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Gallatin School of Individualized Study • October 2017

Booklist: The Effects of Globalization on Travel & Identity

Ancient, Medieval & Renaissance

1. *The Republic* — Plato (380 BC)
2. *Great Tang Records on the Western Regions* — Xuanzang (646)
3. *Livres Des Merveilles du Monde / Book of the Marvels of the World / The Travels of Marco Polo*— Rustichello da Pisa (1300)
4. *Letters* — Giovanni da Montecorvino (1305), via *Cathay* — Sir Henry Yule
5. *Rihla / A Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Travelling / Travels of Ibn Battuta* — Ibn Battuta (1355)
6. *Journal of the First Voyage of Columbus* — Christopher Columbus, Bartolome de Las Casas (1493)
7. *The Tempest* — William Shakespeare (1610)

Modernity — Humanities

1. *The Journals of Lewis and Clark* — Meriwether Lewis & William Clark (1814)
2. *We* — Charles Lindbergh (1927)
3. *The Work of Art in the Age of Mechanical Reproduction* — Walter Benjamin (1935)
4. *On Photography* — Susan Sontag (1977)
5. *The Art of Travel* — Alain de Botton (2004)

Modernity — Social Sciences

1. *The Theory of the Leisure Class* — Thorstein Veblen (1899)
2. *Orientalism: Western Conceptions of the Orient* — Edward W. Said (1978)
3. *Imagined Communities* — Benedict Anderson (1983)
4. *World-Systems Analysis: An Introduction* — Immanuel Wallerstein (2004)
5. *The World Is Flat: A Brief History of the Twenty-first Century* — Thomas Friedman (2005)

Concentration-Specific

1. *Undoing Culture: Globalization, Postmodernism & Identity* – Mike Featherstone (1995)
2. *The Global City: New York, London, Tokyo* — Saskia Sassen (2001)
3. *Tourist Gaze 3.0* — John Urry, Jonas Larsen (2011)
4. *Globalization and Global Citizenship* – Irene Langran & Tammy Brik (2016)
5. **Technology Focus:** *The Great Convergence: Information Technology and the New Globalization* — Richard Baldwin (2016)
6. **Language Focus:** *Empires of the Word: A Language History of the World* — Nicholas Ostler (2016)
7. **Food Focus:** *Everyone Eats: Understanding Food and Culture, Second Edition* — E. N. Anderson (2014)

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Rationale: The Effects of Globalization on Travel & Identity**Part 1: Introduction**

A global perspective looks out at the world as a whole and tries to understand the systems of power, exchange, and movement that make it meaningful. This process known as globalization creates something *sui generis*: It is not merely the flow of people, goods, and ideas that is revolutionary, but rather an entirely new a system of being in the world that is formed from that collective flow. We often hear today that we are part of an increasingly global age, but what does this really mean for the identity of an individual or a nation? Close observation across cultures reveals that it is the entirely new relationship to the world itself that changes the way people live, and this phenomenon can be powerfully observed in the area of travel. Studying travel and the social economies born from it gives a compelling window into globalization and why it is relevant to human development and the pursuit of identity.

When I first arrived at Gallatin, my focus was on psychology and the study of influence. I was attracted to ways of understanding different kinds of people and the human mind, and have still not lost this curiosity. However, my focus grew outward as I began to question some of the assumptions I had about the world as a system. The driving force in my life over the past four years has been travel, and that became the core focus of my attention in both the personal and academic domain. Over the past four years in school, I have visited around forty countries on six continents and in doing so, I have sought to experience the variety that exists on this planet and make sense of it. I am constantly faced with comparison of the things I have

heard, saw, and felt in vastly varying parts of the globe and became interested in the ways in which to navigate this huge input of sensory experience more consciously. I am also seeking to better understand the underside of globalization and am examining both benefits and potential slippages of increasing movement around the globe. In this rationale, my goal is to identify several pivotal moments in human history that form the idea now understood to be a global world. From there, my focus is to weave this story through the lens of travel.

Guiding Questions

1. What is globalization, how did it come about, and how is it expressed in modern life?
2. What are the effects of globalization on the travel industry and on cultural identity?
3. How can a global perspective inform better ways of living and approaching challenges across different societies?

