

Berry's Model of Acculturation: An Analytical View of Bapsi Sidhwa's *Ice Candy Man*

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Abstract

The aim of the present research is to depict the pejoration and amelioration with special reference to cultural elements through the lens of Berry's model of Acculturation in Bapsi Sidhwa's *Ice Candy Man*, a Pakistani novelist. This study is based to encompass analysis of the novel *Ice Candy Man* through the lens of Berry's model of acculturation which deals with assimilation, separation, integration and marginalization. The present study elaborates two kinds of acculturation modes and four acculturation strategies of John Berry's model and its application on the novel. This study is qualitative in nature and mainly focuses on the text of the novel, *Ice Candy Man*. The secondary source of data is collected from the already works done on the same literary piece or pejoration and amelioration on another literary pieces with specification of those elements based on culture. The current study is conducted with a hope to associate new ideas to the literary text for the readers and researchers. It, further, creates room for the future scholars to understand these associations of meaning and identify the same in other literary piece by applying the same model for analysis.

Keywords: Pejoration, Amelioration, Assimilation, Separation, Integration, Marginalization.

Introduction

Literature reflects many aspects of human life namely mental, psychological, geographical, and social. It mirrors every aspect of society whether it is factual or real. The writers try to depict what they perceive around them. History is narrated by this writer through different genres of writing such as fiction, prose, criticism, and poetry. The aim of the writers is not only to

portray whatever they have witnessed in their adjacent but also they are also diverting the way of thinking of the reader as they consciously or unconsciously try to believe what writers want them to believe.

Pakistan came into being after the great suffering of the Muslims of India. It is the first country that is based on Islamic ideology. Muslims of the subcontinent

paid a great price for their freedom. Many writers wrote about that great revolutionary period from all over the world especially Britishers, India, and Pakistan. A lot of novels were written about the tragic and overwhelming partition from different perspectives as Qurratulain Hyder's novel *A river on fire* and Sidhwa's novel *Ice Candy Man* reflects the Pakistani perspective of the heart-rendering events. On the other side, many writers reflect from an Indian perspective such as Attia Hussain in her novel *Sunlight on a Broken* and Chaman Nahal's novel *Azadi*.

Ice Candy Man (1988) by Bapsi Sidhwa is a novel that reconstructs history about the transition of culture at the time of partition of the subcontinent. This ongoing study will analyse the transition of cultures at the time of partition of the subcontinent. Further, this study attempts to analyse pejoration and amelioration in the culture of that time through Berry's model of acculturation. Pejoration according to *Merriam Webster* is a change for the worse. Amelioration according to *Cambridge English Dictionary* is a process of making situation better or pleasant out of unpleasant situation.

Bapsi Sidhwa portrays the theme of pejoration and amelioration in the colonial and postcolonial Indian society in her novel through the lives of her protagonist Leny at that time of a gigantic historical transition. The historical context about which she depicts is time before and after the partition of the subcontinent. Many

authors incite about that transitioning cultural society. After the arrival of the British colonisers in the subcontinent, they not only demolished natives' culture but also perorate by introducing their western culture. They imposed their western culture on eastern and traditional culture. In 1947 after independence, India got independence from the coloniser but they could not get rid of their imposed culture which demolished their indigenous culture. Hence their freedom did not signify that the people of India would simply follow their native culture but they have to face a new trauma that is to adopt a new blended cultural heritage.

To sum up, the present research is conducted to cover the south Asian literature written from the perspective of Berry's model of acculturation. Though many researchers attempted to analyse *Ice Candy Man* through different theories like post colonialism, feminism, hegemonic femininity role of Godmother, the socio-political study of the novel, etc. the present study aims to analyse the portrayal of pejoration and amelioration in cultural elements of the novel *Ice Candy Man* by Bapsi Sidhwa.

Objectives of the study:

The objectives of this study are:

1. To explore the pejoration in the cultural elements in Bapsy Sidhwa's *Ice Candy Man*.
2. To identify amelioration in the cultural elements of the novel, *Ice Candy Man* by Berry's model of acculturation.

Research Questions

The present study is intended to answer the following question which are properly addressed in the detailed discussion of the novel, *Ice Candy Man*.

1. How the pejoration in the cultural elements are discussed in the novel, *Ice Candy Man* by Sidhwa Bapsi?
2. How Berry's model of acculturation is applied on the novel, *Ice Candy Man*?

