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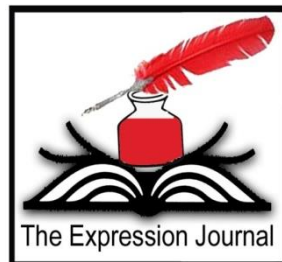
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**EXPECTATION AND FANCY IN KIRAN DESAI'S  
*HULLABALOO IN THE GUAVA ORCHARD***

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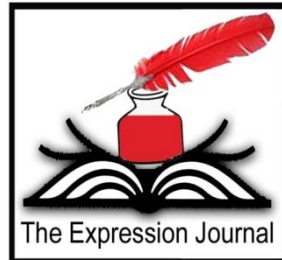
**Abstract**

*Hullabaloo in the Guava Orchard*, a debut novel by a renowned writer Kiran Desai, has been written on various themes. Kiran Desai's novel presents a gallery of female world. This novel is set in the remotest northern India and this novel has received the Betty Task Award. Desai later won the 2006 Man Booker Prize, for her second novel, *The Inheritance of Loss*. The novel describes the story of a young ambitious man Sampath Chawla, who is dissatisfied with his life. When he was born, great things were predicted for him, but he could not become great by the time when he was twenty. In *Hullabaloo in the Guava Orchard*, the society of post globalization, must have been transformed as a global society. Earlier the nationalist movements shaped expectation to valorize masculine projection: honor, patriotism, bravery, physical virility, rationality, individualism and duty. And in the present globalized society, with the rise of capitalist media, the fancy of masculinity creates the resonance of autonomy. The expectation of socialism and the fancy of capitalism redefine the identity of Sampath.

**Keywords**

Alienation, Globalization, Capitalism, Socialism, Environment, Anthropocentric, Subaltern, Media, Isolation, Masculinity, Nationalism.

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## **EXPECTATION AND FANCY IN KIRAN DESAI'S *HULLABALOO IN THE GUAVA ORCHARD***

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*Hullabaloo in the Guava Orchard* shows the conflict between individual and society. To understand individual of the novel, we must examine the protagonist Sampath. Through the linear narrative, book exposes the intersecting relationships between character and plot structure. Like R.K. Narayan, *The Guide*, plot structure develops to find resolution along with the transformation of protagonist. As Michael Hardt & Antonio Megri points out: Great political reservoirs of the common are constructed in these resources of shared knowledge, collective intelligence, decommodified relations of affect and care, and ultimately the circuits of social cooperation; these have the potential to become autonomous from capitalist control. (<https://newleft.org>)

Sampath can be located as an alienated character, alienation in terms of Karl Marx, a person who feels isolated; when worker becomes isolated with the work which makes them powerless is called alienation. He is the one who searches for decommodified relations of affect and care, lust for attention in a time of the popular rising media to become the autonomous from the capitalist control.

The monkey Baba or Sampath, is an unconventional man, who isolates himself to experience freedom at the wedding of his boss's daughter: with a style particular to himself, one by one he let the saris and dupattas draped about him fall (*Hullabaloo in the Guava Orchard* 41)

He stepped out from the room to disrobe his attire in the presence of guests. He is an attention seeker who eventually loses his job. But the question of autonomy stirs his mind more than gossiping society and demanding family. One day Sampath climbs up a tree at his unconscious command. As Sigmund Freud suggested unconscious is the reservoir of feelings, emotion which influences our

action. So there must be a reason as, Sampath escaped out from the society on the tree:

Before him he saw a tree, an ancient tree, silence hell between its branches like a prayer. He reached its base and feverishly, without pausing he began to climb. He clawed his way. He clawed his way from branch to branch. Hoisting himself up, he disturbed dead leaves and insect carcasses and all the bits of dried up debries that collect in a tree. (Desai 49)

