

Transnational Spaces and the Reimagining of Home in Kiran Desai's Fiction

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Abstract

This research paper delves into the representation of transnational spaces and the evolving concept of “home” in the fiction of Kiran Desai, with particular focus on *The Inheritance of Loss* and *Hullabaloo* in the *Guava Orchard*. In the context of global migration and neo-diasporic existence, traditional notions of home as a fixed, stable, and rooted place are profoundly challenged. Kiran Desai's narratives engage deeply with these disruptions, portraying characters whose experiences span national borders, linguistic boundaries, and cultural contradictions.

This study examines how Desai constructs transnational spaces both physical and psychological as fragmented, liminal zones where characters grapple with alienation, nostalgia, and the desire for belonging. Her fiction interrogates the fluidity of home, showing it not as a geographical certainty but as a shifting emotional terrain shaped by memory, loss, and identity. The paper explores how transnational characters oscillate between the longing for a lost homeland and the attempt to adapt to new cultural environments, resulting in the reimagination of “home” as a hybrid, often contradictory space. Further, the study analyzes how class, race, and colonial legacies influence the accessibility and meaning of home. Through a postcolonial and diasporic lens, this paper argues that Desai's fiction captures the essence of contemporary dislocation while offering a nuanced portrayal of what it means to search for “home” in a world marked by transience, borders, and cultural collisions.

Keywords: Kiran Desai, Neo-Diaspora, Transnationalism, Home, Identity, Post colonialism, Belonging, Displacement

Introduction

In the context of neo-diasporic literature, the concept of “home” emerges as one of the most complex and contested terrains. Global migration, colonial history, and cultural hybridity have dislodged home from its traditional definition as a stable geographical or familial location. In its place, a more fluid, psychological, and emotional construct has emerged one shaped as much by memory and longing as by displacement and negotiation. Kiran Desai, an important voice in contemporary Indian-English literature, masterfully engages with this shifting landscape in her novels *The Inheritance of Loss* (2006) and *Hullabaloo* in the *Guava Orchard* (1998). Desai's fiction presents home as a transnational space neither fully here nor there, but suspended between the two, echoing Homi Bhabha's concept of the “third space.” Her characters, torn between cultural identities, linguistic inheritances, and geographical borders, reflect the fractured selfhood characteristic of postcolonial displacement. The judge Jemubhai Patel, whose colonial education distances him from both his country and his family, exemplifies the psychological alienation that replaces the comfort of home. Similarly, in *Hullabaloo* in the *Guava Orchard*, Sampath's rejection of societal expectations and his retreat into nature becomes a metaphor for the refusal to conform to inherited structures of belonging. This paper examines how Kiran Desai redefines and reclaims the idea of home within a neo-diasporic framework. By focusing on emotional geography, cultural fragmentation, and postcolonial disorientation,

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Desai's narratives not only deconstruct the idea of rootedness but also propose alternative forms of belonging grounded in memory, resistance, and fluid identity. Her portrayal of home becomes not just a site of return, but also of reimagining a symbolic space that holds the past, negotiates the present, and reshapes the future.

Dislocation and the Loss of a Fixed Home

In Kiran Desai's fiction, the theme of dislocation is central to understanding the complex emotional and cultural experiences of her characters. The loss of a fixed home is not merely geographical but also psychological and existential. Dislocation, in this sense, becomes a powerful metaphor for alienation and estrangement from one's origins, community, and even selfhood. In *The Inheritance of Loss*, Jemubhai Patel's character embodies the trauma of cultural displacement. Sent to England for legal studies during British colonial rule, he becomes profoundly alienated from his Indian roots. His admiration for British manners and his internalization of colonial prejudice led him to despise his native culture. "He had not spoken to anyone in five years," Desai writes, "not a single person, unless he had to, unless it was unavoidable." (Desai 45). This self-imposed isolation reflects his inability to reconcile his past and present, leading to a fragmented sense of home that is neither fully Indian nor authentically British. His return to India does not restore his connection to the land; rather, it reinforces his dislocation, as he finds himself a stranger in his own house.

Similarly, Biju the undocumented immigrant in the United States experiences home as a series of unstable and often exploitative living arrangements. He drifts from one menial job to another, his identity reduced to the legal invisibility of the global underclass. "He lived with others like himself," Desai writes, "sleeping in shifts on the same bed, passing from one life to another like ghosts." (Desai 89). The physical and legal insecurity of his existence in America parallels his emotional and cultural uncertainty; he does not belong either to the land he inhabits or the one he left behind.

