Chapter Three

Traumatized Communist World: China and Russia

Selected Texts

(1) Behind the Wall: A Journey through China

(2) In Siberia

Colin Thubron’s “Behind the Wall: A Journey through China” covers the journey of post-communist China. He travelled in the mid age, on the ganging ground new awakening characterised with the post-communist China in mid 80s. The travel account covers his journey of some ten thousand kilometres from the capital of China, Beijing to the far end of the Great Wall including the Gobi desert. China is one of the oldest civilizations, major trade partner at various times of world history and has played a major role in shaping the sensibility of the world. The selected travelogues are rich in the author’s personal experiences offering wider views on the diversity of the respective nations and its customs, manners, rites and different rituals. The journey equally combines quest to know ancient China and its philosophical, medicinal, and other cultural traits and the present. The Writer renders the account with moral tone, lyrical outburst, and spiritual trance in most of the case of nature description. He is bind by culture and its relation with in the other world. The study of China on the selected lines gives a grand opportunity to explore it. He learnt Mandarin and took journey of silenced China some time boarding on bus, train or sometime on foot or bicycle. China soften its restrictions and opened herself for the examination of the entire world. During its self-imposed separation from the other nations, gave them an opportunity to concentrate and introspect so
they are prepared for the world challenge. Author is among those who have come with curiosity to find the reality and compute bookish references catered in British curriculum in connection internal atrocities in China.

The Chinese are a melodramatic in approach. The talk between author and the lady passenger on the aeroplane comes as a first hint to the contemporary traumatic and distressing situation of the Chinese in general. The woman’s reaction to author’s comment is something that she had never thought of the Chinese leadership and its failure to meet the need of the people. It appears that the youth followed Mao’s ideology and responded his hardly thinking about other consequences of the issues during his regime. Mao’s ruling strategies failed to abridge and modernise China because of his predominant, overbearing nature, inflexible headship considering on the damage control measures. Chinese culture lost its masterly control of traits and found the sublime frame of ideas ruined in the hands of its own the political leaders. Their attempt constituting it with Marxist ideology completely failed on the lines of humanitarian level. Youths seen all over China during the tour are like the follow passenger who could not associate themselves with what has gone in all these years and are rather confused. Author narrates the facts,

“In the anarchy of the cultural Revolution between 1966 to 1976, the Chinese people had not been terrorised from above but had themselves – tens of millions of them – become the instruments of their own torture. Sometimes (Mao) he had acted and talked about people as if they were mere disposable counters on an ideological game call ‘Rebellion is justified’ board.” (BTAJTC:3)
The disillusion, frustration and the tragic sense looming on the fellow passenger’s face is representative of the present-day youth of China. The Chinese Revolution was more the product Mao’s aspiration and rivalry between senior members of the communist party. Mao opposed the inflecting imbalance by the policies of Liu Shaoqui and Deng who favoured the technological and industrial advancement. Mao apparently opposed it sensed it as a cause of disparity, cause of ‘proletarian dictatorship’\textsuperscript{1} in urban workers. He also felt that the education setup widened the gap and it benefitted the metropolis based people. Many youths, author comes across in Beijing public places and elsewhere in China is crushed and have almost given up any hope for change in their life. Contemporary young generation looked upon Mao with reverence and believed him as harbinger of the change. It was anticipated that he would take the society across the desolate tracts to the land of promise. Mao embraced the communism because it appealed “to his sensitivity for the downtrodden and oppressed Chinese, but because to his practical mind saw in it the answer to China’s prayers”.\textsuperscript{2} Cyril Birch analyses Mao’s approach,

“The workers were educated in revolutionary traditions “taught” the practice of considering revolution as supreme” and told “we must struggle amid hardships forever; intellectuals have been informed that a real revolutionary should be able to stand the tests of class struggle against nature and the test of material life.”\textsuperscript{3}

But the foresight failed to judge and found China being crumbled down in the later developments. The gifted setup made its people and party abuse him on his departure. The gasp of the youth is still burdened with dark past of the nation. In the recent changes same
load ridden society is hopeful about the new changes taking place in
the metro life. The possibilities are quite less in country side. Most of
the boys are looking forward to work in the major cities where they
can get enough money to manage their expanses.

The girls seen on the streets of Beijing and Shanghai are
contrarily ultramodern with opted lifestyle, costumes and lipsticks.
Many cities in China are transformed from top to bottom; the
windows are well dressed with the curtains while the streets are full
of photo studios and modern salons, hoardings, Mao’s pictures and
his slogans have been wiped out. It shows immense departure of the
Chinese from the frantic ideology of Mao. In Shanghais, on a street
author saw a woman having verbal war with the Beauty parlour
manager, author writes “She tugged at her hair as if trying to uproot
it. ‘I just wanted it thinned and premed...and look! It shook around
her face in a palsy of frizzles. ‘I look like...like...one of those...’
(BTWAJT:35) Hundreds of sympathiser have gathered around her
and all they want the manager to cut her hair to her best satisfaction.
During Maoist regime women suffered their sexual identity. Men and
women followed the dress code without much discrimination in
aspiration as well, Baranovitch gets to the root and judges the far
reaching impact on the society,

‘Blue long pants and simple cotton shirts— which not only
made them look alike, but also contributed significantly to the
suppression of sexuality, as little of the body was left exposed and its
shape was completely blurred. The revolutionary period is
remembered as a period of gender expurgation. Yet it was mainly
women who had to give up their gender identity and consciousness.
The communist revolution aimed at, and indeed partially succeeded
in, liberating Chinese women from their inferior position in traditional society, but it also denied them the right to be different. In the process of gaining their social equality, in the overwhelmingly militant and masculine period of the Cultural Revolution personal and collective masculinity was thus also closely tied to the recognition of China’s economic, technological, and cultural backwardness and the strong sense of inferiority that was shared by many who perceived China’s position vis-à-vis the West as metaphorically feminine."

The identity crisis has resulted into hostility towards own children among woman. They are much inward and subject of criticism to their relatives. The families mentioned in the travelogues are also a typical example of it. The post-Mao era, is identified for shift in collective economy to corporate economy in which women have a considerably positive role. In the Nimrod’s words,

“Free enterprise sanctioned women with an unparalleled capability to put forth direct power not only over society but also over the concept of manhood. For the first time in Chinese history, men became a product for female consumption. The influence of women is not limited to the construction of abstract images, since these images, because of their commercial success, become role models that are imitated by men. Chinese women became active participants in the public sphere almost half a century ago, after the communist revolution and some even earlier. Nevertheless, during the revolutionary period, cultural construction was normally prescribed unilaterally from above by the party-state, which was and still is male-dominated.”
The contemporary famous song grieves over the inertia role of women who would love car and glamorous life style offering nothing spiritualistic to the man. The contemporary trend is western influenced where permanent bond is looked down upon. Many youth these days spend their earnings on girls and pass time placing traditional values and the aspiration of the parents secondary. Examining the older views the society has looked women as an object pleasure. A decisive work by Ping Wang catches the impression about women in modern time,

“*A lotus foot has the semblance of a penis; such simulated genitals are devices animals often use to attract the opposite sex. For example, male gelada baboons have patterns on their chests that resemble female genitals. The deep crease in the middle part of a lotus foot, caused by squeezing the front and heel together, also suggests the female sex organ. So does a lotus shoe, which looks like a lily petal. Flower’ and flower heart are common euphemisms for the vagina in Chinese literature and pornography, sometimes even from the mouth of a country woman.*”

Some peoples in the travel account authenticate the advancing liberality that violets the Chinese taboos. The travelogue truthfully points out the differences prevailed in the Chinese society. At one hand youth is tempted with the changes giving themselves to lavish life and at other the youth has lost its path are completely divested from the utter reality. The market of fruits and cheap cloths occupying the pavements is a common picture Beijing. The institution buildings, cabs running around are clearly influenced by Russian style. In spite of all rush, the city appears unmoving and depressing still haunted by Mao’s revolution. Overall the picture lacks a
throbbering heart and cheerfulness a very much repeated feeling of Mao’s committed offence to the civilisation. Author writes,

“Such roads are the city’s face. But their expression is blank. Nothing shakes their desolate serenity. It is as if the whole city were composed of enormous but near-bloodless arteries, fuelling some heart invisible over its horizons. A few trams and Russian-style taxis clatter by, with an occessional Chinesemade”. (BTWAJTC: 5)

Mao had led his people in the realm of the myths, utopia: ideal state. His stronger faith on communism was falsifying and untrue dream which would never come true. The gap between the urban and rural could not be abridged rather he sensed the new kind structure may prevail and give the setback to his plans. He sent diplomats and intelligence to find out the situation of the common at the villages so the feedback of the people is worked out to prepare comprehensive action plan for the isolated elements. It was his fatal mistake to overlook the restructuring order of the world. The same century was a period of changeover and saw many communist nations being opposed and defeated in the insurgence of new sway of liberalism. Some reasons are clearly noticed in the process of globalization, the promotion of commodity market. The General Agreement Traiff Treaty and in the later stage World Trade Organisation geared up the ground for the fall of the communist world. Soviet Union and Many stronger bases in East Europe caused fall in 80s due to its uncompromising spirit. The problems to carry out totalitarianism and hierarchical dictatorship could not be balanced on the ground of the liberalism. Russia itself was the victim of it. Mao purposed the theory of negative example in the next word, “The people must be imbued with the consciousness that there must be a revolution, there is no
way out other than revolution. In order to instil such a consciousness in the people, it is absolutely not enough to rely on positive education by communists. The assertive proposition of Mao brought the Chinese youth in action but to see the tragic vista of mother China. They wanted to change everything traditional consisting all of the societal institutions and cultural uniqueness for the sake of Russian Communist modal. The process of collectivisation speeded up not only economy but productivity and offered somewhat good days for the peasants.

The sudden change in the government policies and the open protest of the pupil made them to suffer in hands of policy makers. Author while wondering in the Beijing garden comes across many young men who have lost the hope of any opportunity and rather pressurised to adopt the new view. He finds the period is characterized with the generation gap, numerous cultural and social rifts. At the very moment China was absorbed in itself for correction and introspection. China in the present condition is a victim of one’s one created circumstances. Author’s visit is quite ambitious and passionate finding about the mysterious China. Author found that the wounds of the Cultural Revolution are afresh and has oppressed them to death. They look up on it as a bad dream that scared them; its radical impact on the young generation is noticeable and some Lakhs of students were enforced to take shelter in rural area against their will. In 1978, China introduced some key changes in order to pace with the changing world around them. The time was quite difficult since it wanted initial changes in the older setup. The economic reforms advocated by the Chinese leadership were down to earth for its practical standpoint and covered the aspects indiscriminately of the Chinese aspiration throwing them in the chaotic situations. The apprehension among masses was due to the pro capitalistic approach.
Mao’s favoured communism could not stand long since the complete elimination of peasantry remained just a dream. The huge farms and its managerial problems were serious; the labour force could not be properly exploited it resulted into the lack of output. The process of collectivisation rejected scope to individuals to grow according his will, the peasants found it difficult to accept the resources created by them are being exploited for the industrialisation. The newly adopted view wanted to change the socio-economic and political equations so the modern China is founded. The industrial Productivity and customers’ welfare enhanced the market condition and truly laid the foundation of new economy concentrating on foreign trade and commerce. The policies of 80s balanced the living standards and commodity market but the societal transformation was not possible until coordination in the farming; manufacturing, financial, banking, and labour system. The sudden change in the policies made many people suffer and its irrepressible impression, seen in the society author. The change was unexpected and rudimentary asking people to change the people absolutely. China having orthodox setup found the time most difficult in the history of the nation. The contemporary government policies of foreign direct investment in different fields and the infrastructural changes were immensely needed along with the new capitalistic policies what would make the Chinese path simple to the future. Some major coastal cities were opened for foreign investments. The Chinese adopted western approach and were demanding on having western technology for the betterment. After the death of Mao, Deng Xiaoping took the charge of China. Deng Xiaoping inclined to preserve the Confucius social order and values. The changes are known as four modernisation, emphasising ‘socialism with Chinese characteristic‘ favouring the universal economy. He tried to overcome the major flaws of the communism. Primarily Communism is identified with self-governing spirit and
politburo structure where the absolute power lies. In the later developments the supreme powers were given to the chairman. Both the things were excessively exploited by the gone leadership inconsiderate of the public opinions and politburo opposition. Mao’s successors introduced some revolutionary amendments those prevented a person having enormous authority over the party politics. The government leaders had short tenure and were rejected any chance to avail the post as a life time legacy. He got rid of the members having extreme view and intended to continue with the Mao’s ideology; its result was some three million peoples lost the party membership which automatically rejected their chances for promotions in future. He encouraged crop production on the private plots, and side line production such as raising pigs, and silkworm. The profuse grain production in 1980s changed the entire situation. The People’s Daily, a Chinese news paper declared the death of peoples commune. The de collectivisation not only enhanced agricultural production but made them to restructure administrative fields to ensure dynamic growth of the nation. The growth in non-agricultural performance transformed the villages and the growth in third types of economy, the insurances, stocks, permanent pension income and better education changed the face of China. The Chinese betterment made them eligible to take loan of 1.5 billion from international monetary fund at the lowest rate. The Beijing Automotive collaborated with America’s General Motors and started a plant of jeeps. The bilateral relation between America and China were to go ahead with the new treaty on nuclear power plant in Guangdong.