Theoretical Framework

Acculturation, in this way, cultural transmission occurs when two cultures interact either positively or negatively. According to Wikipedia acculturation is a process of social, psychological, and cultural change that stems from the balancing of two cultures while adopting the prevailing culture of the society. This process occurs at the level of a group and the level of the individual. Some of the common examples of acculturation are a change in food, clothing, and language. The process of acculturation is painful for some but is a normal part of adaptation to things that are new for society.

There are several different theories of acculturation according to various disciplines but the present study just focuses on Berry's theory of acculturation. Berry's model of acculturation has two dimensions (Berry, 1992) through which an individual adapts to other cultures. Among these, the first dimension

involves the rejection of a person's own culture which means whether it is obligatory for a person to maintain or keep their own culture? While the second dimension involves the rejection or adoption of the prevailing or other culture that either it is important to develop a relationship with the host or other culture? Out of these two dimensions, four strategies of acculturation developed.

Assimilation

This strategy of acculturation is used when individuals or groups give no importance to their own or native culture and adopt the cultural practices of the host and other cultures. Assimilation occurs when an individual assimilates. They do not maintain their identity rather they contact the people of the dominant culture on regular basis. It is evident by the change in language preference, adoption of dominant attitude to some values, and loss of political or ethical identity. Assimilation is a type that is mostly observed in melting pots societies. The outcome is that the new culture is adopted while the previous is rejected.

Separation

The second strategy of Berry's acculturation model is separation in which an individual gives no importance to a host or a new culture over his native culture. People will interact with others but will maintain their native culture. Here individual gives value to his mother's culture. The outcome of the separation strategy is

that the native culture is adopted while the new one is rejected.

Integration

The most known strategy of acculturation is integration and can occur in an immigrant society. Integration strategy occurs when people maintained their original culture and identity but also interact with a new culture. Here individual adopts new culture along with maintaining and keeping their original culture. Integration is substituted for biculturalism. Biculturalism refers to people who have successfully integrated two or more separate aspects of their culture.

Marginalization

In marginalization strategy, individuals place no importance on their own culture as well as to host culture. There is no mixing. The outcome of this type of strategy is that the individual is marginalized by the community. Marginalization is observed in a society where cultural exclusion is practiced.

Research Methodology

This is qualitative research that gives insight into attitudes, beliefs, motivation as well as behaviour. This type of research involves the use of close textual analysis of the text. In the present study, the analysis of the text will be done from the postmodern novel 'Ice candy man' by Sidhwa Bapsi. This study will explore the pejorative cultural element of the selected novel through lens of Berry's model of Acculturation.

Literature Review

Ice Candy Man is novel that gives an account of the tale of the partition of the subcontinent. Although many writers depict theme of partition in their writing but the portrayal of partition by Bapsi Sidhwa is different from other authors as she narrates her story from the perspective of eight-year-old Parsee girl. Partition changed the map of the India. Millions of people are affected by partition. She gives a detail description not only about post partition but also gives a huge detail about pre partition. According to Sidhwa before partition the people of the subcontinent were living prosperously regardless of their differences such as religion, caste, culture etc. This is evident as Hindu Ayah has a number of admirer from all religion for example *Ice Candy Man*, Masseur, Sharbat Khan. But after the arrival of the British in subcontinent their prosperity ended as they devise such policies that are against the natives and which serves to their own end and that is the transportation of resources to England. They consciously sow the seeds of hatred among native people that were living peacefully before the arrival of the British.

Ankush Mahajan (2016) analysed *Ice Candy Man* as partition based fictional autobiography. The Researcher showed in his article entitled *Bapsi Sidhwa's Ice Candy Man: Partition based fictional autobiography* that the novel and the author life has significant resemblance. The Researcher provided autobiographical evidence by quoting the novelist interview with Mayank

Austen Soofi where the novelist said that the begging part of the novel based on autobiographical elements. According to the Researcher the narrator of the novel was a polio affected and Parsi girl Lenny, her doctor advice not to get school education, her home in Lahore and rehabilitation centre near her house had showed that the novel in nature could be consider as autobiographical.

