

DE GRUYTER

*Ottmar Ette*

# TRANSAREA

A LITERARY HISTORY OF GLOBALIZATION



**weltweit:**  
repetition of *welt* in *weit*  
with **l** and **i** as the word-for-word minimal  
difference. between the graphic continuity of  
the whole and unbroken **l** and the relational insularity  
of the two dissimilar islands of the **i** an always new and different  
programming and prospecting of the world of the future. fractal  
discontinuity stored away within the broken **i**, the  
world-wide insularium as imaginarium. resist-  
ance of the aesthetic against the infinite  
continental continuity of no-alt-  
ernative no-fantasy world-  
view: wideview  
**weltweit**

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## Compass Rose of Concepts

Globalization, Vectorizations, Literatures of the World:  
Transareal Studies

### Globalization and Literature: Responding to the Dissolution of World Order

Novelist and essayist Amin Maalouf was born in Beirut, but now lives in France, alternating between Paris and the Ile d'Yeu. In *Le dérèglement du monde*, his 2009 analysis of a world gone off course, he demonstrates inexorably the dangers that have pushed humanity at the start of the 21<sup>st</sup> century to the edge of a precipice. Even in the first few lines, the incipit of this far-reaching essay—the favored German title being *Die Auflösung der Weltordnungen*<sup>1</sup> (*The Dissolution of World Orders*)—the dimensions of Maalouf's reflections may be recognized:

Without any sort of compass, we have entered the new century.

Even within the first few months, alarming events took place that suggest that the world is undergoing a fundamental dissolution of order which simultaneously affects several fields—spiritual disorder, financial disorder, climatic disorder, geopolitical disorder, ethical disorder.<sup>2</sup>

After this prelude, anyone who might be expecting a deeply pessimistic point of view of a planet and a world society in which everything—consistent with the metaphorical nature of the opening sentence—has gone off the track and is irredeemably *à la dérive*, will find that they are quickly disabused of such an idea in this volume, despite its subtitle speaking of civilizations and cultures exhausting themselves. For Amin Maalouf's essay on *the dissolution of world orders*—and this means something different from “world disorder”<sup>3</sup>—reads in some places like an *indignant* correction of Samuel P. Huntington's book (as well-

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1 C.f. Amin Maalouf: *Die Auflösung der Weltordnungen*. Translated from French by Andrea Spangler. Berlin: Suhrkamp 2010.

2 Amin Maalouf: *Le dérèglement du monde. Quand nos civilisations s'épuisent*. Paris: Bernard Grasset 2009, p. 11. Where not otherwise stated, the translations of passages quoted from the foreign language originals are by the translator (O.E.).

3 C.f. Tzvetan Todorov: *Le nouveau désordre mondial. Réflexions d'un Européen*. Paris: Editions Robert Laffont 2003.

known as it is notorious) that deals with that *Clash of Civilizations*<sup>4</sup> (1996), toward which the antagonistic thought structures of the George W. Bush administration (which still remains very much in the present in terms of its effects, despite having now become history), steered unperturbed and imperturbably, in a sort of self-fulfilling prophecy. In contrast, the Lebanese and French Maalouf attempts either to find or to invent those points of orientation and that compass by which the planetary Ship of Fools might direct itself anew, in terms of an alternative world order.<sup>5</sup>

For Maalouf, unlike Huntington, this is not a matter of an ideology of homogenous cultural blocs gruffly facing off against one another (an ideology that does not stand up to any real theory.) Instead, it is a matter of a sophisticated understanding of the long-continuing process of a globalization whose cultural implications have long been underestimated, and which, during the ongoing financial crisis, are in danger of being eclipsed once more by economic policy debates involving sums in the billions.<sup>6</sup> However—and of this Maalouf's reflections leave no doubt—it is these conflicting cultural dimensions that will fundamentally determine the future of humanity. Removing entire continents from consideration is always merely ostensible: since the first stage of accelerated globalization at the latest, we have been condemned to shared existence on a world-wide scale.<sup>7</sup>

In 1993, Maalouf received the most prestigious of French literary honors, the *Prix Goncourt*, for his novel *Le rocher de Tanios*. It should come as no surprise that the great Lebanon-born writer views cultural dimensions as being critical to the present and future of a human race that ever more seriously threatens itself. An indication of the important, indeed, possibly even fundamental role the author of *Léon l'Africain* allots to literature, however, is clear in light of the motto by William Carlos Williams that precedes the volume. In the compact form of

4 Samuel P. Huntington: *The Clash of Civilizations and the Remaking of World Order*. New York: Simon & Schuster 1996. C.f. the German translation *Der Kampf der Kulturen, Neugestaltung der Weltpolitik im 21. Jahrhundert*. Translated from the American edition by Holger Fliessbach. Munich–Vienna: Europa Verlag 1996

5 For a critical evaluation of such “blueprints of an alternative world order” see Thomas Speckmann: “Eine Welt, die uns gefällt,” in *Internationale Politik* (Berlin) LXV, 5 (September–October 2010), p. 132.

6 Aspects of the concept of globalization, first in the nature of economic science and later of social science, were influential to early debates on globalization; c.f. Ulfried Reichardt: *Globalisierung. Literaturen und Kulturen des Globalen*. Berlin: Akademie Verlag 2010, pp. 12–14.

7 C.f. Ottmar Ette: *ZusammenLebensWissen. List, Last und Lust literarischer Konvivenz im globalen Maßstab*. Berlin: Kulturverlag Kadmos 2010.

the poem “The Orchestra,” it pushes the life-knowledge of literature into view within the sense of a survival-knowledge:

Man has survived hitherto  
because he was too ignorant to know  
how to realize his wishes.  
Now that he can realize them,  
he must either change them  
or perish.<sup>8</sup>

It is critical, says Maalouf, no longer to view from the perspective of hetero-stereotypes those who, up to now, have been “others”, should they appear to present us with ideological, religious, or mass-cultural constructs, but rather, to perceive them “more intimately” with other eyes—with the eyes of many others—from different points of view simultaneously:

But this can only be achieved through their culture. And above all, through their literature. The intimacy of a people is their literature. Within it, they reveal their passions, their aspirations, their dreams, their frustrations, their matters of faith, their view of the surrounding world, their perceptions of themselves and of others, ourselves included. For when one speaks of “others,” one must never lose sight of the fact that we, too, whoever we may be and wherever we may be found, are for all others “the others.”<sup>9</sup>

In this assessment of literature and its “intimate” knowledge especially, Maalouf sees the possibility of finding a way out of that sinister age (*ère sinistre*) in the course of which a mass-cultural “inculture” has come to signify authenticity, an attitude that affects the development of democratic structures in the most damaging way, tacitly implying, in paradoxical agreement with a creeping elitism, the view that a complex cultural understanding is reserved for only a small ruling class, while the vastly preponderant “remainder” of the population can be fobbed off or silenced with large baskets of goods, simplistic slogans, and cheap amusements.<sup>10</sup> But here, literature opens new horizons beyond the world of commodities.

For the literature of one like Amin Maalouf indefatigably comes out against such a world of consumable clichés, ever conscious of educating with his own

8 This is an excerpt from the poem “The Orchestra” from *The Desert Music and Other Poems* (1954), in William Carlos Williams: *The Collected Poems of William Carlos Williams*. Vol. II: 1939–1962. Publ. by Christopher McGowan. New York: New Direction Books 1991, pp. 250–252.

9 Amin Maalouf: *Le dérèglement du monde*, p. 206.

10 *Ibid.* p. 207.

writing a specific knowledge from life and in life.<sup>11</sup> But how might this knowledge of literature be grasped in terms of literary studies? Are literary and cultural studies even prepared to offer countervailing arguments against the role of literature apparently becoming ever more marginalized, and to define new functions for a philology based on the diversity of individual and collective life?

For some years, the question of the specific knowledge of literature has been the flash point of still-current debates in literary studies.<sup>12</sup> This fact is not easily tied in with the trend which is growing ever more apparent in the humanities and in cultural studies that the place of the *memoria* theme, which has been dominant for the last quarter-century, is being taken over by knowledge problematics—regardless of whether or not one may be speaking here of a paradigm shift significant in terms of historical studies. The question of *memoria* will, of course, remain on the agenda. But in the coming years it will undoubtedly come down (especially with a view to the dissolution of world order as stated by Amin Maalouf) to the development of views with multiple perspectives, in the combination of which the historical depth of focus opens upon that which is *prospective*, and thus upon the modeling of the future. A redirection of the philologies? Certainly. And it is already in motion.

In the long run, the question of the knowledge of literature—and Amin Maalouf's ruminations also point in this direction—is not the question of the societal, political, and cultural relevance of this knowledge within the current, variously-formed information and (especially) knowledge societies.<sup>13</sup> What, then, does literature want? What can it do? And what can it contribute to meet globalization's challenges to find new, imaginative answers that will lead the way out of the blind alleys of thought?

This volume proceeds from the thesis, from the understanding and the conviction, that there is no better, nor any more complex access to a community, to a society, to an epoch and its cultures, than literature. For over the course of long millennia, it has gathered, from the widest variety of geocultural *areas*, a knowledge of life, of survival, and of living together that specializes in being

neither discursively nor disciplinarily specialized, nor specialized as a dispositif of cultural knowledge. Its capacity to impart its knowledge to its readers as experiential knowledge which can be reconstructed step by step, or even more, can be acquired by reliving it, allows literature to reach people and be effectual even over great spatial and temporal distances. Literature—or that which, spanning different times and cultures, may in a broad sense be understood as such—has always distinguished itself by its transareal and transcultural manner of emergence and impact. It consists of many logics and teaches us to think multilogically, *polylogically* (and not monologically). It is the experiment of life, and of life in an experimental state.

In a fundamental, indeed, radical way, literature is, or the literatures of the world are, designed such that they may be laid out in the most widely differing ways so as to span that cosmos of the multiplicity of speech, the coordinates of which have come to stand out far more distinctly in our consciousness since the considerations of Michail Bakhtin.<sup>14</sup> Accordingly, literature is the arena of that which possesses manifold meanings, of the polysemic, insofar as it allows itself to move (indeed even creates the necessity of moving) simultaneously along the most divergent lines of logic. Its fundamental capacity for multiple meanings provokes the development of polylogical structures and methods of structuring which are oriented not toward a single, fixed point of view, but toward the continually changed and renewed movements of understanding and comprehension. For us today, within our current forms of contradictory world-socialization<sup>15</sup>, is this not a capacity that is far more valuable than it has been for every generation before us?

Literature brings forth the *mobility* of knowledge, and as the *mobile* (sculpture) of knowledge, sees to it that the most widely varying realms and segments of the knowledge of one, of several, of a great many communities and societies are continuously being experimentally related to one another in new ways. This uninterrupted transfer necessarily contains transformation: the cultural consolidation carried out by literature always implies more than mere integration<sup>16</sup>—

<sup>11</sup> C. f. Amin Maalouf: "Vivre dans une autre langue, une autre réalité." Entretien avec Ottmar Ette, Ile d'Yeu, 15 Sept. 2007. In *Lendemains* (Tübingen) XXXIII, 129 (2008), pp. 87–101.

<sup>12</sup> See also (among others) Jochen Hörisch: *Das Wissen der Literatur*. Munich: Wilhelm Fink Verlag 2007; Ralf Klausnitzer: *Literatur und Wissen. Zugänge—Modelle—Analysen*. Berlin—New York: Walter De Gruyter 2008; also Ottmar Ette: *ÜberLebenswissen. Die Aufgabe der Philologie*. Berlin: Kulturverlag Kadmos 2004.

<sup>13</sup> C.f. Manuel Castells: *The Rise of the Network Society, The Information Age: Economy, Society and Culture*. 3 Vol. Malden, MA; Oxford, UK: Blackwell 1996–1998. In German c.f. Manuel Castells: *Das Informationszeitalter*. Opladen: Leske & Budrich 2001.

<sup>14</sup> C.f. Michael Bakhtin: *Die Ästhetik des Wortes (The Aesthetics of the Word)*. Published and with an introduction by Rainer Gröbel. Translated from the Russian by Rainer Gröbel and Sabine Reese. Frankfurt am Main: Suhrkamp 1979.

<sup>15</sup> See also Mathias Albert: *Zur Politik der Weltgesellschaft. Identität und Recht im Kontext internationaler Vergesellschaftung*. Weilerswist: Velbrück Wissenschaft 2002.

<sup>16</sup> On the concept of integration and the *histoire croisée*, c.f. Michael Werner / Bénédicte Zimmermann: "Vergleich, Transfer, Verflechtung. Der Ansatz der "Histoire croisée" und der Herausforderung des Transnationalen." In: *Geschichte und Gesellschaft. Zeitschrift für historische Sozialwissenschaft* (Göttingen) 28 (2002), pp. 607–636.

and in such a way, opens up margins that oppose an annihilation of culture and of cultures.