The Communist Party on the death of Mao apprehensively considered his contribution and unwillingly appreciated his work, with the scare of split in politburo party. But it is true Mao’s pre
emptive stand, unknowingly contributed in the development of China. Mao during his regime took constructive works and arranged to introduce revolutionary infrastructural changes with building dams, industrialisation, railway and mines. It gave China an opportunity to shape herself in quest of power, wealth, and commodity culture to balance her with changes taking place outside her sphere. The contemporary leadership directly hold up the war situation in Vietnam in order to prove its military merit. The leadership tactfully rejected going with Russia. This onward China ensured its independence and sovereignty against other nations’ interest. According to Huntington “non-western societies, particularly in East Asia are developing their economic wealth and crating the basis for enhanced military power and political influence.”

The travel account offers subtle observations; complemented with capsule information on different issues. During the stay in Beijing author comes across the hundred names tradition namely naobaixing. China was once a matrilineal society, in the past the family line was conceded down by the mother; most of the names still preserve two elements projecting the deep-seated female name and birth connection with them. The modern surnames are result of Chinese feudalistic setup formed about thousand years back; during the period of Xia, Shang and Zhou regime. The three most general surnames in mainland China are “Li”, “Zhang” and “Wang”, while other common names are Zhao, Chen, Yang, Wu, Liu, Huang and Zhou. Most of these surnames are clearly visible on the shop boards.

The Chinese exotic legacy of arts was completely destroyed and the practices of many arts and crafts were forbidden during the Cultural Revolution. To counteract away the conflict Mao wanted
the contemporary literature to change its projection and concentrates authors on to propagate ideas in favour of Marxism-Leninism. He wanted them to understand the Marxist-Leninist ideas and the society. In other words he wanted them to surrender themselves to communist thinking remoulding by inflowing into definite struggle of the proletariat and in the process should alter their former beliefs. His view was quite stubborn; he uncompromisingly asked them to participate in the mass struggle enduringly and unreservedly. Mao’s address at the Yenan Round Table Discussion on literature and art later came to be known as mass line in literature. On numerous occasions he appealed his supporters to distinguish between the feudal ruling setup and the folk culture. Around the same time his wife Jiang Qing took stern steps against contemporary theatre producing plays or operas. In late 1959, Wu Han, created controversy with play entitled ‘Hi Rui Dismissed from office’. The play was taken as an attack and an offence against Mao and his policies. In the later developments the entire approach on theatres transformed and controlled the creative activities for the name of ideal system. The immense change came with the operas like ‘White- Haired Girl’ musical drama in a traditional Yang–Ko structure. She zealously took the ideas of Mao further and desperately chose to replace traditional culture with the collectivist ideas. It encouraged attack on the old beliefs and structure. Mao wanted the both physical and mental labour to be recognised on the same scale but failed due to the wreckage; famine in China. It is believed that approximately some twenty-five million people died of starvation and impending diseases. It appears that policies were leading to suicidal circumstances where people were left to suffer their way, unintended death of commoners in so called ideal state. In the exile emerged a terrible and wretched face of China;
some incidents related to bride sale appeared where women became
the mode of commodity. The women could be sold at the lowestcoast;
some sick girls could be sold at unexpected prize. In short mankind
itself became a mode of commodity for many.

In China there are seven major groups of dialects Hakka, Wu,
Min, xiang, Yue, and Gan. Mandarin is believed to have emerged
with Yuan Empire. A rhyme book entitled Zhongyuan Yinyun,
published during the regime set a bench mark of the language,
providing hints on grammatical functions, pitch and pronunciation in
it. In the later developments of dialectic literature there came
extensively changes in Mandarin vocabulary and syntax. The
enrichment gave mandarin special place but since Post-Mao regime it
is somewhat declined. A fellow passenger accompanying author is
quite surprised with the Mandarin accents and feels bit reticent and
embarrassed about it. According to him the language is out of fashion.
On an occasion author happens see large gathering by a marriage
bureau. Participating youths are still interested in mandarin beauty
standards of women. The society appearing in the travelogue is
somewhat modern and has learnt a lot from the departed horrified
days. Required bride and expectations from her are quite high. The
groom himself is economically weak yet is much aggressive in the
selection. The bride is expected to be hardworking and attentive; the
incident shows that even in the radical societal changes women are
marginalised and denied their full growth as woman. Their character
is still counted with the degree of submission and compromised self-
effacement. The middle class Chinese girls are subject to gender
prejudices. This is one of the difficult times for women since they are
in the transition period, neither their emancipation is accepted nor
they can completely overcome the allotted traditional role.
Author while journeying westward comes across famous work of a mechanic attacking Mao and his policies and advocating human rights and clean and strengthened democracy. It gave birth to new sensibility and fired the spirit to come up with such wall paints. Lhasa was not untouched of it, overnight many posters of such attacks appeared in spite of the life threat. But the frustration is visible in the following incident, shows through what the generation is going at the present.

“There are more than fourteen million unemployed in our cities, and these youths, have no faith in the Communist Party, they don’t believe in the future, not in anything. They are loss. Some of them are turning to God, or at least to fate. A few of them have even taken to wearing crosses.” (BTWAJTC: 35)

The new-fangled commotion is inseparable from the life. It shows that how much the populous was frightened of the torture. It sounds that the terror continued even after the death of Mao. The changes are radical and unfathomable not on the achievements of social targets but rather chaos created by it. It projects the escapism taken by the people. The patriotic songs played in the trains are switched by the English pop songs and the Negro spirituals lectures in Mandarin. During the heyday of the Cultural Revolution, banned musical concerts and bands revived specifically with the Pop and Rock touch. Increasing response among the youngsters was stunning. The present musical charisma is due to the liberal cultural exchange. It was same time when many wanted to mould China with European culture. The mod songs originated from Hong Kong and Twain. Formerly it was called obscene are now very popular. But in the later developments its cathartic role, provided solid platform for repressed
emotions. Cuijian, the contemporary pop star, repeatedly questioned the Cultural Revolution and criticised Mao’s hostility towards arts. One of the contemporary reactions comes as next,

“There has always been a gap in society between the ideal and the real, and society in period of transformation is even less perfect. The contradictions between the poor and the rich, between what people invest and what they get in return, between their hopes and success, the disastrous effect that the rise in market prices create for people... cause may people to feel dissatisfied and pessimistic ...prison songs” evoke a sympathetic response and cater to the tastes of these people.10

The songs reminded them of the tortures and depressing days. The religious leaders or intellectual personalities connected to protest of rule were subject to physical and mental torture. Deng Xiaoping’s Open Door Policy enhanced Chinese artists to imitated Shakespearean techniques and his content to present their operas. Huang, Alexander has analyzed the influence as,

“Shakespeare in Chinese opera has generated some of the most interesting and fruitful debates on intercultural performance over the past few decades. When they tour internationally, Xiqu performances of Shakespeare are often shrouded in contested identities— definitely Chinese according to nearly all Western critics but decidedly un-Chinese according to many from the Sinophone world. Like huaju, xiqu performances of Shakespeare go back several generations, but they remained sporadic until the 1980s when artists experimented with the visual aspects of Shakespeare’s verbal metaphors. Although xiqu performances of Shakespeare have existed since 1914, the 1980s is a turning point.
This period witnessed a revived interest in the spectral presence of intercultural Shakespeare—“ocular proof” of fruitful cultural exchange, as it were. Shakespeare became more regularly performed in more varied forms of stylization in China, Taiwan, Hong Kong, and other parts of the world in touring xiqu productions. A number of events and historical reasons contributed to the rise and internationalization of xiqu Shakespeare in the 1980s, and the emergence of international Shakespeare festivals in mainland China. On a local level, xiqu performances have remained a must-see on most lists for cultural tourists—with special programs concentrating.”

The Chinese opera and Shakespearean plots have been creatively synthesised to highlight the contemporary Chinese situation. To mark on that Shakespearean legacy handed down intensified and enriched the Chinese opera with the themes and allegorical exploitation. J Philip has caught the influence of Shakespearean play, ‘The winter’s Tale’ in late 80s and said, “While it was winter for [Shakespeare] in England it appeared to be spring in China.” In Post Maoist many literary forms extensively borrowed from the western culture and conveyed their feeling through it.

Violence against religious preachers was a widespread practice. A Nun boarded on railway some years back was repeatedly announced as a witch. She was tortured to death until she got down from the train. Author registers one of the poignant reactions of a violinist, Shanghai Music Conservatory by Red Guards smashed his violin and sent him to work in a workshop, he recollects “The church was closed and we were all sent away. The Red Guard just told us to keep quite. I was put into factory for three years.” (BTWAJTC:
109) This incident is quite contrary to the present because same people carried out the violence on the words of Mao. The self-created vacuum haunts them by the feeling of insecurity now characterised with the changing world order. The capitalistic supremacy lacks the humanitarian outlook rejecting any compromise with moral ideology. Due to the feeling of insecurity majority youths have turned to religious reading and converting their original faith to Christianity. The visible changes in China had another face some years back; Hugo Portisch in his travel account investigated Chinese religious conditions. Primarily the rules and regulation constitutionally supported the freedom of religious practices without any limition imposed on an individual preach or adopt the faith of his choice. The of Bureau of Religious Affairs rejected any possibility of grudges against faiths in China and clarified that they are not against religious practices but the superstitions spread by them, trying hard to eradication the evil practices and replacing it with rational thinking. Wright observes that the Catholic Church practices expelled in China. It is a controlled;

‘Version’ of it, because its leaders are appointed by atheist Chinese Communists, not by the Church in Rome. This issue remains a point of contention in diplomatic relations between the Vatican and the People’s Republic today. Likewise, Protestants in China are required by law to be organized within, and approved by, the Three-Self Patriotic Church, a church under complete governmental control that bars any foreign religious contacts and insists that its members be self-leading, self-supporting, and self propagating. Hundreds of thousands of Chinese Protestants refuse to recognize the authority of the Patriotic Church over them, electing instead to meet clandestinely in small and scattered
underground congregations, often called “house churches” in the West. Some of the house churches have admiration for, if not direct contact with, Billy Graham and his evangelical organization. Members of these house churches are periodically subjected to surveillance and harassment by government authorities and plainclothes agents.”\(^{13}\)

Mao looked upon Marxism as a practical and universal remedy for the ills of Chinese society. He was concerned with the population and its productive value. He said, “I hope these people will take a wider view and really recognize the fact that we have a population of six hundred million, that this is an objective fact, and that this is our asset. We have this large population. It is a good thing…”\(^{14}\)

His application was uncompromising and advocated its indispensable essence and outline. With Mao’s departure the succeeding leadership gave hope to the desperate nation and offered to work with the novel strategy of eudemonic, ensuring the promising pictures in the upcoming days. It initially was an attempt of uniting the minds of the generation who suffered in the hands of its own ruler. But the process was not easy since it contrasted in the ideological plan and the psychosomatic reality of the masses. At the same time it was to give setback to the former rule in China. The sudden swing in the party policy resulted in losing its dominating control over the public creating numerous problems pinpointing the rock bottom crisis on the level of both the emergence of new class interest and disparity among different groups of workers in the same society. Stalin while talking to Indian communist team on their visit to Masco about the success of China said,
“Peasant partisan warfare was a serious matter and a big discovery for the revolution. In this area, the Chinese have done something new for revolutionary practice, in backward countries. And of course, every communist in a country where peasants are 80-90 percent is required to put this method in his battle arsenal. This is indisputable. But the Chinese comrades’ experience also shows that partisan warfare comes with a disadvantage. The disadvantage is that partisan areas are an island and can always be blocked.”15

Then Chinese rule could not overcome and establish sovereign and wide-ranging manufacturing system rather resulted as a lacuna to provide for the concrete industrialization so the face of China may be changed. In the late 50s government with its obsessive policies and eagerness diverted some 100 million people to steel production, believing that the replacement of them will not cause any problem in managing the collective farms. But its immediate results were lethal, the masses were to starve and die at unexpected death rate. In the recent observations mentioned by Eric Li shows how the changes have paid China,

“The market economy adapted from the West is delivering efficient allocation of resources and high rates of growth and has lifted hundreds of millions of people out of poverty. Yet, it is pointed not capitalism. Ordinary Chinese people enjoy as wide a range of personal liberties as those anywhere in the western world. But those with political aspirations contrary to the collective objectives of the state and society are severely constrained, even repressed.”16

Premier Zhaou Enlai, announced to the Chinese people ‘the four modernizations (Xiandaihaua) were China’s national aspirations:
modernizations of agriculture, industry, national defense, and science and technology." To ensure the success of the socialism in China, Mao opposed the old elements of China and gave call for the Cultural Revolution. The red Guards attacked the inestimable relics, churches, and Buddhists temples and a lot that stood as landmark of two thousand years history of China. Their dedication to Moa is pronounced as,

“*We who are Chairman Mao’s most devoted Red Guards are completely loyal to Chairman Mao. We are determined to carry out resolutely, courageously, and earnestly the highest directive (zuigao zhishi) of the Great Proletarian Cultural Revolution— the highest directive of Chairman Mao concerning zaofan. Since the negation is raised, then let us negate (zaofan) to the end*.”

In Qufu author notices how the tomb of Confucian is rudely handled by them. The change demanded the participants to prove their trustworthiness hitting their parents, and beating up school and college teachers. Children criticized parents, and elders. In Suzhou city author records the reaction of a young man

“The Red Guards came here all right, my family was branded Capitalists because we owned four shops in the silk business. They killed my grandfather and elder brother. Things were smashed all over the city- temples statues private art.” (BTWAJTC: 120)

Mao supported the pupil, in the next words,

“They anger and reprimand toward the landlord class, imperialism, revisionism, and their running dogs in their exploitation and suppression of workers, peasants, revolutionary intellectuals, and revolutionary parties. They also express clearly that to zaofan against the reactionaries is correct. I want to extend to you warm support”.

