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**Synchronization with nature in Kiran Desai's *Hullabaloo in the Guava Orchard***

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**Article Received:** 20/05/2026**Article Accepted:**21/06/2026**Published Online:**22/06/2026**DOI:**10.47311/IJOES.2026.8.06.587

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**Abstract:**

Nature is one of the greatest and most enigmatic powers in the world that profoundly influences human being. It is undoubtedly an indispensable part of literature of all times. Many people believe that nature has its own ecological perspective, a system in which human life is interrelated with the natural world. The Indian American novelist, Kiran Desai highlights the importance of nature in the life of human and imparts that human being lives with nature. The study explores how the human soul correlates with nature, and depends on the arena of life. It is pragmatic that the harmonizing with nature gives life education and proves life is meaningless without it. It is observed that the protagonist as a perfect being with a transformed and a genuine identity, acknowledged his environmental identity, in his search for freedom and peace. It is examined from the study that Nature is a strong and necessary emblem of the beautiful world that is desperately long, yet degraded by man.

**Keywords:** Synchronization, nature, environmental identity**Introduction**

The environmental concerns are at the important point in Indian Literature. Through Indian Literature, the authors weave the characters influence to the power of the natural world. Kiran Desai's *Hullabaloo in the Guava Orchard* can be studied ecocritically, as she portrayed nature and landscapes in the novel. Further, it depicts the ecological idea on the relationship between man and nature moreover; it gives a clear indication that Indians are too religious. This paper describes man's synchronization with nature and represents the human quest to live along with nature. In addition, it projects that man searches for freedom and genuine identity with nature. The protagonist, Sampath Chawla's withdrawal from the normal society and the escape into the forest is an enlightenment quest. Kiran Desai depicts life in the arena of nature, and traces the natural tendency of characters toward nature in the novel.

The plot explores how the human soul correlates with nature, and depends on the area of life. Nature as a powerful tool, which is essentially neglected until the moment when Sampath Chawla, the protagonist takes the initiative to get away from a society and synchronize with nature. According to him, the society in which he lives is venomous and polluted, it rotates him from the inside out. Therefore, he embraces nature, as it is a big part of human life, which attracts people and encourages them to be environmentally conscious. The protagonist believes that harmonizing with nature gives life education. The unbounded glory and the inspiring beauty of nature is a well-known muse for humans. It is also witnessed in the words of Henry David Thoreau in *Walden* (1854). He changed the way humans view on nature. He says:

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived... I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms. (Chapter 2 - Where I Lived, and What I Lived For, 59)

Nature is vibrant and beneficial; it equipped humans with everything that they might possibly want. In the above phrase “the essential facts of life”, Henry Thoreau describes nature as the core of human existence. Thoughtfully, subject to his own deliberation, the author chooses his path of life towards nature. According to Thoreau, he observed some of life’s greatest joys lie in nature. Similarly, the protagonist, Sampath Chawla chooses his path of life towards nature, the story reveals its real mood. The guava orchard is full of fruits and a perfect place for him to find consolation. It is his abode, a temporary place to get temporary relief from the troubling sense of estrangement.

### **Literature Review**

In the post-colonial Indian Literature, themes regarding the identity issues have been the headquarters and the center point of attraction of many Indian writers. Cultural identity defined as the distinctive characteristic belonging to any given individual or by all members of a particular social category. In the work *The Sun and Her Flower* (2017), Rupi Kaur says: “perhaps we are all immigrants trading one home for another first we leave the womb for air then the suburbs for the filthy city in search of a better life some of us just happen to leave entire countries.” (171)

The overall trend in modern writing is no exception for literature, N. Sharda Iyer in *Musing of Indian Writing in English* opines: “the theme of individual’s predicament in the form of rootlessness and crisis of identity mainly lying behind in desperate affirmation of traditional culture has been explicitly explored” (8). The keen observation is important in

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understanding the difficulty of the modern man. In the article *Identity: Youth and Crisis*. Erik Erikson says: “Identity is a configuration arising out of constitutional givens, idiosyncratic libidinal needs, favored capacities, significant identification, successful sublimations and consistent roles.” (25)

According to Moha Ennaji\_in *Multilingualism, Cultural Identity and Education in Morocco*: “Cultural identity is the identity of belonging to a group. It is part of a person’s self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture.” (21) Kiran Desai’s novels depict the cultural roots and express the new voice of modern Indian fiction. A famous Indian English writer, Salman Rushdie has said: “Deasia is a terrific writer in expounding the sufferings of exiles. Every character in the plots of Desai battle to retain the emotional connection with cultural identity and modernization pressures. One goes to nature to recover one’s true nature.” (31)

The similar notion is admitted by Jhumpa Lahiri, subsequently to the publication of *The Namesake* (2003), in an interview she commented: “The question of identity is always a difficult one, but especially so for those who are culturally displaced, as immigrants are, or those who grow up in two worlds simultaneously, as is the case for their children.” (Interview by Subhamoy Das).