Literature is thus a knowledge in motion, whose polylogical structure is vitally significant to survival for the world of the 21<sup>st</sup> century, the greatest challenge of which may very well be a global coexistence in peace and diversity. For literature allows, within the serious playing out of its variously—whether aesthetically or poetologically—verified experiments, a simultaneous thinking to probe and evolve within differing types of cultural, societal, political, or psychological contexts and logics. Literature coins that which is coming; it models our future—from the traditions of a world consciousness thousands of years old.

Thence comes the prominent significance that it gains on an experimental plane in the shaping of the future under the conditions of globalization. The glaring lack of imagination that characterizes global relations on political and economic, on ideological and religious levels may not be overcome, perhaps, by the experimental imaginative power of literature, but it can certainly be combatted. With its manifold references to life, literature develops its actual life-force: its capacity to take into account things as they are, or as they can be thought to be, but at the same time to transform them such that from the “as they are” and the “as they could have been” a movement, indeed an undertow arises, of “how they must eventually be.” In other words: the concentration of life in literature not only creates a life (and thus a history) of literature; rather, it impels, in a process comprising decades, centuries, and millennia, a knowledge of life within life that in the transfer processes of literature transforms life itself—on the individual as well as, clearly, on the collective level.

By no means should we cease to consider the phenomena of globalization from the viewpoint of economics or politics, of finance or jurisprudence, of medicine, history, or geography; we should, however, be mindful of the fact that these viewpoints always provide us at best limited apertures and perspectives, while the literatures of the world make possible for us a complexity of sensory thinking and experiencing—that is neither reductive nor seeks to mask contradiction—of that which makes up the life of and upon our planet, life that is understandable only by multiple logics. Literature’s knowledge may be replaced by no other: it is knowledge of life, from life, within life.

Since the *Gilgamesh* epic and the earliest lines of narrative tradition in the *Thousand and one Nights*, the literatures of the world confront the phenomena of the global on levels of both production and reception aesthetics. Accordingly, literature and globalization do not stand in opposition, strange and distant, and in this volume, they must also not be placed in an artificially forced interdependence. They create, rather, a relationship, which in the character of transfer and

transformation—and thus, at the same time, of the greatly differing phenomena of rendering and translation—could not possibly be more intimate. The current dissolution of world order finds in the global consciousness of world literature(s) many answers that depict not simple recipes, but rather *Means of Living* and *Means of Survival*, to such an extent that they may be understood as imaginative testing grounds of things to come. Always necessary to a new understanding, however, are concepts to render somehow visible that which, though not to be overlooked, is often missed.

## What is Globalization?

This work proceeds from the thesis that globalization is not a recent phenomenon, but a long-abiding process extending over several centuries, a process that may be divided into four phases of accelerated globalization, and which ties the early modern era of European historical writing, across the world-wide, variously diverging modern eras, to our present day in the first decades of the 21<sup>st</sup> century.<sup>17</sup> The differentiation, necessary in light of a number of complex and often contradictory developments, between different phases of *acceleration* should at the same time avoid either dehistoricizing the current phase of globalization, or separating from it a sort of “prehistory”—as does, for instance, Ulfried Reichardt—which is seen to begin with 1492, which “coincided with European expansion,” and finally “ended at the beginning of the 20<sup>th</sup> century.”<sup>18</sup> All of these phases of acceleration possess their individual centers and courses of progression, legitimation strategies and global historical consequences, without the understanding of which the following phases of accelerated globalization cannot be adequately understood. In order to grasp the current phase of accelerated globalization, not only historical, but also cultural depth of field is indispensable.

That the concept of “globalization” is of more recent coinage and was able to gain prominence only over the course of the nineties in the previous century

<sup>17</sup> I presented a first sketch of this four-phase model in Ottmar Ette: *Weltbewußtsein. Alexander von Humboldt oder das unvollendete Projekt einer anderen Moderne*. Weilerswist: Velbrück Wissenschaft 2002, pp. 26–27. For a specific historioscientific view see also Jürgen Osterhammel / Nils Petersson: *Geschichte der Globalisierung. Dimensionen, Prozesse, Epochen*. Munich: Verlag C.H. Beck 2003.

<sup>18</sup> Ulfried Reichardt, *Globalisierung*, p. 29.

is an indisputable fact.<sup>19</sup> Nevertheless, after the turn of the millennium, the emerging insight (that had begun with Alexander von Humboldt, probably the first globalization theorist) that processes of globalization may only be adequately comprehended from a long-term perspective caught on in the cultural sciences. Additionally, each one of the principal phases possesses specific aspects that separate it from earlier or later phases of globalization and make it unmistakable. And yet we will only adequately understand the current fourth phase—and with it, the dissolution of world order, as it is called by Amin Maalouf—when we succeed in comprehending the previous phases in their continuity as well as in their differences. For even still, the present surge in globalization follows, in many respects, the trailblazing and vectorizations that introduced a decisive change of epoch at the end of the 15<sup>th</sup> century.

The fact that the trailblazing traced here was shaped essentially from out of Europe does not mean that a Eurocentric explanatory model is to be presented in this work. Certainly there were, at the time of the first phase of accelerated globalization, systems of power and cultures—like the *Tawantinsuyu* of the Incas in the Andean region, or the Aztec Empire in the North American, for instance—that were in a state of rapid expansion when the first Spanish caravels appeared on the horizon. Yet these expansions, which were not taking place on a global scale, were caught in the undertow and the whirlpool of a world-wide Iberian expansion of power which knew, in the awareness of these Incan or Aztec conquests and their local restriction to single areas, how to serve itself in gaining the ability to attain its goals of power acquisition more effectively and more quickly.

These complex military, social, and economical processes will be illuminated in this volume from various geographical viewpoints and cultural perspectives. Through this multi-perspective view, the central role of the so-called “Old World,” which drove the surges in globalization that came from, and were primarily shaped by, Europe, will become more clearly recognizable, and should not disintegrate in an all-relativizing image of history, even if Europe’s culpability and its accompanying responsibility for a process *de longue durée* spanning centuries (and which has by no means reached its close) be relativized in those cases where it is necessary to elaborate and cast light on the brutality as well as

the long-term consequences of these actions. For, though it is recast in greatly differing cultural configurations and economic formats, the *Conquista* goes on.

## Phases of Acceleration

### One

Standing at the beginning of the string of events that without a doubt decidedly shaped and programmed the early modern era,<sup>20</sup> the *first phase* of accelerated globalization is the colonial expansion of Europe, which—driven by developments in the entire Mediterranean region—was carried out substantially by the Iberian powers of Spain and Portugal. Even though the venture of Christopher Columbus was based, as is well-known, upon partially erroneous and excessively optimistic suppositions and calculations to the extent that the Genoese explorer’s ships, which had long since passed the point of no return, were only saved from sinking with all hands to the bottom of the sea by the fact of the American continent lying across their route at the midway point, this enterprise to reach the East by navigating westward across the sea was still tremendously influential to subsequent history. And this is not only because the route by land, which was controlled largely by Arab powers, was circumvented and direct trade relations could be established with the spice islands and the great Asian empires to the east of Europe, but even more because the rival Iberian kingdoms in the western part of the European continent, with the active abettal of the Pope (most recently with the Treaty of Tordesillas in 1494), were dividing the world among themselves and pursuing in its truest sense an expansionist *Weltpolitik* from Europe outward.

Thus do the caravels of Columbus lead to a powerfully and equally recklessly executed *Weltpolitik* that, for the first time, was conceived on a truly planetary scale. After the conquest of the Nasrid kingdom of Granada, which was the last remaining Arab-dominated region in the Iberian territory, Spain, having been unified under the Catholic Monarchs only shortly before, now directed the motion of the *Reconquista* no longer to the south, into North Africa, but instead threw all available forces at the new conquest, the *Conquista* of those immense territories to be torn quickly away from the numerous indigenous cultures far

<sup>19</sup> C.f. Zwischenbericht der Enquête-Kommission des Deutschen Bundestages “Globalisierung der Weltwirtschaft—Herausforderungen und Antworten.” Document 14/6910 of 13 Sept., 2001, p. 3. From 34 mentions in 1993, the number climbs to 175 mentions in 1995, to 535 mentions in 1996, and to 1062 mentions in the year 2000.

<sup>20</sup> C.f. Rudolf Schlögl: “Kommunikation und Vergesellschaftung unter Anwesenden. Formen des Sozialen und ihre Transformation in der Frühen Neuzeit.” In: *Geschichte und Gesellschaft. Zeitschrift für historische Sozialwissenschaft* (Göttingen) 34 (2008), pp. 155–224.

outside of the realm of influence of the Aztecs or Incas. Spain and Portugal both were working under great pressure to build up and expand empires of dimensions that spanned the globe.

With the so-called discovery of the “New World” by the Europeans, there followed by the middle of the 16<sup>th</sup> century an enormous expansion of European dominance which was by no means restricted to America, and within which the astonishingly quickly built colonial institutions, mechanisms of power, and structures for disseminating information<sup>21</sup> created trade connections that for the first time could be reasonably described as global. The emblematic globalizing means of transport for this period was the caravel, which embodied the state-of-the-art in advanced European shipping technology.

Beside the impact of this immensely accelerating process of expansion, accompanied as it was by genocides and massacres, all preceding expansions of powers both within and beyond Europe appear to be but a prologue, falling far short of the dimensions of a truly world-wide movement.<sup>22</sup> In light of this tremendously multiform process, it appears from today’s perspective to be quite self-evident that the hazardous venture of a circumnavigation led by Magellan or Elcano—even in the face of enormous losses—must succeed. The dimensions of the Earth were now empirically known to the people of the Occident, the Earth in her spherical shape now potentially conquerable.

In short order, Europe came into possession of enormous riches<sup>23</sup>—start-up capital for a new age which for centuries would stand as the “modern era,” essentially as a sign of this colonial power structure that was neither consistent in its progress nor controlled by the same central power. The power structures and asymmetries between “civilized” and “wild,”<sup>24</sup> between “Christian” and “Heathen,” between the “West” and the “Rest,” in which, for a long time, Europe dealt with the “Problem of the Other” (and not only discursively) seemed thus to be established once and for all.<sup>25</sup> The age of that which one could designate in a

21 C.f. also Arndt Brendecke: *Imperium und Empirie. Funktionen des Wissens in der spanischen Kolonialherrschaft*. Cologne–Weimar–Vienna: Böhlau Verlag 2009.

22 C.f. Serge Gruzinski: *Les Quatre parties du monde. Histoire d’une mondialisation*. Paris: Éditions de La Martinière 2006.

23 See Stephen Greenblatt: *Marvelous Possessions: the Wonder of the New World*. Oxford: Clarendon Press 1992.

24 C.f. Urs Bitterli: *Die “Wilden” und die “Zivilisierten”. Grundzüge einer Geistes- und Kulturgeschichte der europäisch-überseeischen Begegnung*. Munich: C.H. Beck’sche Verlagsbuchhandlung 1976.

25 C.f. Tzvetan Todorov: *The Conquest of America. The Question of the Other*. Translated by Richard Howard. New York: Harper Perennial 1992. Tzvetan Todorov: *Die Eroberung Amerikas*.

truly globally “rounded” sense as world economy had begun—even before the Iberian circle around the planet could finally be closed with the conquest of the Philippines and their inclusion in the colonial economy controlled by Spain. The initial power-positioning of a world increasingly dominated and shaped by Europe dates from this time.

The asymmetry in European/non-European connections that comes to expression in this first phase of accelerated globalization became the point of origin for subsequent phases of accelerated globalization and influenced the structural formation of asymmetric relations in the military, economic, political, technological, and cultural fields all the way to the present day. Consistent with this phase, too, are the extremely one-sidedly moving paths for the transfer of knowledge regarding the “New World,” as they are reflected in not only the logbook of Columbus, but even more in the letters and chronicles of Spanish or other European conquerors and historians of the 16<sup>th</sup> century, and even in the reports, investigations, and speculations of many missionaries. The names of such diverse figures as Hernán Cortés and Bernal Díaz del Castillo, Francisco López de Gómara and Gonzalo Fernández de Oviedo, Garcilaso de la Vega el Inca und José de Acosta, Bartolomé de las Casas, and Bernardino de Sahagún stand as representatives of a transfer process of that begins to cause knowledge of the New World to accumulate in the Old and to be used for the development of connections for global domination and exchange.<sup>26</sup> Processes of globalization always presuppose not only new norms of configuration, but new forms of the circulation of knowledge as well.

In the first phase of accelerated globalization, archipelagic and transarchipelagic<sup>27</sup> connections take on a tremendous significance. For the history of dis-

*Das Problem Des Anderen*. Translated from the French by Wilfried Böhringer. Frankfurt am Main: Suhrkamp 1985.