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They were vindictive and wanted to damage, and deface society. Individual savings were discouraged and the same time schooling and general transportation paralyzed. China was to go long with land reforms which burdened peasants, with expectations of agricultural output that stabilized the economy, built up the government’s financial position. Had they gone with calculations they could have created strong internal market making people of certain value dealing in commodity market, China could not capitalize its Marxist brand in the world like Animal Farm by George Orwell young followers were given to daily mechanical shouting slogans and rehearsing Mao’s quotes. This was a pre-planned attempt to wipe out opposite party propaganda by the means of might and resistance. The counterrevolutionaries condemned some five Lakh educated students as “rightists” and over a million party members were barred and sacked from the party. Many of them were directed to countryside so they work on fields and are having real experience of both physical labour and the orientation of proletarian class consciousness. During the same time many schools and universities shut down denying possibilities of better education. With the change students lost an opportunity taking education in the stream of their choice. No honest attempt was done to acquaint and mould the youth to new temperament. Recent studies on China by Sujian Guo, Director of the Center for US-China Policies at San Francisco showed how the Post Mao administration has succeeded in bringing about change in the pillars of the society that is political structure, trade and industry, legal frame, and communal outlook through proper education. The regime remained entrenched and supportive to totalitarianism and has breathed life into totalitarian practices. China was never cut off from the world trade. The Bible has taken in account its trade relation with
Cathy. In the second century a delegation from the Roman Emperor, Marcus Aurelius, is noticed have received at the Han court. The Syrian Christians reached to China in the seventh century; followed by Arabs in the eight century. The Islam’s most ancient mosque built around the same is found in southern seaport. Buddhist missionaries about the same time spread Buddhist ideology in china. The Ming dynasty embraced Christianity on the verge of their end.

Author spends a night with a family from south in order to deliver the clothes of a recently acquainted youth in Beijing. The incident shows real condition of the China in connection of household values. The young man has sent clothes for his parents and nothing for his newlywed wife. She condoes herself saying that he must be lacking money. She is completely exhausted and does not find any outlet to her feelings. The picture about the Chinese family is not ideal as it is generally projected. The next comment by Sun Yat Sen justifies what Chinese family is, “sheet of loose land” with each family “grain” caring only for its own interests and refusing to coherence with others.”20 The hostility noticed in the Chinese families is a common picture. The illiteracy among women is high. The patriarchal nature of the society restricts them being modern. According to William Jenner:

[The Chinese] is backward-looking institution that faces the past even when investing in the future and does all it can to ensure that the children will put their parents and seniors before their own these pressures work well enough to make Chinese cultures conservative and to cramp individual initiative and independence.”21
Susan Green said that the Chinese family offers its ‘core economic actors traditionally adult males and a package of individual incentives and group insurance, against failure that encourages the emergence of highly motivated, risk taking entrepreneurs’

According to George Thadathil, an individual personality is built-in with “Geo-cultural dimension’ the same he illustrates, as factors responsible for the shaping person’s identity, these are national ethic, religious an linguistic dimension, a sexual behaviour role related dimension, and the others are generation specific dimension, a dimension built around social positions. To many social research experts affinity in Chinese for his family is foundation of “motivation and performance, within family kinship and social hierarchies and last an organisations corporate dimension coming from the work-word.”

The recent community education is catering curriculum with unique approach. The case study of Xuhui District showed the changes taking place in the society due to it. New schools opened in streets and residence equally emphasise research, community welfare and education. Its is believed that the former differences ‘community-oriented space’ between states might be overcome by the education. The basic intension of the community education is to help the members of the community to endorse, nurture constructive ideals, attitudes, ethics so the quality of community residents’ cultural knowledge is improved. Through it they are dreaming of a sensible society capable of meeting the challenges in the altering world order. The Restoration Reforms according to Qi Sun are keen to inculcate substantial strength among the Chinese so the target of modernisation is achieved through proper education, and research and development. The Policy makers asserted proper education for peasants and workers to ensure the success of Cultural Revolution. In three decades.
Chinese government has prepared some two hundred the policies regarding education; it shows the continuous process of law making and aiming the welfare the citizens. Kishor Mahbubani said, “Who is number one? And the answer is clear, there will be no explicit statements or understandings but it was significant that the Japanese emperor chose to visit China in 1992 at a time when Beijing was still relatively isolated internationally”25 Sun pointed out,

“The Chinese market-oriented economy on the one hand has strongly facilitated the development of education on the other hand it has also influenced educational purpose, methods, content areas particularly in the rapid progressing of globalisation which requires a knowledge economy and flexible skilled workforce. There for leaning activities and people’s motivations education are directly situated within market relationships, which have changed people’s perception of the value of education in traditional sense. For instance ‘money is everything’ is mantra that has commonly accepted by the young generations”26

From the outset the Chinese society is inseparably allied with its complimentary surroundings. China is Thirty Six Lakh square miles. Three prominent agrarian zones developed in China are subject to the climatic and geographical conditions. This factor decides not only crop patterns but also the food habits of the natives. The North China is pleasant and fertile because of soil enrichment; and has been complementary to the growth of various flora and fauna. The South China belt forms a second zone characterized with stable, serene and moist climate. The region is perennially irrigated with the Yangtze River favouring aquatic agricultural production of rice, beans bamboo, and fish. The third zone is coastal Deep South quite rich
with fishing and tropical environmental condition. Zaho touches all of
the aspects that separate North China form the rest he writes, “There
were indeed social prejudices among the Chinese due to regional
differences, but the argument he made regarding the northerners’
superiority in education is worth mentioning. Southern China,
especially the Yangzi River delta and the Pearl River delta (where
Canton was located) were by no means the country’s poorest regions.
In contrast to the cold and harsh weather conditions in most Northern
provinces, the mild climate and plentiful rainfall in most southern
region allows two crops each year. As a result, the population density
in southern regions is much higher than that of the north, and there is
no evidence to suggest that the northerners were better educated than
the southerners. The Chinese people have tried themselves of the
fixed sphere in terms of ‘investment and education’ same has
prepared the ground for ‘political pluralism’. The Chinese societal
life is multi-coloured and festive in essence, which occupies unusual
place in the Chinese life; the festivals are still observed with religious
convections and fervour in society. Author participated in one of
such festivals; known as the Temple Heaven rites. The Emperor in the
festival stands as an archetypal figure connecting him between the
earthly aspirations of common existence and heaven. This primarily
comprises the ceremonial offering and prayer for good harvests. It
shows how older interests have been revived with changing passage.
The travel account depicts the society its characteristic with
subtleties. The account is dominated by the author’s true quest of
interaction with natives. His spectacular accounts about both Leninist
Russia and China are enriched with the local colour. The Chinese
myths symbolize intensely felt divine values with stored past
experiences of the masses from thousands of years. The former
chained experiences connect one with universal experiences. The experiences are amazingly collective and resemble with other cultural traditions such as hero escapades, Dragon fight, natural disasters, flood, fire, starvation, migration and exile. The Chinese oral tradition lacks the European structural uniformity. Therefore they are subject to personal interpretation and the varied literary contexts. The Chinese gallery of mythical figures is rich it covers the god and goddess Yang Ying, Nu Gua.

Reaching Nanjing author is disillusioned by the hospitality industry of China. The hotel he checks in is neither comfortable nor the staff is co-operative. The service is getting with indifference and coldness. The waitress serves something costly against the will of the author. She blames her condition resulted from the education setup which does not permit her go ahead with her will. She is having verbal war with the guests in the restaurant. She was one brought up with Chinese myth of success. The frustration is resulted out of the contrast of reality and dreams. Author briefly refers the recent Sino-Vietnam boarder issue; “Army officers outlandishly splashed in medals celebrating their return from Vietnam front’.” (BTWAJTC: 112) The prevailed war condition is a latest incident. Studying the historical facts one understands that the celebration is partly sore for the Chinese humiliation. China was afraid of Russia’s upper hand in Vietnam, and thought it as challenge to them. The Chinese attacked Northern Vietnam and took over some of the cities. But Vietnam army was of equal strength successfully retained the charge of Cambodia until 1989. This was an attempt of finding out the Chinese military capacity. But the incident made them to reassure their military as well as communist ideology. There are lots of references in the travelogue which suggest the introspection, self assessment of
the nation. Their phobia of being deceived or attacked is resulted out of the ethnic identity. Most of their contemporary stands are self centred ignoring or compromising communism. The Chinese communist model stands apart the old and favours the market economy. In short China is attempting to capture the possible fields to ensure their supremacy. China owes the highest number of patents next to United States of America. A large claim over intellectual property rights has made the economy strong and resourceful. The Chinese is the second largest language after English used for online transactions. The superiority is due to many reasons. Their family planning will play crucial role in shaping the future economy. Their long back planted trees are about provide product and productivity achieved by ideal labour group of young in coming decade.

Jianming, a young salesman on his trip to north voluntarily accompanies author. His excitement is unparallel and childlike. His meagre income has hardly exposed him to hotel services. So far he had lived with his wife and child with for fifteen pence a week. They shared common kitchen and municipal lavatory. Author writes,

“All his luggage consisted of a flannel, a bag of dried carrots, some electric batteries and the enamel mug full of tea-leaves from which he drank when he could find boiled water. Yet his shorts were immaculately pressed, his shirts lather-white, and he carried a sheaf of visiting-cards. His business was not important.”
(BTWAJTC: 117)

Author records his reaction,

“But back in the bedroom I found Jianming bursting with excitement. He exulted in everything: the curtains, the television, and the sheets. He played like child with the air-conditioning,
twisting its knobs into a paradise of temperatures: he never realised it was broken. Out of defence to the carpets he even stopped spitting. He dashed into the bathroom and raced out again. There’s cold and hot water!” (BTWAJTC: 118)

On number of occasions he is dissuaded to resume his job but it is worthless convincing him. Author somehow gets rid of him but it is difficult to forget the man. He is among those young men trying to do something worth without any promising change in life. China is country of contrast in the modern days; birth control in China is advertised everywhere. Having asked on it to the bus driver he answers,

“In the villages the only colours belonged to family-planning advertisement. A solitary girl was held aloft by garishly painted parents, circled in doves and blazoned: ‘A single lovely child in good health’ nobody takes much notice of them out here. It pays to have children now, even if you’re fined. Me, I have got eight!” (BTWAJTC: 118)

The picture shows how the people with sudden changes in governmental policies reacts caring very little for the policies. Their logic is very simple but it is much a product of the contemporary mentality that the number of child brings about prosperity. Some are grown up and capable of jobs. Job obviously pays off. The driver’s idea of the family is against the former propaganda of the party. The words of Prof Wu are worth taking in consideration on the ground of the change. He had spent good time in America and returned China with hope doing something for his motherland. But it was not so, he is taken aback with the blind American imitation. The word culture etymologically stems from Latin word ‘colere,’ meaning to cultivate,
to read and to till. China is a multi-cultured nation; Taoism, Confucius, and Buddhism have enriched the culture. Perry Anderson count on,

"Long before the west, its rulers created the first modern bureaucracy, imbued with a Confucian outlook at once authoritarian and democratic, controlling domestic subjects more by moral education than force, and organising adjacent regions into a consensual tributary system. By absorbing feudal aristocrats into impersonal state service, they freed market forces from customary constraints to develop a commercial society of unparalleled dynamism and sophistication."

The Chinese culture has been growing like the Banyan tree influencing every walk of life of the globe. In many ways at the time of rites and rituals they forget the religious differences and come together to celebrate the real Chinese spirit. The relations are complicated with diverse practices but the Buddhist elements dominate the practical practices of the society since those are revolutionary expecting nothing but the dedication.

On the way author sees through the bus a rolling procession of Taoist followers at a hill. Auhtor finds the Fengshui omens are followed here; the grave of a dead person is always located on high hills with the belief that it improves the chances of enlightenment. Surprisingly; the death body is carried in western style coffin. The widower is at an immense loss; his world has completely gone astray. The gathering around overlooks the hue and cry of the passengers. Author has caught the ironic condition of the bus passengers who are not concerned with the depressing event. Author writes, ‘But in our bus the people stood up grinning and laughing, craning forward,
pointing’. (BTWAJTC: 167) The passangers are indifferent and in frenzied statemore symbloc ofimmense loss of sexual identity. There are lots of examples in the travelogue that refer the chaotic state of the contemporary youth who could not deal the world with normality. The psychological state is also pertinent to women where their role of a mother is in great crisis. Many women appering the account are frigid and frustrated. In short China is at a great loss of the familial values resulted from the previous brainwash and shock.

