

Tribhuvan University

Biophilia in Kiran Desai's *Hullabaloo in the Guava Orchard*

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## DECLARATION

I hereby declare that the thesis/research/term paper entitled,

“Biophilia in Kiran Desai’s *Hullabaloo in the Guava Orchard*”

Its my own original work carried out as a Master’s student at the Department of English at  
Ratna

Rajya Laxmi Campus except to the extent that assistance from others in the  
thesis/research/term paper’s design and conception or in presentation  
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**Letter of Approval**

This thesis entitled Biophilia in Kiran Desai's *Hullabaloo in the Guava Orchard* submitted to the Department of English, Tribhuvan University, Ratna Rajya Laxmi Campus, Kathmandu, by Dipak Tamang, has been approved by the undersigned members of the Research Committee.

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## Abstract

Though nature is always a part of literature, biophilic consciousness in reading came only in the twentieth century with the idea of Eco-criticism. Using the theoretical tool of Eco-criticism, this study aims to address the question of how Kiran Desai in her novel, *Hullabaloo in the Guava Orchard*, spreads biophilia through its main character, Sampath Chawla.

Sampath, raised in the age of environmental concern, environmental degradation, escapes from the modern sense of materialism, human's relationship with nature and others species, and comes in the lap of nature where he gets complete happiness.

Nature provides what he dreams to achieve in life. The orchard provides him shelter, animals become his friends, and nature provides him knowledge, freedom and peace putting forward the urgent need of maintaining harmonious relation between human, animals and nature. His dream of being a part of nature and its preserver is symbolically fulfilled as he leaves the orchard with the monkeys, refusing every offer of his family. The study shows that nature is powerful and human beings have the responsibility of preserving it for their own benefit. Therefore, this thesis reflects on Desai's environmental concern, her emphasis on the need of preserving, caring and creating it.

## **Biophilic Awareness in Desai's Writing**

### **Environmental Concern in *Hullabaloo in the Guava Orchard***

Environmental concern means the protection of the natural resources such as land, sea, air, plants and animals. It is the awareness about environmental problems and solution of the surroundings in which someone lives or something exists. It helps to control the human being's destructive and irrational behaviors over the natural resources and to build up a mutual relationship between human beings and natural world in the ecosystem. It relates to the challenges and achievements when human beings utilize the natural things. It gives knowledge to human beings about the proper uses of natural things for future generations. It knocks at the door of heart of each people about their behavior, roles and responsibilities to protect the natural resources.

The people of Shahkot city in India have been suffered by natural disasters like drought and famine due to their irrational and destructive behavior towards natural resources . Environmental concern can be found in the novel of *Hullabaloo in the Guava Orchard*, by Kiran Desai. Mr. Chawla says, "Problems have been located in the cumulus that has become overtly heated. It is all result of volcanic ash thrown up in the latest spurt of activity in the polar ice-caps" (1). Highest temperature was recorded in Shahkot. Due to long time drought, situation of the people was measurable and various efforts were done to get freedom from that situation. Andras Takacs Santa defines environmental concerns as "an environmental attitude. Attitude consists of cognitive dimension and affective dimension" (26). He claims that without cognitive and affective dimension, environmental attitude cannot be meaningful and perfect. So, human being's attitude should be positive towards the natural world. Being concerned to Desai's theme of eco-criticism, this study explores the human responsible for natural disaster, human interrelationship with nature and with other forms of life in the natural world and connection of humanity to nature in her novel, *Hullabaloo in the Guava*

*Orchard*. Since human beings are on the verge of gradual ecological degradation, they are facing severe effects on their life. It has created tension with the environmental needs in the face of modern economic and technological world. So, this study explores how Desai is concerned in arousing biophilic awareness, and evoking the readers in the inevitability of creating balance between human being and nature, between human and other tiny creatures of the nature and existence of human being and natural world.

Biophilia means a love for other species or developing compassion to other beings; the affinity of human beings for other life forms. Human possess an innate tendency to seek connections with nature and other forms of life. Bio means life and philia means friendly feeling towards other species. In this regard, Edward O. Wilson defines biophilia as “innate tendency to focus on life and lifelike processes” (5). For him, loving to other creature is an innate tendency and it is a life process. Developing compassion towards other beings goes on without stopping. Biophilia is an innate emotional affiliation of human being to other living organism. Within the framework of evolutionary logic Wilson supports his claims with the possibility of phylogenic comparison and compared human behavior with the behavior of our closet living animal relatives- chimpanzee, apes, primates and old world monkeys. Many of today’s rules for treating nature/other species is the result of a long history of intimate contact with nature and the short period of mechanization of our environment, which has reduced this contact and the same time greatly changed the way we view the value of other species.

### **Biophilia Hypothesis**

Biophilia hyposthesis converges human mutual relationship with the nature and other forms of life. Human existence can be at stake without the presence of nature and other tiny creatures so human beings should make a good balance with the nature and its other tiny creatures. Nature is a determining factor for human beings so for the better human existence, human beings have to protect the nature and its creatures. This hypothesis advises



us that human beings possess an innate tendency to search a good connection with the natural tiny creatures with love. This hypothesis focuses on ecosystem. This hypothesis explores how Desai is concerned in arousing biophilic awareness, and evoking the readers in the inevitability of creating balance between human being and nature, between human and other tiny creatures of the nature and existence of human being and natural world.