26 C.f. here the research projects of Birgit Scharlau: “Beschreiben und Beherrschen. Die Informationspolitik der spanischen Krone im 15. und 16. Jahrhundert.” In: Karl-Heinz Kohl (ed.): *Mythen der neuen Welt*. Berlin: Frölich und Kaufmann 1982, pp. 92–100; Birgit Scharlau (ed.): *Bild–Wort–Schrift: Beiträge zur Lateinamerikasektion des Freiburger Romanistentages*. Tübingen: Gunter Narr Verlag 1989; Birgit Scharlau: “Nuevas tendencias en los estudios de crónicas y documentos del período colonial latinoamericano”. In: *Revista de crítica literaria latinoamericana* (Lima) 31–32 (1990), pp. 365–375; Birgit Scharlau (ed.): *Übersetzung in Lateinamerika*. Tübingen: Gunter Narr Verlag 2002.

27 On the concept of the transarchipelagic, see Ottmar Ette: “Le monde transarchipélien de la Caraïbe colonial.” In: Ottmar Ette / Gesine Müller (eds.): *Caleidoscopios colonials. Transferencias culturales en el Caribe del siglo XIX. Kaleidoscopes coloniaux. Transferts culturels dans les Caraïbes au XIXe siècle*. Madrid–Frankfurt am Main: Iberoamericana–Vervuert 2010, pp. 23–64.



covery, and for that of conquest as well, the Canary Islands, Cape Verde, the Azores, and Madeira were of decided importance on the Old World side, while the Island World of the Caribbean—as will be shown in all clarity by the world map of Juan de la Cosa from the year 1500, which is to be discussed more extensively in the first part of this volume—likewise became the beachhead for the conquest of the entire continent. Deploying from the secure bases of these islands, strongholds on the continent were established so that the dominance of the Iberian interlopers over vast areas of land was organized and enforced from within the insular structures of the cities: an island strategy that differed fundamentally from the territorial or continental course of action involving an advancing *frontier*, as it would later come to be so successfully applied on the North American continent.<sup>28</sup>

The first phase of accelerated globalization already begins to distinguish itself by the fact that, especially within the realm of Spanish influence, the deliberated language policy for a rising empire was adjusted to be extremely goal-oriented. Altogether, three European languages were globalized and established as world languages in this fashion: Spanish, Portuguese, and Latin (about which, in terms of its presence in the process of conquest and administration, and in the transatlantic circulation of knowledge as well, there continues to be a distinct paucity of research).

Along with processes of globalization there are always accompanying globalization fears that tend to express themselves in catastrophic contexts. The Europeans dragged into the “New World” a multitude of “new” diseases that, once there—and in part deliberately introduced by the Spanish conquistadors through the distribution of infected objects—considerably hastened the process of conquest, insofar as the indigenous populations’ capacity to mount resistance was, at least in part, substantially weakened. Conversely, the conquerors also infected themselves with sicknesses hitherto unknown to them, whereupon the Iberian soldiers, who were stationed not only on the American continent, but in a wide variety of places in Europe, Africa, and Asia, quickly spread these sicknesses.

Syphilis came to be the defining epidemic of the first phase of globalization, which soon appeared not only in Spain and Italy, but in various parts of North Africa as well, as we know, for instance, from the reports of Giovanni Leone

<sup>28</sup> C.f. Walter L. Bernecker: “Staatliche Grenzen—Kontinental Dynamik. Zur Relativität von Grenzen in Lateinamerika.” In: Marianne Braig / Ottmar Ette et.al., (eds.): *Grenzen der Macht—Macht der Grenzen. Lateinamerika im globalen Kontext*. Frankfurt am Main: Vervuert Verlag 2005, pp. 7–37.

l’Africano, who will be discussed later. The intensified emergence of plagues and epidemics consistently accompanies such accelerated phases that drive the process of *mondialisation* onward. In his cultural history of plagues, Stefan Winkle very concisely asserts from a viewpoint of medical history:

When, on the 15<sup>th</sup> of March, 1493, the returning fleet of Columbus—after the loss of one ship—arrived at Palos, their port of departure on the southern coast of Spain, they brought back with them, along with the account of the New Continent, as a special “gift,” a heretofore unknown, sexually transmitted disease: syphilis. Departing Palos, they next sailed to nearby Seville, where they remained for four weeks. There, the sex-starved crew must have heavily frequented the bordello, infecting the working girls with the hitherto completely unknown disease. The same happened in Barcelona, whither Columbus traveled with his two ships by the water route, without touching upon the remainder of Spain.<sup>29</sup>

The word “touching” may here be interpreted quite literally. And incredibly quickly, the consequences were observable, as an eyewitness active at that time in Barcelona, the physician Ruy Díaz de Isla, would subsequently assert in document that appeared in 1539: “It pleased divine justice to send to us a previously unknown sickness which appeared in the city of Barcelona in 1493. This city was infected first, then all of Europe, and then the entire inhabited world.”<sup>30</sup> Within a few years, affiliated Spanish task forces and administrations had indeed established a network of calamity between America, Asia, and Africa.<sup>31</sup>

The syphilis plague remains fascinating today, not only because historians can turn here to an epidemic of which, for the first time in history, its beginning and its subsequent course are well-documented.<sup>32</sup> The actual basis for this disease’s enduring power to fascinate lies much more likely in the fact that—as Albrecht Dürer’s illustration from 1496 shows (Fig. 1)—it is inseparably connected with an (n.b., occidentally) imagined notion of the global. In this first depiction of a person suffering from syphilis, the year 1494, which the great German artist clearly inscribed within the floating celestial orb over the mercenary’s<sup>33</sup> head, together with a text in Latin that frames the early woodcut, shows how events

<sup>29</sup> Stefan Winkle: *Geisseln der Menschheit. Kulturgeschichte der Seuchen*. Düsseldorf–Zürich: Artemis & Winkler 1997, p. 541 f.

<sup>30</sup> Quoted in *ibid.* p. 542. On the spread of the sickness, see pp. 541–575. A print of one of the first broadsheets from the year 1496 appears on p. 546.

<sup>31</sup> See also Alfred W. Crosby Jr.: *The Columbian Exchange; Biological and Cultural Consequences of 1492*. Westport, CT: Greenwood Press 1973, pp. 122–164.

<sup>32</sup> *Ibid.* p. 123.

<sup>33</sup> C.f. Colin Eisler: “Who is Dürer’s ‘Syphilitic Man?’” In: *Perspectives in Biology and Medicine* (London) LII, 1 (Winter 2009), pp. 48–60.

on a global scale were occurring thick and fast, and how rapidly the contagion—with which Dürer himself may have been afflicted but a few years later<sup>34</sup>—spread throughout the Old World. Also, this work of art, in the tradition of the *Pestblatt* (“plague print”) as they were called, captures this fact: that the contemporary reactions to syphilis would decisively shape all later types of reaction to global epidemics, even up to our present day, which is again much influenced by accelerating globalization. The image of the physically suffering man, covered in pustules as he makes his way through the world, imparts to us in an artistically concentrated manner what the carrying of foreign plagues and epidemics, always “from outside,” means to the landscapes, with their church towers and houses, that lie so quietly there: nothing less than the forfeit of the isolation and the assumed tranquility of the local under the influence of the global. In globalization, fear always resonates before it.



Fig. 1: Albrecht Dürer: *Der Syphilitiker* (*Syphilitic Man*) (1496), colored woodcut. © Albertina, Vienna, Graphische Sammlung.

34 Ibid. pp. 57–59.

## Two

A second phase of accelerated globalization extends from the middle of the 18<sup>th</sup> century to the beginning of the 19<sup>th</sup>, and is modeled perhaps most clearly by the voyages of Bougainville, Cook, or Lapérouse. In the names of these great French and British seafarers, the voyages of discovery of earlier expansion are connected in an exemplary way with the forward-looking form of the exploratory voyage, precisely as it was epitomized by James Cook. By the end of this period, the largest of the “white patches” on the map of our planet have been eliminated. The contemporarily observable changing of utopias to uchronias—that is, the replacement of projections onto another place by projections into another time—provides important evidence, in a wide variety of literatures, that the upswing of that territorializing genre that accompanied the first phase of accelerated globalization (and for which Thomas More’s 1516 text *Utopia* may be viewed as paradigmatic) now began to be replaced, in the last third of the 18<sup>th</sup> century, by new strategies of temporalization.

This second phase is no longer determined by the Iberian powers, whose colonial empires are being subjected to numerous reforms, but by France and England, as they, especially, are the ascending colonial powers. These two leading European powers, which, like their predecessors, arise from the western part of the European continent, face off outside of Europe on the various seas of the world in rancorous opposition as competitors. It may be said that the emblematic mode of transport for this phase of accelerated globalization, for both England and France, is the frigate.

The evolution of both the British and French trade systems in part reaches back to already existing regional and supra-regional trade connections to non-European powers and peoples, which are successively integrated into an ever more complex world-wide trade system that is increasingly controlled from London and Paris. Lisbon, Madrid and its Spanish foreign ports, and Amsterdam as well (whose ascent occurred during an intermediate period that shares many characteristics of the first phase, but at the same time, in the economic sector, predates the developments of the second), are noticeably curtailed in their range of operation. As in the first phase of accelerated globalization, the European capitals from which these world-wide processes of expansion are steered during the second phase lie in close geographical proximity to one another.

The reports of the voyages of discovery and research in the second half of the 18<sup>th</sup> century especially, with their forms of preparation and composition in line with the specific interests of European dominance and scientific progress, document in a manner that remains impressive even today an upsurge in

streams of knowledge that not only globally multiplied the Eurocentric paths of knowledge, but also led to profound epistemological changes in the universalistic thinking of the occidental sciences. The tremendous quantity of new knowledge that needed not only to be accrued but also to be newly configured forced this asymmetrically constructed system of circulating knowledge, based on the needs of Europe, to create those temporalization structures that have been impressively elucidated in the works of Michel Foucault<sup>35</sup> and Wolf Lepenies,<sup>36</sup> and which comprised the most diverse and differentiating disciplines and realms of both science and knowledge. The transfer of knowledge subsequently led to the transformation of all knowledge configuration. The end of natural history is characterized by this temporalization every bit as much as the end of a way of thinking in which—as Reinhart Koselleck effectively showed—the *Historia* could still be the *Magistra Vitae*.<sup>37</sup>

In front of this backdrop of an emerging historical understanding that is also open to the future, it appears to me to be necessary and unavoidable that I include among the highly significant phenomena in this second phase of accelerated globalization not only the *European* double-revolution of the 18<sup>th</sup> century—the Industrial Revolution<sup>38</sup> coming from England, and the political revolution that comes to its actual “universalistic” expression in France in 1789—but also the double-revolution *outside of Europe*—that for the independence of the United States of America, directed against British colonialism and achieved in 1776, and the Haitian Revolution, which rises up against French colonialism, and above all against the transatlantic slave-trade of the “Black Atlantic,”<sup>39</sup> and aims for the goal of independence in 1804. Indeed, the sometimes conscious and sometimes unconscious excision of this slave revolution of Saint-Domingue

35 C.f. Michel Foucault: *Les mots et les choses*. Paris: Gallimard 1966; Ger. *Die Ordnung der Dinge. Eine Archäologie der Humanwissenschaften*. Frankfurt am Main: Suhrkamp 1974; Engl. *The Order of Things: an Archaeology of the Human Sciences*. New York: Random House 1970.

36 C.f. Wolf Lepenies: *Das Ende der Naturgeschichte. Wandel kultureller Selbstverständlichkeiten in den Wissenschaften des 18. und 19. Jahrhunderts*. Frankfurt am Main: Suhrkamp 1978.

37 C.f. Reinhart Koselleck: “Historia Magistra Vitae. Über die Auflösung des Topos im Horizont neuzeitlich bewegter Geschichte.” In: *Vergangene Zukunft. Zur Semantik geschichtlicher Zeiten*. Edited by Reinhart Koselleck. Frankfurt am Main: Suhrkamp 1984, pp. 38–66.

38 A connection between a second globalization and the Industrial Revolution is drawn by Michael Zeuske: “Humboldt, Historismus, Humboldtianisierung. Der ‘Geschichtsschreiber von Amerika,’ die Massensklaverei und die Globalisierung der Welt.” In: *HiN—Alexander von Humboldt im Netz* (Potsdam–Berlin) II, 3 (2001), www.hin-online.de.

39 C.f. Paul Gilroy: *The Black Atlantic. Modernity and Double Consciousness*. London: Verso 1993.

(i.e., Haiti), the first ever to lead successfully to the founding of a state, from a “general” revolution theory<sup>40</sup> has contributed on one hand to “Europizing” revolution theory, and on the other hand to deliberately overlooking the fundamental relationship of the revolutions that do receive mention to the second phase of accelerated globalization.<sup>41</sup> To oppose this, it is necessary to keep the European and the American double-revolutions equally in view, and to render them to like degrees epistemologically useful.

Without enormous advances in nautical, transport, and communications technology, the great sea voyages of the second half of the 18<sup>th</sup> century, on those frigates whose names have been burned into the collective memory of the nations of Europe, would certainly not have been possible. These travels were not primarily aimed at the interiors of continents, but were interested in coastlines, straits, possible passages, and the structures of archipelagos, all of which might prove useful to faster and safer transatlantic or transpacific shipping lanes. Just looking at the Pacific, the largest ocean surface on our planet, archipelagic and transarchipelagic structures played (and play) a vital role. The strategic aspect of Island Worlds, so important both to military control and to trade, was of equally decisive relevance to the Pacific and Atlantic Island Worlds, and to the transport routes in the Indian Ocean as well. Thus, for example, did the islands of Saint-Domingue, Tahiti, or Mauritius play a role within the French colonial system that is difficult to overstate.