It seems that the impact of Cultural Revolution and its severity is poles apart in other parts of China. Author strikingly realises the differences of mentalities and their stand on central government policies. According to them metro culture and north are two different mentalities while the latter part hardly bothers about the changes being suggested or pressed to them. Prof. Wu has returned from America with the hope of doing something constrictive for his mother land but found that America tagged with the imitation of western culture. His opinions are queer mixture of Confucius education and therefore find many things are contrary. He observes the young generation is self centred and lazy and less productive and industrious. The majority youth is engaged in marketing contributing nothing in research and development. The early money prevents them getting education. He continues,

“Yes America is coming here. I can feel the same things in the air...’ Have you noticed our young people in the evenings? This year some are going about with their arms round each other’s necks’ ‘it’s repellent. No decent family would let its children do that.” (BTWAJTC: 145)
He vents his anger with the disgust and argues that free exchange of men and women harmful for the old culture. The poverty is accompanying amid the industrialisation and the prosperity; author sees an early morning, a mother with her baby, and beggar slept with his soiled hand ‘still cupped for alms – an inverted claw twisted open by decades of pleading’. (BTWAJTC: 111) The place is suicidal since hundreds of traffic accidents are photographed and displayed to people. Another incident about a beggar woman highlights the state of both indifference of young men and poverty in the land,

‘A beggar women sat on a bridge with a notice in front of her – a tale of abandonment – and a deformed child. The child lay naked, discoloured pink and peeling, with one leg bent double under him, its calf attached- by atrocious aberration –to is thigh a crowd circled them, unspeaking. The bowl in front of the child was filled with money, dropped by women and middle aged. The mass of young men only stared and went away” (BTWAJTC: 178)

The Chinese bureaucracy is perpetually evil; engaged in depriving people of their rights and exploiting them to death. In the recent changes some illiterate villagers have been appointed as police who is great threat to the civilians. Chan, an immature guy in Beijing garden is quite dissatisfied with the impact of overseas cultural infringement and make a clean breast with his frustration over special concessions or treatment to westerners in the next word, ‘this is our country. Why should others be preferred in it? (BTWAJTC: 118) He was shocked with ‘Special hotels and Friendship Stores’ opened for westerners and elite Chinese which stood for the kind of discrimination. He calls it ‘unequal system’ “
Our young people have become more cynical. They just want to get on with their own lives. The slogans have mostly gone from the streets. The Party has turned from politics to economics.’ (BTWAJTC: 147)

The Wangfujing Street in Beijing is crowded vivacious and, jostling with supermarkets and foreign shops. Many shops were piled with dolls and pandas. Some children were watching in hopeless fascination at sonic-controlled toys coasting more than half a normal monthly wages. At East Wind market women are seen huddled in cosmetic market, they are spellbound watching the shop assistants demonstrating how to use mascara. But it appears that women are yet traditional because they do not dare to touch dark colours. Even the group of the boys hankering after the toy projects the pitiable economic condition. The electronic shop is an interesting sight where hundreds of people have gathered. Many electronic gadgets, TV, transistors and cassette-recorders are the objects of the instantaneous desire for the villagers. They are willing to spend a lot on it, a farmer bought TV of rupees fifty kwai, according to author which is worth six months industrial wages. Author mischievously catches the manner of the buyer, ‘A blank-face shop girl tied it up with sting, but the old man uncoiled a length of rope from his waist and bound up the television again before tottering away with it.’ (BTWAJTC: 149)

Since the Cultural Revolution people are inclined to lavish life style completely ignorant about the things shaping around them. The televisions here are broken down a many a time, it means they are not technologically perfected and reception problems continues yet the hest in market is because they are symbol of prestige. The people seen around are of types, partly doing well and other completely exhausted and no mean to have control of these things. In short poverty is
clearly visible which does not have anything to offer them. The boys referred her are probably without any promising future. The changes are infinite; author continues the dissection of the society,

“Inside the youth palace- a quadrangle of tiered galleries- nobody seemed engaged in anything more harmful than sipping Coco Cola and gobbling cake. The only poster announced ‘Participation Development, Peace’. Along the pinball alley a few youths were playing ‘Defenders’ and ‘Sea Devil’ on Japanese computers, and a shop was selling T-shirts inscribed ‘Andy’s pub’ or ‘Personalised Carefree Transportation Honda.” (BTWAJTC: 154)

The Chinese law contravention and punishment for it, is perhaps one of the cruellest practices in the world of judiciary. The criminals are punished ruthlessly whatever is the nature of their crime. The Chinese jails have strange practices of displaying the information of the criminal history along with his photo and the weapon used in case of murder. The warden is happy in declaring that the jail transforms the lives of criminals. Many such convicts are brought in front of the author. One of the prisoners will soon be executed on the charge of wife’s murder. Colin Thubron’s treatment of tragic events is outstandingly alive; his words heighten the depressing condition and make it an inescapable reality for us. His style ushers reader into the unconscious of the persons. He scans the criminals and helps with the humanitarian face since many are young and would be left in closed doors forever. He consistently succeeds in getting his readers into the situation of the victim. He is very unique when handling the conflict of the men he meets. Author’s visit to jail is one of the remarkable incidents in the travelogue. He surpasses the

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limitation of the foreignness observing the strange land and becomes one spirit with the perception. His association with society is flawless and natural that permits him to handle things his way. His keen observation is a treat to ponder over the issues raised in the travel account. The reactions by some prisoner are very talkative who are much obliged to the jail administration for giving another opportunity to stand in life. Watching an industrial accident author writes,

‘Outside, in the glare of platform lights, a man was dangling between the shoulders of two others. His banged head and chest were covered in blood, and his face held a confused animal fear. An accident, thought the men beside me: accidents seep into the press only selectively, or not at all’. (BTWAJTC: 128)

In both places government seems to have intolerable control. In short much care is taken that such things are not disclosed before media. The government is quite conscious of its communist image exerting unrestricted control in the post Moa regime. The claims of the prisoners’ complete transformation lack transparency, hardly with constructive measure, encouraging them to participate in the main stream of the society. The jail authority appears untrustworthy since their information on the Taiwanese political prisoners is suspicious

It is noticed that the Post-Cultural China is clinging to old practices. In the due course traditions, rites and rituals have are revived. While travelling to south author goes to Hangzhou city; Marco Polo some centuries back admired the city for its magnificence buildings, roads and beauty. At Lingyin, a religious Buddhist spot is crowded with honeymooners and army officers offering religious services. The honeymooners are seen making wishes to Buddha. The spot too had been damaged by Cultural Revolution But these days
travellers come from different parts of the world. The mythical importance of the place is rejuvenated many people have come with the hope of wish fulfilment. Visiting newlywed couples expects the boom of Buddha in the form of prosperity and offspring. Borrowing a cycle author goes to a hilly area to know about the rustic China. The forests of China are rich for the shelter of wild animals. In the valley he sees some peasant dwelling in the remote area. Their roofs are covered with drying medicinal plants. This visit is deciphers the myth of Chinese prosperity and shows the ground reality of the nation. The recent changes overhear are known. They do not know that know new kind of classes rising in China. Their apprehension for new inequality is clearly noticed here. Author analyses the feeling of insecurity,

‘The old communal safeguards had dropped away not only from the lazy and the stupid, but from the unprotected old and the merely unfortunate. I had seen signs of a huge surplus labour force haunting for employment in the cities, which were full of urban unemployed. The rural welfare system, especially in medicine, was starting to fragment. There were more vagrants about, more beggars. Nobody seemed sure how well the collectively built irrigations works and terracing would be maintained. The peasants were taking about their land from vital (but unprofitable) grain production and turning it over to cash crops. . (BTWAJTC: 210)

And since children augmented the family labour-force and safeguarded their parents ‘old age, the rural birth-rate was spiralling again. The paradox of the Chinese family repeatedly noticed on the travelogue. It is more accompanied by male separation and long unfulfilled wishes leading to frustration. To a greater, frustration is
clearly noticed among the earning couples. Supporting reactions by a man sharing table with writer, whose wife is dancing with her sister-in-law focuses on the tragic state of the Chinese familie crisis. According to the man there are three reasons of break up in China, one is women are equally paid to men, second is dispute over children and last is the quarrel between mother in law and daughter in law. The man himself explains the realities of the lying behind it. One of the first reason shows that the economic independent among women has made them uncompromising on numerous issues. The volition the self respect is intolerable. The man while reacting is quite conscious and oppressed. Author senses the sexual disillusion and crisis in him. It will not be wrong to say that it is representative example of the new Chinese society. In the modern time Chinese society is seen after money forgetting the older icons of behaviour placing everything second to own existence Nation, society, and parents.

Visiting Shashan, Mao’s birth place in Hunan province is dream come to true to author. In a very short span the place has lost the limelight. No one is willing to go to the place instead of it many people are suggesting him to go the Canton and ahead to Shantou sea side places. The reaction by Li, a recent acquaintance is ‘But it’s dump! ‘Nobody goes to those places any more. Anyway there aren’t any trains. Or rather they don’t stop’. . (BTWAJTC: 180)

The reaction is rebelling rejecting the influence of Mao and his ideology. It shows how rapidly the influence of Mao has faded. Many people these days prefer to go sea face than paying tribute to their former chairman. After him the party has tuned tyrant and torture house. People are exploited and perplexed with the role of communism to the society. The realities are sarcastic and unbearable.
Weidong, a teacher on train speaks about the present corruption and the terror of the leaders of their communism nowadays the party cadre abuse their rights. Leaders in the local commissions are notorious for raping or abducting girls. If the girl wants a job, the official can take advantage of her. The contrast is darker reality of the present China. It appears that everyone is paying price of choosing the communism. They are victim of the governing principle of utiliytnerism. The account is a kind anthropological inquiry into the soul of the masses scattered all over the immense land of physical differences. The reality continues with the condition of illiterate and tortured aborigines. They are quite far from the developments. The language of Dai natives is something different than the other Chinese. Their ethnicity is intact in spite of the Mao’s hampering attempts. In the present they are not friendly either. The place consisted people of different ethnicity like Han, Kazakhs, Hui, Tu and Tibetan herdsmen. The place is so freezing; it is used as settlement camp for the exiled politicians and rogues. His final destination is Jiayuguan, is equally unfriendly for the nature and people struggling in the winter for their existence. The work ends on kind of disillusion with the view of Gobi where two camels are seen existing without much greenery around them.

The account intensely talks and throws light on many aspects like the differences noticed on the departure from the Cultural Revolution, western influence, and most the disappointed youth and their unpredictable future.

**The Chinese Nature:**

In the classic tradition nature combines two meanings. It refers to the way in which things happen by themselves, as expected or
spontaneous far from human deliberation, or divine intervention. The text exclusively intricate broad pattern of the society and nature, the uniqueness is maintained with the indispensable information on different elements found in the social order and nature accompanying around. The contemporary looming depression in the society marks the work as an epic of agony, unbearable until it is accompanied by nature. Undeniably nature solaces the reading. The nature is cherishing on the references to the past Sino cultural glimpses which are intermittently referred here by the author that makes the reading breathing experience. Like the socio-political realities in the travelogue nature too arise from more inward inspection, combined with personal touch of the author. The treatment of nature in ‘Behind the wall’ comes in different manner in the outset, the nature is rare and the socio-political aspects dominate the narration. Nature becomes an integral part of the travelogue with author’s advancing journey in inland and mountain part of China. But one thing is quite true even after many attempts nature is unfathomable in the words; nature in the travelogue is strikingly noticed being exploited at both outset and the closing stages of the account. In short it plays a role of solid platform from where author enters into the world of immense veracity. It is a main thread, picking it up author gets licence to traverse different facets of it. Much time we feel that the nature is hardly exploited to the desired prospect in the entire travelogue. The nature description gets somewhat deeper as country side is referred. The nature comes with epigrammatic outburst which resembles Newby Eric’s style. Nature for the author is infinite; entails nothing less than the cosmos, encouraging the author to explore more. The first reference to nature is made from the aeroplane. It is an aerial view; author captures the reflection as,
“After the short night the sun rose upon a country of such
desolate strangeness that the woman sitting beside me leaned a
forward with her hands tensed over her stomach. And let out a
constricted oh! For three hours we sat craning at the airplane
window while Karakoram and the western Himalaya glimmered and
died among camel colour mountains, the mountains merged into
hills and the hills burrowed at last into the Taklimakan Depression,
the deepest waterless region on earth. Momentarily to the north the
blades of the Tangshan erupted form cushions of cloud, turn pink
and harmless by the climbing sun. Then these two vanished, and we
were flying along the Southern fringes of Mongolia and the Gobi
desert. And still, in this county of a quarter of mankind, we saw no
sign of life.”(BTWAJTC: 1)

The nature in the first paragraph appears like as musical note
subject to sudden change in tempo. The nature overhear is tackled
with artistic exactness, and the properties referred here are good in
number. But its prominence is realised with authors “transcendental
leaps, poetic outbursts, and mystic raptures.”31 Milton Avery has
identified the nature as platform from where the creative drive of the
author describes the nature. Author tries here to relate the captivating
drama of natural colours, and mountains. His thoughtful projections
of colours in the paragraph make it one of the fascinating pictures of
nature. He is referring, diverse landscapes which exclusively are the
waterless high lands, Himalaya and, Karakoram. The camel colour
clouds getting pink are symbolic of parting of night. The overall
effect is cinematic for motion. It shows the knack of the author
dealing with the abstract things; and inanimate objects who brings
them to life. The wonderful pink suggests no less life in the nature.
The glowing sun from ‘the blades of the Tangshan’ is a mind blowing
experience for its minute exactness, which gleams from the peaks of the mountains cheering the author. But the lifelessness of the deserts too is conveyed with identical intensity. Author on number of occasions explores nature with rich smiles, metaphors apostrophes; it is also personified on number of occasions. The nature in the later progresse of the morning is combined with strenuous experience of aeroplane journey. The night has just given way to sun to appear in the sky. The vastness of the Gobi desert is poles apart element here since it refers the lifelessness. In short the paragraph is unique since it touches number of environmental setting including Himalaya, Karakoram and Gobi desert.