Hullabaloo in the Guava Orchard approaches dislocation from a different angle. While it does not focus on international migration, it captures the alienation that exists within one's own society. Sampath Chawla's decision to climb a guava tree and retreat from the world is a symbolic disavowal of societal norms and expectations. Though he remains physically in his hometown, his spiritual and emotional detachment positions him as an outsider a figure who creates a new "home" in the branches of a tree. His dislocation is internal rather than spatial, and yet it is no less radical in its implications. Thus, Desai's narratives reveal that dislocation is not just the result of crossing borders but also of internal contradictions, social hierarchies, and colonial legacies. Her characters are not merely homeless they are unhooded, to borrow Bhabha's term, caught between worlds that cannot offer full acceptance or belonging.

Hybridity and the Construction of Emotional Geography

Kiran Desai's fiction is deeply informed by the idea of hybridity a concept central to postcolonial theory, especially in the writings of Homi K. Bhabha. Hybridity refers to the fusion of cultural identities that occurs in colonial and postcolonial contexts, where the colonizer and the colonized, the native and the foreign, the traditional and the modern intermingle to create new, complex identities. In Desai's work, hybridity becomes a key lens through which the emotional geography of home is constructed, blurred, and often fractured. In *The Inheritance of Loss*, the characters constantly navigate the boundaries of hybrid existence. Sai, a young orphan raised by her Anglophile grandfather, grows up in a world shaped by Western education and values. Though geographically located in India, her upbringing distances her from indigenous traditions and languages. Her home—a colonial-style house in Kalimpong is itself a metaphor for hybridity, filled with remnants of the British Empire yet surrounded by a landscape shaped by Indian poverty and political unrest. Sai's struggle to connect with Gyan, her Nepali tutor turned revolutionary, is emblematic of the tension between her Anglicized sensibility and the nationalist fervor growing outside her insulated world.

Desai's narrative subtly critiques the internal contradictions of hybrid identities. Jemubhai colonial mimicry, rather than empowering him, renders him culturally alienated. He speaks English fluently but cannot communicate emotionally; he follows British etiquette but remains unwelcome in both England and India. His home, once a symbol of success, becomes a hollow echo chamber of lost identity and repressed trauma. Desai writes, "He had become a foreigner in his own country, a traitor to his own people." (Desai 116) In *Hullabaloo in the Guava Orchard*, hybridity takes on a more comic and surreal tone. Sampath's detachment from modern Indian society and his retreat into nature is a critique of the absurdities of both colonial hangovers and

contemporary bureaucracy. While not directly diasporic, the novel explores the psychological consequences of cultural confusion and unmet expectations in postcolonial India. The tree becomes an emotionally charged space—a hybrid home that allows Sampath to exist outside societal norms, fusing the sacred and the absurd, tradition and escapism.

Desai's portrayal of hybridity contributes to a broader emotional mapping of home that is not fixed in space but shaped by memory, longing, conflict, and imagination. Her characters construct home not as a single, stable location but as a shifting space of cultural negotiations—sometimes empowering, often painful, and always unresolved.

Memory, Nostalgia, and the Ghosts of the Homeland

In neo-diasporic narratives, memory and nostalgia often serve as emotional anchors for characters who experience displacement. In Kiran Desai's fiction, the past is not merely remembered it is relived, reinterpreted, and at times weaponized. Home becomes an imagined space constructed through fragmented recollections, sometimes romanticized and sometimes haunted. The "homeland," in this framework, is less a real place and more a palimpsest of memories, shaped by absence, distance, and loss. In *The Inheritance of Loss*, Biju's character is sustained by memories of India. Despite the hardships he faces in New York overwork, racism, and the lack of legal status he clings to an idealized image of home. However, this nostalgia is not rooted in reality. When he finally returns to India, he is disillusioned by the indifference and hostility he encounters. His emotional investment in the idea of India fails to align with the socio-political and personal realities of his return. Desai writes, "He had dreamed of return, but the country he dreamed of had moved on, had left him behind." (Desai 299). The emotional geography of Biju's home exists entirely in memory, making the physical return feel like an exile of a different sort.