Post-colonialism is time period after colonialism and the post-colonial literature is literature that is being written after colonization. Many writers jotted down about the period after colonization to show that the departure of colonial forces from their motherland did not mark the end of destructive effect of colonialism. Nagarajan says, Post-colonialism examines and analyses the aftermath of colonization, and the effects of colonial oppression. In other words, it analyses the literature that was affected by the imperial process, the literature that grew in response to colonial domination... (Nagarajan 185). Bapsi Sidhwa depicted the effects of colonialism in her novel *Ice Candy Man*. Coloniser claims that they invaded land because they wanted to upgrade the life style of poor Indian but in the novel Sidhwa shows that the British did not created any platform to uplift the native Indiana, for instance Kumar (2015) analysed in his article *A postcolonial study of Bapsi Sidhwa's Ice Candy Man* that Sidhwa's portrayal of poor people doing odd jobs like *Ice Candy Man*, shows that Government slogan about the development of the

colonized nation itself is bogus. The study also showed that Sidhwa uses the technique of appropriation which shows her anticolonial attitude.

Abeera Bukhari (2021) in her article *The Subaltern Un-silenced: A Postcolonial Explication of Sidhwa's Ice Candy Man* analysed *Ice Candy Man* from subaltern perspective. The study showed that the novel is about the subaltern, a Parsi girl who told about the difficulties that surrounded her and the folk around her during and after partition. *Ice Candy Man* In a nut shell it is evident that she depicted many aspects of post colonialism.

Sidhwa in her novel *Ice Candy Man* presented hegemonic feminism. Gul(2016) wrote a paper entitled as *Role of Rodabai (Godmother) in Bapsi Sidhwas Ice Candy Man*. The Researcher showed that In her novel she puts her female characters in a situation where they are not only marginalized by other male character but also they are suffered at the hand of other females of the society. She introduces Godmother as a powerful, independent, and dominant woman who could solve any situation. She shows her females characters who have control over the men around them. As Kelist (2011) observes that: Women are not only marginalized in their society in this novel but they have their own strong references and agencies of power to mend their own ways according their choice. All the female character of the novel *Ice Candy Man* are enjoying their femininity, attractive body and influence over men (p.69).

Woman in the novel not only uses their power to control and humiliate male member of the society but also they exert their power over other woman. For instance, Godmother who not only controls the male around her but she also marginalised her own sister. Her behaviour with her sister is depicted by Sen (1998) as:

Lennys clever observant eyes could not be able to see the problems and issues in godmother's behaviour and relationship with her sister, slave sister, which reinforces the hierarchies of master-slave dialectic. Her ill-treatment with her younger sister shows the worst example of women's oppression than men in Pakistani patriarchy. (p.203)

Another woman, Mucco also depicted as a dominant woman who always oppresses her younger girl. She beats her cruelly that shows her dominant and tyrant nature. So Sidhwa not only narrates incidents that shows women's victimization at the hand of the male member of the society but the female characters in the novel suffer due to other female.

Discussion and analysis

The novel under study provides a number of dialogues which is rich in the elements of pejoration and amelioration that leads to discrimination and marginalization.

The text selected from the novel in this section is a discursive representation of the social role in culture representation

Excerpt 1

“When Ayah takes me up Queens Road, past the YWCA, past the Freemasons’ Lodge, which she calls ‘The Ghost Club’, and across the Mall to the Queen’s statue in the park opposite the Assembly Chambers, her statue imposes the English Raj in the park. I lie sprawled on the grass, my head in Ayah’s lap. The Fallettis Hotel cook, the Government House gardener, and an elegant, compactly muscled head-and-body masseur sit with us” (Sidhwa, 25).

Explanation of Excerpt 1

English people invaded the land of Indian people the acculturation process started which affected the native drastically. The name of the roads is specified with British name/ English people. The statue in the park depicted English culture which lenny observed during her visit in the park. In the paragraph mentioned above, Queens Road is mentioned which shows the strong influence of British people in subcontinent. The LRH is situated in Peshawar which is the abbreviation of Lady Reading Hospital. A British lady was regularly visited the particular area in the evening with a book in her hand while sitting on a chair. A hospital was built on the same place with a title LRH.

Excerpt 2

“Col. Bharucha raises a restraining hand. ‘No doubt the men in jail are acquiring political glory ... But this short cut to fame and fortune is not for us. It is no longer just a struggle for

Home Rule. It is a struggle for power. 'Hindus, Muslims and even the Sikhs are going to jockey for power: and if you jokers jump into the middle you'll be mangled into chutney' (Sidhwa, 40).

Explanation of Excerpt 2

Parsee Community gathered to fete the British victory in the world war II. There they discussed politics and current situation that were prevailing around them, particularly they talked about Ghandis "Salt March". Ghandi advised the people to stop or avert the usage of salt and commended to use India Salt. In the passage Colonel Bharucha showed assimilation attitude as he had adopted dominant attitude which is to respect the dominant nation. He exhorted his folk to evade from such situation by saying that this movement was working not for "Home Rule" instead they all greedy to seek power. In the same passage the word "Chutney" is used by Bapsi Sidhwa which showed that she rejected foreign language and used her native language. On the same page he again apprised his fellow to stay out of the matter else they would have to face the consequences.

