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## Portrayal of Eco Critical Issues in the Novel Hullabaloo in the Guava Orchard and the Inheritance of Loss of Kiran Desai

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### Abstract

The environmental crisis today haunts mankind like night mare. It's not only a regional problem but a global problem. The planets support systems like land, water, air, seem to have been damaged. Every day the newspaper report some kinds of pollutions and the damages on the earth. The pesticides contaminating food chain, the dumping of waste in water ways and poisonous gases rendering villages are seen in the world nowadays. With the advent of rationalism in philosophy, renaissance, reformation, Newtonian physics, growth of technology the man became arrogant and crueler towards nature and his pride led him to commit ecological sins. All these advents created a spirit of adventure in man. The people cut off the trees for his own purpose and it creates the global warming, melting of glaciers, irregular rainfall and soil erosion as well as landslides. Kiran desai through her novels have exposed the problems caused over the country.

**Keywords:** Global warming, pesticides, guava orchard

### Introduction

The environmental crisis today haunts mankind like night mare. It's not only a regional problem but a global problem. The planets support systems like land, water, air, seem to have been damaged. Every day the newspapers report some kinds of pollutions and the damages on the earth. The pesticides contaminating food chain, the dumping of waste in water ways and poisonous gases rendering villages are seen in the world nowadays. We are today aware of the dangerous effects of global warming and acid rain eroding the top soil. The diversity of species is fast decreasing. Glotfelty in his work one day writes, "You might never know that there was an earth at all". The present environmental crisis is the outcome of our scientific, technological, economic, and culture based on western thinking and philosophy. There is a need to change this alternative ways of living. Ecocritical theory is a search for such mode of living with the advent of rationalism in philosophy, renaissance, reformation, Newtonian physics, growth of technology the man became arrogant and crueler towards nature and his pride led him to commit ecological sins. All these advents created a spirit of adventure in man. Nowadays the ultimate desire of man is to conquer nature for his own purpose. People believe that the whole nature is permeated with the spirit of god and the same spirit is there within him also. According to Hindu mythology the earth is considered as goddess. There is a prayer in Sanskrit which all the Hindus are supposed to say this prayer every morning. The prayer is Samudhar vasane Devi, parvatasun mandle, Vishnu patni namastubhyam, Padas spars yam, ka shmasmev: In this earth is called as goddess and she reside amidst oceans has a mountain as her breast. She is called as wife of God Mahavishnu and the person who chants the prayer begs pardon from the goddess earth for touching her with the feet. But now the goddess earth is facing the eco logical crisis. Ecocriticism investigate such things as the underlying ecological values, human perception of wilderness, and how it has changed throughout history. Many writers have also written novels based on ecocriticism. Most famous among them are Salman Rushdie, Kiran Desai, and Kamala Markandeya. Kiran Desai is one of the famous writers. She portrays ecological crisis in most

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of her works. Her novels "Hullabaloo in the guava orchard", "The inheritance of the loss" are examples for eco critical novels. Kiran Desai was born on the year 1971. She is the daughter of famous writer Anita Desai whose name was short listed three times for Booker prize. She was born on Chandigarh. She was educated at a convent at Kalimpong and accompanied her mother to England and later to United States. Kiran Desai completed her studies in creative writing from Columbia University. She spent her childhood in Mumbai and Pune. She became famous with her first book, "Hullabaloo in the Guava Orchard". It was published in the year 1998 when she was twenty seven and won the "Betty Thask prize" from the British society of authors, which given for the best novels by the citizen of the Commonwealth of Nations. After a break of eight years she wrote her second book, "The Inheritance of Loss" won her Booker prize and the works National Book Critics' fiction award in the year 2006. In 2008 her report on a community to sex workers was titled as "Night claims the Godavari" was included in AIDS sutra. Her works has been appeared in the International magazines like the New York Times, Guardian and also in the Vintage Book of Indian writing. She have beautifully exposed the ecological crisis, and in her novels Hullabaloo on the guava orchard and the inheritance of loss. The novel Hullabaloo in the guava orchard is about Sampath. He was the son of Mr. Chawla and Kulfi during a rainy day for which the people were awaiting for. As the monsoon rain came at the day of his birth people thought him as a symbol of good fortune. He was thin person. He was leading a joyful life. He was a dreamer. His father insisted him to go for the job at post office. He was bored the job as clerk at post office and he escaped from his house and took shelter in the guava tree. In the unpolluted state the orchard seemed to be beautiful and it helped for the spiritual enlightenment of a normal person. The beautiful and peaceful atmosphere of the orchard made Sampath spiritual. He became well known as tree- baba. The tree turned into religious and holy place. He gave the sermon in the guava tree. People from town worshipped Sampath rising the spirit of unfathomable wisdom. Richness of the place made him to stay there forever. His family came to stay with him in the forest. His mother cooked the birds and animals. She roamed on the hillside in search of pheasants and wild fowl to cook it. She killed the birds and animals mercilessly. In the following days the monkeys arrived in the orchard and the condition of the orchard changed. They looked at Sampath strangely. Devotees were come to worship Sampath. At once the people came with a bottle of rum at orchard which was on their way for wedding. Monkeys found bottles of rum while rifling through their bag. They drank all up. They started making noise and disturbing devotees and Sampath. Monkeys develop unquenchable taste for liquor. They grew violent leapt on each bus, scooter, and rickshaw in search of liquor. They grew more violent and aggressive. They took all the things from the kitchen of Kulfi. Two groups were formed in the orchard one to save tree baba and one to control monkeys. But he was not ready to leave the orchard. He did not worry about the future. He carefully looked around the sounds. The monkeys created a great hullabaloo in the orchard. The people ran from one place to other and a spy came in search of Sampath saw him vanishing from the tree. The novel portrays the ecological idea on the relationship between