### **Synopsis of *Hullabaloo in the Guava Orchard***

This *Hullabaloo in the Guava Orchard* novel depicts a story of a young man named Sampath Chawla who is a resident of Shahkot town of India. Drought takes a place in the town of Shahkot for a long times. The people of this town get troubles without water and food. In a such great difficult situation, Kulfi gives a birth to Sampath. After his birth, a cruel drought ends over. Then, a torrential rainfall takes the place and sweeps over the whole areas of Shahkot. The people of Shahkot face starvation problem in their life due to heavy monsoon by following Sampath's birth, the Swedish Red Cross provides a food drop in front of his house. The people in the community of Shahkot are believed that Sampath is destined to be an eccentric man. The people get needed rain after he borns, he causes the Red Cross to drop food for the hungry people flying the supply planes over Shahkot town. Though the people of Shahkot think that he is a great man in their community but his parents do not think so what others people think about him. To his mother, he is an alien with a large brown birthmark on his cheek. After twenty year, Sampath does not live up to the prediction of greatness. His father advises him about a better job. But he does not pay attention to his father's advice. He becomes ready to go at job. At last, he works at the post office. He spends hours alone at the post office. Though he works at the post office, he does not feel happy at work.

One day, Sampath also goes at the wedding ceremony of his boss' daughter with mother. He disrobs after firing among the gathered people at the party. Kulfi feels sorry for

Sampath, she gives him a fresh guava. After he eats it, he feels energized and transformed. He wants to get freedom from the materialistic world. He decides to run away. He catches the bus and heads to an attractive guava orchard in the distance. He sees a beautiful guava tree, climbs up and decides to stay there. He forgets the physical world. He does not want to go back to his home. His parents and other relatives get troubles to discover him. After they find him in the guava tree, his family tries to intervene and get him to climb out of the tree and come home. His mother, Kulfi tells the others to let him be. Sampath declares that he is staying in the tree. He feels glad, devoted and close to the nature. Nature becomes his parents, nature feeds him, so he thinks that he is in another separate world. Many people visit him in the guava orchard. He becomes very famous due to his supernatural abilities. The people are convinced because he tells the private matters of their daily lives.

The monkeys are seemed very happy in the guava tree with Sampath. They behave like a man with him in a proper manner. Sampath becomes impressed by seeing their nature. But the monkeys sometimes attack people steal food and alcohol. The monkeys behave badly to other people and the people are determined to get freedom from the monkeys. Sampath decides to save his lovely monkey friends. He saves them surprisingly and magically. The people surprise to save his friends. Sampath becomes able to save the monkeys and find a new shelter for himself. When his father looks at him, he finds a large guava in his place with a brown mark on its bark. Finally, Sampath's dream becomes successful to be a part of nature in the reality.

### **Critics on *Hullabaloo in the Guava Orchard***

The text *Hullabaloo in the Guava Orchard* makes a call for ecological awareness through the main character, Sampath. The relationship between human beings and nature can be seen through the novel. Through this novel, the writer appeals for the protection of

environment. It gives the message that if human beings are to survive, they have to protect it rather than going against it. It tries to make human beings aware for their own protection.

As any works of literature get different readerly and critical interpretations, this novel also has got numerous comments. Kavitharaj K quotes, “the most appealing voice of the new generation and also her book is fresh, funny and delicious which defies comparison with that of any other novelist” (261). Here, he focuses on the voice of new generation by reading Desai’s novel in which he finds out fresh ideas, funny and delicious ideas rather than other novels. Sunita Singh puts her opinion about the novel as a “supremely funny and engaging, an immediately delightful celebration of the hullabaloo of Indian life” (270). She mentions happiness, engagement, delight and celebration of the hullabaloo of Indian life. Furthermore, she comments “a whimsical tale blends fable-esque magic with satiric comedy” (266). To support this comment, Desai herself in an interview says, “It is a comedy and it is satiric in many ways, I think, and it’s fantastic. It reads very much like a folktale or a fairy tale” (271). So, Desai herself compares the novel with folk tale or fairy tale supporting the idea of the satiric comedy.

James Lovelock argues as, "It may be that the white-hot rash of our technology will in the end prove destructive and painful for our own species, but the evidence for accepting that industrial activities either at their present level or in the immediate future may endanger the life Gaia as a whole, is weak indeed" (107- 108). The earth, indeed, has its limit to endure, and one day it may turn against the whole humanity. For the resulting ecological destruction, as he points out, human activities are responsible. Our creations are the role factors for the deterioration of our environment. As the novel gets observed through different point of views, some critics read it from the perspective of human alienation. The characters of the novel, especially Sampath, represent the idea of alienation from the nature. This line of

addressing the problem of human alienation from the nature is one prominent feature of the post-modernism.

Debalina Sengupta comments that "It reflects upon the alternate realities of life, nature, animal world and finally man as the supreme power who gains the perception of looking beyond the realities of everyday life" (280). For her nature is all pervasive. Nothing can go without it. It is the most powerful asset for all life and human society.

As Fernandez opines, "respect for the land on which we live is a responsibility that human should have. Desai seems to advocate the call 'back to nature' to internalize the immense problems and destruction to nature and to return to our ancient practice where man and nature lived in harmony" (194- 95). In ancient times, there used to be harmonious relationship between man and nature, and in the current time too there is the need of the same practice. In the novel, the Shahkotians exist apart from the ecosystem whereas Sampath is almost fully merged in the ecosystem when he sees himself as a part of nature. When Shahkotians exist in isolation from nature by bringing technology into it, he tries to preserve nature.