Part 2: Pre-Modern Context for Globalization

The roots of globalization stretch far back beyond its current understanding and deep into world history. As a basis for political analysis, **Plato's *Republic*** (380 BC) establishes a recognized means of imagining the nature of the city-state. Socrates raises themes of the moral, the urban, and the foreign that provide a framework for analyzing early Western conceptions of citizenship. Calling on an Eastern perspective, **Xuanzang's *Great Tang Records on the Western Regions* (646)** documents a nineteen-year journey through Western China into Xinjiang and along the silk road. The twelve volumes of this text characterize the cultural geography of the peoples of an era and region that is largely underdocumented. Writings such as Xuanzang's help build the case for globalization as old—that is, that underpinnings of global trade have existed

for millennia and their current expressions are profoundly embedded in historical power structures. Moreover, questions of global identity are already occurring throughout antiquity.

Into the Age of Discovery and the European colonial project, the *Book of the Marvels of the World* (1300) also known as *The Travels of Marco Polo* as documented by **Rustichello da Pisa** is a seminal text for charting early modern ideas about the traveler's encounter with the unknown. Marco Polo is arguably the most significant figure in the Western canon of exploration. *A Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Travelling* (1355), also known simply as *Travels (Rihla)* describes an account from Islamic scholar and traveler Ibn Battuta, whose work gives a window into Middle East, North Africa, and Southeast Asia. Similar questions of human encounter and spiritual implications of exploration are raised in this work. Moving into the Americas, the *Journal of the First Voyage of Columbus* (1493) by **Christopher Columbus** as documented with **Bartolome de Las Casas** connects the conceits American exploration into the story, an essential moment in global history.

Part 3: Humanities & Social Sciences Basis

Understanding globalization through the humanities as well as the social sciences has been one of the ways through which I have sought to approach this often cumbersome concept. The following key texts stand out as drivers of global identity because they map the symbolism of travel as both an industry and personal undertaking. At the cusp of the twentieth century, *Theory of the Leisure Class (1899)*, **Thorstein Veblen** brings forward the idea of “conspicuous consumption” to the popular view on economics. Veblen's theory of the social implications of leisure, consumption, and division of labor are central to modern capitalism. While travel has existed as long as humanity, current expressions of it necessitate a discussion on *class*. Who does

the modern global world become available to and how does one consume it through travel or otherwise? Fast forward just over one century later, and the discourse is one of increasing power to access the world over a compressed span of time. "**WE**" (1927) , the autobiographical work of **Charles Lindbergh**, recounts the events leading up to his record-breaking first solo trans-Atlantic flight in the *Spirit of St. Louis*, which flew from New York to Paris that year. Beyond a mere record for aviation enthusiasts, this event became indicative of advancements soon to follow in transforming the relationship of the individual to the world from expansive and out-of-reach to within a closer grasp. A world which one can half-traverse within a day's time is one that is faced with a new challenge of the global and the local.

Ultimately, it is through the power of reproducibility and the *commodity* that global capitalism is able to firmly take hold in a way that affects people's everyday existence. Not long after Lindbergh's first transoceanic flight is society concerned with a changing relationship to space and object. Prominent thinker **Walter Benjamin** writes in *The Work of Art in the Age of Mechanical Reproduction* (1935) of a world that is being potentially stripped of its traditional or cultural value in the pursuit of capitalist mass production. Benjamin has useful insights on the concept of "authenticity"—a major buzzword in current travel circles and an idea which deserves greater criticism as we reckon with the "tourismification" of both cultural products and now "experiences". **Susan Sontag** takes the discussion on reproducibility further in *On Photography* (1977) by analyzing the role that photography has in creating a "chronic voyeuristic relation" to the world (Sontag). Photography as a means of media serves as an essential prerequisite in crafting the imagery of a global world. It is at the heart of both the commercial travel industry as well as the more visceral impressions one imagines as their connection to a place, and cannot be

ignored in any discussion of travel today. **Edward Said** is occupied with the nature of clichés on a more sociopolitical scale and their effect on the representation of cultures in ***Orientalism*** (1978). This text stands as one of the seminal works on understanding the “exaggeration of difference” in Western views on Eastern culture and the effects that this worldview has on creating dynamics of superiority (Said). At this time, many parts of Asia—a major focus region of mine—are undergoing economic transformation that is giving a new shape to the global arena.