To understand the cry of autonomy, inside the Sampath, it is important, to see the relationship between individual and society. The anthropocentric world of Shahkot, where the setting is placed, follows the rule of androcentricism. Shahkot represents the post - colonial state of India. A nation, is predominated by the masculine gender norms. Conception of nationality with the notions of citizenship, sovereignty, or national identity contributes to, or arise in relation of gender roles. Sampath is the male character, someone dominated by the privileged male figures of state. The proletarian works in post-office in a contract based job which is insecure. According to Shirin M. Rai, economic development related to the nation-building projects in a post colonial context, is to devalue the economic stability of women and subaltern men. Within national structures, hierarchical models of authority and decision making often prioritises men's authority, legal rights, state of labor and sexuality. Symbolically and ideologically, nationalist movements frequently valorize masculine projections: honour, patriotism, bravery, physical virility, rationality, individualism and duty.

Sampath is the subaltern man, who is undervalued and is under the influence of privileged notion of masculinity. To understand the hidden recess and sub conscious state of mind, Kiran Desai creates the background of nature as an alternative space as mentioned by Cheryl Glotfelty. Nature is reflection of the human beings temperament. The book progresses in a chronological manner, and it describes the forbearing of nature. During the time of pregnancy of Sampath's mother, the environment turns hot and humid and the land is drought. The long-awaited monsoon, the heavy rain arrives with roaring and thundering in the city. Kulfi, the pregnant woman, suffered out of gluttony, becomes afresh and experiences the excitement and thrill of rain: She stretched out her hands to feel the weight of the drops on her flat palms and then put her face out too. (Desai 10)

It is, at this moment of ecological imbalance, Sampath was born in a lower middle class family of Shahkot. As usual, the birth of male infancy is the matter of honour in a patriarch society, so the creation of parallel natural scene is the appropriate elaboration by Kiran Desai. Even at the young age, Sampath bears the sleepless night, and tries to experience the fresh air, which captures the specific inner turmoil of this character. At the same time, the family and society adjusts in the environment and lives accordingly. It certainly establishes the conflict between protagonist and society.

At the Post office, he reads unseen people, and the subject of voyeurism, disciplines, rules, control contradicts with the liberal mind. His society works within three spaces, family, office and the local people gathered at the guava tree.

All the institution of society controls him and seeks for transformation. Family consists of three female member and one male member. Female comprises of the three generation, while the grandmother and mother is elder to Pinky, who is the sister of Sampath. The Women from older generation are indulged into the non-economic activity. Father represents the working class and controls the economic activity: Non-economic activity is an activity performed with the purpose of rendering services to others without any consideration to financial gain.(<https://en.m.wikipedia.org/wiki/noneconomicactivity>)

Those activities, which are initiated for personal content or to meet the human sentiments, are the non-economic activities. Both the older ladies are performing family oriented activity, this activity is dedicated and inspired by family and cultural and religious activities, the activity includes happiness and mental relaxation. Both the ladies, destabilize hierarchy and traces normative behaviour of individualism, which is broadly emphasized by Kiran Desai. If grandmother, performs family commitment, then Kulfi sits at home as an idle person. As an individual, Kulfi struggles against society, because she lacks control what makes her irresponsible. She tries to live her life according to her own terms which may: emphasize the importance of drives and other forces in human functioning, especially unconscious drives.(<https://en.m.wikipedia.org/wiki/matrixialgaze>)

Her personality makes her unfit in the society and it draws the attention of other ladies of Shahkot. She struggles against herself and society:

Economic activity is an activity of providing, making, buying or selling commodities or services by people to satisfy day to day needs of life. Any activity that includes manufacturing, distribution or utilising products or services. In fact, whatever that involves money or the exchange of products or services are economic activities.([https://en.m.wikipedia.org/economic activity](https://en.m.wikipedia.org/economic%20activity))