The nature description is rare in the outset since author is much engaged watching the culture around him. The gloom noticed in connection of the nature description in the first paragraph continues here with the Beijing zoo too. The pastoralism believes that a single reference to a tree in urban area makes the work truly pastoral. The reference to green colour is entitled to be identified as the work of pastoral. Visit to the Beijing zoo is one of the ironic incidents in the travelogue in view of the fact that nature comes to stand for the tragic state of the Chinese people in common. The nature noticed in the city is lifeless, signifying no hopes for the future. The melancholic nature is resulted from the depressed situation noticed in the present situation of China. In the revolution process government dealt heavy handed with every one, it ensured that the comfy things are kept far off. People were discouraged to have aquarium or other pet animals. I think same mentality is responsible for pathetic state of the animals. Author observes, ‘In the zoo everything unusual seemed to be asleep. A herd of square-lipped rhinoceroses had founndered like battleship inot the dust, and three pandas lay on iron benches in the sun, their
fur discoloured and their arms wrapped over their faces. Their vistiors tried to goad the animals into action, but the sour-faced gorillas only went on chewing at their grasses; the big cats yawned as if reality stopped at their bars.”(BTWAJTC: 23)

The nature over here is too mechanical, reading the travelogues one realises that the account is subjugated by the agonie state of the natives. The nature is equally pessimistic where the Chinese reaction resurfaces with the gloom, of Cultural Revolution. The animals seen in the zoo are apathetic of the curious looks of the visitors; many animals are separated from their natural environment. The separation is a kind punishment inflicted on them; Panda and other animals in the zoo have lost their vitality and the innocence. The treatment offered to the animals is painful like both animal and humankind do not have chance of escape from the moulded societal culture. The nature destruction parallels with societal decadence. Author has mirrored the facts very sincerely. He writes, ‘I was looking for creatures special to China: the white-lipped deer, the wild Tibetan donkey, golden-hair monkey. I found the deer swatting insects out of their eyes with causal rotation of their ears’ Author while talking to a man from north part of China with his little daughter mentions that these animals are unfamiliar in his region. His comment on the natural destruction is a contemporary terrible reality of both the culture and nature, ‘Up there in Shanxi province the peasants have stripped all the trees, and they’re so poor. They kill and eat anything that moves’. (BTWAJTC: 24)

The Chinese are at great loss, in spite of great legacy of culture where models like Yang Yin, insisted on the balance of the world. It is strongly believed that the world is queer mixture of elements. The
present condition is paradoxical to ancient ideology which related human life to flora and fauna. Formerly religious rituals in China focused on healthy partnership between natural environment and the human world. According to the ancient culture nature is one of the strongest negotiators in the mankind life. Its authority is irrepresible in the classic texts that strongly advocate coexistence. An extract from the classic texts belonging to Tain, faith runs as next about the relation of all the objects with one another,

“Heaven is honourable, Earth is lowly, and likewise the positions of ruler and subject were both made definite...Animals are grouped according to their kind, and plants are divided according to their family. Thus the natures and endowments of things are not the same...The yin and the yang act upon one another, and the [qian] (heaven) and the [kun] (earth) agitate each other. They are drummed on by thunder, excited by wind and rain, moved by the four seasons, warmed by the sun and moon, and all the processes of change and growth vigorously proceed.”

The radical displacement of nature and indifference towards it in the culture has resulted out of the prevailed disturbed conditions. They are separated from the true relation of mankind with nature. The next comment justifies what it is meant to be with nature,

“The idea that our mind is not only a product of nature—indeed, is our ‘exquisite connection with it – but is designed to help us understand our place in nature, is perhaps an explanation of the persistence of the pastoral impulse, in which, as well as the mind, ‘the progressive powers sense the pastoral is that essential ‘creation’ accomplished with the ‘blended might’ of both our species’ progressive powers’ and the influence of external nature.”
Thubron’s love for nature represents both contemporary collective depression and environmental destruction. The narrative provides a unifying context in respect of the treatment of nature. The treatment of nature in the works of all travel writers is conservative mostly the common elements are rustic like trees, birds and mountains get projected. They have been distinctively treated but many things are overlooked. The changes in seasons are considered very little by the authors. It appears that the Edwardian scientific temperament and contemporary social milieu has rather weighed down the free and natural expression of the author. The budding artistic appreciation for colour senses and the emotions is clearly noticed where animals and nature gets a different life in his hand. There are two or three references to his lonesome life in such circumstances he turns to nature. The incident discussed above is quite choking for its dry bone reality of the pro capitalist China. He designates mankind feelings to nature. Thoreau felt universally right away need for the relation with nature, “so long as I am identified with Nature, I understand what a living Nature is as well as I understand my own life; I realise how this general life of Nature reveals itself in the most various forms.”

Author is meditative and closely connected with the classic tradition of pastoral that supplies him the perspective to examine the objects impartially. His concern for nature destruction breaks the boundary of nationality makes him truly humanitarian who wishes the betterment of the nature. Emerson has said, ‘In language particular natural facts are symbols of particular Spiritual facts.’  

Author successful transcendent into the objects and speaks on the behalf of them. He literally lives the pain of the animals here. Author’s alien stage is reflected in the nature, Raymond William said that we find ourselves moving into a process which can’t be simple comparison of art and
society, but which must start from the recognition that all acts of men compose a general reality within which both art and what we ordinarily call society are comprised.”36 Author being English most of the time look upon nature as, “by product of the enlightenment and Humanistic ideals, aimed to make the world a more cultured and civilised space to live in”37

Durell, wrote

“The artist must attend to what the land is saying confirm to the hidden magnetic fields that the landscape is trying to communicate to the personality and its growth, the individual becomes cured, soothed, reinvigorated, attains a new sense of selfhood, and undergoes spiritual regeneration begins to create and becomes capable of love.”38

His nature depiction has been fervent and candid with brilliant style and freedom of choice of words and objects seen around. It shows the crucial role a writer in making things superior by his powers. C.G Jung in his famous work entitled psychology and Literature referred to two modes of artistic creation: the psychological and the visionary.39 Jess Patrick developed the theory of ‘Paleness’ that involves subjective attachment of a physical location, a range of emotional an intellectual investment that convert “empty” space to place.40 Benjamin Chaudhari draws an idea of art that restructures the experience of the mundane only by the artist’s acceptance of his own marginality, so that ‘pockets of day dreaming idling and loitering arouse creative wonder even in the shabbiest urban setting.’41 Author sets himself free from the haunted gloom and becomes the part of natural beauty and enjoys the rustic simplicity of the Chinese life style. The depiction makes the China appear alive before the eyes of
the readers but the pastoral contrast is like the silver lining to the sociopolitical aspects. The congenial nature, fields of maize, sweet corns, and chestnut coloured horses, bullock carts carrying sweet corn is accompanied by tractor. Same time nature becomes natural partner and casts a shadow of darkness showing the prevailed disparity in the society, a couple is pulling their ploughs like ox equals the degree of decadence.

As author starts off to the South China there he notices striking changes in nature and landscape. Frequently referred natural objects in the hands of the author get a newer face and to a certain extent confirm author’s cerebral artistic and saintly reconnection with nature. The next paragraph appearing in the chapter entitled “Over the Yangtze” consist exclusive description of the nature around the great wall. As he succeeds to overcome mental agony and finds the peace restored gives him capacity of tackling the objects closely. The following analysis shows how the transformation takes place. Author is quite surprised with the nature around the wall since it has been spared by the natives, the grass is tall, and butterflies are full of life. He writes, ‘My stride slowed to a dreamy loping. Bronze-red flowers dribbled from the Wall’s cracks’. (BTWAJTC:75). This time author is relived from the horror of Cultural Revolution, the line mentioned above attributes the broad-spectrum and assures the ‘a source of continuity.’ In the basin of Yangtze the nature is finely tuned with former mood he sees,

“The country had sunk into an amphibious lushness. Water buffalo lumbered down sodden tracks or stood submerged in ponds under a conclave of dozing eyes and snouts. As the rice mellowed towards harvest, the quilt of fields deepened into emeralds and
golds, and by evening the sun was plunging towards a slough of interlocked land and water – fisheries, reed-dimmed lakes and rivers staked with fragile-looking nets” (BTWAJTC:87)

The nature here is gracious and pure in hands of the author. The rich aquatic locality vibrates with life, it is, ‘a living, growing, organic unity infused with Spirit and some way interrelated to author’. The nature description is often firsthand experience, gush with excited pulsation. The colour selection is quite rich pointing out the gaiety and rhythm of nature around the author. The author sees emerald and golden colour corresponding with the setting sun making the surroundings bewitching place. Author has effectively exploited the mineral colours for the quilts. In the thick fog, author is climbing Jiuhuashan peaks where famous Buddhist shrine is located; he narrates,

“Much of the time I walked in blinding rain-cloud with my eyes fixed monkishly on the track under my feet. Delicate pink mushrooms bloomed between the steps. Ferns and blue vetch appeared. Above them, the bamboo groves which had so haunted Chinese artists lurched in and out of whiteness: a painterly antithesis of segmented trunks and haze foliage.” (BTWAJTC:122)

The thick fog, bloomed delicate pink mushrooms, ferns, vetch in different colours materialize exquisite ambience of the mountainous surrounding. Author grasps the rarity and the loveliest aspects natural beauty projecting both natural resources enriching his flair and peaceful mental state of author. Author too appreciates the Chinese painting and its richness that considers bamboo like subjects ideal for their painting. It is a tribute to the Chinese painting and its legacy. It shows how author exploits side-line elements to visualise
the nature, author’s former reading or encounter enhance his pronouncement of the nature. It also appears that while describing the flowers author applies mineral colours to the flowers and shows their uniqueness in the environment. His treatment of nature is not an absolute passion like Thoreau or Emerson. He often breaks from the nature and finds giving geographical details of the location. In some portrayals author lacks the concentration of nature and hardly harness more than a line to sketch Yellow River. In the remaining paragraph he discusses the features of the river, the distance travelled by it, flood situation and so. In brief it is an evitable characteristic of the travelogue that inclines to be informative then creative in case of nature as a creative element. Suzhou, once admired, the city of garden by Marco Polo in the hands of author finds nothing electrifying in it. It is had been destroyed by the Red Guards. Nowadays some residues noticed which hardly stair the curiosity of the visitors. Nature many a time helps the author to depict the black side of the Cultural Revolution. On the visit to nearby gardens he finds the mystical models prepared with the nature here. The description contributes in understanding desolate nature and sad presence somehow remained in the passage about the time. It lacks romantic treatment; it is probably because author is frustrated and counts up things with mere superficial curiosity. His has failed on number of occasion to take in consideration the other features that projects nature fascinating; Nature in the utopian sense is identified with colossal size, never-ending space which makes the nature boundless to grasp. But the classic touch in not noticed anywhere. Nature description ends with the allusions to great Chinese literary tradition. The translation of the Chinese poetry helps to understand what nature was sometime in the land in ancient time it throbbed with life. Its translation is quite rich
than the modern analysis of the author. The quoted stanza stands exactly contrary to the modern environmental decadence. The seasons, celestial objects, astronomical metaphors, rich moss, the combination of rich colours like silver and golden appearing in the translation gives a different height of Chinese outlook of the surrounding. Travelling to Canton on ship author describes the night,

“The sky was bright with haloed moon and dusted in clouds. The sea’s swell had abated. Behind, in the moonlight, the ship made trembling, foam-silver passage over the dark.” (BTWAJTC: 122)

It is one of the wonderful pictures of the nature in the travelogue. Once again author sharply mixes up diverse elements are sea, moon, clouds and foam-silver passage. The observation of the moon in earth colour sky confirms the incredible colour sense of the author. The objects are inspiring and dynamic contributes an interesting pattern in the treatment of nature. In the classic literature sea was exploited and connoted with numerous meanings. Dante’s ‘Divina Commedia,’ come to stand ocean as panic, mysterious and spiritualistic progress. Homer himself while dealing with progress Ulysses’ in ocean towards home comes with equal poetic expression. In ancient times exploring unknown region was a challenge, many people shouldered the responsibility as the sign of valour. The modern travelogues lack the ancient magnificence and brevity resulted from the strong aspiration to tread world and encountering unknown world, same modern time has resulted in weak treatment of nature. Homer’s portrayal is matchless for the subtleties projected in connection of oceans; it is often symbolic in literary application and looked upon the infinite divine continuation. Dante could write because of his predecessors and their solid contribution and legacy
but in the case of twentieth century travel writers their inspiration is no more pastoral and idealistic in origin; it is in the present setup where the references are rather moulded in vanished greenery and personal turmoil. In the days of Dante nature was looked upon as something supreme and aloof from the direct intervention in the business of God. The result of activity was connected with one own deeds. Nature therefore was believed to have role in the bad or good omen. It appears that they are separated from the European Romantic tradition since no revival has been there. Author has not referred domestic animals in the travelogue except some are engaged in hard labour in the fields. Surprisingly he has not applied single animal imagery or dedicated any passage to the animal description anywhere in the account. The wild life is exploited on the line of Eurocentric view which primary despotic in approach. The bad omen or the contemporary depression is conveyed with it. His visit to nearby jungle on cycle is finding the exciting bond between the earth and animal comes off with the dry bone reality. He merely enlists them in a single line; bullfrogs, black velvet butterflies, and white caterpillars and lizard. The nature depiction is sometime shallow and very brief. Comparing the epics from the English tradition we understand that the reading modern travel writing lacks the archetypical sense and competence in it. At one place author buys an owl and frees it in the rural area. Author describes its pathetic state with equal sensitive understanding. It is understood that the animals are not secure here, since many are indiscriminately exploited and used for the food purpose. The rare animals are hardly seen in action in woods but served in hotels. The next proverb justifies planting tress but killing of animals and destroying the nature has remained in all these years, ‘if a man would be happy for a week, ran a saying, he could take a
wife; if he planned happiness for a month, he must kill a pig; but if he desired happiness forever, he should plant a garden.’ The permanent joy of the Chinese is declared in planting tree. But the modern reality is rather different which show the steady decay of the flora and fauna. Author has written some two to three paragraphs to show the extensive use of animal meat in the Chinese cuisine. The list consist animals like snake, cat and many more. The last two passages from the chapter, ‘Mao Slept Here’ show the superb imaginative capacity of author to deal with the strange nature around him.