The fact that the acceleration and intensification of world-wide connections changed living conditions in places beyond the realms of French and English influence can be demonstrated by the fact that most German *Welt*-compounds in use even today—such as *Welthandel*, *Weltverkehr*, *Weltbürgertum*, or *Weltfrieden*

40 C.f. Gesine Müller: *Die koloniale Karibik zwischen Bipolarität und Multirationalität. Transferprozesse in hispanophonen und francophonen Literaturen*, Berlin–Boston: Walter De Gruyter 2012, p. 128 f. The “case of Haiti” is, with a view to dominant western revolution theory, more than problematic: in her seminal work *On Revolution* (New York: The Viking Press 1963), Hannah Arendt does not even mention Haiti. Over long stretches of time, colonialism and slavery have been singly considered as marginal phenomena, or simply as disruptive factors, in modernist theory, and in revolution theory specifically (c.f. Sibylle Fischer: *Modernity Disavowed. Haiti and the Cultures of Slavery in the Age of Revolution*. Durham–London: Duke University Press 2004, p. 8 f.). A scientific turn toward the Haitian Revolution has recently become unmistakable; c.f., among others, Chris Bongie: *Friends and Enemies. The Scribal Politics of Post / Colonial Literature*. Liverpool: Liverpool University Press 2008.

41 C.f. Susan Buck-Morss: “Hegel and Haiti.” In: *Critical Inquiry* (Chicago) 26 (Summer 2000), pp. 821–865; Susan Buck-Morss: *Hegel, Haiti, and Universal History*. Pittsburgh: University of Pittsburgh Press 2009.

(world trade, world traffic, world citizenship, or world peace), but also *Weltbewußtsein*, *Weltwirtschaft*, or *Weltliteratur* (world consciousness, world economy, or world literature)<sup>42</sup>—may be assigned to the second phase of accelerated globalization. These compounds and neologisms reveal a changed thought-horizon which—self-evident to Europe—in a virtually encyclopedic manner took possession of a world as it was delineated by the clearly most successful colonial encyclopedia, Guillaume-Thomas Raynal’s *Histoire philosophique et politique des établissements et du commerce des européens dans les deux Indes*, which was first published, anonymously, in 1770.<sup>43</sup>

In these volumes (which harken back substantially to the impulses of Raynal and Denis Diderot), and also in many works of other contemporary European forerunners of a global history, such as Cornelius de Pauw, William Robertson, Juan Bautista Muñoz, or Alexander von Humboldt, there are numerous references to plagues and epidemics, especially the dreaded yellow fever. This fact gives credence to the idea that in this phase too, the phenomena of globalization would be connected to the experience of catastrophic sickness. The yellow fever (*Gelbfieber*, *vómito negro*), which had already spread like plague during the first phase of accelerated globalization, especially in the Caribbean,<sup>44</sup> experienced a significantly accelerated proliferation, to such an extent that on board British warships there were soon measures implemented, about which a British naval officer in 1761 would report:

The cannon ports are opened daily. In dry weather, the lower deck is swept and scrubbed, in wet conditions, however, it is dry-scraped, so that the timbers where the hammocks hang do not mold. Dry wood is burned there, and resin is thrown upon it, from which smoke not only are the insects killed, but the bad vapors too are driven out.<sup>45</sup>

42 Regarding these *Weltbegriffe* (world concepts), see Ottmar Ette: “Unterwegs zu einer Weltwissenschaft? Alexander von Humboldts Weltbegriffe und die transarealen Studien.” In: *HiN—Alexander von Humboldt im Netz. Internationale Zeitschrift für Humboldt-Studien* (Potsdam–Berlin) VII, 13 (2006), pp. 34–54, www.hin-online.de.

43 For investigation of these global dimensions, see the records of the Wolfenbüttel Colloquium on *Histoire des deux Indes*: Hans-Jürgen Lüsebrink / Manfred Tietz (eds.): *Lectures de Raynal. L’ “Histoire des deux Indes” en Europe et en Amérique au XVIIIe siècle. Actes du Colloque de Wolfenbüttel*. Oxford: The Voltaire Foundation 1991. See also the recent illuminating volume on the Raynal networks by Gilles Bancarel (ed.): *Raynal et ses réseaux. Textes réunis et présentés par Gilles Bancarel*. Paris: Honoré Champion Editeur 2011.

44 C.f. Stefan Winkle: *Geisseln der Menschheit*, pp. 972–986.

45 *Ibid.* p. 978 f.

All over the world, fear of the yellow fever was enormous, and even in provincial Berlin it excited a powerful public interest that Heinrich von Kleist himself—who for good reasons of his own dealt with the especially frightening sickness in another context<sup>46</sup>—sought to exploit for the distribution of his *Berliner Abendblätter* in 1810. This appears on the 5<sup>th</sup> of December, 1810:

From Swiss news come reports that in Cuba, the yellow fever “is strongly raging.” From Copenhagen, the strictest measures have been announced by the Royal Department of Quarantine “in response to the infectious sickness dominating in several areas around the globe... The decree that has been issued in response to this situation sets forth that the contagion that broke out in Otranto and Brindisi is a blister-like sickness, while the one dominating in the Spanish seaports of Malaga and Carthagena, on the other hand, appears to be yellow fever.”<sup>47</sup>

The measures immediately following newsflashes of this sort, taken not only on board warships, but in both the colonies and in the mother countries as well, prove how great the degree of global networking and the world consciousness that it actuated had already become during this second phase of accelerated globalization. It is not by mere chance that, just at the time of the second surge in globalization, repeated waves of yellow fever would spread, leading finally to the first documented cases in Africa in 1768.<sup>48</sup>

Governmental authorities, however, did not always react quickly enough. Thus, the ramifications of the reports of Alexander von Humboldt, who had decisively shaped the concept of world consciousness, were recognized with insufficient decisiveness over the remaining course of the 19<sup>th</sup> century.<sup>49</sup> During his journey, Humboldt himself was affected by a yellow fever epidemic which, since the end of the 18<sup>th</sup> century, had demonstrably spread from the Caribbean all the way to the Mediterranean region. This experience, which necessitated a fundamental change in the course of his American research expedition, demonstrated to him with ample clarity how fragile those transoceanic connections with which he had first become familiar during his crossing from Spain to the Carib-

46 See Heinrich von Kleist: “Kurze Geschichte des gelben Fiebers in Europa.” In: *Berliner Abendblätter* (Berlin) 19 and 20 (23 January and 24 January 1811), pp. 73–75 and 77–79.

47 As quoted in Stefan Winkle: *Geisseln der Menschheit*, p. 985. This work presents a comprehensive collocation of the notices from 1810 as collected by Kleist.

48 C.f. Juri Vainio / Felicity Cutts: *Yellow Fever. Division of Emerging and Other Communicable Diseases Surveillance and Control*. Geneva: World Health Organization 1998, pp. 16–18.

49 C.f. Stefan Winkle: *Geisseln der Menschheit*, p. 985; the chapter “Alexander von Humboldts unbeachtete Beobachtungen” (“Alexander von Humboldt’s Unheeded Observations”), pp. 986–990.

bean on the frigate *Pizarro* still were. And time and again during his journey, he was able to perceive how much the Spanish ships, once so proud, now depended upon the ubiquity of British naval power. It was the British who had long since won out in the race of the European powers for the dominance of the world’s oceans, thanks to the overwhelming power of their fleet.

### Three

In the course of the *third phase* of accelerated globalization (during the period of the last third of the 19<sup>th</sup> and the first decade of the 20<sup>th</sup> centuries), for the first time, there appeared with the European powers a non-European power—though culturally, politically, and economically shaped by occidental influences—that had just rid itself during the previous phase of its colonial dependency: the United States of America. This third phase stands within the influence of globally enacted neocolonial distribution struggles and processes of dependent and unequal modernization that to differing degrees reshaped the most disparate regions of the planet. During this period, divergent concepts and processes of modernization that no longer allow speaking of *the* modern era in the singular arise on a global scale

It follows then, that this third phase is not the product of *one* unfinished project of *the* modern era,<sup>50</sup> nor of the unfinished project of a different modern era,<sup>51</sup> but rather, of a plenitude of realizations of various modern-era projects which sought to make themselves heard not only in the political and economic realms, but in the cultural as well—as perhaps in Latin America with the Hispanoamerican *Modernismo*, and later with the Brazilian *Modernismo* of the avant-gardists. But without question, the formative socioeconomic context for these developments of a self-multiplying modern era<sup>52</sup> is shaped by that clearly accelerating surge in globalization between 1870 and 1914, during which one may, in light of the world-wide trade network, speak with certainty of a multilaterally modeled “closed system.”<sup>53</sup>

50 C.f. Jürgen Habermas: “Die Moderne—ein unvollendetes Projekt” (1980). In: *Kleinere politische Schriften (I–IV)*. Frankfurt am Main: Suhrkamp 1981, pp. 444–466.

51 C.f. Ottmar Ette: *Weltbewußtsein*.

52 See Shmuel N. Eisenstadt (ed.): *Multiple Modernities*. New Brunswick, NJ: Transactions Publ. 2002.

53 Jürgen Osterhammel / Niels P. Petersson: *Geschichte der Globalisierung*, p. 66.

Even though modernists like the Cuban José Martí—who probably was the earliest to reflect the consequences of this third phase—or the Uruguayan José Enrique Rodó powerfully voiced the warning that it could happen, there quickly arose upon the American continent itself, within the context of the build-up of American sea power, the establishment of a continental dominance by the USA. This dominance, since the end of the 19<sup>th</sup> century, additionally led to an economic preponderance in favor of the US in the Caribbean and Latin America that has come to visible expression largely in the form of numerous military interventions.

The United States of America had not only freed themselves from the colonial sovereignty of Great Britain during the second phase, but had now made it possible, thanks to their technologically far-superior battle fleet, to assert their dominance over the leading power of the first phase. Thus, in 1898, the Spanish fleet with its squadrons outside of Santiago de Cuba and Manila was mercilessly and very quickly sunk by the armored cruisers of the USA, which had been but waiting for a propitious moment to intervene, under some pretense, in Cuba's war of independence from Spain. At the same time, the transatlantic cables, in place since 1857, transformed the military conflict between Spain and the United States in the Caribbean and the Philippines into the first actually global media-war in world history, as the coverage of military actions in the media of the countries involved exerted immediate influence upon their strategic direction and respective waging of the war on-site.

The new and rapid communication capabilities, the modernized and vastly improved nautical and military technologies, as well as the newly developing areas of interest during the run-up to World War I in which Germany, too—following the failed attempts of Brandenburg in the last years of the 17<sup>th</sup> century—began seriously to strut about as a colonial power, led to a situation in which the construction and installation of transarchipelagic naval bases and transport opportunities rose to great military and economic significance. The US naval bases within the realm of influence of the new American hegemonic power gave rise to an island-supported structure capable of adding military pressure to the political and economic interests not only all over the continent, but in the Pacific sphere of influence as well. The steamship had long since advanced, in both its civil and military applications, to the status of the emblematic, globalizing means of transport.

In this third phase of accelerated globalization, no further language may be discerned which might have stepped up to join those European languages that were already globalized. All attempts to establish German, for example, in the overseas regions of Africa or Oceania that were dependent upon the still young,

but highly militarized empire, were doomed to failure, based as they were upon a dream of colonialism that was soon to vanish. While a certain global power-shift in favor of the English (and with it the Anglo-Saxon) culture can certainly be confirmed, against which people began, under the flags of Pan-Slavism, Pan-Germanism, and above all, Pan-Latinism, to protest vehemently, the previously undisputed position of dominance of the languages descending from Latin, that is, French, Spanish, and Portuguese, was progressively crumbling. But Pan-Latinism, which with the “invention” of *Latin America*<sup>54</sup> around the middle of the 19<sup>th</sup> century sought to meet the encroachment of the Anglo-Saxon world with massive resistance, plunged, upon the defeats of the French leading power in the war with Prussia from 1870-1871 and of Spanish colonial power in 1898 at the hands of the USA, into a deep world-political crisis, the shadow of which would loom over the entire third phase.

