situated. Muslims assassinated their Gurus and made attempts to convert Sikhs to Islam; therefore, they also wanted land of Chenab for Sikhs and not pass to Pakistan. They decided they didn’t want to be a part of Pakistan. (497). Cunningham briefed Sardarji about the current political situation as Gandhi, who supported Jinnah’s Pakistan, denounced the idea of Sikhistan. (496) Gandhi was ready to give separate land to Muslims because he believed that Pakistan would eventually merge with India and could not continue to exist as a separate nation due to a lack of resources.

Historical fictions record not only an account of real incidents but also show how they affected ordinary people’s lives and their reactions to them, unlike history books which record the account of historical events. In this book, Baldwin refers to a real-life instance of fabric burning. Roop traveled to Lahore in 1930 with her father for an ear examination. Speaking on behalf of the ladies’ picketing board in the market was a group of people led by a woman. She attacked
British emperors who made textiles from Indian silk and cotton threads and then charged Indians a premium price for it (96). She urged people to burn the clothes made by Europeans. Before her, a bonfire was constructed. It was filled with people’s clothes. History books claim that India is where the swadeshi movement first began. On July 31, 1921, Mahatama Gandhi burned 150,000 English clothes in the Elphinstone Mill Compound in Parel, Mumbai, to support the boycott of the foreign goods movement. Roop was present there when this happened. She feared this group of people. Men took off their kurta and weskits, and some women flung bundles of saris onto the fire (97).

In *What The Body Remembers*, Baldwin describes Sikh involvement in the Indian freedom movement. She emphasizes the struggles and triumphs of her ancestors during Partition, but they still experienced insecurity because they did not get a separate state as Muslims did after 1947. Gandhi, after all, rejected the Sikhs’ quest for their territory. Initially, Sikhs and Hindus fought together for India’s independence. The Indian National Congress claimed to be striving for a secular India where individuals could openly celebrate their religious festivals (166), but gradually Sikh community realized that they also needed a separate state like Muslims. Muslims were worried that Hindus would not cooperate with Muslims in their raj and take revenge on them because they had not forgotten the Mughal raj. Muslims then began their efforts to establish an independent land. Punjab was home to Sikhs and would eventually become a part of Pakistan. Sikhs were unwilling to join the Muslim state since the Muslim emperors, the Mughals, had murdered their Gurus two centuries before. (166)

Additionally, Baldwin has demonstrated that there were two distinct groups of natives. While the first group of Indians fought the British rule and wanted freedom, the second group joyfully served the British since they could see India’s development as a result of European colonization. Sardarji was also one of them. Satya complained to her husband that the British were rewarding him unfairly by giving him this new position as a result of his promotion. Sardarji became agitated when she said this, but she calmed him down by saying, “I say that I think you might be very good at engineering.” However, you might not be working for freedom fighters. (201) With the income from his mills and land, Sardarji had no problem making ends meet. However, his objectives were different. Satya was concerned about him even though he spoke of a modern India rather than a liberated India (243). She was expecting a change in his behavior after seeing his people in problem because he could not evaluate the current political situation. Of course, he will do as she says. He is Sikh, and when his quom (community) needs him, he will change because he won’t have a choice then. She also used Jinnah as an example, which changed as a result of his quom’s desire for him (244). Satya believed that Sardarji would develop new traits over time. She did not observe this shift in Sardarji during her lifetime, but after her death and the imminence of the subcontinent’s Partition, Sardarji understood that his wife had been accurate in her assessment of the political situation in India. He should also support his Sikh community.