“As the sun set, the cliffs stirred into life. The cries of strange birds arose and reverberated in the rocks. They sounded musical and mysterious in their isolation. Things whistled and scampered. By nightfall the whole land was clicking and chirruping, and there was a flurry of wild wings. Two owls saluted each other from different valley-sides in abrupt, single hoots.

The peaks leaned jet black above me, and corralled the sky into a depthless blaze of stars. It was hard to sleep under them, and sultry. They curved in a brilliant mass from crag to cage – great blisters and outspread pelts of lights. I watched their procession for hours from horizon to confined horizon. The endless shrilling of the cicadas became the sound of the stars turning across the sky.”
(BTWAJTC: 208)

It is truly an archetypal experience which offers the deeper view of the secrete vaults of the nature. He strolls in between river and hills in the evening time. After the sunset he finds that the silence of the jungle has overcome by the sounds of the animals. Many unknown birds echo in the location full of life. Author has shown a remarkable skill in scaling many birds and their activities without
mentioning their name. He has done it quite perfectly in spite his limited knowledge of the location he is in. He abridges the many absurd natural situations with the help of word power. He conveys the active mystic sense in the nature. He catches the degree and variation of animal sounds in the next phrase ‘clicking and chirping’ projecting the dominating elements in the remote location. The responses of the two owls are personified as saluting one another. The effects are so enticing that you realise the poetic bliss stuffed in sentences and other words would justify it. The night turns more captivating with the presence of million stars enclosed by the huge peaks. The moving stars hypnotise and give author the experience of timelessness. Author has spent entire night here. This incident is unexceptional for the length of treatment of nature and authors’ ecstatic encounter with nature. The landscape of valley in the daybreak is betwishing than the last night. The first light is something ‘buttery’ accompanied by the pink leaves and berries and the ground is full of dews. The final realisation of nature is as inborn one entrenched in the early sunup, rice fields and fish-ponds having the atmosphere of mist and hue of silver.

The author is on the famous lake of Hangzhou city, quite far from Shanghai. The sketch of the autumn season ultimately appears like the pencil drawing. The economy of the word continues with perfection. The transforming melancholic silence is very well justified with the reference of the lake. Sometime the sky is clear and the mountains appearing behind it looks like ornaments to the author. In other words he has frequently humanised such objects with poetic licence. Here he talks about the effect of the rain,
“I was here, clouds came to rinse hills clean of substance, I was wandering in a mist-gentled vacuum of earth, sky and lake. The water became gray air. Land elided with sky. As the hills blanched into the haze, their delicacy of texture and details survived in delicacy of silhouette - the surge and roll of weightless valleys.”(BTWAJTC:211)

The nature is quite fascinating for its joie de vivre characteristic. The passage combines the three different elements and its harmonised effect.

It is one of the ethereal experiences of the author, overhearing nature has been called to mind as silent element of the earth, showing the author’s aesthetic sensibility and complete mastery tackling landscapes. In the entire travelogue landscapes comes with unique touch and stands remarkable in it compared to the treatment of to animals or flora and fauna. In many passages author fashions adjectives too which shows skill of dealing with language. Nature sometime represents physical action of mankind. The nature in the last chapters is lightly mentioned. Season like winter shows the helplessness and attempt of survival of the people. In his walk on the wall some two or three miles ends with the light encounter with the nature. His cold response to nature makes the things to envision as ‘mineral gray and blues.’ It appears that he exhausted of the journey and has turned somewhat drab to the changes around. The last glimpse of the river in the Gobi desert is caught in brief as ‘the steel-grey earth under the white mountains.’ (BTWAJTC: 300)

The description consist the variety objects with the typical features of it. The verbal description of Snowy Mountain and the earth celebrate the spirit of the season. The accounts too end on the note of the harmonised relations of both author and nature.
(2) In Siberia

Author visited Russia in the late 90s. The era is characterized with the societal and political upheavals. The travelogue gives us an opportunity to scan hysterical upheavals and restructuring contemporary Russia. Author journeyed in Siberia on the ground of abrupt fall of the USSR. He has written one more travel account on his visit to Russia in 1983. The account parades us through the prevailed cold war conditions accompanied by apprehension for immense change in relation of trade and social-political upheaval. The account is live gallery of the contemporary life and is widely acknowledged for its literary merit. His interview published in the Guardian confessed the intension behind the passage to the remotest land in the next words,

“This is the part of Russia that is most distant and least reported on, and I wanted to see how small communities were faring. Perhaps naively, I hoped to find that things had survived better than they had done. I thought Siberia, with its traditions of robust independence, might have fared better than other areas of Russia. But I found that this wasn't so.”

Siberia is identified with Eurasian Steppe starting from eastward the Ural Mountains to the hills of north-central Kazakhstan, and the borders of Mongolia and China. The word ‘Siberia’ etymologically meant ‘sibir’. Some believe that it is a Turkic word stands for sleeping land. Some other versions of the word are ethnic in origin while experts advocate that the Russians are named after Siberia after the Sibe or xibe, indigenous society in Western Siberia. The nomads such as the Iranian Scythians, the Turickic Uyghurs, the Yenets, the Nentes, and Huns occupied the place at different times of
history. The area was under the control of Mongols in the 13th century; in due course it became the sovereign Siberia Khanate. In the later developments Russia grew in power and took the charge of the region in the 16th century. On the arrival of the traders and Cassacks Russian army started to build up forts to Fareast. In the course of time some major cities sprung up in the area like Mangazy, Tara, Yeniseysk and Tobolsk. In the later century unexplored, uninhabited area came to be referenced as home for Katorga and Gulag; as ahell due to its hostile environmental conditions. The contemporary criminals and political prisoners found themselves transported to the chilling world. It is said that in the 19th century, some 1.2 million prisoners were deported to Siberia. The deep-seated changes in Siberia took place with the introduction of Tran-Siberian railway in 1891-1916. During the region of Nicholas II, industrialization and mining for natural resources changed the face of the region. Author boards on railway to Siberia after a gap of many years. He harks back to gone days how he had been chased by intellegance agency KGB of Russia.

The region is hostile and mysterious; it is still haunted by the inescapable black past of the natives, mirroring their sad situation during the communist regime. Colin Thubron’s visit after the immediate fall of the USSR has a lot to offer his readers. It shows his unique skill dealing with different people. There are numbers of skills of author to appreciate who manages and cherishes the identity of the visited nations as quite intact and ensures that its aspirations are not intermingled with any other nation. He does not overlook minor appearing things in it. He is always thoughtful and attentive while discussing the oriental and European influence on the masses seen around. He advocates view autoritavily and impartially.
First chapter of the travelogue is evocative recollection of the old Russia with the new. While chatting with the Azeri merchant on railway he finds that the area has lost fascination and has turned more torturing with the social changes. He is utterly absorbed in his own gains and worries and relates the author that China could be the best place for clothing trade. He finds no opportunity around and grieves how things are losing control here since the fall. His decision is also due the separation of the minor fourteen states whose autonomous state favours the linguistic and racial commonality. Yekaterinburg, the historical city in the eastern part of Russia is drastically changed with the gone days. The changes have left ruthless marks around, many streets are renamed; the names of the major communist leaders have been replaced by the names of the Russian writers. The communist fascination has been overtaken by the capitalistic impulse changing many contexts of the masses. Peoples in the early morning taking exercises in track-suits preoccupied and pensive that overlooks author as nobody around them. Author catches the modification triggered off by the market culture. The street hoardings are gaudy, kiosks and the advertisements of Proctor and Gamble have occupied places. The Russians wearing caps, t-shirts bears American emblazoned icons; it appears that Russians don’t have any problem putting on them these days. The change has completely transformed Russia. Author passes on the impression, “The rooftop slogans which once glorified the party now advertised insurance companies. Trams went by blazoned ‘Pepsi’ or Enjoy’ Coca-Cola”. (IS: 50) The former trip of the author during the Brezhnev’s regime helped him to visualize and compare the old days. He finds that the women in the present are quite liberal in their choice of clothing. The women have put on shorter dresses and fashionable sandals. Noonan, Norma, on the contemporary changes,
“Regional and national organizations of women entrepreneurs emerged as market reform opened up opportunities for private enterprise. The variety of women’s organizations included crisis centres, organizations for women with disabilities, women journalists, and rural women, and environmental groups. Although few women’s groups participated in elections or political campaigning, the experience of Zhenshchiny Rossii (Women of Russia, or WOR) in directly contesting the 1993, 1995, and 1999 elections to the State Duma is a noteworthy.”

Author himself is confused and is desperately trying to confirm the present phenomena of the society and he probably would be relived finding something familiar to him. The old marks are switched over to modern culture. And it has introduced them to restlessness. It is noticed in the hundreds of handmade advertisements dedicated to obesity reducing, mediation, Spoken English, and psychological remedies for communication.

Omsk city too repeats the modern American pattern where you find youths are listening pop music, or their t-shirts are stamped with American flag, some are projecting Hollywood or Donald Duck. The change undoubtedly is due to the fall of the conformist structure which summarily rejected any place to the common man’s aspiration.

Yet the feeling of boredom, or of waiting, pervaded the city. All style and music, the new paths to paradise, seemed synthetic, borrowed. Real life remained on hold. The pop songs had the scuttling vitality of steam. The bus-shelters and underpasses, stinking urine, were rife with the graffiti: ‘Pomponius Nautilus – love you! Agatha Christie!’” (IS: 51)
Their familiarity with the old names of the streets comes with the same acquaintance but much accompanied with the denunciation of the past. The wax exhibition continues the same disparity and indifference for Marx and Lenin; while contrarily the figures of Socrates, Leonardo da Vinci, and Genghis Khan are followed by Freddie Mercury and Arnold Schwarzenegger. The Boris Yeltsin government policies are unfavourable and hostile towards the Communist ideology. The view continues everywhere; author on his visit to Lenin’s birth place finds that people can’t express themselves openly. The visitors are hardly exposed the birth the spot great leader Lenin. The guide secretly confesses that the present government condemns him; contrary to this the murdered Czar is looked upon with the holistic approach. Brezhnev had demolished the palace but surprisingly the place in the modern time place is revered; now a day’s people rush here to tribute them. The Czar has been canonized. The people around the monument are either hysterical or overzealous over the revival of the old beliefs. One of the women visitors are quite high in spirit and hails the restoration of feudalistic and Christianity. She recollects the immense loss of the Russians on all of the frontiers of life, “We’d lost all that history until now. For years we lived in a dark valley-twenty millions gone in the last war, and forty million more taken by Stalin. And nothing in return! Only in 1991 the mother of God gave back the truth which communism had concealed for eighty years.” (IS: 10)

The religious revival is mutual all over Russia. The phenomena is not as simple as it appears, it has resulted out of kind of frustration, the feeling of insecurity and constant stress. It appears the mass psychology is disturbed and has thoroughly changed their personality. There are some more paragraphs showing the increasing superstitions
and half-beliefs among the Russians. Like the Chinese Russians too had been the subject of the self torture. Many people sketched around are disillusioned, burdened and distracted because of the previous torture while the new life style is pressurised by capitalism makeing their suffering severe and impossible. Author in the course of his journey has depicted number of sketches of frustrated men and women who are underprivileged and have been severely punished for minor charges. It appears that once branded thieves or thugs don’t have any opportunity or excuse to stand in their life. The rogues, drunkards and vagabonds are occupying the roads. Their miserable and helpless state is representative of the tragic destiny. Russia throughout the travelogue is seen fighting with number of problems such as unemployment, poverty, mafia, societal restlessness, and emergence of popular culture. A beggar staying by the Ipatiev palace makes the contrast darker with his disastrous state.

At one hand the spot is hailed as an auspicious but the same mentality overlooks the problem faced by the people here. Behind the palace author meets a beggar in the jungle who was imprisoned for five years on the accidental theft. He did not get any chance to repent he was supposed to go on with the sense of guilt. The unavoidable circumstances have compelled him for some thirty-five years to take journey on foot. He does not have safe shelter and there for in case of cyclic change of seanson, he would walk hundreds of miles. He manages life without any hope for the future. He is in the most unhygienic conditions lingering about the garbage. His frustration about the social setup is clearly visible he opens his mind to authorand offers critical view on the different Russian regime and its impact on the lives of the people. His tragic condition hardly promises union with the family who is some thousands of kilometres.
He can’t recollect only son and wife. Many people are victims of the contemporary injustice inflicted on them by the party politics or governments. The people are destined to suffer and meet the undesired death. The greave yards show striking realities of deaths where people could not get the desired rites and rituals and were left without name or the familial history. They were neither attended by the doctors nor the churches. Author sees on an occasion that telephone polls had been used as a cross on the burial. Painted walls showed their helpless and agonizing state. There were some thousands of people still leading the miserable life and they could not escape from it. A woman formerly, an officer in the foreign embassy having been targeted by party politics or the personal grudges payed price with her own life. She had spent some twenty years here without husband and child. Her memories of the outside world are faint and she is unable to remember them in proper manner. Her personal letters were scanned and she would hardly know about them. Her hard labour in the mines made her more mechanical, and it also killed her hopes getting the society. She has been trapped in the boredom where watching same programs is kind of punishment conferred upon her. She has lost the excitement of the life and realises that she would not be released from it until the end of the life. It appears that punishments are indiscriminately inflicted irrespective the sexes. In the beginning she worked in mines, into road-building and railway tracks. Her account of women condition, violence, atrocities and victimisation is quite heart rendering. Women were threatened and treated inhumanly; she mentions that the political women leaders were mass raped. There is colony of thousands of people and they are not sure about their release even after the completion of the term. Neither the government has planned anything for them nor is the
rehabilitation ensured in coming years. The party politics continues in
the similar manner threatening people and just because of it insecurity
looms on the minds of the people. Their terrified views keep on
reappearing with more intensity among the people boarded on railway
or buses.