With this phase of accelerated globalization, an increased incidence of pestilence and epidemics once more spread forth, in which above all should be mentioned the wave-like spread of smallpox. Lafcadio Hearn<sup>55</sup> was born on the island of Lefkada, the son of a Greek mother and a British military doctor, and was raised and educated in Ireland and England and spent many years in the USA and the Caribbean, then lived out the rest of his life in Japan (and thus knew much of transarchipelagic relations). Hearn depicted in moving scenes with what disastrous effect (with which nothing in Europe or the US could compare) the smallpox could arise in the Caribbean Island World.<sup>56</sup> These literarily challenging yet long-ignored scenes from the decade of the 1880s show just how fragile the dense net of shipping connections were, should the harbors, in response to rising pandemics, have to be closed for extended periods. These vario-

54 C.f., regarding the various interests influencing the idea of Latin America and Pan-Latinism, among others, John Leddy Phelan: “Pan-Latinism, French Intervention in Mexico (1861–1867) and the Genesis of the Idea of Latin America.” In: *Consciencia y autenticidad históricas*. Escritos en homenaje a Edmundo O’Gorman. Mexico 1968, pp. 279–298; Joseph Jurt: “Entstehung und Entwicklung der LATEINamerika-Idee.” In: *Lendemains* (Marburg) 27 (1982), pp. 17–26; and Miguel Rojas Mix: “Bilbao y el hallazgo de América latina: Unión continental, socialista y libertarian...” In: *Caravelle* (Toulouse) 46 (1986), pp. 35–47.

55 C.f., among others, Lafcadio Hearn: *Two Years in the French West Indies*. Oxford: Signal Books 2001; Lafcadio Hearn: *The Ghostly Japan*. London: Kegan Paul 1905; Lafcadio Hearn: *A Japanese Miscellany*. London: Kegan Paul 2005. This present work will refer primarily to his writings concerning the American island world.

56 C.f. Lafcadio Hearn: “Two Years in the French West Indies.” In: *Lafcadio Hearn: American Writings*. New York: The Library of America 2009, p. 340.

las, (*petite vérole*, smallpox, or simply “pox,”<sup>57</sup>) were certainly known and feared during the first globalization phase; the “epidemiological storm”<sup>58</sup> of the United States’ Civil War (1861-1865), however, once again elevated the complete destructive force of this sickness into (world-wide) consciousness.

Within the Spanish-speaking realm, authors like José Rizal—who grew up in the Philippines, then would later live in various countries in Europe, in the USA, Hong Kong, or Japan—or his equally well-traveled Nicaraguan fellow-writer Rubén Darío, answer the challenges of the surge in globalization, which they were able to observe first-hand, with original literary creations and with concepts of identity that connected differing cultures, facilitating their own way into the modern era. At the same time, correspondence activities such as, for example, the founding of journals by the Cuban José Martí give evidence of the aspiration to reverse the direction of the transfer of knowledge between the Old and New Worlds and to reshape upon a global level the paths of knowledge in the interest of a Latin America increasingly portrayed as “sick” and “rocked by crisis.”

For these authors, it becomes apparent beyond doubt on the horizon of the acceleration processes that they experienced and depicted, that in the near future the meridian of political power, but also that of artistic energy and potency, would leap from Europe over to America. It thus became necessary to take measures to show the way (of a new knowledge from new perspectives) to a new world order, one less influenced by asymmetrical conditions of independence.

#### Four

The current and as yet not concluded *fourth phase* of accelerated globalization that comprises the last two decades of the 20<sup>th</sup> century as well as the first two of the 21<sup>st</sup> will be characterized especially by the rapidly increasing globalization of the financial markets, the building of communications systems that span the globe “in real-time,” and the overcoming of a binary, ideologically motivated political bloc system. By no means does this indicate—as the once more intensifying and often religiously-clothed contrasts between the “Occident” and the “Orient” show in all clarity—that by virtue of this we might be standing directly before a breakthrough to a unified world society, or that the borders between

57 C.f. Stefan Winkle: *Geisseln der Menschheit*, p. 853. Regarding this first phase, see pp. 853–860.

58 Ibid. p. 892. Statistical data on vaccination are also presented here.

states have become obsolete. For the number of states on our planet that have become independent is also consistently increasing.

Within the context of the new contrast (old there) between “The East” and “The West,” to what extent military actions will be increasingly carried out alongside these developments, and to what extent these actions, for their part, will be turned to the function of the “self-fulfilling prophecy” of Huntington’s famous thesis on the “Clash of Civilizations,”<sup>59</sup> for the moment remains to be seen. In every case, the rapid development of computer-supported electronic data exchange systems, combined with their world-wide networking, allows mass-media communication in nearly real-time, which leads to a changed perception of global, political, or economic, but above all, of cultural phenomena and of the phenomena of everyday life. The popular reference to the “global village” admittedly applies only on quite specific (and in each case politically desired) levels. And like the caravel, frigate, and steam ship before it, the airplane, the earliest development of which takes place during the third globalization phase, and which in a real sense has become the emblematic means of transport in the fourth phase of accelerated globalization, is far from being at the disposal of all of the planet’s inhabitants.

The transformation in consciousness, which has been brought about by an explosion in the rapid circulation of people, goods, and ideas and accelerated by communications technology, and which one could fundamentally interpret in terms of a new world consciousness, is taking place within the framework of a virtual public view that is no longer held together only at select points, but is on a global scale, and within the aforementioned new concept of globalization, comes as the expression of a discursive “world socialization,”<sup>60</sup> in which, however, the structural asymmetries of the previous phases of accelerated globalization may be traced to the present day. The phenomena of the current phase will only be understandable to those who are capable of grasping the pathways and histories of the earlier globalization phases, such that the globalizations structurally emerge within the context of globalization. In the realm of literature, corresponding to these phenomena, there is a development that is gaining in intensity of literatures without a fixed abode, the expansion of which I have examined at length in another work.<sup>61</sup>

59 C.f. Samuel P. Huntington: *The Clash of Civilizations*.

60 See also Mathias Albert: *Zur Politik der Weltgesellschaft. Identität und Recht im Kontext internationaler Vergesellschaftung*.

61 C.f. Ottmar Ette: *Writing-between-Worlds. TransArea Studies and the Literatures-without-a-fixed-Abode*. Translated by Vera M. Kutzinski. Berlin–Boston: De Gruyter 2016. Ger.: Ottmar

The new communications and data storage technologies—as the development of the internet and GPS can easily show—are of course closely coupled to military necessities and strategies. Island technologies toward the military dominance of entire continents have been further improved to such an extent that mobile “islands” have been created in the form of missile-equipped submarines and aircraft carriers, from which enormous territories may be controlled, threatened, or “bombed back” several decades. In the image of the aircraft carrier, where the steam ship of the third phase of accelerated globalization and the airplane of the fourth intersect, the island strategy of the current state of technological development may be most impressively presented in stark historical clarity.

## 2010: A global view of HIV infection

33.3 million people [31.4–35.3 million] living with HIV, 2009

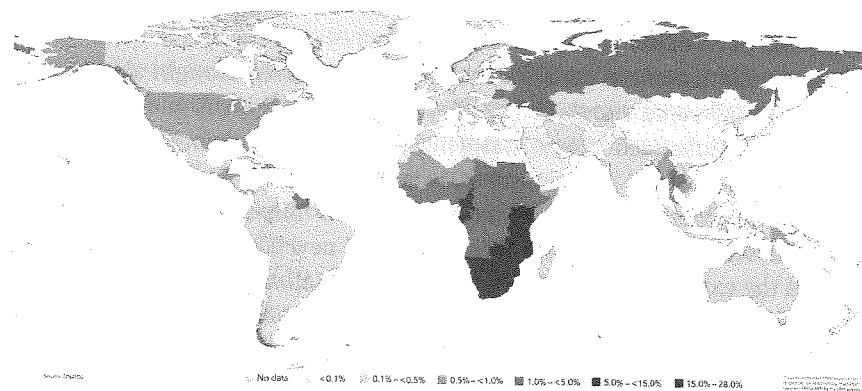


Fig. 2: WHO: HIV Prevalence Map 2009. UNAIDS Report on the Global Aids Epidemic. Source: [www.unaids.org](http://www.unaids.org).

On the level of plagues and epidemics as well, threats analogous to the globalization fears of the earlier phases have arisen, manifested especially in the forms of AIDS, the Ebola virus, or a wide variety of pandemics. On June 5, 1981, in the

Ette: *ZwischenWeltenSchreiben. Literaturen ohne festen Wohnsitz*. Berlin: Kulturverlag Kadmos 2005.

bulletin of the US Centers for Disease Control *Morbidity and Mortality Weekly Report*, there first appeared an article on the illness of five homosexual men in Los Angeles; there soon followed further reports from other regions.<sup>62</sup> By 1985 at the latest, the actual extent of the catastrophe could not be overlooked; the public appeal of a doctor in the US, for instance, put it this way: “Every time we learn something new about this virus or the course of the illness, it adds a new dimension to our worst fears.”<sup>63</sup> The *Global Report* of 2010 also soberly states that as of the end of 2009, some 33.3 million people world-wide were infected with HIV—a rate of increase of 27%, compared to the number from 1999, when the working figure stood at 26.2 million infected.<sup>64</sup> The visualization of this development on the world map of the WHO (Fig. 2) clearly shows that AIDS—like syphilis, yellow fever, and smallpox before it—fosters an experience of global connections, the intensity of which in no way falls short of the perception of comfortable, “positive” aspects of globalization. Crucial to the matter is this: the substantially faster and “direct-to-destination” possibilities of transcontinental transport afforded by the airplane can spread the virus in question world-wide within a few hours, whereby the afflicted regions can now no longer be delimited to the outer boundaries (in the form of harbors or border towns), but from the very beginning can also include the central regions of the interior.

Decentralized, rhizomatically structured communications networks make it possible—as may be seen in the most recent developments in many Arab countries—to set autocratic ruling structures wobbling, but can, by sufficiently prepared mechanisms of suppression—as in the case of China—be impeded, paralyzed, and deactivated.

The protagonists of this fourth phase of accelerated globalization are undoubtedly the US and (with a currently weakening trend) the island-state of Japan, but also, once again, Europe. One may well be surprised, along with Jürgen Habermas, that Europe should again find itself among the leading powers of globalization, if indeed world history has always offered the great empires but a single chance, as is true “for the empires of the Old World as well as the modern

62 C.f. Stefan Winkle: *Geisseln der Menschheit*, p. 605. On the development of AIDS in the ‘80s, see pp. 605–617.

63 Ibid. p. 612.

64 See also Ch.2 of *Global Report. UNAIDS Report on the Global AIDS Epidemic: 2010*. Joint United Nations Programme on HIV/AIDS (UNAIDS) 2010. In: [http://www.unaids.org/globalreport/documents/20101123\\_GlobalReport\\_full\\_en.pdf](http://www.unaids.org/globalreport/documents/20101123_GlobalReport_full_en.pdf) [7.9.2011]. The world map of the spread of AIDS for 2009 is found on p. 23.



states—for Portugal, Spain, England, France, and Russia.”<sup>65</sup> But this second chance has now been extended to Europe *as a whole*, albeit under the condition that this chance be used “not in the style of its old power-politics” but only under the “premise of a non-imperialistic understanding” and toward “the learning of others.”<sup>66</sup>

Amin Maalouf would undoubtedly agree with this analysis by Jürgen Habermas, if, for him, the history of the European Union avouches hope for the concrete and realistic possibility of being able in the long term to overcome centuries-old enmities and warlike contentions. Whether the European Union has consistently been in the position, during the current phase of globalization, to renounce old imperial power mechanisms on the level of world policy will certainly be judged in widely varying ways. At the same time, however, one can perceive in the EU the attempt to establish a new and stable framework of conditions for the development of a *ZusammenLebensWissen*, a “knowledge for living together,” that by no means may be allowed to remain restricted to the territory of the states of the Union. To this end, Amin Maalouf has formulated, from the field of literature and, furthermore, from a position that at the same time combines an inner and an outer perspective, important guidelines for future, more far-sighted policies for coexistence.

After this initial outline (necessarily compact and to be considerably expanded in subsequent chapters) of four phases of accelerated globalization, the conviction becomes evident to me that, without knowledge of the first phase, one cannot understand those historical, political, economic, and cultural changes, nor the changes within the history of developing mentalities, which in the various traditions of historical science in Europe tend to be designated either as *Neuzeit*, “modern times,” or *les temps modernes*. The second phase of accelerated globalization may, in turn, be viewed as one of the immediate prerequisites for the (occidental) modern era, the temporalization structures and altered epistemological foundations of which become manifest in the last quarter of the 18<sup>th</sup> century, especially in the wake of the US American, the French, and the Haitian revolutions—among which this last-mentioned was, admittedly, universally viewed by contemporaries as a paradigm quickly to be suppressed again. Phases of accelerated globalization are phases of historical and cultural compression in which long-term strands of tradition meet with trends in a direct interrelation,

<sup>65</sup> Jürgen Habermas: “Staatsbürgerschaft und nationale Identität” (1990). In: *Jürgen Habermas: Faktizität und Geltung. Beiträge zur Diskurstheorie des Rechts und des demokratischen Rechtsstaats*. Frankfurt am Main: Suhrkamp 1992, p. 651.

<sup>66</sup> *Ibid.*

whereby the questions of multi-, inter-, and transcultural relations take on a vital, if often underestimated, significance.