### **Synchronization with nature**

Kiran Desai seeks the importance of nature in the lives of humans and imparts that man lives along with nature. Further, it is observed through the novel that man embraces the ecological organization. Therefore, the study shows that Desai wants the synchronization with nature in order to live a peaceful and harmonious life. Many people believe that nature has its own ecological perspective, a system in which human life is interrelated with the natural world. The protagonist discloses this connection with the world of nature, so he chooses to remain on the tree leaving behind all his personal sufferings. He reveals: “I am not going to live anywhere, but in this tree” (*HITGO*, 127). It is a guava tree that Sampath has climbed. A tree that is bigger and better than any tree he had ever seen before. Everyone loves an orchard, like old trees, orchards lay at a magic crossroads between nature and culture. It has a good aesthetic appeal whether it is vibrant with flower in the spring or fruit in summer.

Sampath settled down in an abandoned orchard far from the hullabaloo of the town with an urge to disconnect him from all social ties. The decision to escape from the town is made, as there is a flood of questions by his family members after his wrongdoing at the marriage. Sampath is anguished, it compelled him to contemplate on this drastic step.

However, the parents of the family are not aware of some sort of mental illness in Sampath and seem to have a virtual rampart. He is unable to answer questions that are thrown at him:

What! You have lost your job!

Hai. hai. this boy is nothing but trouble and misfortune.

Did you get water in your nose?

What are we going to do now?

You really took off your underpants?... (HITGO, 42)

This incident clearly made the central character to show his connection with the non-human world. It reminds the greatest of English poets ever to have lived on Earth William Wordsworth's and his view towards the nature. The Poet believes that the company of nature brings pleasure to the human heart, and he sees nature curing the affected heart. In *The Prelude* (1850), *William Wordsworth* expresses: "The earth was all before me. With a heart Joyous, nor scared at its own liberty, I look about; and should the chosen guide, Be nothing better than a wandering cloud, I cannot miss my way." (Narrator, Book I)

The quote illustrates Wordsworth's profound bond with the natural world. He believes his heartfelt is secured in this natural universe, and deep relation to the natural world. Nature is a source of joy and pureness to Wordsworth. In addition, the Poet thought man could find a source of educational, spiritual and everlasting life in nature. Each natural object has a vibrant nature. Likewise, Sampath has a life of quiet reflection anywhere, at home, at school, at work. Unlike the Poet, he believes that the company of nature brings pleasure to the human heart. As a result, he climbs into a guava tree and becomes unintentionally famous as a holy man, setting off a series of events that spin increasingly out of control. However, his search is ended in an enticing guava tree.

Under the materialistic laws and regulations, Sampath's soul is crumpled. In his own wisdom, he longs to enjoy life. In any sector, the worldly people showed himself to be a proven loser. He needs an open land, fresh air and open sky, besides he hates his life and feels like a prisoner in the material world. Sampath's primary motivation is to get rid of the forced and falsified forms of life. Moreover, he wants liberty and believes his life is a river of suffering that never stops. The culmination of protagonists' long beloved wish for liberty is the sanctuary on the guava tree. In the realm of democracy, he sounds a special delight. He is raised as a sage who addresses people's doubts and concerns.

### **Fascinating with another world**

Fascinating with another world, the protagonist has directly connected to the oldest Indian origins and the world of mythology. Nature gives peaceful comfort to him in which all the tensions in this incomprehensible existence are resolved. According to him, only after his escape from the worldly pleasure, he becomes a real human being and naturally becomes

weightless. His convergence of nature opens his mind's eyes to the vast border of the world's totality. "It has been how important to him. Here, sitting not too high and not too low, he had seen the world in absolute clarity for the first time... He felt weightless here" (*HITGO*, 142-43).

Gradually, Sampath grows into self-esteem person and became the Sermon on the guava tree. His attitude is convincing, for unknown explanations. One might call him manipulative, he is seen as a childlike character in the novel. He actually needs to behave as a wise man in the hermit and he is pleased about it. His deeds come only from ignorance, not from malice. People no longer laugh at him as earlier in the city they did; they arrive in growing numbers to consult him for their sufferings. Sampath relishes his new location of influence and is in great humor. His answers to people's questions, reveals his intelligence and fascination.

There is a time of equilibrium where all is in full balance. Sampath Chawla's system makes the people in the city superstitious and makes them believe in Monkey Baba. Orchard's holy place is now impossible to monitor, as certain unpleasant monkeys begin to distress devotees and the village inhabitants with abuse. Obviously, through his protagonist, Sampath, Kiran Desai shares the love for nature.