man and nature, between man and man, and man and self. It begins by introducing the environmental crisis like global warming and its effects over the world. Novel begins with introducing global environmental crisis like global warming and its effects over the world. When the novel starts the people of the village of Shahkot was suffering from a great famine, they were conducting many rituals like marriage between frogs, playing music for the rainfall. But nothing had an effect. It was at the day that Sampath born the monsoon rain failed. So the people believed him as a person with good fortune. The famine and lack of rainfall shows here the effect of deforestation and global warming on the society. Next settling of Sampath in the guava orchard with his mother creates a nuisance among the wild life. Kulfi mother of Sampath starts to cook the wild birds in the forest for their survival. These all did not affect the people at beginning but later on when the monkeys created a great hullabaloo by drinking the rum and other alcohols bought by the devotees of Sampath. The people were not able to survive even in the town later. The inheritance of the loss is another novel which deals in eco critical issues. It was the second novel of Kiran Desai. While talking about the inheritance of loss and her own life she says "The characters of my story are entirely fictional but these journeys as well as my own provided insight into what it means to travel between east and west and it is this I want to capture. The fact I lived this particular life is not an accident, but it was my inheritance". The novel is set in the village of Kalimpong in 1980s situated in the northern part of India near Darjeeling. The protagonist of the novel is Sai a seventeen years old girl. The other characters are her grandfather Jemubhai, Gyan her boyfriend and tutor, the cook and his son Biju. The novel has got two plots one is the lives of people in Kalimpong and other is the life of Biju who works in America illegally. Sai was a girl who settled with her grandfather at Kalimpong with her grandfather a justice. The judge have completed his studies at UK. He was living with a cook and dog mutt. Biju the son of the cook is in New York and moves from one place to other as he was working there illegally. As he came to know the situation of his son he left to see him where he dies a day before. Gyan was the tutor of Sai and they both fall in love with each other. She when was in Kalimpong had an attack with terrorists. At first the grandfather was living at America and later he settled at the village of Kalimpong. Later all the Nepali characters start falling apart. At the end of the novel Sai was living with the expectations that Biju and Gyan would return back to the house once. This novel inheritance of the loss shows the relation between the people of different cultures [Nepal, India]. The novel shifts between the landscapes of India and America. The character Biju tries to become the citizen of America by transplanting himself. But he was not able to adjust in the different environment. It begins with the description of mount Kanchenjunga. The picture of the old house stands a true symbol of eco-friendly art where the people in the house can receive the nature's blessings. In the novel the young boys from Gorkh land who were terrorists disturb the nature by terrorism. The terrorist activities of the people change the heaven of the village to hell. The cook remembers the heaven like village during his arrival and change of beautiful gardens and stations as a greasy and dirty place. Desai through the former thought of the cook symbolizes the country of ancient time without

pollutions and latter symbolizes the present situation of the country.

The fact is that wildlife is not disturbing the people but it is the people disturbing the wild life and so that it reacts against the people. People of the modern world are destroying the forests that are serving as shelter for wild animals and birds and builds' the house. He is the person who changes the forests to a concrete jungle with buildings made of cements. As the people started to capture the forests the animals started to come the cities and villages and haunt the people. The people forget to remember that wild animals are also created by the god and have got the rights to live in the earth the deforestations create a great problem over the country. The people cut off the trees for his own purpose and it creates the global warming, melting of glaciers, irregular rainfall and soil erosion as well as landslides. Kiran desai through her novels have exposed the problems caused over the country. The only solutions for these problems are to plant trees and create awareness about afforestation among the people.

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Desai is a dazzling literary [Hullabaloo in the Guava Orchard] brings to mind the books of Gabriel Garca Mrquez, including Love in the Time of Cholera. This is a beguiling novel, fresh and funny and warmhearted. Didi Enslow, Chicago Life. Hullabaloo in the guava orchard. Also by Kiran Desai. The Inheritance of Loss. Hullabaloo in the Guava Orchard. KIRAN DESAI. Copyright © 1998 by Kiran Desai. All rights reserved. No part of this book may be reproduced in any form or by any electronic or mechanical means, or the facilitation thereof, including information storage and retrieval systems, without permission in writing from the publisher, except by a reviewer, who may quote brief passages in a review.