Through her Sikh characters, Baldwin questions the colonizer’s actions and blames them for their poor planning resulting in immense carnage in the subcontinent during Partition. Sardarji opposed the ideas of Indian independence and Partition. His visit to Pari Darwaza to see his wife Roop made him uncomfortable because people talked about Indian Partition. He blamed Jinnah for advocating the idea of dividing India into Muslim and non-Muslim states and for
calling Pakistan. Jinnah said there had only been two nations ruling India: Muslims and Hindus, before the British Raj (365). Although Sikhs have a long history in India and have previously held positions of power there, their desire for a separate state was not regarded seriously. Nobody was there to stop Jinnah as he became stronger every day. British forces were engaged in a battle with the Japanese and Germans. Consequently, they had little interest in Indian politics. Sardar ji was concerned for his community as well as for the Muslims and Hindus who were battling for their states. In this novel, Baldwin expresses the worries of her Sikh community. Sikhs fought valiantly for India’s independence, but when Muslims and Hindus decided to split up, the existence of the Sikh community on the subcontinent was jeopardized. The date for the subcontinent’s liberation was chosen. According to Mr. Farquharson, in June 1948, Prime Minister Attlee decided to transfer power (466). Sardarji was perplexed by the British decision at the time since they had opted to give locals more control but had not drafted a constitution to safeguard the rights of minorities. How will minorities like the Sikhs be protected? Sardarji yelled out. There is no constitution yet, despite the date being fixed. (467)

Baldwin has portrayed the political ideologies of numerous individuals who belonged to diverse religious groups through her characters. In her descriptions of Sardarji’s meeting with Rai Alam Khan and Cunningham, she captured the political condition and diverse ideas of different people of various groups. Gandhi was deemed irrational by Rai Alam Khan, but Jinnah was a moderate politician. The British freed Gandhi since his ideology did not damage them, but if he had died in captivity, it would have been disastrous because it may have sparked a bloody revolution in India. Rai Alam promised his companions that once Muslims gained independence, they would offer a safe haven to other communities, but Cunningham disagreed, believing that the British would not permit Muslims to have their own independent state (434). After hearing this, Rai Alam became enraged and said that the British were powerless to stop Muslims and Jinnah. They disagree on Cripps’ mission proposals as well. During their conversation, Sardarji expressed concern for the rights of his people, Rai Alam expressed confidence in Jinnah’s proposal for a Muslim nation, and Cunningham defended the British viewpoint. Everyone was interested in the subcontinent’s future at the moment. Rai Alam claimed that when Gandhi declared to “give India to God,” he did not specify which God was to receive which portion of India (435). The subcontinent was where residents of various religious groups lived. Furthermore, this region was formerly ruled by Muslims, Hindus, and Sikhs. People were perplexed about the upcoming ruler of India and his plans for dealing with various religious groups.

In the novel, Baldwin explores Sardarji’s worries during Partition and details how people suffered, particularly in her village. Property owned by Sardarji was located in Lahore and Pindi, both of which are in Pakistan. Muslim men coveted Sardarji’s estate, which included his land, house, mill, orchard, and every village he inherited from his ancestors. (487). Sardarji was determined to accept his defeat. Sikhs were denied the right to Sikistan, whereas Muslims were given Pakistan. What rights do Muslims have? He questioned Cunningham. What privilege do they enjoy that Sikhs do not? (488). He had dreams of modern India. Although he labored for India’s advancement, everything had been shattered by the freedom movement and Partition. He intended to construct the dam, redirect rivers, and produce electricity. He considered employing that force to power industries and tube wells. Without taking into
account the locals’ faith, he had planned to give power to every community, but by that time, religion had taken over everything (489)

**Conclusion:**

Baldwin, in her novel, has re-narrated the incident of Partition of the subcontinent. Through her novel, she has defended the subcontinent’s local culture and traditions and shown the natives’ sacrifices for their nations. She also criticized the British people and their policies, which became the main reason for the bloodshed in the Partition of the Sub-continent. She depicts through her novel that the Sikh religion is progressive and that Guru Nanak’s teachings are rational and progressive. She also highlights Tara Singh and other Sikhs’ contributions to the freedom movement and their disappointment and insecurities during the Partition of India.

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