Talking about the novel *Hullabaloo in the Guava Orchard*, Debalina Sengupta opines that the novel "apparently seems to be farcical in its presentation, but it critiques the real world of humans. The environmental shift in her novel to 'fantastic realism' turns the theme into an uncanny mix of fantasy and magic"(280). Nature, in this book is representative of the fantastic world which is constantly desired by man. However, the nature has been massively misused. Men try to find out the solution to the nature's degradation but nothing works. This shows the supremacy/power of the nature which is highlighted as a symbol of power. The novel goes on leading with the thematic idea that is the destruction of the nature finally leads to the destruction of man.

According to Bhoomika Thakur, Desai is a renowned environment conscious writer who tries to show the harmful effect of urbanization on the environment. Bhoomika claims as follows:

[Desai's] approach is eco-centric and eco-critic. She has also focused the environment of east-west encounter, racial prejudice, political turbulence and its harmful effects on the balance of eco-system. Her novel starts with the delineation of the natural beauty of mount Kanchenjunga. She delineates the beautiful mountain and the changing reasons charmingly. (694)

However, in *The Hullabaloo in the Guava Orchard*, Desai begins with the ugly form of nature due to human carelessness and moves toward the major character, Sampath, whose ecological awareness and desire to fall into the nature makes the readers to embody compassion towards the nature and its protection. Unlike the modern human science and development, he does not overpower the nature but surrenders to it. Fernandez finds that Desai presents nature as the ultimate source to find solace and peace in human life, as mentioned below:

. . . if man is to be complete and content, he cannot continue to view himself as existing apart from the natural world. He must instead begin to view himself as being a part of the entire ecological system . . . the natural world is to survive, man cannot continue to overpower his surroundings, he must learn to live in harmony with them. (188)

Though various scholars have interpreted the novel from various perspectives, such as fantastic realism, magical realism and environmental outlook, none of them have interpreted it sufficiently through eco-critical outlook.

In this way, above mentioned critics have given multiple views to the novel, but the issues of human responsible to the natural disaster, human mutual relation with nature and its

other forms of life and human connection to nature has been yet abandoned, the gap, which is fulfilled by the research.

### **Organization of the Study**

This thesis is divided into three chapters. The first chapter is an introductory chapter. It opens the foundation for the study. It deals with its objectives and the major questions to guide the study. It includes a brief introduction to the author and the novel. It discusses how people are suffered by natural disasters like global warming, famine, drought, extreme rise of temperature and so on in the beginning part of the novel. It also includes available literatures on Desai's literature especially, the novel *Hullabaloo in the Guava Orchard*, and shows the gap that has been tried to fill in this study. This chapter ends with the organization of the thesis.

The second chapter is basically about literature's connection with the nature and the theory, eco-criticism, in detail. It talks about the concept and history of eco-criticism, how it originated, its scope and its relation to literature. It shows the importance of the theory at present. Likewise, this chapter is about textual analysis. It deals with how nature is omnipotent in the novel, how the main character, Sampath, enjoys freedom there. It also shows how animals are also the part of nature and the friendship between humans and animals is inevitable. Not only that, this chapter also tries to show how human beings are alienated from the nature in the modern time and how they are suffered with environmental degradation caused by their own acts.

Finally, the third chapter draws a conclusion of the whole research and provides field to the readers for further research to think of issues not getting addressed yet.

## **Human Inter-relationship with Nature and other Species on Desai's *Hullabaloo in the Guava Orchard***

### **Critical Theory : A Study**

Eco-criticism theory is known as eco-poetics, green studies and environmental literary criticism. Eco-critics investigate the underlying ecological values and examine human perception of wilderness and how it has changed throughout history. It mainly highlights whether current environmental issues are accurately represented in popular culture and modern literature. According to Chryll Glotfelty, “eco-criticism is the study of the relationship between literature and the physical environment. Just as feminist criticism examines language and literature from a gender-conscious perspective, and Marxist criticism brings an awareness of modes of production and economic class to its reading of texts, ecocriticism takes an earth-centred approach to literary studies” (19). Here, eco-criticism is known as the study of relationship between literature and environment physically just as Feminism studies about language and literature from a gender-conscious view and Marxism studies about the modes of production and economic class. Eco-criticism is known as popular of earth-centred approach. Richard Kerridge says that “The ecocritic wants to track environmental ideas and representations wherever they appear, to see more clearly a debate which seems to be taking place, often part-concealed, in a great many cultural spaces. Most of all, ecocriticism seeks to evaluate texts and ideas in terms of their coherence and usefulness as response to environmental crisis” (5). For him, eco-criticism finds out to examine, explore and experiment the environmental crisis in terms of coherence and usefulness on the basis of response.

Eco-criticism, a holistic approach to literature that seeks to examine the relationship between man and his environment, maintains that literature cannot be approached in a way that sets man and nature in opposition to each other. Instead, it must be approached in a way that examines man as a part of an ecosystem, he is neither master nor slave to it, but simply

one part of an intricate system. Nature is omnipotent and human being a part of nature is dependent on it for everything. As literature is the reflection of life, the literary writers reflect man and his life in the background of nature where the writers provide description of nature, the characters' love and attitude towards nature in their works.