This also applies, of course, to other configurations between different surges in globalization. The opening of the occidental modern era onto a common space open to the future, a space with which the internet age became both technologically and culturally configured during the last two decades of the 20<sup>th</sup> century, is, here again, not to be comprehensively understood without consideration of those processes designated as the third phase of accelerated globalization, especially the process leading to the development of divergent modernities. Along with globalization “from above” (especially of financial markets and capital), there appear a globalization “from below” (on the level of mass migrations and their attendant fundamental globalization critique) and even a “transverse” globalization (on the level of an information and knowledge society that is interconnected on a world-wide scale, the centers of which—let us not deceive ourselves—lie nonetheless in the USA and, to some extent, in Europe). Within the parameters of this fourth phase, China, India, and perhaps Brazil have become global players that in the future will have an important say not only in political and social matters, but in the realms of economics and culture as well. Indeed, China might currently find itself in a position that could be compared in many respects to that of the USA within the time frame of the third phase. That the next surge in globalization, which might still be expected to occur in the 21<sup>st</sup> century, should necessarily benefit English alone is, in light of the growing importance of Asian markets and powers, hardly likely.

The characteristics of the current phase of accelerated globalization are undoubtedly quite specific; yet they are no more specific than those of the past phases, nor are they independent of them. Only when it is understood that the present globalization is not something completely new, a *creatio ex nihilo*, will we be able to draw forth the lessons of the preceding phases of this process. Only then is it possible for one to respond to the trailblazing and vectorizations observable since the expansion of Europe at the close of the 15<sup>th</sup> century with new paths and new forms of knowledge that take the place of the dissolution of world order currently being articulated, and which could develop such models and measures as are indispensable to a peaceful coexistence in diversity. In the search for these new paths, for this other knowledge, the literatures of the world—and it is from here that this work proceeds—are of inestimable value. For their knowledge is a knowledge that is not limited to particular regions of nations, but quite clearly strides beyond individual cultural areas and is constantly on the move.

## Foundations for a Poetics of Movement

Thus more urgently than ever (and not only in the realm of literary studies, but far beyond) does the task of advancing a poetics of movement present itself today.<sup>67</sup> While the temporal, historically chronological foundations of our thought and of our processing of reality, so dominant in European modernism, have grown weaker in postmodern thought-configurations (which have already become historical), at the same time, spatial concepts and mindsets, and also patterns of perception and modes of experience were revalued and exponentially increased semantically. Most recently, in the second half of the eighties, spatial concepts were developed that are perhaps most convincingly reflected in the conceptual work of Edward W. Soja.<sup>68</sup> Before the backdrop of a relationship to space that, for traceable historical reasons, was problematic in Germany, the extraordinary German economic boom completed a turn to the spatial—as successfully publicized, for example, by the historian Karl Schlögel in his demand for “ein Spatial turn, endlich”<sup>69</sup> (“a spatial turn, finally”)—merely an adjustment that, in the new millennium, in light of developments in the realm of the most widely varying “turns,”<sup>70</sup> can certainly no longer be designated in an international context as being new.

Certainly, the process only briefly sketched here is not one that, within a logosphere shaped by postmodernism, would be uniformly directed and would have proceeded without contradiction. Yet the discussions of the eighties and nineties of the 20<sup>th</sup> century—and this continues into the present—were marked quite substantially by geopolitical, geocultural, and geopoetic questions which in no way were limited to cyberspace, but instead generated territorializations,

67 I draw attention to this necessity at the conclusion of Ottmar Ette: “Wege des Wissens. Fünf Thesen zum Weltbewusstsein und den Literaturen der Welt.” In: Sabine Hofmann / Monika Wehrheim (eds.): *Lateinamerika. Orte und Ordnungen des Wissens. Festschrift für Birgit Scharlau*. Tübingen: Gunter Narr Verlag 2004, pp. 169–184.

68 Edward W. Soja: *Postmodern Geographies. The Reassertion of Space in Critical Social Theory*. London: Verso 1989.

69 Karl Schlögel: *Im Raume lesen wir die Zeit. Über Zivilisationsgeschichte und Geopolitik*. Munich–Vienna: Carl Hanser Verlag 2003, p. 60.

70 C.f. Doris Bachmann-Medick: *Cultural Turns. Neuorientierungen in den Kulturwissenschaften*. Reinbeck bei Hamburg: Rowohlt 2006.

mappings and remappings,<sup>71</sup> as influenced by the postcolonial or the clash of cultures.

With this background, even Samuel P. Huntington’s vision of the *Clash of Civilizations* may be assigned to still another (geoculturally and geostrategically implemented) spatial turn that is distinctly of a continentally territorializing nature. Mapping and remapping of fronts and borderlines previously considered stable have been the order of the day for decades. In the sense of Amin Maalouf’s considerations mentioned at the beginning, however, it would be imperative that these mappings—“set fast” in whatever database—be carried over into living mobile mappings, in order to be able to counter effectively the prevalent territorialization of any kind of alterity.<sup>72</sup> Additionally, there is need of a poetics of movement which, based upon the seismographic function of world literatures to indicate present and future tremors, would be in a position, viewing spatial structures from the perspective of movement, to understand them in a new way and depict them in the context of a history of movement.

Still missing from the field of philology is a sufficiently differentiated and precise terminological vocabulary for movement, dynamics, and mobility.<sup>73</sup> As a rule, we must deal with an often quite subtle colonization of movement by means of a flood of spatial concepts which “set fast” and conceptually reduce the dynamics and vectorizations under the influence of an obsessive spatialization, insofar as they deliberately omit the dimension of time.<sup>74</sup> This book proceeds from early-modern mappings that, with the help of various methods, avoid this trap in order to be able to depict adequately the dynamics of the historical European expansion process.

For upon the basis of a vectorial image of the world in the midst of rapid change, a view of the world arose that, in terms of its geopolitical and geocultural features continues to exist today, but which at the same time was spatialized and continentally territorialized. It is embarrassing to observe how far Samuel

71 C.f. Wai Chee Dimock / Bruce Robbins (eds.): “Remapping Genre.” In: *PMLA—Publications of the Modern Language Association of America* (New York) CXXII, 5 (October, 2007), pp. 1377–1570.

72 See also Julia Kristeva: *Etrangers à Nous-mêmes*. Paris: Gallimard 1991.

73 I first presented this set of problems in Ottmar Ette: *Literatur in Bewegung. Raum und Dynamik grenzüberschreitenden Schreibens in Europa und Amerika*. Weilerswist: Velbrück Wissenschaft 2001.

74 This argumentation does not contain any sort of return to a dominant time-oriented concept of history, such as that which grew prevalent following the paradigms of development and progress at the close of the 18<sup>th</sup> century in Europe; c.f. Doris Bachmann-Medick: *Cultural Turns*, p. 286.

P. Huntington's world map from the end of the 20<sup>th</sup> century has fallen behind the map of Juan de la Cosa from the year 1500, although copious geopolitical power-claims may be found not only among the US-American political scientists and presidential advisers, but among the Spanish protagonists of the *Descubrimiento* as well. Have we really come much further in our late-modern-era views of the world?

The paucity of movement-concepts bespeaks at present a damaging and distorting reduction of space-time developmental processes and choreographies to spatial freeze-frames and mental maps which serve both to filter out the dynamic element and cause it to disappear. But spatialization has a high price, as long as it steals from movement. For it establishes what can only extract sense from movement—and *as* movement.

Spaces first arise—when they are used by people, and thus used culturally—through movements. To be sure, the cultural concept has been tied since the time of western antiquity to the ground,<sup>75</sup> but it has not been shackled: for even the most soil-rooted agricultural usage is unimaginable without movement, and it would come only to fruitless results. Culture presupposes movement: a cultural space is necessarily a migratory space.

Only movements, with their patterns and figures, their specific transits and intersections, put forth a space in the full (and not merely Euclidean) sense. Can we really comprehend the space of a city without registering it vectorially? Can we really understand a lecture hall and its function if we filter out of it the motions of the speaker and those who are listening and interacting? Can we grasp the quality of a concert hall without ever having experienced a performance there? Can we truly describe and investigate a geocultural area if we simply blank out from our depiction the movements and migrations that travel within and across it?

Whoever filters the movement out of their object of investigation hides life. The open structurings of literature show the hopelessness of such an endeavor—and by no means only in the category of travel literature. Walter Benjamin's passages, for instance, form not only spaces, but configurations—just as the title of the *Passagen-Werk* indicates: mobile, vectorized migratory spaces in which, among the places and movements, other places and other movements may always be recognized.

<sup>75</sup> See Hartmut Böhme: "Von Kultus zu Kultur(wissenschaft). Zur historischen Semantik des Kulturbegriffs." In: Renate Glaser / Matthias Luserke (eds.): *Literaturwissenschaft—Kulturwissenschaft. Positionen, Themen, Perspektiven*. Opladen: Westdeutscher Verlag 1996, pp. 51–53.

Thus a space is created through respectively specific patterns of movement and figures of movement, whereby the continuity of a given space depends upon the very choreographies and pathways that first generate it. Should certain patterns of movement be discontinued, the corresponding spaces and their limits collapse: the same holding true at the level of architectonic or urban as well as at the level of national or supranational spaces. The mobility of the notions of Europe,<sup>76</sup> but also the hemispheric constructions of the American continent, which have been constantly changing since the so-called "discovery" in 1492, present here over the course of centuries rich material for consideration.<sup>77</sup> For is not the Spanish-speaking realm that, moreover, steps forth in its mobility through the complex archipelagic connections between the Canaries, the Caribbean, and the Philippines, a global migratory space *par excellence*? These and many other comparable questions should be developed and answered from multiple perspectives in this book.

The retention of old (and even future) patterns of movement which appear in current movements and which one may *come* to know anew may be most accurately described as *vectorization*. It reaches far beyond that which is ever individually experienced and that which may be experienced in a lifeworldly sense: vectorization also comprises the realm of collective history, the movement-patterns of which it retains in the discontinuous, highly fragmented post-Euclidean vector field of future dynamics. Among movements of the present—and it is on this that the concept of vectorization at its epistemological core is targeted—the old movements again become recognizable and perceptible: as movements within the firm structure and within the mobile structuring of spaces, they are ubiquitous. Consequently, we can only adequately understand spaces if we investigate and comprehend the movements that configure them and their specific dynamics. Is not the movement-form of a transatlantic circuit, so firmly anchored in collective knowledge since 1492, even today of fundamental significance to a spatialized model, so to speak, for understanding the New World—starting, indeed, in Europe?

It would seem to be the obvious thing, from the perspective of the 20<sup>th</sup> century, the "century of migrations," expulsions, deportations, delocalizations, and movements of widely varying sorts, to shift the focus from territorialization to vectorization, from border demarcation to border crossing. The reasons be-

<sup>76</sup> See Anne Kraume: *Das Europa der Literatur. Schriftsteller blicken auf den Kontinent (1815–1945)*. Berlin–New York: Walter de Gruyter 2010.

<sup>77</sup> See Peter Birle / Marianne Braig et al. (eds.): *Hemisphärische Konstruktionen der Amerikas*. Frankfurt am Main: Vervuert 2006.

hind the fact that this path, leading from an epistemology that thinks in terms of static entities to a highly dynamized movement-model, was hardly ever actually trod are undoubtedly many, and have something to do with the cohesive and persistent powers of academic institutionalization.

And yet, in the field of philologies there would have been voluminous material for consideration that only in very recent times has been brought to a more intense light. The development of literatures, as may be observed in the past century, which possess no fixed abode in the sense of being translingual or transcultural forms of writing<sup>78</sup> has now led us to the point that all production-, distribution-, and reception-aesthetic dimensions and aspects of the literatures of the world are far more radical than ever before, gone “off (national-philological) course,” and, consequently, no longer to be tied down to purely national-literary frames of reference. The long-observed vectorization of all spatial referents must have consequences within literary and cultural theory which allow us to better and more precisely grasp and understand the different phases of accelerated globalization, but also the interspersed phases of global or regional deceleration.

The *literatures of the world*, as certainly the most complex retentive and generative medium for knowledge, comprising also the greatest variety of times and cultures, offer us here, in relation to that which is mobile, a multitude of life-forms and life-norms that should enable us, polyperspectively and polylogically, to reread, to rethink, and to re-experience our world. For ultimately, they avoid every attempt to systematize the world all-inclusively from *one* point, from one single place of writing. Differing from the concept of world literature formulated by Goethe, the literatures of the world are not centered in Europe, nor are they static; instead, they form a highly dynamic force field that is characterized by the constant interchanging of cultural logics, languages, and coordinates, and which can no longer be considered and “evaluated” from Europe alone. Thus do the translingual phenomena of literatures without a fixed abode form, without a doubt, new challenges for a theory of the translational, which

78 See also Ursula Mathis-Moser / Birgit Mertz Baumgartner (eds.): *La Littérature “française” contemporaine. Contact de cultures et créativité*. Tübingen: Gunter Narr Verlag 2007; Ursula Mathis Moser / Julia Pröll (eds.): *Fremde(s) Schreiben*. Innsbruck: Innsbruck University Press 2008; and Ottmar Ette: *Writing-between-Worlds. TransArea Studies and the Literatures-without-a-fixed-Abode*.

has incrementally arisen from the single demand for a linguistically conceived science of translation.<sup>79</sup>

Vectorization in literature harks back not only to (collective) history, but also to mythos: to that reservoir of myths, legends, and inherited notions of images and beliefs, the historically accumulated and only seemingly fixed movements of which are again “translated” and integrated into current sequences of movement by literature. In order to understand the European literature(s), we must likewise bring into our considerations a Europe *in motion*<sup>80</sup> as well as—from a transareal perspectivism—a Europe *as motion*,<sup>81</sup> and at the same time attempt, with an eye to the “New World,” to advance the development of transarchipelagic modeling and models for understanding.