Similarly, Jemubhai memories of England are both a source of pride and torment. They embody his aspirations and his humiliation, his longing and his resentment. His nostalgia is tainted by the racism he experienced abroad and the alienation he feels in India. His colonial education made him despise his own people while never allowing him full entry into the world he admired. This ambivalence turns memory into a ghost that haunts his every interaction. His old photographs, British teacups, and books are relics of a past that promised belonging but delivered loneliness. Desai also engages with collective memory particularly through the backdrop of political unrest in Kalimpong. The Gorkhaland agitation, with its calls for ethnic identity and regional autonomy, stirs memories of historical exclusion and marginalization. For characters like Gyan, nostalgia becomes politicized, turning into a yearning not just for personal identity but for communal justice.

In *Hullabaloo in the Guava Orchard*, nostalgia is treated more playfully. Sampath's retreat into the guava tree is also a return to childhood simplicity a symbolic return to innocence in contrast with the absurdities of adult life. His escape is rooted in a desire to reclaim an inner sanctuary that reality no longer provides. Yet even here, memory is distorted and theatrical, suggesting that nostalgia can sometimes be a form of denial. Desai's treatment of memory and nostalgia challenges the reader to question the authenticity of these emotions. In her world, memory is unstable and nostalgia is double-edged it can offer comfort, but it can also trap characters in illusions, preventing them from forging real, grounded identities in the present.

Reimagining Home: Belonging Beyond Borders

While dislocation, hybridity, and memory dominate the emotional landscapes of Kiran Desai's characters, her fiction does not end in despair. Instead, it gestures tentatively yet meaningfully toward the possibility of reimagining home. In the fractured world of neo-diaspora, Desai's characters search for new forms of belonging that are fluid, relational, and emotionally negotiated, rather than rooted in fixed geography or pure cultural identities. In *The Inheritance of Loss*, Biju's return to India though marked by disappointment—signifies a critical shift in how he understands belonging. It is no longer about idealized visions of the homeland or achieving material success abroad. Rather, it becomes a quiet confrontation with reality, an acceptance of fractured identities and imperfect spaces. His reunion with his father, though emotionally understated, signals a return to human connection. Desai resists the temptation of a neat closure; instead, she offers a glimpse of emotional healing through interpersonal bonds rather than national identity. Similarly, Sai's ambiguous position at the novel's end—caught between modernity and tradition, English and Indian cultures, privilege and alienation can be read as an invitation to embrace liminality as a space of potential. Her home in Kalimpong,

though symbolically unstable, becomes a site of negotiation where contradictions can coexist. As Desai notes, “the future came rolling in like the mist from the mountains uncertain, amorphous, yet undeniable.” (Desai 324)

In *Hullabaloo in the Guava Orchard*, Sampath’s creation of a personal sanctuary in the guava tree represents an alternative way of constructing home. Detached from societal norms, his tree-home is an imaginative space that allows for autonomy, playfulness, and quiet resistance. Though absurd on the surface, it critiques the rigid structures of modern life and bureaucracy, suggesting that home can be invented—a mental, emotional, and spiritual construct rather than a physical location. Desai’s reimagining of home resonates with contemporary ideas of post national identity, where belonging is less about passports and borders and more about emotional rootedness, community, and self-recognition. Her characters struggle, falter, and suffer, but they also experiment with new ways of being through relationships, memories, language, and solitude. Ultimately, Desai does not offer a utopian vision of home. Instead, she presents a pluralistic and processual one, where home is not something found but something made and remade in the shifting terrains of emotion, history, and cultural hybridity.

Conclusion

Kiran Desai’s fiction intricately maps the emotional geographies of home in the neo-diasporic context. Through narratives saturated with displacement, longing, cultural hybridity, and fractured identities, Desai reveals that home is not a static entity, but a dynamic and emotionally charged construction. Whether it is Biju’s yearning for India from the kitchens of New York, Sai’s search for identity in a colonial bungalow in Kalimpong, or Sampath’s whimsical escape into a guava tree, Desai’s characters are constantly engaged in the emotional labor of belonging. By dissecting the idea of home through lenses of memory, nostalgia, hybridity, and imaginative reconstitution, Desai challenges traditional definitions of rootedness. Her work embraces uncertainty and contradiction, suggesting that in a globalized, postcolonial world, home is not where we begin or end it is the emotional terrain we negotiate in between. Her narratives do not offer simplistic resolutions, but rather invite the reader to empathize with the fluid, often painful, but deeply human quest for place and meaning. Through her nuanced portrayal of neo-diasporic sensibilities, Kiran Desai ultimately redefines home as a space of emotional resonance one that transcends borders, languages, and histories, and exists in the fragile but powerful act of remembering, belonging, and becoming.

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Conflicts of interest

The authors declare that there are no conflicts of interest regarding the publication of this paper

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