The common ground on which all strands of eco-criticism stand is the assumption that the ideas and structures of desire which govern the interactions between humans and their natural environment (including, perhaps most crucially, the very distinction between the human and the non-human) are of central importance if we are to get a handle on our ecological predicament. While its mainstay is still the study of culture in a more narrow sense (literature, visual arts, and also music), eco-criticism is by its nature an interdisciplinary enterprise, which seeks to engage with environmental history, philosophy, sociology and science studies, and not least with ecology and the life sciences. Eco-criticism expands the notion of “the world” to include the entire ecosphere. It takes an earth-centered approach to literary criticism. Eco-critics and theorists are concerned with the questions if nature is being presented in a piece of literature or if the physical setting has a role in the plot or if the values expressed in the work is consistent with the ecological wisdom. It has come to mean not only the application of ecology and ecological principles to the study of literature but also the theoretical approach to the inter-relational web of natural cultural and supernatural phenomena. In the novel of *Hullabaloo in the Guava Orchard*, Mr. Chawla says, “Problems have been located in the cumulus that has become overtly heated. It is all result of volcanic ash thrown up in the latest spurt of activity in the polar ice-caps” (1). Highest temperature was recorded in Shahkot. Due to long time drought, situation of the people was measurable and various efforts were done to get freedom from that situation. The terrible famine and drought has raised the temperature so high that people are shriveled without any water



anywhere. A very difficult and pathetic life of people is portrayed. The weather of Shahkot is intolerably hot. Many people suggest offering a variety of probable solutions to the problem:

Mr. Chawla himself submitted a proposal to the forestry department for the cutting and growing of vegetation in elaborate pattern; the army proposed the scattering and driving of clouds by jet planes flying in a special geometric formation; the police a frog wedding to be performed by temple priests. Vermaji of the university invented a giant fan which he hoped would attract the southern monsoon clouds by creating a wind tunnel moving north towards the Himalayas, and he petitioned the Electricity Supply Board for enough power to test it. (1-2)

The temperature of Shahkot increases in such an extreme level that people no more can tolerate it. Everyone is worried about the uncertainty of immediate monsoon. The unbearable heat and dry condition depresses local people.

The novel highlights the irresponsibility of man toward nature who does not know the value of nature which has to be preserved and treasured. It reflects that each species have an important role to play in maintaining our ecosystem. Each species have their own right to survive in the natural world. In this regard, the narrator, Mr. Gupta describes:

It had been bubbling all night already, in preparation for monkey catchers' arrival. Kulfi slept near it. As the men absorbed themselves in catching the monkeys, she had thought she would somehow, by hook or by cook, direct the fall of one of the animals' right...(200)

Each animal has equal right to live and to maintain the ecosystem in this world. Catching and killing monkeys in the orchard is not seemed good activity of the people. The monkeys have their own identity so they should not be exploited and removed by human beings. The people

of modern city Shakkot tried to break the relationship between Sampath and his beloved friends. It is not the duty of human beings.

### **The Concept of Biophilia**

Biophilia means a love for other species or developing compassion to other beings; the affinity of human beings for other life forms. Human possess an innate tendency to seek connections with nature and other forms of life. Bio means “life” and philia means “friendly feeling toward” to describe the biological drive toward self-preservation. Biophilia is an innate love for the natural world, supposed to be felt universally by mankind. In this regard, Edward O. Wilson defines biophilia as “innate tendency to focus on life and lifelike processes” (5). For him, loving to other creature is an innate tendency and it is a life process. Developing compassion towards other beings goes on without stopping. Edward O. Wilson compares human behavior with the behavior of our closet living animal relatives- chimpanzee, apes, primates and old world monkeys. Many of today’s rules for treating nature/other species is the result of a long history of intimate contact with nature and the short period of mechanization of our environment, which has reduced this contact and the same time greatly changed the way we view the value of other species. Kulfu describes:

And now they were getting rid of his favorite company in the orchard. Didn’t they know how fond he was of the monkeys? And didn’t they know how little he cared for all of them? Why didn’t they take their little minds and leave him to his peace and quiet, to his beloved monkeys, to his beautiful landscape that was being so dirtily and shoddily defaced? (181-182).

He shows his true love, kind and compassion to the monkeys by shaping their language and culture. He friendly feels toward them. He feels peace and calm with them. He feels one with them in the natural world. Though the people of modern society tried to remove them he does miracle deed to protect them.

Wilson's biophilia concept deals with innate human tendencies to get various convictions about other species in general. These psychological mechanisms reflect the technologic possibilities of humanity in prehistoric times, and were in mostly formed in an era when human interaction with other species and the environment was in large part direct and frequent. A significant transformation in the utilization of ecosystems in human evolutionary history has been taking place over the last several centuries. Wilson forwards his thought that the genetic base of humans could not fully adapt to cultural changes sufficiently and many psychological mechanisms are functionless.

The mechanization of humanity increased by multitudes the chance that, under the influence of these out-of-date tendencies, nature would be rapidly destroyed through the extraction of natural resources or, for example, the elimination of everything that humans do not like without regard to the ecological function of the given phenomena for the survival humanity. Inadequate reflection on these old tendencies to judge the values of other species or ecosystems in our current thinking and making decisions is one of the origins of the current ecological catastrophe. Wilson addresses the normality of the relationship between humans and nature, and human society and the environment with an unveiled desire for a transformation of these relationships. He thinks that the current environmental crisis from the position of an evolutionary biologist.