The novel stresses man's responsibility towards nature, who knew the importance of nature to conserve it. It represents the essential role of each species in the maintenance of our ecosystem. It is understood that human activity causes mass extinctions and that it has not been enough to motivate the intensified efforts towards conservation. The Eco-critical analysis of all art works thus represents the need of the hour and suggests the need for essential action in order to conserve nature, so as to ensure the protection and improvement of the beings.

Sampath, the main character of Kiran Desai, wishes to be like R. K. Narayan's Raju in *The Guide* (1958), to willingly renounce and withdraw from the earth into the natural universe. Some sort of hermitage of religious connotation raise both to Baba. People consider Raju as Swami, because everything he said to the people is sacred. He fulfils the demand of the Malgudi villagers. The dedication of the farmers disturbs him. The undeniable confidence of the people of Malgudi turns Raju into an instrument for their will. Naturally, it feels inclined for him to easily thrive. It also indicates that Raju's divine accomplishment.

R. K. Narayan writes of Raju, "His beard now caressed his chest, his hair covered his back, and round his neck he wore a necklace of prayer beads. His eyes shone with softness and compassion and light of wisdom emanated from them" (*The Guide*, 69). Raju is all from

surface to appearance, and he is not exactly a holy man, but he can make people thinking he is one among them and sounds like one like Sampath. Raju knows that the entire rural region is in a peace after his attainment as Swami. As a fine man, he decided to pass the trial, he has the spiritual obligation not to insult the faith of villagers, and thus, he gets absorbed in the communal archetype. In both cases, the main characters have to flee the contamination induced by the material universe.

The theme behind the novel also reminds of Gautama Buddha, who renounced reality in search of a spiritual life of peace and enlightenment in direct contact with Nature. Gautama Buddha's departure demonstrates the quest from great sacrifice to a religious life, and reveals how even the most pleasurable life is always full of misery. Siddhartha was a wandering monk, leaving behind his kingdom and those he cherished. He renounced the universal lifestyle and to named himself Gautama. He studied with the wisest teachers of his day in his quest for truth. None of them knew how to end the pain, so he went on searching for himself. He pursued extreme asceticism for six years, believing it was contributing to illumination. He then gave up real life ascetic rituals and remained in the shadow of a Bodhi tree for seven weeks until one night before dawn the light arrived. He preached the sermons and undertook 45 years of missionary journeys. He got his parinirvana (a release from the cycle of death and rebirth) at the age of eighty.

Similarly, to the story of Buddha, all night long, Sampath watches the elegance of the orchard. He sits like a Buddha holding in his hand a perfect guava and thinks that the darkness is better than human company. Mr. R.K. Chawla shouts that the van approaches in to catch the monkeys. He goes to Sampath's rescue, but he comes futile. All crowds around, but all they are seeing is a big guava with a label on it, like the birthmark of Sampath. The Cinema Monkey collects the guava and springs with the others, the monkeys are moving up the mountain higher and higher. Like a release from the cycle of death and rebirth, Sampath used to be is a large guava with a mark like his birthmark on it and proving his identity.

As Sampath learns that a sea of his lonely life is invaded humankind. It should be enough to remember here that his fleeing scenes are a vital step in his life to overcome strangeness and loneliness. The isolation loop broke and he became disconnected. He may have found a way, where he would owe alienation the necessary loss. Sampath's search appears to be pointless, but an unlikely event happens. It seems to Sampath that his search is a bigger image transition. It is synonymous with a taste of the breeze that disappears into the north. He lost his physical character and dissolved into the surroundings like wind or ghost.

### **Findings**

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It is interpreted that Nature is a strong and necessary emblem of the beautiful world. The novel's events arise in anthropocentric sense; Kiran Desai represents human impotence before evolution. She explains nature as an ever-present counterpart to human nature and things. Desai examined Man's association with nature and revealed that human soul correlates with nature, which is dependent in every sphere of life. It is also observed that she Desai's work concentrates on the human nature's sober and calming effect. Through the novel, Kiran Desai intentionally stresses ecology, as it also sends a message that nature plays an incredibly significant role in human life. She urges the value of nature in the life of human being and believes that the natural world cannot exist apart from a human being. It is also witnessed that she suggests if the natural world is everlasting, human being continues to authorize the environment to exist in peace with it. The study thus reveals that Desai needs to tell that return to nature a happy and harmonious life.

### **Conclusion**

Kiran Desai's narrative seems to emphasize, the protagonist search for the security of belonging to a place, thus highlighting the importance of the concept of synchronization with nature. The study explored genuine human aspiration of freedom as well as it represents the human quest for identity. It can be seen that man searches his genuine identity in nature. The plot is a clear representation of the harmful effects that the aggression to the natural landscape can cause on individuals who find themselves alienated in environments. To acquire the perfect state of development, both Sampath and the fruit need to grow from a tree, a natural element that provides all the necessary elements to become a perfect product. Sampath as a perfect being with a transformed and a genuine identity, acknowledged his environmental identity, in his search for freedom and peace.

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