The contemporary revival of Christianity is due the prevailed
depression. It is a platform for such people who find being relived
the circumstances. Russians have been moved out from the scientific
temperament favouring religious frantic approach same is subject to
the blind submission. Alexander Yakovlev, one of Mikhail
Gorbachev's comrades, made comment on the destruction caused by
communist ideology to the religious faith: "We tried to destroy the
Church in the name of religious truth and the truth of Jesus, only to
discover that our religion was one of lies and our Jesus was
counterfeit."46

*The contrary revival is dangerous since it has lost the faith in
realistic thinking. Author continues with same observation and
writes, “I had already seen it. Every other market, airport or bus
station was staked out by a babushka selling prints of icons and
religious pamphlets, and nursing an offertory for the restoration of
the local church or cathedral. Holy pictures dangled from the
dashboard."* (IS: 55)

If scanned properly the reinstatement of the faith had base in
the psych of the Ural region. The history of Christianity shows how
during medieval period the faith came to stand to different than the
western school. The 10\textsuperscript{th} century adaptation of Byzantium
Christianity advocated by Vladimir ascertains the present aesthetic
qualities along with the different practices than the European form.
Churches in the later developments were restricted to the states limiting their rights. Christianity in Siberia is noticed to have ‘leitmotif’\(^{47}\) elements that are still adhered to the old belief of beauty and architecture. According to many experts it is one of the major reasons of the Russian literary enrichment. D. H. Lawrence himself was highly influenced by the Russian classic writers and appreciated their impact on him.

Many governments sponsored institutions lack funds to carry research. Peoples from different fields have not been paid for couple of years. The government and other agencies are reluctant and not willing to spend on research. A scientist quoted by the author shows the tragic situation of many fields, ‘I don’t know what policy drives our government or even if it has one! Science is now cut as the Church used to be. As far as I can see everything’s run by Mafia.’ (IS: 78) David Dyker has studied the social circumstances after ‘Perestroika i.e. acceleration’,\(^{48}\) and found that many undesired enterprisers have erupted with active participation and fund of mafia and the burocrats. It appears that the entire setup is in their hands of negative people. They are exploiting national resources and causing major damage to the law and order of the nation. Since the fall Russian population has bunged up, and limited the scope to grow the economy. The problems continued side by side with the saturation and imbalanced immigration. President Gorbachev formerly attempted to concentrate and take the rule in his own hands on the ideas of Lenin and therefore gave the call of ‘All powers to the Soviets.’\(^{49}\) His attempts of introducing radical reforms in society and agrarian policies could not stand in time and rather fall prey to the sarcastic attack of the opponents. But the masses were to be disillusioned soon with the new in charge Boris Yalstin’s policies.
The fall of the USSR has created some fourteen minority’s states; the same has cracked down the ‘intangible sense of security’ among the nations like Ukraine; and Kazakhstan. Khazanov talked about the inflexible ethnic structure in Russia,

“At the same time, this pricy facilitates the emergence of new educated strata among the titular nationalities in the non-Russian parts of the country whole competitive advantage depends on their members’ privileged position sense vis-a-vis other nationalises.”

A majority Russians staying in Ukraine since the fall has been caught in the rivalry with the neighbouring nations. Christopher Ulrich has caught the seeds of the anarchic conditions in the past political upheavals he writes,

“The reforms and openness of Mikhail Gorbachev’s perestroika that eventually contributed to the dissolution of USSR also for the existing underground criminal networks to evolve. The fall of communism resulted into rise in crime and let new criminal groups development.”

He says that the crime and black market is intensifying civil war like condition. Anti-Semitism is on the rise anyone making money is denounced as criminal exploiter of poverty... the communist guard bitter at ‘being stabbed in the back ferments unrest and plans its revenge, all ingredients for a fascist coup are in place,” the comments can be verified with the present travelogues. There are number of reactions of the people who have lost the faith in communist ideology and have mentioned the causes of destruction lies in the unexpected Boris Yeltsin rule. His campaign of protest against contemporary government on the issue of power concentration, the prevailed the sense of injustice and the slow growth
caused by the traditional market policies gave him identity among the Russians but to the see the shocking realities around them. In the present setup Russia is lead by the most negative elements. Ulrich has enlisted the illegal activities in connection of ‘shadow economy’, money laundering, drugs, prostitution racketeering and arm dealing is growing fast. It is also in securing common Russian man. The counterfeiting is an internationally observable fact where the criminal these days are dealing with fake currencies of different European nations. Many nations from the Europe are involved in it while three other Baltic nations are the victim of growing problem. Their enrichment of nuclear related material has given them a new identity where these days the smuggling related to the objects has grown up. The unpleasant impacts of prostitution which in earlier times was looked down upon as communally immoral behaviour since the fall of the USSR is intermingled with market based economy. Christopher Ulrich counts on the facts and has enlisted the list of nations patronising immoral business, “prostitution controlled by organised crime has more beyond the large cities and is being exported a business to Eastern Europe and Yugoslavia, Israel, Greece, China, Turkey, Germany, Holland, and the Nordic region”. In the same article Yuri Shekochikin has scanned prevailed political corruption in the next words, “corruption has become more democratic.” The entire theatrical sacking of Marxism, the breakup of Soviet Union and the society after it in the words of Takeshi Umehara “are only precursor to the collapse of western liberation, the main current of modernity, liberalism will be the next domino to fall” The words have turned true with the regime of Boris Yalstin. Oleg Golembiovsky, The editor-in-chief of Izvestia offered a judgment on his way of rule, "Yeltsin understands what free speech is, and what a
market economy is, but not democracy as a whole. He makes decisions using communist methods. Yeltsin has no core ideas and is dominated only by the search for power."\cite{58} Sergei Markov, professor of Russian politics at Moscow State University,

"He is an excellent example of the post totalitarian politician. He spent almost thirty years as a loyal Communist apparatchik. He became a socialist-populist, and then a free market democrat. And finally he began to transform himself into a Russian authoritarian nationalist, believing that was the surest way to keep power."\cite{59}

The major flaw in his leadership may be tackled with the immense elementary imbalance of policies and lives of the people affecting the market conditions such as food distribution, and uncontrolled price increase. Among the masses there was bitterness over his decision of deployment of armed forces. Side by side eruption of interstate hostilities and other factors resulted in monetary decline lowering the standard of living of the masses. Yeltsin’s interview taken on the event of presidential elections by Voshchanov, in the daily Komsomolskaia Pravd, he emphasised balanced economy and social justice two sides of a coin and unfalteringly advocated for the betterment of the society. He said:

“People were constantly told that in our humane country everything is done exclusively for their benefit. But what did they see in practice? Waiting lines of many years for any kind of housing, empty counters. Extortion, corruption, and money-grubbing. The self-satisfied nourishing of bureaucracy. It all began to seem deceitful and economically unjustified."\cite{60}
The contrast of the statement is this that the same conditions continued after his over taking in consecutive tenures of presidency. Thompson John has assessed his period in the next words,

“Privatization of agriculture proved far more difficult, however. Yeltsin took few initiatives in this area, and less than 10 percent of farms were privately owned by 2001. Collective and state farmers remained reluctant to risk managing individual farmsteads; the government failed to support private farmers with needed credit, agricultural equipment, and technical assistance; and the conservative managers of the existing agricultural system continued to press for substantial state subsidies and to resist reform. Consequently, agricultural output and productivity remained a weak spot in the economy, and rural Russia, in a familiar historical pattern, suffered poverty, backwardness, and despair.”

The fund sponsored by US for the betterment of the women has fostered unity among them redefining and broadening the identity as women.

Colin Thubron’s attraction of Siberia takes him to southern part where boarders meet Mongolia. The people are quite untouched of communist ideology and are seen engaged in shaman practices. The mean of survival are traditional. It appears that the previous communist government’s attempts of installing businesses have come to halt. Jordan Bella in her case study of a Siberian village in recent years concludes that is ultimate irreversible spirit of the terrain from thousands of years, she writes,

“Land and life here are so inseparable as to become a single entity, and the Siberians’ sense of mystery comes from the nature spirits that inhabit their forests, waters, winds, and skies —
shamanistic forces not completely extinguished by centuries of Orthodox Christian missionary work and decades of pervasive Soviet atheistic ideology. In some measure, shamanism reflects a hard land. Siberian regional mysticism derives in no small part from the endless endeavour to wrest a living from a very demanding and unforgiving environment. Survival is precarious here, and nature’s potent spirits must be appeased. To foreigner and native alike, then, Siberia seems at once mysterious, fascinating, terrifying, awesome, beautiful, exotic, familiar, and mythic. Small wonder that it’s very name evokes complex and at times contradictory images or emotions.  

Author comes across number of such people given to the practices. The hilly area is now somewhat deserted. The villages have been long left by the natives for the sake of employment. They are insufficient and unfriendly to meet the need of the tourists. Author in the region hardly gets accommodation or entertained. His sole companions are the shamans, government officers who reached mistakenly to the place to assess the account of more existing institutions. A school mistress on railway with author from Krasnoyarsk reacts in the discussion over the sad condition with the change,

‘Now the old party bosses have just become mafia. They’ve grabbed everything. They’ve built mansions in the unpolluted parts of Krasnoyarsk you can find whole regions of them. They are all into business.” (I S: 45)

The following reaction is more talkative focuses on the harmful phenomena shaped in the land.
“But this system of extortion is not the most disturbing element of the new organized criminality in Russia. Reliable reports have described how criminal groups are acquiring privatized property for extremely low prices through intimidating potential rival bidders. According to information in Izvestia, some seventy percent of the privatizations through auctions in St. Petersburg followed something like the following scenario: Before a public auction begins, the information is conveyed to everyone that an “authority” is interested in this piece of property, and that if anyone takes the risk of competing for it, he shouldn’t complain later that he wasn’t warned. Then a representative of the “authority” appears in the hall, escorted by 10 to 20 thugs. They behave in a demonstratively aggressive manner, making it clear who is the boss here. As the same article makes clear, corrupt local officials are also involved in such manoeuvres. Recently the deputy general director of the St. Petersburg Property Fund (the local government body in charge of organizing privatization) was arrested for corruption, and authorities have noted that “corrupt bureaucrats are themselves extending their hands to criminal ‘authorities.’” 63

The condition continues to appear through the border area. The atrocities and devouring depression is common characteristic noticed from Moscow to the border cities of Russia. People are hapless and left to go on with the imposed chaos on them. The contrast between the old and new is striking. The young generation is a little rebel and unaware of the consequences of the ultramodern life style. The last two chapters To the Pacific and The Planet show the tragic state of the natives. Their unhygienic condition and frustration for the things taking place around this unbearable reality projected by the writer. The area is full of religious diversity and on the ganging ground of the
fall same oppressed values of Buddhism, Judaism and Christianity are revived. Many Jews are planned to go Israel without considering the future to come for them in the desired land. The lost peculiar beliefs of the old times are reappearing off again. Many have turned to reinstated beliefs with the hope of mental peace and bright future. Most East is under the great threat of the another cultural conflict of the growing Chinese population and its control over the trade commerce. Many other people have shifted their business firms from the region and don’t find the place anymore promising. You have doctors rarely available for the uncontrolled drunkards and deserting places. They have not been supported with the decent mode, occupation for life. Many pensions have not been paid more moths. In short they are facing the most difficult life. Many with such aimless senior members are enforced to beg on the streets. A lady while having coffee confirms the reality in the next words,

‘Even the Japanese are withdrawing from Khabarovsk.’ She said, ‘it’s too risky investing here, too corrupt. And there’s no help from Moscow. In fact whatever happens in Moscow happens very thinly all over Siberia. She made as if to spit. ‘It I was god the father would erase it from the earth!’ (IS:232)

It is said that the Chinese would in future shortly be crossing the border in groups which later on was confirmed by then succeeding President Vladimir Putin, and warned declared his concern for the issue. According to him the Russians in the border territory will have to converse in Chinese, Japanese or Korean in coming years. The fact is emphasised by the author. He has mentioned the primary condition of the stage of the phenomena. In the recent years number is believed to have reached to 90 million living in China’s Northern provinces compared with present six million Russians living in Eastern Siberia.
**Nature from Siberia:**

The treatment of nature in the present travelogue is clearer and lucid than the former accounts because of author’s firsthand experience of European nature. Like the former travelogue he does not rely on the other linguistic features to exploit it. In spite of the rich biodiversity of China author gets some limitation appreciating it. He has often applied the Chinese or European painting references to express nature. Thubron’s nature bear a resemblance to Dorothy Wordsworth’s writing and approach to nature, John R Nabholz about her art says, “is attached to pictorial art in the observation of nature, an importance which is most obviously revealed in here descriptions of scenery by many explicit references to the technique and subjects of paintings.”64 His unfamiliarity with Chinese flora and fauna is major obstacle in interpreting it with the details of plant name or exclusive details. The shadowy depiction makes the nature appear more mystic or some time obscure lacking the keen attention to it. But in all of the travelogues he has handled nature with the equal strength and simplicity. Early glimpses of the nature in his observation stir up a subterranean meditative mood. Like China here too Russia is noticed having silver lining of the gone days while tackling the nature. The existence of the breathing of nature, self and landscape, comes charismatic way enticing concrete feel of the living landscape before our eyes. The view is offered from the train. Author watches villages surrounded by nature. The picture is realist presentation of nature around him. The description surpasses all of the limitation and mingles with the realities around it. Most of the natural phenomena find way and weight in the writing. The next view supports the creative process according to Paul Zumthor, ‘every author, every traveller constructs his objects by virtue of his culture,
his experience, and the circumstances of his life. I think it is one of the reasons for the revival of nature in the travelogues. His cultural familiarity takes the treatment of the nature to classic height. His perception is more sharpened and illuminates the possible colours seen around. The nature is pooled with emotional choking.