The biophilia hypothesis is a good example of the 20<sup>th</sup> century greening of science. In the interpretation of Edward O. Wilson's concept we can see direct references to the environmental movement thinkers- Henry D. Thoreau. Wilson takes from Thoreau, for example, an emphasis on the value of the antiquity of nature or local biodiversity in the research. The biophilia hypothesis reflects the interests of American environmentalism in the second half of the 20<sup>th</sup> century. Wilson's interest in learning from the history of human evolution, which took place within the framework of multiple ecological links with other

species and natural phenomena. There is always a separation between Shahkotians and their surroundings into the novel. Their civilization makes them very cruel to animals—especially the monkeys who are even ordered to be captured and banished, as follows:

The animal is here used to police rather than confuse the human nature divide; by associating all our 'lowlier characteristics' and bodily functions with animalism, we assert the importance of sustaining those higher or more spiritual attributes that grant us human sovereignty over beast. (86)

Kiran Desai is not only evoking the qualities of Eden but also creating a parallel between Adam and Sampath. Just like Adam, Sampath has the whole authority of the hills. Adam's right to reign over the earth is a mutually accepted interpretation of the Judeo - Christian creation story. These interpretations hold the first man's dominion over the Earth as a power from God. This creation story of the Judeo - Christian tradition is taken as the basis of Western religious superiority over the Earth, as mentioned below:

By gradual stages a loving and all powerful God had created . . . the earth and all its plants, animals, birds and fishes. Finally, God had created Adam and, as an afterthought, Eve to keep man from being lonely. Man named all animal, thus establishing his dominance over them. God . . . man's body is made of clay, he is simply not a part of nature: he is made in God's image. (1-2)

Thus, given the power by God, the Western religion creates a two tier relationship between man and nature. Man as the master and nature as his servant who is to be ravished and utilized by man for himself. Christianity made humanity's views on nature and God anthropocentric; man was the sole subject, speaker and rational sovereign of the natural order.

Khem Raj Khanal says, "Koirala mingles his self with the selves of the smallest creatures like wasp, snakes and swallows and shows his deep love, oneness and empathy with

them. He feels guilty of imposing torture upon the homo-sapins which ultimately is destructive of not only those non human creatures but also of our own well beings” (114). When Koirala feels alone into the prison, he becomes able to compare himself with the other forms of nature and these tiny creatures become his close friends to learn a new lesson. An inner feeling inspires him to make a connection with them. He thinks that human beings should love them instead of giving troubles upon them.

Animals are our first hand sources to learn new things in our daily life. We human beings can gain knowledge, love and experience from their daily behavior. That is why we human beings should treat them in a proper way with love. Animals are ‘entitled to lives in which it is open to them to have attachments to others, to love and care for others.

### **Biophilic Design in *Hullabloo in the Guava Orchard***

*Hullabaloo in the Guava Orchard* is an appeal to bring human existence through nature and its other forms of life. This novel appeals there should be an existence of human being, nature and others creatures to be a perfect Eden. Sampath wants to conserve the nature and live there with complete pleasure. Sampath considered himself, his mother and the monkeys were a band together and he was not ready to let the company break. For the society, trees can never be the residence of human beings, for it is open to all sorts of hardships unbearable to human beings. But to Sampath, such a life is full of joy. He feels being much closer to the nature itself and decides to spend all his life there, as mentioned below:

Concealed in the branches of the tree he had climbed, Sampath felt his breathing slow and wave of peace and contentment overtook him. All about him the orchard was spangled with the sunshine of a November afternoon, ... rustling of plants being warmed to their different scent all about him. How

beautiful it was here, how exactly as it should be. This orchard matched something he had imagined all his life. (50)

In spite of his intense desire to live in harmony with the nature, he is again forced to flee from there. When Sampath flees away to the hills far away from the city, to find his home, it is again symbolic of his life of harmony with nature. He lives in nature's bounty without causing the least form of disturbance and enjoying it to the full.

According to Garrard, "animal rights are extended to all animals from a position of superiority that remains axiomatic." (146) For him, animal liberationists generally draw the line of moral consideration at boundary of feeling.

Kellert says, "biophilic design is not about greening our building or simply increasing their aesthetic appeal through inserting trees and shrubs. Much more, it is about humanity's place in nature and the natural world's place in human society..." (4). He claims that biophilic design is about humanity's place into the natural world setting of human society rather than greening human's building with trees and shrub. According to Rene Dubos, biophilic design as "The relationship between humankind and nature can be one of respect and love rather than domination. The outcome can be rich, satisfying, and lastingly successful, but only if both partners are modified by their association so as to become better adapted to each other. With our knowledge and sense of responsibility. We can create new environments that are ecologically rewarding. This process of reciprocal adaptation occurs. Through minor changes in the people and their environment, but a more conscious process of design can also take place." (1) He mentions that the relationship between man and nature is a mutual respect and love without dominating, exploiting with the outcome of richness and satisfaction to each other having responsibility to create a new ecological environment in which changes can take the place in the process of reciprocal adaptation.

## **Deep ecology**

An environmental movement and philosophy which regards human life as just one of many equal components of global ecosystem. It is an ecological and environmental philosophy promoting the inherent worth of living beings regardless of their instrumental utility to human needs, plus a radical restructuring of modern human societies in accordance with such ideas. The well-being and flourishing of human and nonhuman life on earth have value in themselves. In 1973, Norwegian philosopher and mountaineer Arne Naess introduced the phrase “deep ecology” to environmental literature. He invented the term deep ecology in a famous 1973 English language article contrasts his new deep ecological worldview with the dominant “shallow” paradigm. The shallow worldview, which he finds to be typical of mainstream environmentalism, is merely an extension of European and North American anthropocentrism-its reasons for conserving wilderness and preserving biodiversity are invariably tied to human welfare and its prizes nonhuman nature mainly for its use-value. Deep ecology in its narrow academic sense rests on two fundamentals: an axiology (the study of the criteria of value systems in ethics) of “bio-centric egalitarianism” and an ontology (the study of existence) of metaphysical holism which asserts that the biosphere does not consist of discrete entities but rather internally related individuals.