Calling globalization by its name became much more in vogue within the last thirty years as thinkers began to incorporate changing technology and politics into more cohesive theories. **Benedict Anderson’s** ***Imagined Communities*** (1983) is essentially for analyzing the role of the *nation-state*, the functional unit from which the current global system creates “community.” The political construct of “national” identity is constantly under question in the global discourse. How does one construct a nation, borders, or identity in the face of capital flows that transcend national boundaries? One of the key effects of Anderson’s “imagined community” is the ways in which a certain political story is told about *belonging* and the “us vs. them” of the nation. Moreover, this political model provides a basis for mapping the often forced or trafficked migrations that are made which also form the story of “travel” beyond a leisure or choice-driven movements. **Immanuel Wallerstein** is also addressing these flows in ***World-Systems Analysis*** (2004). Wallerstein argues that the relevant functional unit is not merely the nation-state but a *world-system* that establishes a “core–periphery” division of labor and production. It is in the “periphery” that developmental challenges of globalization and migration often arise. ***The World Is Flat*** (2005) by Thomas Friedman also examines the “flattening” of geography through the lens of the internet and its applications to transnational business practices.

Part 4: Areas of Concentration in Globalization

Globalization can, on a broader scale, be understood as a set of processes that influence the world economy and its effects on culture. Modern globalization shifts away from the local economies and social stratifications that have existed through to now and radically reshapes them. There are endless applications to the “local vs. global” debate, but a few that are of particular importance to my studies. Firstly, I am interested in the reimagination or potential degradation of the concept of “culture.” What is culture in a global world? Does culture continue to have relevance? Can the “traditional” of culture still exist into the next century, and how are relics of it portrayed in tourism? **Mike Featherstone** is assessing the modern encounter of culture and its potential fragmentations in *Undoing Culture: Globalization, Postmodernism & Identity* (1995). I have long wondered whether there is a compression of one single dominant global culture occurring or whether some other pattern forms in the face of global capitalism. More and more people identify as being “from” many places and I am wondering how to map that in concert with ideas of nationality and identity. *Globalization and Global Citizenship* (2016) by Irene Langran and Tammy Brik extends the connection of globalization to a model of citizenship that may help a slippages of international governance and the concept of belonging. Furthermore, my focus on both travel and political economy also directed me towards *the city* as the major nexus of globalization as well as an anthropological focus. *The Global City* (2001) by **Saskia Sassen** provides a basis for mapping the phenomenon of the transnational as plotted along three hegemonic world urban centers (New York, London, and Tokyo). A curiosity with what being in the city offers for development and identity has been central to my view of travel.

The process of travel itself for those who enter new spaces as “tourists” is also of major relevance to me, not only because I commonly assume this role, but because that moment presents extensive fodder for self-reflection upon encounter of the global. *Tourist Gaze 3.0* (2011) by **John Urry** and **Jonas Larsen** gives us an updated theory on of tourism: what it means for local economies, cultures, and ways of seeing the world. “Looking is a learned ability and [...] the pure and innocent eye is a myth”— that is, the gaze of the tourist is constructed by one’s own social history in encountering a certain image of culture or difference (Urry and Larsen). The theory of tourism set forth here represents a worthy academic focus on a subject often seen as trivial, but with profound effects on the anticipation or value associated with a place. **Alain de Botton** also is raising questions around the purpose of travel in *The Art of Travel* (2004). If travel is one of the primary ways through which someone can assess the world firsthand, the conscious traveler is seeking to develop some kind of relationship to a place and understand their internal drive to “go somewhere else.” While much of the travel writing literature has erred towards glib, guidebook-like suggestions or commercial recommendations, De Botton deconstructs the meanings behind the hunger to travel and interprets the potential areas of self-consciousness or dissatisfaction that can arise for many while abroad.

Finally, a brief overview of three modern texts plots practical applications for this accumulated understanding of travel into three areas of everyday human existence: food, language, and technology. *Everyone Eats* (2014) by **E. N. Anderson** explains the story of globalization through patterns of eating. As a student of diet and nutrition, seeing the commonalities and practices around food while traveling has been a compelling case study of universality. *Empires of the Word* (2016) by **Nicholas Ostler** maps a “language history of the

world” by looking the development of language change and dialect as a means of relating the human story. Finally, *The Great Convergence* (2016) by **Richard Baldwin** looks at the compression of human knowledge flows through the digital domain, which is perhaps the most relevant topic in future trends in globalization moving forward. Globalization instills, through these domains and many others, a growing and profound effect on the way that people live and travel the world—how they identify as members of a nation, culture, and world. Through understanding these processes, one can more consciously design strategic solutions to developmental challenges that increase quality of life and human prosperity across cultures.