“Over the Urals the trains-wheels putter pathetically, like old men running out of breath. The mountains look to shallow to from a frontier, let alone the divide between Europe and Asia: only a faint upheaval of pine-darkened slopes.

Beyond my window the palisades of conifer and birch part to disclose sleepy villages and little towns by weed-smeared pools. The summer railway banks are glazed with flowers. Beyond them the clearings shut on and off like lantern slides: wooden cottages and vegetable patches boxed in picket fences, and cattle asleep in the grass.” (IS: 1)

The Author while peeping through a railway window records the night accompanied by the hurrying trees and to some extent blur stars. The stars are personified and referred as ‘suffocated’. (IS: 2) The nature in familiar fashion is brought to life by the author. He also blends the vivid landscapes features with the dim lights and sun-bleached horizon with the smoulder of an indistinguishable city. Nature overhear again projects the loneliness of both Siberia and author. Especially in the incident citied below show the destruction of the nature.

“A path went through the trees – less a man-made track, it seemed than the spoor of some animal. I followed it idly, and arrived where a broken ladder crossed to a rubbish-tip. My feet snagged on wires and bottles.” (IS: 12)
The incident shows the destruction caused by market leading Russia, it represents both the fall of the beauty of Siberia and moral decadence. There are number of objects referred here stands for the aloofness. Nature is somewhat ignored or does not become the part of the early descriptions. In the later chapters nature is stretched along with the Scio-political aspects. He describes an evening, ‘the sky held a limpid, refracted light, as if it were illuminating the town through black gauze’. (IS: 17) The entire city is brought to life with the transparent and glassy shade of light. Peoples seen around are reading newspapers or taking walk with their dogs. He appreciates that the setting insisted him to imagine the reality in different way. The colour impact is decisive that makes him to visualise the houses in the next words, ‘I had the fantasy that the past, like something viscous and reconciled, was leaking back in, inhabiting abandoned rooms, recalling the factories’. (IS: 45) The correlative images make the picture true and emotive with the recollection of the dead people. The nature often proves of immense significance that provides an ideal platform to share view or sheltering in it. The loss of the land and society is ominously present. Most of the time nature comes with equal zeal, force and spontaneity. Author narrates his encounter with nature with the distinctive imageries. Nature imageries strikingly project the immense world of nature. Nature perception is stuffed with the foreignness, and his unusual encounter with the, new kind nature is put across with the natural quintessence. Nature functions concrete platform and material to create the situation in the description. His words are conspicuously intense, rich, and connotated with the perceptive subtlety. His sketch of nature is true and candid projection of the inner world of both self unconscious and the inanimate objects seen around. He explores the different aspects of
nature. The nature represents most of the abstract feeling such as happiness, sorrow, worries and pondering. The nature is his perpetual companion and comes to life with innate familiarity. The next morning author drove to Vorkuta to find the lifelessness around. The ruined buildings are much dominated by the darker realities of torture and scare. His terror and agony is mixed while watching the landscape with the ruins around as the present uncontrolled upheavals and the marks of the gone communist torture. He fathoms the saddening feeling with the landscape calling it no man’s land. He perfectly combines the two different elements of the nature and the man made physical structure. Abandoned, ruins, and the destruction is very well complemented with the description of the nature. He writes ‘all colour had drained away. Even the sky hanged thundery black and white’. (IS: 67) Through his good understanding of colour he arranges the things to the test of the readers. The scope of the event is widened with the combination of the right colours. The sky is rainy suspended and subject to change. In short the black and white colour and the sky position equally contribute to determine the mystic state of the place. The nature in the travelogues marks deformation of the mankind. The treatment of nature in all of the three writers is often, “the essential pastoral contrast then is that between centric and centrifugal: the longing to escape from the first, the relief of finding the second”66 some time he is par with the nature poets and projects the moral fibre as an integral part of it. In other words he is an active element who catches the many ignored facets of the nature with artistic intensity. The modern writers may not have the literary height of the ancient pastoral genius but they are unexceptional in the sense of the age and its mentality they belong. Their artistic nerve to experience nature beyond Greco-Roman sensibilities takes the literature to a height. His
metaphors are rich with the intension and meanings namely illustrative intension, Decorative Intension, Evocative Intension and Emotive intension. His geometrical sense and its application to identify the objects in the frames elevate the description to poetic rendering. From the railway to Omsk he sees the wheat fields on both sides of the railway. He writes, “Wheat fields shimmered in huge rectangles and fescue grass spread a pinkish sheen over the pasturelands”. (IS: 54) The presence of the sparkling nature creates the sense of the freedom in the author. The observation comes off as the result of long restrained feelings. Author for the first time diverts from the socio-political aspects and ponders over the nature and its beauteous aspects. His keyed up senses mobilises the readers to envision unseen hilly beauty of nature on the border area of Mongolia and China. He has caught up the genuine rustic spirit of Siberia with the statistical details. He enlists different objects to unite them as whole. You do not find him repeating the nature with the same notion or context. His nature in the travelogue is quite fresh and moving for its magnetic qualities. Every passage of treatment of nature is a rich gallery of pictures and with its peculiar characteristic. The European painting legacy is clearly visible in his first glimpses of the nature. The description of the woods is loaded with fantastic colour combination and ideas he writes,

*I stared outside to a faint, light horizon where the forest made charcoal lines. Occessionaly a horse man watched his cattle or a field of raopeseed broke into buttery flower. More often, for mile, the late summer haze turn this into looking glass country. Its water-semaed wob. Abled againist the sky. All matter looked temporary and dissolubale, all liquid so silted that it was half-way to being earth. Yet a farmer beside me said that the summer rains had been*
to few, and I noticed how low the rivers dawdled in their banks, and how the shrubs were already taking on the burnish of autumn.” (IS: 61)

The present depiction stands out clearly for the still-photographic elements standing. His style and dynamism is noticeable in each every line. The charcoal sketch reminds one of those Renaissance old paintings where the rich colours and the outline played a crucial role in the output of the work. Every picture is consists masterly strokes of an artist in it. Same picture continues with the description of horse man grazing his animals, a well, and pound. His figment of imagination creates magical effect of the summer miasma, and looks phenomena as watching through glass. He is referring here the innovating experience of the crystal clear atmosphere dominated around. This paragraph excels for both lengthy treatment and consistence in treatment of nature. The nature integrates the land and life of Siberia which materialise nature as an indissoluble entity. The words of Jordan Bella justifies, what the land is about

“The Siberians’ sense of mystery comes from the nature spirits that inhabit their forests, waters, winds, and skies—shamanistic forces not completely extinguished by centuries of Orthodox Christian missionary work and decades of pervasive Soviet atheistic ideology. In some measure, shamanism reflects a hard land. Siberian regional mysticism derives in no small part from the endless endeavour to wrest a living from a very demanding and unforgiving environment. Survival is precarious here, and nature’s potent spirits must be appeased. To foreigner and native alike, then, Siberia seems at once mysterious, fascinating,
terrifying, awesome, beautiful, exotic, familiar, and mythic. Small wonder that it’s very name evokes complex and at times contradictory images or emotions."

The river side of Katun is quite rich for the natural properties and same has sets the fresh ambience. Author feels as the glacial water appears as talking. He arranges a word like ‘chatter’ to show playfulness and purity of a child in it. The place has the Eden garden innocence around it. While appreciating the nature he never takes conventional stand to it. His self is more with the fresh aspects of nature. The greenness has become an integral part of their life that is awfully fresh and inseparable from their impulse. The passage is an experience of elasticity in which his flair that unrolls to the new levels genius. To me every passage is like a board where he freely deals with the subjects of his choice. His description, “The flat steep land and the sullen meander of its rivers’ creates vast space in a lowland transfers our senses to harmonised world full of peace and calm. Rippling freezing water over rocks complemented with the list of with flourishing trees with orchards, apple, cherry, pear sets the ambience of clement, relaxation, and happiness.” (IS: 81)

I understand from some interpretation available on Wikipedia about his the treatment of nature the comments analysis,

“Thubron is obviously something of a botanist and his descriptions are rich with the names of trees and flowers: silver birches, beeches, cornflowers, hollyhocks, lupins, larkspur, borage, white harebells, poppies and gladioli are just some of many that come to mind. In this, perhaps, he is betraying a very British characteristic, for he comes from a nation of scientists and dilettantes going back to the Elizabethans and Victorians, who have
long sought to classify and catalogue nature. Yet, at the same time, Thubron’s categorisation also seems to stem from a typical traveller’s needed to see the familiar in the unfamiliar, to name, and hence create order”. ⁶⁹

Another paragraph on his visit to Kurgans, Scythian royal underground tombs rose between sixth and fourth century B.C. combines both physical description and natural scenery about it. In it he presents the nomadic life as a visual poetry experience. The border region dominated by quire mixture of culture is alive in the hands of the author. He is spontaneous in expression. He has evokes all factory senses among readers; he writes, ‘I descended the valley to the lowest kurgan, over pasture too thin; it seemed, for long grazing. Insects whirred in the short meadow-grass, and my feet cursed out dry fragrance over sage and thyme.’(IS: 87) The purity of the Siberian environment is real experience for the author who often breaths the words with newer senses. On an occasion he is enthralled with the purity of the air. The nature in his hands drifts us to the medieval romantic realisation with the references to the Mongolian people and their simple life style. The brown horses grazing on the high hills create the sense of the simplicity and unhindered life after the evacuation of the communist machinery. He notices the sudden change in the nature, in such observation he is experimenter. Like a painter his attitude defines the frame of the nature picture. He realises untimely winter in the sudden changes. He finds that the sky is bulky with snow. Here you find how nature stimulates religious meaning in the minds of the author who calls upon Jewish concept of heavenly food ‘manna’ in the fall of ice. Author’s perspective is very important is dealing with the nature as an enormous body which is an artistic composition in base that creates the focal point that controls part of
the picture and directs the reader to stay about it. His subtlety of nature description makes it archetypal experience for us, the dying nature around resembles to the work of Keats La belle dam sans Mercy,’ where the nature stands for the death. The objects are visual and true to life; to William Howarth ‘place always functions as a cultural and textual paradigm’. Author narrates, ‘it fell incongruously, like manna. It frosted the half tropical undergrowth, the fern, the fat-leaved vines, and gusted across the road in small, angry flakes. On one side of us the cliffs throw down icy waterfalls, on the other road dropped into space’. (IS: 97) The nature here represents the recurring timelessness experience of the author. Irrefutably the nature description is suggestive of the rich European tradition. His designed nature points toward his aesthetic maturity; perfectly balanced with the microscopic details highly strung to each natural object also exemplifies the artistic brilliant reproduction of the surrounding. William Howarth said, “Imagined territory is ostensibly beyond natural limits because its basis is not space or territory but procedure” Thubron has stressed out the trait between his travel accounts and the fictions. The former is projection of self on peripheral setting, while the latter, delves into the inner landscape of the identity. The folklore spirit still attracts the young researcher of Siberia an account by Van Deusen, Kira brings the world alive before us. The quotation too shares Thubron’s depth and ensures the possible victimisation to the beauty of Russia. He writes,

“Bushes grew thick and looked like herds of animals. The great inland sea, like a world of water, was still just a droplet in those golden times.”This parallel world reflects the physical world in many ways. Tuva and Khakassia are lands of great beauty – from the immensity of the sky to the rolling steppe-land dotted with fresh
and saltwater lakes to the jagged mountains with their forests, caves, and overhanging cliffs. The land is fragrant with grasses and alive with the sounds of birdsong and wind. In epics I read of the red steppe and the green and golden steppes, thinking the colours were symbolic. As I travelled to the village of Aryg-Bazhy and sat in the yellowing grasses listening to Andrei Chuldum-ool tell stories.⁷²

The natural characteristic as well as the properties enlisted does not make it a general experience but universal. The nature in the hands of different author is like ballad being tuned at the background making the things mystically beautiful. The passage also covers his scare or awful feeling, such feelings stand for bewilderment in terms of aesthetics. The critical analysis of the artistic astonishment for the philosophers is that it is ‘the state of the soul, in which all its emotions are suspended, with some degree of horror. The astonishment is noticed to be sublime in its highest degree; the inferior effects are admiration, reverence and respect.’⁷³ With realisation of the statement we may say that the work with the feeling of astonishment takes the text to the highest merit. Over here he treads the routine grasping and is much engrossed to the things of immense facet. In short that the infinite natural property, referred stands for panoramic, key features capable of ushering both writer and readers into a different realm of knowledge. The trees everywhere are depicted with the artistic care. His journey to tundra is appetizing feast to eyes. The mosses underfoot appear so beautiful never before for us for its vivacious colours. The fruits on the trees are radiant sparkle and resemble gemstone. Nature gets deeper and lives with the combination of onomatopoeia, meteorological, and nostalgic feature. He catches the movement of the birds, stars or sometime reclines
back to the former pictures of nature. Viewing blue Baikal Lake is caught in the adjective of ‘kingfisher blue.’ (IS: 149) It is vast and dominates with the same colour. Author spontaneously appreciates, ‘even the blue-tinged white of clouds- as if blue must be the colour to which all others purified time.’ To describe the natural properties he uses two dimensional spaces with geometric or organic shapes perfectly matched with his colour sensibility. The nature remains an important angle while going through the society. The last chapters are given to scan the ground reality of the natives, and their depiction the nature plays a crucial role. Nature comes in contrast of their old and present condition. The nature is beautiful and restored to the same mysticism projecting honestly the rustic spirit of the people around it.
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