The deep ecological principles of bio-centric egalitarianism and metaphysical holism have elicited robust critiques. Some of the most interesting debates have on the normative status of deep ecology. Arne Naess says, “living things have a right, or an intrinsic value or inherent value, or value in themselves, that is the same for all of them” (209). He emphasizes on the value and right of other living things in the world. Deep ecology is related to nature and its creature’s value in the ecosystem. Charles claims that the revolutionary relationship is going to take its place between man and community, between human and nature, human and natural sources to create a wholeness and beauty.

## **Arcadia**

Arcadia refers to a vision of pastoralism and harmony with nature. Arcadia is an area of ancient and modern Greece which is shown in literature and art as a perfect, unspoiled, natural place. Arcadia is also related to the pasture and greenery of environment. Modern building designing is related to arcadia or with greenery design. Vegetation, especially flowering plants, is one of the most successful strategies for bringing the direct experience of nature into the built environment. The presence of plants can reduce stress, contribute to physical health, improve comfort, enhance performance and productivity. The application of single or isolated plants however, rarely exerts much beneficial effect. Vegetation in buildings and constructed landscapes should be abundant, ecologically connected and tending to focus on local rather than exotic and invasive species.

## **Human Being as Nature Hugger and Lover**

Human beings should be a hugger of nature and its beauty. Hugging to the natural things in a positive way by human being seems very important to get by their lives and to make a good connection. Human life cannot be perfect and meaningful without hugging the natural things. So human mind setting should be positive to preserve the nature and its other forms of life in the natural world. Human beings should be lover of nature. Human beings should protect the nature and its tiny creatures with love. Loving to natural things is a positive attitude and mind setting with a value of nature in human life. According to Joshi, “increasing collision of the human beings and the natural world and with a vision of bringing humanity closer to nature or rather to unite them so that one cannot dissociate itself from the other” (9). Joshi further explains about the emergence of the approach that came as a response of literary person's awareness towards the dangerous state of the earth, to the impending doom of the earth's ecosystems, due to human caused environmental hazards unprecedented in the entire history of the earth .



## Literature and Eco-criticism

Nature is always part of literary writing. However, the discourse of nature protection, the tie between human and nature, the need of environment-friendly human activities and the greatness of the harmonious relation with the nature came quite later. Rising environmental problems and the discussion and debate for its protection gave a wider field for literary writers, consequently that gave rise to a newer prospective for readers and critics. This new eco-critical outlook looks at literary works with particular attention to the representation of the natural world and human nature interconnection for meaningful life.

So, this study uses the theory of eco-criticism developed in the late twentieth century in the West and spread throughout the world. It looks Desai's way of depicting nature with the seriousness of the issue of ecological problem and the urgency for man to find the way out for its protection. Eco-criticism, "a unique and often marginalized critical school, has shifted literary focus from the popular issues of gender, race, culture and identity politics to a purely environmental concern drawing the significant insights of literary scholarships especially after 1990s" (61). With the advancement of modern development and environmental degradation environmentalists became concerned with the problems. Eco-criticism, as a literary approach to texts, examines the relationship between man and nature, as well as the role that nature and environment play in the humanities. This approach to literature has shown itself to be relevant to the growing environmental crises. It seeks to study the relationship between mankind and their environment. It maintains that literature may be approached in a way, which examines mankind as part of the eco-system, and is neither master nor slave to it, but simply one part of an intricate system.

According to Pabitra Raj Baral, human and nature relationship has a significant attention in the myths of all times and cultures. The pre-Christian era was characterized with beliefs and practices associated with the worship of nature. Natural features of the world were

supposedly invested with the divine power. Nature's spiritual importance to humans can be observed in all the religious texts. Indigenous cultural heritage of the world survives through their close attachment to the elements of nature . And all the natural phenomena are in one or another way connected to humankind.

Garrard regards Eco-criticism as “the study of the relationship of the human and the non-human, throughout human cultural history” (5). In the course of development, humans have come across the consumption process of the biotic and the biotic factors of the nature. When it comes to the point of exploitation, humans have already faced the problems of nature degradation. Since the world turned into the era of industrialization, the conditions like population growth, deforestation, pollution, global warming, ozone layer depletion, natural disasters (draught, heavy rain fall, tsunamis, landslides, soil erosion, etc.), desertification, rapid urbanization, energy crisis, food scarcity and diseases increased deteriorating the world's environment. Plant and animal species are now in crisis due to the lack of shelter, food and health. Carbon related gases are increasing in the world environment; which creates green-house effect resulting the global warming. Scientists have already announced that global environment is getting hotter and hotter every year. This has caused several effects to the world's biotic and biotic factors.

Thus, eco-criticism has been emerged as a perspective to look upon the literary text with some ecological awareness. Creation of culture comes along with the existence of nature. An author usually depicts the subject matter from around his/her surroundings, both the nature and culture. The characters in the work of art are the members of cultural settings. Their thinking, behaviors and performances are the significant sources of the events and incidents for the plot and narration of any literary text. Such events are culminated with the contemporary history, environment, personal feelings, psychology and social realities. Eco-criticism turns out to be a proper tool to analyze such environmental issues in literary text.

## Human's Friendship with Animals

Social beings need friends to sustain life smoothly. Normally, in society a person becomes friend to another. But in this novel, the writer has presented a character, who makes company with animals and is in perfect harmony with animals and nature. Animals, especially monkeys are his friends with whom he eats, plays and shares everything. The narrator, Mr. Chawla says, "How could he not be happy? A whole cluster of interested silver-fringed black faces peered at him prettily from between the leaves of the neighboring tree" (106). Though at first the monkeys maintained their distance from Sampath, later Sampath becomes fascinated with them and becomes the real friend.