Sampath's father represents the working class of India. The economic activity, fulfills the need of his family. Like his occupation, which is a kind of activity, based on a contract between the organization and the employee. In a similar way, he inspires his son, to do a job, and becomes economic independent. But atmosphere in the family, fails to ignite his brain, to devote in any direction and discover a skill. Mr Chawla is an energetic, vibrant, and follows the ethics of society, and it fails to distract his eyes, from pursuing his passion and concentrating as a working class. His passion, to alienate from everyday moribund life, of working class, to live alone singing a song in park: Sampath had been left idle, spending many blissful hours dreaming in the tea stalls and singing to himself in the public garden until at last Mr. Chawla found a suitable job for his son.(Hullabaloo in the Guava Orchard 23)

Kiran Desai sketches middle class family, who shares love and hatred relationship with the society. Within a patriarch family system, male controls the economic activity. It is passed on the male member of next generation.

Sampath, although found a job, fails to stabilize his mind. He looked, like a suppressed employee, in the post office. The disciplined nature of office, fuels

contradiction at the psychology of Sampath. He wants to escape from sordid behaviour of the society. It brought reaction in his psyche, as a consequence, he develops voyeuristic attitude in the post office: The Department of Posts (DoP), trading as India Post, is a government operated postal system in India, which is a subsidiary of the Ministry of Communication Generally called "the post office" in India, it is most widely distributed postal system in the world. (<https://en.m.wikipedia.org/wiki/indianpost>)

Shahkot also depends on post office to communicate with their relatives, friend and other people of their circle. Sampath suffers from voyeurism as he reads letters of people of Shahkot: A letter is a written message conveyed from one person to another person through a medium. (<https://en.m.wikipedia.org/wiki/letter>)

Letter carries the private information, between the two people. It plays a vital role in the formation of human civilization. Through the communication, one shares their feeling, to reach out the common understanding. Such kind of open conversation, affects him to escape into the unknown society, from his known world. The effect of perusal of the content of the letters, impelled him to grab attention of the society. He has decided to come out of the veil, and face the society. Unlike earlier when he tried to avoid the crowds, the play of attention is the concentration on specific thing: A hugely influential theory regarding selective attention is the perceptual load theory, which states that there are two mechanism that affect attention: cognitive and perceptual. The perceptual considers the subject's ability to perceive or ignore stimuli both task-related and non task-related. (<https://en.m.wikipedia.org/wiki/attention>)

The stimuli of representation of the self at the centre, while keeping his society at the periphery, he breaks all kind of barrier. It aroused fear in the minds of his office people especially his boss, who removes him from the post office.

The refusal of society disrupted the pattern of his life cycle. Mr. Chawla becomes helpless man, and the family, friends came forward to ignite him. Instead of developing control in his mind, he releases his uncontrollable fear towards the society, and tries to repeat the action, he leaves the society and runs in the greenery and climbs on the tree: He reached its base feverishly, without pausing he began to climb. He clawed his way from branch to branch. Hoisting himself up he disturbed dead leaves and insects carcasses and all the bits of dried up debris that collect in a tree. (Hullabaloo in the Guava Orchard 49)

Finally he could settle at the place, distant from the worldly cares and tensions. The joy of silence in natural environment, makes a link between the nature and culture, both influences each other. It soothes, relaxes his mind, "tiredness rolled over him like a wave, and closing his eyes, he fell into a deep slumber, lodged in a fork in the guava tree" (Desai 51).

But the culture completely depends on the nature. All kinds of festival, rituals shaped in accordance with the nature. And the action of Sampath suggests that nature is an 'alternative space of salvation' (Cheryl Glotfelty). It created him, as a figure like R.K. Narayan, *The Guide*, the protagonist known as Raju. People of Shahkot extends their faith and devotion towards him. The becoming of Sadhu or

'Tree' Baba, is obvious in the region, as it serves the purpose of attention seeking, during the period, when state controlled media shifted in the hands of individual of the corporate sector. Post-globalisation narrative skilfully discovers the rising media in an age of information. The influence of private owned media on gender, informs about the hierarchy of society. Meanwhile the hierarchy, represents the structure, when male alienated, but at the same time focussed as a representative voice of the society.