Only from a point of perspective of this sort do many previous patterns of movement become recognizable in literature as being vectorially retained in the movements of a protagonist. Thus, in Edouard Glissant’s Caribbean sketch of Easter Island in the Pacific<sup>82</sup> for example, not only the Antilles, but islands on a world-wide scale become visible: islands that in their differing logics point to one another and, within this mobile, extensively fragmented network,<sup>83</sup> set in motion post-Euclidean processes of understanding movements and migratory spaces. In the most widely varied contexts, we perform thought- and travel-movements that we program, that program us, and yet which have come to us from very far away. Thus, for example, do the exodus from Egypt or the wandering of Odysseus, but also even the abduction and rape of Europa or the legend-enshrouded voyage of Columbus to the New World lend to the migration movements of the 20<sup>th</sup> and 21<sup>st</sup> centuries an additional potential for meaning that semantically charges and intensifies even the simplest choreographies. Move-

79 See also Doris Bachmann-Medick: “Introduction: The Translational Turn.” In: *Translational Studies* (London) II, 1 (2009), pp. 2–16; and Naoki Sakai: *Translation and Subjectivity. On “Japan” and Cultural Nationalism*. Minneapolis–London: University of Minnesota Press 2009, p. 3 ff.

80 C.f. Klaus Bade: *Europa in Bewegung. Migration vom späten 18. Jahrhundert bis zur Gegenwart*. Munich: Verlag C. H. Beck 2000.

81 C.f. Ottmar Ette: “Europäische Literatur(en) im globalen Kontext. Literaturen für Europa.” In: Özkan Ezli / Dorothee Kimmich et al. (eds.): *Wider den Kulturenzwang. Migration, Kulturalisierung und Weltliteratur*. Bielefeld: transcript Verlag 2009, pp. 257–296.

82 See Edouard Glissant: *La terre magnétique. Les errances de Rapa Nui, l’île de Pâques*. In collaboration with Sylvie Séma. Paris: Seuil 2007.

83 On the epistemology of the network in the social sciences, see also Bruno Latour: *Reassembling the Social. An Introduction to Actor-Network-Theory*. Oxford–New York: Oxford University Press 2005; see also Christian Stegbauer (ed.): *Netzwerkanalyse und Netzwerktheorie. Ein neues Paradigma in den Sozialwissenschaften*. Wiesbaden: VS Verlag für Sozialwissenschaften 2010.

ments are frequently connected to life-processes. Not only discovered movements, but invented ones as well shape our lives, our thoughts, our actions. Time and time again, the literatures of the world polyperspectively expose these motions (*Motionen*) and emotions (*Emotionen*) and highlight everything in our lives that lives, everything in our speech that speaks.

Not only the words among words<sup>84</sup> or the places among places, but indeed the movements among movements indicate the interwoven nature of literature and living mobility as well as the central significance of retained, vectorized patterns of movement to an understanding of both literary and cultural processes. The widespread absence of movement concepts, the explanation of which may be found in the tradition of national philologies, brings to the literary and cultural sciences the consequence that, today, they must first become aware again of the mobile mappings of literature in order to comprehend the challenges and, perhaps even more, the chances that the already long extant crisis of the regional sciences, of area studies, presents to them.

The goal should thus first be to create enduring sensitivity to the forms and functions of movement for a stronger development of scientific investigations devoted to cultural and literary phenomena, and to accomplish the transition from merely spatial history to mobile history. For this, a concept that was developed through the examination of highly vectorial processes and phenomena in the field of literature is necessary. I will thus return, in the following sections, to a terminology that I first tested and clarified within the context of my investigation of literatures without a fixed abode,<sup>85</sup> such that these conceptual tools, of course, also be designed for the realm of objects that extend far beyond both the analysis of literary texts and the treatment of fundamental aesthetic, semantic, or narrative questions of literature. In the following pages, a series of terminological differentiations shall also be undertaken which arise out of literary scientific analysis, but which by no means should be understood to be restricted to it.

84 C.f. Jean Starobinski: *Les mots sous les mots*. Paris: Gallimard 1971.

85 See Ottmar Ette: *Writing-between-Worlds. TransArea Studies and the Literatures-without-a-fixed-Abode*, pp. 33–35.

## Concepts

### On the Disciplinary Level

In the field of area studies, regional research centers of the traditional stamp, that is, as institutions that reach beyond individual disciplines, are set up on one hand as *multidisciplinary*, and on the other as *interdisciplinary*. They are generally based, on the one hand, upon a multidisciplinary juxtaposition of differing and, in each case, disciplinarily anchored individual sciences, or on the other hand, upon an interdisciplinary dialog between the respective representatives of certain disciplines in the institutional framework of the given center. Eventually, this fairly static, equally “disciplined” configuration should be supplemented by *transdisciplinary* structurings that will aim not at the interdisciplinary exchange between conversational partners who are disciplinarily firmly anchored, but at a continual crossing of various disciplines.

It is self-evident here that the developments and outcomes of this “nomadic” and, in a true sense, transdisciplinary scientific praxis would have to be (mono-)disciplinarily and interdisciplinarily tested and ensured through continuous contacts. An “autonomically” self-setting level of transdisciplinary science could more likely yield counterproductive effects. In the context of a transdisciplinarily active but in all instances disciplinarily braced scientific praxis, the most widely varying realms of knowledge can be dynamized and can communicate with one another in a fashion that is at once substantially stronger and more flexible.

Analogous to this terminological delimitation, conceptual definitions should be successively introduced and translated into the logic of the respective fields of research, which would precisely render the newly suggested differentiations at the various levels of analysis with the aid of the four prefixes named here—“mono-,” “multi-,” “inter-,” and “trans-.” The goal of this procedural method is a high terminological transparency and coherency, to which further differentiations are obviously desirable and necessary.

An intensified transdisciplinary approach, incidentally, makes sense with a view to relations with the Romanic world, and not only on the level of analysis, but on the level of subject matter as well. The disciplinary place of philosophy in the Spanish-speaking realm—to give but one example—is unlike others, due to a differentiation process that, compared to the German-, French-, and English-speaking world, proceeded differently. Consequently, there emerged—as may be seen in the works of Miguel de Unamuno, José Ortega y Gasset, or José Enrique Rodó—crossover forms of philosophy and literature which have been

accorded in the transareal context of the Spanish-speaking world another functionality within a pan-societal circulation of knowledge: even though, and indeed specifically when, all three of the mentioned authors intensively refer to Friedrich Nietzsche (and thereby to a representative of philosophy in the German language). Traditional disciplinary delimitations become, as a rule, ill-suited for the dynamics of this sort of transareal referencing if they are based upon exclusionary mechanisms that can lay claim to no universal validity. It follows that on the disciplinary level, a multilogical approach is advisable and adequate to the subjects.

### On the Cultural Level

In viewing the analysis of cultural phenomena, beyond *monocultural* monads, one must distinguish between, for instance, a *multicultural* “side-by-sideness” of different cultures which, in a spatial respect, settle in different quarters or zones of a city, and an *intercultural* communality, defined by all sorts of encounters between differing cultures’ members, who indeed engage in exchanges with one another, but for whom their prevalent belonging to a particular culture or cultural group is never in question. The *transcultural* level separates itself then—in a critical continuation of the groundbreaking work of the Cuban ethnologist and cultural theoretician Fernando Ortiz on *transculturalidad*<sup>86</sup> in 1940—from the previous two levels insofar as it here concerns movements and practices that cross different cultures: a constant springing from culture to culture in such a fashion as not to allow the development of a stable and dominant membership in or connection to an individual culture, or any cultural group or configuration.

In the current phase of accelerated globalization, transcultural border-walkings and crossings are, without a doubt and throughout the world, of growing importance and increasing relevance. Their examination should not be focused upon the differentiation of more or less stable “in-between spaces,” but on the exploration of labile arenas with oscillating patterns of movement and transitional figures. Simply by looking at the circulation processes and interdependencies between the Francophonic, Hispanophonic, Lusophonic, and Anglophonic, one may determine that an analysis of the four phases of accelerated glo-

<sup>86</sup> C.f. Fernando Ortiz: *Contrapunteo cubano del tabaco y el azúcar*. Prólogo y Cronología Julio Le Reverend. Caracas: Biblioteca Ayacucho 1978. Eng.: Fernando Ortiz: *Cuban counterpoint. Tobacco and sugar*. Translated by Harriet de Onís. New York: Knopf 1947.

balization up to now would no longer allow the privileging of (apparently) *monadic* over *nomadic* conceptions. Between the Italian *isolarios* from the turn of the 16<sup>th</sup> century to the global icons in the art of Ai Weiwei at the turn of the 21<sup>st</sup>, from the travel literature design of al-Hassan al-Wazzan alias Leo Africanus in the first phase of accelerated globalization and of Jean-Marie Gustave Le Clézio in the fourth, this book will examine transcultural testing grounds that allow us, in variegated transareal perspectivalizations to understand the world of yesterday differently and the world of tomorrow more boldly and imaginatively.

### On the Linguistic Level

In a linguistic respect, beyond a *monolingual* situation, whereby the logosphere is exclusively dominated by a certain language, one must differentiate principally between a *multilingual* juxtaposition of different languages and language-spaces, which display little or no overlapping, and an *interlingual* communality in which two or more languages exist and communicate in an intensive connection with one another. Different from an intralingual translation, which one might designate, in Roman Jakobson’s sense, as a rewording in the same language,<sup>87</sup> an *interlingual* translation carries over from the one language into the other, while both languages are clearly distinct from one another, cannot be confused for one another, and seek to remain separate from one another. One may distinguish from the multilingual and the interlingual, however, a *translingual* situation, which here indicates an unending process of the constant intersection of languages.<sup>88</sup> Two or more languages are thus by implication no longer to be differentiated, but instead mutually permeate one another, such that new translingual formulations arise.

As regards literary writing, a translingual praxis would subsequently describe an author’s jumping back and forth between different languages, within the context of his body of work as well as within a certain individual text. Just how broad the hopes connected in this respect to a concrete politics of language can be is shown by Amin Maalouf in a passage reflective of his own activities in language politics from his recent essay:

<sup>87</sup> See Roman Jakobson: “On Linguistic Aspects of Translation.” In: Roman Jakobson: *Selected Writings. II. Word and Language*. The Hague–Paris: Mouton 1971, p. 260.

<sup>88</sup> For an alternative definition of the concept, see Lydia H. Liu: *Translingual Practice. Literature, National Culture, and Translated Modernity—China, 1900–1937*. Stanford: Stanford University Press 1995.

Were it so that from early childhood on, and throughout an entire life, each person were encouraged to be enthusiastic for a culture and a language other than one's own, that could be freely chosen and fully in keeping with one's own preferences—and which would be studied even more intensively than the inevitable English—the result would be a dense cultural interweaving that would cover the entire planet, insofar as it would support the timid identities, weaken animosities, strengthen bit by bit the belief in the unity of the human adventure, and provide through all of this a beneficial jolt.<sup>89</sup>

The conspicuous significance of translational questioning to the development of the literary and cultural sciences<sup>90</sup> reveals itself on the level of translation on a planetary scale that Goethe implied within his concept of world literature, but certainly also in a continental dimension in the context of the hemispheric construction of the Americas. The translingual dynamic of the literatures of the world in general and of the literatures without a fixed abode in particular has also long since led to developments that confront us—think simply of the novels of authors like Daniel Alarcón or Junot Díaz—with a Hispanoamerican literature in the English language which cannot simply be “outsourced” to the US or delegated to the field of US American studies.

Translational processes pervade our contemporary literatures of the world—and in the German-speaking realm too. Herta Müller or Melinda Nadj Abonji (received at first with thorough astonishment), as winners of the Nobel Prize for literature and of the German Book Prize, have finally firmly anchored this problematic of words among words, places among places, and languages among languages in the public consciousness of a German-language-readership, including its literary critics. New migratory spaces have come into existence, to which static national literary concepts assuredly cannot reach. Also, literary science studies of the Hispanophonic and Lusophonic, but in still greater measure, of the Francophonic and Anglophonic, are faced here with new challenges that can only be rendered fruitful on a world-wide scale with the aid of a poetics of movement and a vectorially reflected concept for a better understanding of not only contemporary literature. The literatures gathered in this book, shaped by four phases of accelerated globalization, hold ready numerous examples for this.