The narrator, Mr. Chawla describes the scornful situation with the entering of the monkeys. "The monkeys when they first arrived, looked upon Sampath, the strange sedentary member of another species . . . distance, baring their grotesque and discolored teeth, pulling faces, chattering in a scornful show of contempt and derision" (107). When the monkeys first arrive in the orchard, other people become afraid but Sampath is very happy to see a whole cluster of them. However, Sampath, unbothered by their mocking appearance, feels glad and hoots and howls upon them as described in the text:

Hoo hoo,' he cried, rolling his eyes, puffing out his cheeks in a way that seemed to cause mutual satisfaction, for these antics continued and soon the monkeys drew closer, extended their dirty wizened palms and nudged Sampath, at first gingerly, to see how he would react, and threat. And how he could contort his face! A look of being very impressed showed across their monkey faces. (107)

The monkeys too, though in the very beginning look upon Sampath as the strange member of another species, soon they become friendly with him. Sampath yells in joy seeing the

monkeys coming towards him. Later they behave in such a way that they were already known friends to each other.

Henry Boston defines “nature is a part of our humanity and without some awareness and experience of that divine mystery man ceases to be man When the Pleiades and the wind in the grass are no longer a part of the human spirit, a part of very flesh and bone, man becomes, as it were, a cosmic outlaw, having neither the completeness and integrity of the animal nor the birthright of a true humanity” (22). Here, Boston defines that nature and humanity cannot be separated from each other. Human beings can get experience, knowledge and learn the lesson of integrity by animal. Then, a true humanity can be seen. Nature and human are two part of a coin. They have good relationship in terms of spiritual and physical growth.

The monkey catchers are given training and they are preparing nets to catch monkeys. The scene becomes unbearable to Sampath. When he peers down, all he could see is an ugly sea of humanity. He feels that monkeys and his life in the orchard is in danger. The peaceful environment of the orchard is fully disturbed. He starts thinking about how to manage to escape from there to save himself and his friends, the monkeys. At the end of the novel, as he finds both the animals’ as well as his own life being in danger, he runs away from there and adapts himself to the nature. Nandita Singh interprets it as “Sampath]has shed his physical persona and, like wind or ghost, has merged into the surroundings” (32). Here, Sampath goes to lap of nature by leaving materialistic world. The monkey figure in this novel is related to Indian mythology, as follows:

The Baba (Sampath) loves monkeys- their company, their pranks and feels absolutely at home when they play around him. According to the Hindu mythology, monkeys are the incarnation of the Hindu god Hanuman, and therefore Sampath's love for the monkeys connects him to great god

Hanuman. Sampath calls the monkeys by various affectionate names such as "you badmahes" and shows his special affection for them. The reason that he is called a 'monkey Baba' is because of his deep affection for the monkeys in the orchard. (279)

Sampath's attachment and his friendship with monkeys are related to ecological consciousness as monkeys are also the part of nature. His attempt to preserve monkeys is his attempt to preserve the ecology.

### **Nature as Freedom Home**

The novel, *Hullabaloo in the Guava Orchard* contains a story centered on the protagonist, Sampath who leaves his job, family and society and goes to take shelter in the lap of nature in order to get freedom from the chaotic modern life. He is fed up with the materialistic orientation of family and society. His father wants him to lead a successful material life only by earning matters. Other family members also hope so and the society evaluates his life through the same materialism. Sampath becomes bothered with it, wants to escape from this materialistic interpretation of life and runs away to the orchard. Here, his source of freedom is associated with the nature. He gets freedom nowhere but only in the lap of nature. His each and every activity is related to nature. Unlike the so called civilized people, Sampath does not like the limited way of living. He does not want to be bound and chained by anything else. He wants freedom in his life and can feel it with the attachment to the nature.

Sampath, who holds a job in the post office, is a lazy and lethargic man bothering about nothing. He likes only to live his life with his own whims and fancies. Though he is tormented at his home and also at his work place, he enjoys his time alone with his devices which make him completely forget his work at the post office and his sleepless

night at home. Anything that is meaningful in life for the family and society is annoying for Sampath. For him, living such a bored life is like living in prison, as mentioned in the text:

How he hated his life. It was a never ending flow of misery. It was a prison he had been born into. The one time he had a little bit of fun, he was curtailed and punished. He was born unlucky, that's what it was all about like a trap, a maze of staircases and walls with windows that opened only to look into one another. (43)

What Sampath's family and society believe as the meaningful life is annoying and restrictive for him. This prison like life is what he wants to escape.

Sampath always wishes to explore things of his own interest. For instance, in his chief's daughter's wedding, he is allotted the duty to fill in the sorbet glasses but he feels very boring to do this work. So, he wishes to look around the house where he comes into a room piled with wedding finery. On seeing the fineries, his heart grows light with the fragrance of rose water, scent of musk of moth balls, marigolds and baby powder. He examines the jewelry box of a cousin sister and wears a nose ring. As the room is dark, Sampath lights a candle to view him in his fineries and he transforms himself into a glorious bird where he feels far away lifts to another place. Within this frame, Sampath feels a sudden sharp longing for an imagined world which is deep within himself and at last Sampath ventures out of his room in his fineries. Encouraged by the atmosphere, he feels floating in some groundless state. He wanders into the fountain, spraying and splashing water on the ladies. As a result, there is a whole lot of confusion amidst the crowd and Sampath starts disrobing his clothes mistaking the cries of the audience for admiration. Thereby, he returns home jobless for his ill behavior.