Excerpt 3

"I don't see how we can remain uninvolved, 'says Dr. Mody, whose voice, without aid of mike, is louder than the colonel's. 'Our neighbors will think we are betraying them and siding with the English.' 'Which of your neighbors are you not going to betray?' asks a practical soul with an impatient voice. 'Hindu? Muslim? Sikh? 'That

depends upon who's winning, doesn't it? 'says Mr. Bankwalla. 'Don't forget, we are to run with the hounds and hunt with the hare'" (Sidhwa, 40).

Explanation of Excerpt 3

Dr. Mody was a side character who was also attending the jashan which was helped to the fete British victory. That gathering itself evinced Parsees assimilation with British community as well as separation from their neighbors who were protesting against the English Samrage. Dr. Menak Mody from Rawalpindi, who was bother -in-law to Godmother, exhibited assimilation toward the neighbors in live (as opposed to) of the British. He said that the Parsi community could not remain 'uninvolved 'in current scenario upon the proposal of the colonel Bahrucha. He considered it as betrayal to his neighbors who once permitted them in their and when they were discarded from the Parsia.

According to Berry's model of acculturation Dr. Mody character depicted separation strategy from the English as he debunked Colonel proposal and the strategy of integration is also evident in his character. He integrated with native Protestant. In the same passage another character named Mr. Bankwala exhibited the technique of assimilation by saying that they would be at the side of those who would win.

Excerpt 4

"Our forefathers and foremothers waited for four days, not knowing what

was to become of them. Then, at last, the Grand Vazir appeared on deck with a glass of milk filled to the brim...Our forefathers carefully stirred a teaspoon of sugar into the milk and sent it back” (Sidgwa, 41).

Explanation of Excerpt 4

Colonel Bahrucha narrated the story of his ancestor that how they enter in the subcontinent after they were expelled from Parsia by the Arabs. At first they were not entertained by the Indian Prince. He then came with the glass full of milk up to the top that indicated that as there was no corner for milk in the glass hence his country had no room, there was no place for the outsiders. Colonel further explained that their ancestors responded by adding sugar in the milk that they would live with their nation as sugar in the milk. Accepting other or dominant culture like mixing of sugar in the milk suggests Berry's strategy of assimilation which is evident in Parsi community. Indian prince incipiently rejected the outsiders Parsis hence depicted the strategy of separation but he ascribed permission due to their wit that the advent of the Parsi community would be good omen for his country.

Excerpt 5

“Let whoever wishes rule! Hindu, Muslim, Sikh, Christian! We will abide by the rules of their land!’... As long as we do not interfere we have nothing to fear! As long as we respect the customs of our rulers – as we always have – we’ll be all right” (Sidhwa, 42).

Explanation of Excerpt 5

Colonel Bahrucha enunciated his forefather’s assimilation with Indians thirteen hundred years ago in order to make his fellow men to understand the worth of their forefathers' decision to get mix with the Indians nations like sugar in the milk without agitating them. He extolled his forefather’s decision in the past and suggested his Parsi community to be smart like their ancestors in order to be out of trouble. His advised to get mix with other culture is akin to assimilation strategy of Berry's model of acculturation. He as a leader of his parsi community urged that either Hindu or Muslim came into power we would act according to the rules of the rulers and would assimilate according to the custom of their land.

Conclusion

Acculturation is a broad term, it is an umbrella, has many sub-theories. Each writer has established his or her views regarding acculturation and pejoration. However, in the present research, the researcher has only covered the acculturation model by John Berry and its relevance to the Bapsi Sidhwa’s *Ice Candy Man*. This study perhaps maybe more influential or fruitful if it includes more than one author but the current research focuses only on Bapsi Sidhwa's novel. This study is based to encompass analysis of the novel *Ice Candy Man* through the lens of Berry's model of acculturation which deals with assimilation, separation, integration and marginalization. The present study elaborates two kinds of acculturation modes and four

acculturation strategies of John Berry's model and its application on the novel. This study is qualitative in nature and mainly focuses on the text of the novel, *Ice Candy Man*. The secondary source of data is collected from the already works done on the same literary piece or pejoration and amelioration on another literary pieces with specification of those elements based on culture. The current study is conducted with a hope to associate new ideas to the literary text for the readers and researchers.

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