His style of communication evolved, and he talks to the public with confidence. An experience of reading letters provided information to him. He recognized the face of Mr. Singh among the crowd of his followers: "I your jewellery still safely buried beneath the tulsi plant? (Desai 66)

Even Mrs. Chorpa has been recognized by Sampath: How is that lump in your throat that travels up and down your wind pipe, whispering threats and almost bursting right out of your chest? (Desai 66)

The way secrecy of the society is decoded it manages to thrill the people of Shahkot, and they remain his followers to see the glory in his eyes. Such devotion can be found, across the country, to follow the saints. There is a slight difference, between one who is the owner of home, and the saint who abandoned home. The virtue of sacrifice creates faith among the public. Tree has special connotation to the Indian society, As Buddha attains spiritual enlightenment under the tree. The presence of tree is in Jataka tales, has the mystifying resonance.

Mr. Chawla has been influenced by the rising capitalism of twentieth century. Although his son is busy in unconventional task of preaching listeners, but Mr. Chawla remains uninfluenced by the decision of his son. He, in fact, allows him to remain on the tree, and perspire for making profit out of it. His commercial instinct represents the temperament of capitalist society at the time of post globalisation. As G.B. Shaw believes, that money is the root cause of all problems, so we can see that Mr. Chawla understands the value of money. He started raising money in this chance of Baba glory. In Shahkot, people were more indulged in public sector unit. With the increase of media people, the extension of the concept of globalization and free market is exceeded. Mr. Chawla reads newspaper everyday, which makes him conscious about the latest reforms of India. During nineties, India entered into the new era, with the economic reform of globalization and liberalization. It opens the road of free market. If we see from one point of view, It is the male gender who were first to make allies with the spirit of capitalism. Sampath statements are not well expressed, he cannot satisfy common men and women on the trees. Then also he manages to express his point of view:

Some fruit must be eaten with the skin, if you do not find a car, you must do without"... often when Sampath failed to answer the questions of the people, he reacted strangely either staring in vacuum or up in the vast sky, misleading them to consider it as his elevated state of mind, engrossed in things of the other world. But for how long his feigned gesture of sainthood and obscure mystical

utterances can befool the people". Sampath himself realizes that "he was losing the heart to carry on and nobody was paying any real, attention to what he said anymore.(Desai 58)

Amidst the tussle between socialism and capitalism, Sampath anxiety to settle in his society turns out to be a dream. He is seeking for peace, freshness and freedom. The existential crisis faced by him found expression in preaching.

Sampath as an individual does not react against his father. His submissive behaviour motivated him to escape out of everyday anxiety given by the mother. Both the mother and son receive calm in the bosom of nature. The unconscious motive of Sampath, never allows him to be a conscious. The conscious world of Sampath is the materialistic world. After reorganizing the world, Sampath created supremacy of his own image. Here, the father becomes conscious to exploit the society and the mother struggles to serve her son. She cooks variety of food to provide pleasure to his son: Cumin, quail, mustard seeds pomelo rind, fennel, coriander, sour mango...Her sole passion in life now is to feed her son, Sampath with exotic dishes, complete with ingredients like asafetida, quail eggs, nasturtium leaves and cicads orchards. (Desai 101)

The environment of natural landscape allows Kulfi to inhale fresh air. Under the sky in the sunshine, she cooks with an utmost attention: All round her was a landscape she understood profoundly that she could comprehend without thought or analysis...Pinky was a stranger to her...But Sampath she knew, she knew why he was sitting in a tree. (Desai 78)

As Ferdinand de Saussure believes, that all kinds of sign is relational, Mr. Chawla, a disciplined male with capitalist approach, is an opposite of socialist and liberal mind set of Sampath. Other than family, society of proletariat never allows him, to evolve as most of them busy imitating dominant figures of the third world, during an expansion of globalization. Religion is one of the key factor which controls society, only through the medium of religion, Sampath manage to confronts the society, moulded with a tension of socialism and capitalism.

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