### **Sampath as ‘Tree Baba’/ ‘Monkey Baba’**

As Sampath gets frustrated and unsatisfied living in the mundane world, one day, he leaves his job, family and society and goes to take shelter in the nature. There, he spends his life living in the guava tree. In its pure unpolluted state, nature contains all the energetic and spiritual elements needed for life and vitality. Beautiful nature helps for spiritual enlightenment of any normal person. Sampath is an eccentric person who escapes from the world of materialism and enters into the orchard in search of peace and contentment. As he is a nature lover, he enjoys a lot there and thinks that only nature is the ultimate source that can fulfill the lacks in his life. As a hungry child gets satisfaction after sucking his mother’s milk, Sampath also gets the same kind of satisfaction in the orchard.

Beautiful and peaceful atmosphere of the Orchard holds Sampath spellbound. He becomes well-known as ‘Tree Baba’. Being Monkey Baba is his “metamorphose into a god man” (270). The pilgrims who are hungry for blessing and need living guidance come to the orchard one after another. The orchard, which Sampath takes as his refuge, rapidly turns into a sacred place for devotees. So, the orchard turns into a religious and holy place. He gives ‘the sermon’ in the guava tree. Town people worship him believing him as risen of unfathomable wisdom. Unexpectedly he becomes the hermit on his tree top hermitage.

He is respected for his simple life, his words, nature and atmosphere in the orchard. He becomes ‘Baba’ from a normal person. There is news published in the newspaper about Sampath after his ascension on guava tree, “‘Fleeing duties at the Shahkot post office, a clerk has been reported to have settled in a large guava tree. According to popular speculation, he is one of an unusual spiritual nature, his child-like ways being coupled with unfathomable wisdom’” (67). Surprisingly, he remembers the content from the letters he had read in the post office, accidentally beginning the sermon in the guava tree. Out of Sampath’s expectation, he becomes famous and is deemed as a man with unfathomable wisdom.

It is at this point that Mr. Chawla realizes all of a sudden that his heart is caught in a constant state of pounding. He starts thinking that Sampath might make his family's fortune as follows:

They could be rich! How many men of unfathomable wisdom possessed unfathomable bank accounts? What an opportunity had arisen out of nowhere! Already there was a chance in the way people looked at Sampat . . . Mr Chawla, must move as quickly as he could to claim these possibilities for his family, possibilities that stretched, he was sure, well beyond his sight's furthest horizon. He dropped his plans to return to Shahkot as soon as possible, Sampath in tow, and began to think of the old watchman's shed the family was camping in as a permanent residence. (68)

Instead of interpreting Sampath as a volunteer enlightenment person, his father drags him towards material concern. He commercializes his son's popularity to make his family's fortune. He thinks that his son 'Baba' can be the source of income for his family. Mr Chawla represents the western knowledge and development that assumes that nature can be conquered for the benefit of human.

**Conclusion: *Hullabaloo in the Guava Orchard as Nature Writing***

Human's exploitation of the nature in the modern times has enforced people to rethink on the human-nature relation, and divert ways from seizing the nature to its reverence. Eco-criticism as an approach to 'back to nature' has emerged as a newly developed tool to analyze literary texts in relation to ecology. As eco-criticism studies the relationship between man and nature, animals as part of nature and human beings and stresses on the harmonious relation between man, animals and nature, my endeavor remains to analyze the novel *Hullabaloo in the Guava Orchard* from this perspective. Though Desai begins the novel with the degraded ecological condition of Shahkot due to humans' over exploitation of nature, she makes shift



on the readers' attention towards the urgent need to establish harmonious human-nature relation through the main character, Sampath. The picture of Shahkot at the beginning starts with a description of a horrible facet of nature: global warming, drought, rise in temperature, and completely disturbed life of people with intense heat, which makes their life quite miserable and pathetic. Nature is shown as reacting cruelly against the misuse of the natural resources.

Here, Desai is raising the issue of nature protection for the harmonious existence of human and nature. She is calling for taking action consciously and carefully before things go wrong. Humankind is being alienated from the nature with modern development, scientific revolution and capitalism. They are entrapped with civilization and attraction for materialism that has made their life full of familial and social restrictions and confinement. In the name of materialism, progress and prosperity, their real desire has become suppressed

As eco-criticism looks literature in terms of human-nature intimacy and interdependence, Desai, in the novel, assures for the need to take essential efforts to preserve nature so that the nature and human can coexist. Sampath, who can never feel free within social norms, can get the freedom, the real home, real friends and real happiness with his attachment to the nature. He shows his concern to protect, care and create the nature in its own. All his family members, relatives and the society as a whole evaluate his life in term of modern education, money and materialism. But he, as an ecologically conscious character escapes from that bondage and social expectations and moves to the Guava Orchard as a true love of nature

Sampath's escape from the life of materialism, modern sense of progress and prosperity, to the Guava Orchard, the nature and his feeling of complete freedom, real joy and inner satisfaction present him there as an eco-conscious and true love of nature. His praise of nature and its beauty, his defending of animals, his sense of friendship with the monkeys and

the feeling of being at home in the lap of nature show Desai as a writer who emphasizes on the human and nature harmony. Sampath, in fact, fights long for the protection of nature and its animals denying everything proposed by his family and society. And finally, when he becomes unable to defend the nature and the right of every animal in it, he moves far with the monkeys, probably to protect them there, to live accompanying with the animals and establish complete harmony with the nature. He does not want to overpower the nature, rather be part of it as he believes every creature in it has its own place, maintaining the ecosystem and ecology. The novel so, can be interpreted as nature writing with the author's appeal to establish harmonious relation between man and nature.

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