<sup>89</sup> Amin Maalouf: *Le dérèglement du monde*, p. 106 f.

<sup>90</sup> C.f. Doris Bachmann-Medick: “Introduction: The Translational Turn,” pp. 2–16.

### On the Level of Media

With a view to the media configuration, one could (analogously to the already developed terminology) differentiate—beyond single-medium (*monomedial*) contexts—between a *multimedia* situation, in which a plurality of media exist side-by-side, but such that it does not come to a great deal of overlapping or areas of contact, and an *intermedia* situation, where the above-mentioned media correspond and dialog intensively with one another, but without losing their respective distinguishability and distinctness. In a *transmedia* situation, however, different media permeate and cross over one another in an unending process of overstepping boundaries, transiting, and “carry-overs,” such as is the case, in an exemplary way, with iconotexts and phonotexts—that is, transmedia combinations wherein the text and pictures, or sounds, as the case may be, do not reciprocally “illustrate,” but rather, mutually transform one another.

The respective visual beginnings of the four main chapters of this text should also be understood from a transfer- and transformation-process of this sort, should they be dealing not with “mere” illustration, but rather, with complex combinations of picture and writing, whereby neither the picture nor the writing is supposed to “illustrate” the other. Every transmedia incipit is aimed at making it possible to sensorially experience as a process the desired visualization of transformation in media, and to bring to light complex catenations which connect the literatures of the world to the widest variety of artistic forms.

It is of course also true here, as in the sets of definitions already discussed, that multi-, inter-, and transmedia phenomena cannot always be “cleanly” separated from one another, whether in a spatial or temporal sense. The definitional transparency and rigor strived for here, however, are aimed at pointing out, in a second step, just such overlap-zones and incidents of cross-over, in order then to be able to examine and differentiate them with higher resolution and accuracy. The goal is not the charting of static roots but as precise as possible an understanding of the unending, process-oriented nature of dynamic routes in literature and culture: a movement-historical dimension that should be communicated within the transmedia back-and-forth.

### On the Temporal Level

Within the terminological raster presented here, the dimension of time in its processual nature may also be conceptually structured in a similar fashion. If *multitemporal* processes concern the juxtaposition of different time frames

which exist and “elapse” independently of one another, then *intertemporal* processes should describe a constant mutual correspondence and communication between different time frames that neither mix with one another nor coalesce into one. *Transtemporal* processes or structurings, then, refer to an incessant crossing of differing time frames whereby such an interweaving of times creates a highly particular temporality which, within its very transtemporality, brings transcultural or translingual phenomena strongly into the foreground, and is capable of actuating accordant processes of exchange. The intensification of transtemporal ultraconnectivity is a privilege of neither the present, nor of contemporary literatures.

At this point, regarding the dimension of time and its periodization, reference may be made to the above-mentioned four phases of accelerated globalization, which are of the greatest relevance to the temporal structuring of economic, political and social, and above all cultural processes as shaped by colonialism and postcolonialism. This division into phases forms the intertemporal and transtemporal foundational structuring of this book. These very different, yet closely interconnected acceleration phases—certainly in the New World (a temporal designation of America that is by no means accidental), but also, for instance, in Oceania—have taken the most widely differing conceptions of time, have pitted them against one another, and have interwoven them. It is essential to profile more sharply these temporal differentiations, especially in terms of their close connection within the colonial studies of the Spanish-speaking world. Transcultural processes produce in most cases transtemporal forms and norms of experience: experience that can be further sharpened and intensified through intellectual examination with new and precise concepts.

### On the Spatial Level

It should hardly be surprising in this context that in looking at the spatial structures, a differentiation may be conducted between a *multispatial* juxtaposition of spaces with the greatest paucity of contact and an *interspatial* structure of intensively corresponding spaces that, however, do not coalesce. *Transspatial* structurings, however, are shaped by constant transiting and intersections of different sorts of spaces and also by a pattern of movement that, as a concept, should subsequently be much more strongly developed and more precisely delineated.

One might well also remember at this point that spaces are produced through movements and specific patterns of movement,<sup>91</sup> such that, as a consequence, one clearly may not proceed from the assumption of a static spatial concept. The *Periquillo Sarmiento* of José Joaquín Fernández de Lizardi, so important in the development of the history of the Hispanoamerican novel, may well prove, with its diegetic coexistence of multispatial, interspatial, and transpatial spaces, how complex the spatial models that the literatures of Spanish-speaking America were producing have been, even from early on.<sup>92</sup> The sharp asymmetry of transatlantic relations, shaped as it is by the first two phases of accelerated globalization, generated spaces that—one need only think of the antagonism between city and country—were marked by a most discriminatory vectoricity. This is precipitated, however, on the level of specific figures of movement.

### On the Choreographic/Literary Level

Starting from an analysis of writing methods of travel literature,<sup>93</sup> the results of which may often be understood to be texts that are *frictional* (and thus, texts that oscillate between fictional and dictional forms of writing), different *dimensions* of the travel report—the three dimensions of space, and with them, those of time, of social structure, of imagination, of literary space, of genre elements, and of cultural space—can now be distinguished from one another.

As a second step, different *places in travel literature*—especially departure, highpoint, arrival, or return—may be delineated and differentiated from one another as passages of particular semantic concentration. These places are, for their part, incorporated into basic *figures of movement* which—as perhaps a circle, pendulum, line, star, or spring—present and, so to speak, choreographically carry out before the eye the hermeneutical motions of understanding on the part of the reader. The literatures of the world continually hark back to all of these patterns of movement, retained over millennia in various cultural contexts.

<sup>91</sup> A progression of basic patterns of movement in literature is developed in Ottmar Ette: *Literatur in Bewegung*.

<sup>92</sup> See also Ottmar Ette: “Fernández de Lizardi: ‘El Periquillo Sarmiento.’ Dialogisches Schreiben im Spannungsfeld Europa–Latein Amerika.” In: *Romanistische Zeitschrift für Literaturgeschichte / Cahiers d’Histoire des Littératures Romanes* (Heidelberg) XXII, 1–2 (1998), pp. 205–237.

<sup>93</sup> Compare extensively with Ottmar Ette: *Literatur in Bewegung*, pp. 21–84



These conceptual differentiations, first introduced some years ago, are highly relevant to the examination of the extremely complex scope of a globalization history of literature and, accordingly, to the examination of phases of accelerated globalization, so long as they allow a spatiotemporal delineation and substantiation of text analyses that is, as a rule, intersubjectively easy to test. The vectorial dimension of literature also configures migratory spaces which submit to no logic of fixed-position, no reductive two-dimensional territorialization, instead forming the mobile structurings of all literary knowledge in such a fashion as to be capable of being reconstructed and, indeed, trajectoryally re-experienced.

The analysis of the movements amidst the movements of (and in) literature vividly evinces the fundamental degree to which spaces are formed only through movement, through motions and emotions. In this book, the conceptual model presented with all necessary brevity here shall be rendered fruitful for the development of a literary and cultural science which serves as the centerpiece for a poetics of movement.

#### On the Level of the History of Movement

In order to be able, especially in light of notions of spatial history, to develop movement-historical concepts terminologically with more precision and comprehensibility, a terminological delineation of the relationships between culture and language, space and time, medium and discipline is necessary to being able to grasp more precisely actual movements in space, with an eye to generating a poetics of movement. At the same time, it is important that, on the level of the history of movement, five different gradations should be distinguished from one another, in order to put more graphically into perspective the respective implications of the corresponding relationality.

Movements on a *translocal* niveau settle between urban or rural places and spaces of limited extent—in the sense of Bharati Mukherjee's landscapes and cityscapes<sup>94</sup>—whereupon it comes to an obvious discontinuity of movements that spans the sometimes broad territories that lie in-between, such that we often must consider connections insofar as they characterize islands that, while they lie far apart, are yet bound to one another.

In contrast, movements on a *transregional* niveau are situated between certain topographical or cultural spaces which are either located within the expanse of a country, or are clearly perceptible units divided among different national states. The concept of "region" is expressly not to be confused here with that of "world region," as is the case (in an often confusing manner) in the conventional term "regional science" and in all the compounds that stem from it.

Consistent with this concept, *transnational* describes movements between different national spaces or states, as the case may be, while *transareal* movements are situated between different *areas*—such as the Caribbean, the Maghreb, or Southeast Asia—wherein the concept of area, as in the current name of so-called "area studies," is used quite variably and can be equally applicable to a world region or to a specific cultural space. In taking recourse to the concept of the transnational, it is essential to consider that it—unlike the term "transareal"—presupposes the existence of the nation, such that a "transnational literature" or a "transnational literary science" can be conceived of in an actual sense only in the context of a highly advanced process of nation-building. *Transcontinental* movements, on the other hand, take place between different continents such as Asia, Australia, Africa, America, or even Oceania, where the geographical boundaries of Europe (which may be designated a continent only in a conferred sense) and its various regions are certainly the most indistinct.<sup>95</sup>

The fact that dynamics on the individual niveaus, each according to its type of movement, can be sub-divided into *multi-*, *inter-*, and *transnational* processes is easily comprehended in the context of the conceptual model proposed here. Analogously, further conceptual applications are correspondingly easy to form in terms of the chosen terminological coherency and transparency.

Movements (also in the sense of motions and emotions) decidedly contribute to the constitution and semantization of living-spaces, as long as the *internal relationality* within a given space is of significant relevance within its relationship to an *external relationality* that connects a certain space to others. Internal and external relationality are there to be examined separately, but always in reference to one another.

<sup>94</sup> C.f. Bharati Mukherjee: "Imagining Homelands." In: André Aciman (ed.): *Letters of Transit. Reflections on Exile, Identity, Language, and Loss*. New York: The New Press 1999, pp. 65–86.

<sup>95</sup> C.f. Maria Todorova: "Wo liegt Europa? Von der Einteilung eines Kontinents und seinen historischen Regionen." In: *Jahrbuch des Wissenschaftskollegs zu Berlin* (Berlin) 2004–2005 (2006), pp. 294–316.

### Why Transareal Studies?

On the basis of the movement-historical perspective change, the vectorized proliferation of logics and viewpoints, and the already-described instruments sketched above, it is quite easy to comprehend the enormous possibilities and range of transareal studies. Thus might one—to give an example that happens to be important to this work—only adequately understand the special nature of the Caribbean if one incorporates into a world-wide panorama not only its internal, archipelagic relationality of multiple communications between its islands and archipelagos, but the dynamics of external relationality as well. This should happen, within the viewpoint of the transarchipelagic, with the Canaries or the Philippines as the case may be, and likewise, with a view to the changing relations to different European (colonial) powers. For just as the example of the “Black Atlantic”<sup>96</sup> and the forced deportation of millions of slaves show, it is essential to incorporate, on the level of external relationality, the respective possessions of these colonial powers in Africa, Asia, or Oceania, in the Americas or in the Arab world, in order to be able to comprehend transareally, and with it movement-historically, the entire complexity of colonial and imperial biopolitics. Of just how much significance these connections are to history and cultural theory has been impressively demonstrated by the cultural theoretician and poet from Mauritius, Khal Torabully, in his reflections on Indian coolies and the concept that follows from it, “coolitude.”<sup>97</sup>

If a space is thus substantially developed and molded by the movements related to it in the past, the present, and (prospectively) the future, then the combinatorics between the five gradations distinguished from one another here are extremely informative as regards political, cultural, or specific literary phenomena which, without these movements, could not be adequately considered or described. *TransArea* aims at perspectivizing world-wide relationality in both an internal and an external interweaving, such that in no way must Europe stand at the point of intersection nor even in the focus of the widely varying figures of movement. On the contrary: transareal studies are interested in a particular way for South-South relations as they have been the order of the day since the begin-

ning of the first phase of accelerated globalization and the first slave markets of the “New World.” That these phenomena and processes of untrammelled plundering are also incidentally of enormous value to an understanding of the developments in the northern portion of the globe certainly need not be emphasized again at this point.

With the example of the *Istanbul-Berlin-Trilogie*<sup>98</sup> of the Turkish-born Emine Sevgi Özdamer, who now ranks among the most renowned of German-language authors, it was already possible to demonstrate in an earlier study<sup>99</sup> that, as translocal urban movements arrange themselves at the same time within a transnational and transareal space of migration, the pendular movements of the female protagonist between the European and Asian shores of Istanbul are already always pointing in advance to those movements that the young woman will make in divided Berlin between East and West. The degree to which, in an experimental fashion, new vectorial conceptions of big cities arise in the overlying figures of movement can also be demonstrated by means of the narrative texts of Assia Djebar, Yoko Tawada, or Cécile Wajsbrot,<sup>100</sup> to name but a few of the many possible examples. The transarchipelagic relations traced in this book by means of ever-changing examples and phases expand this transareal perspectivism into a globalized context.

Let us then draw briefly upon an additional transareal example. For hardly less complex than Emine Sevgi Özdamer’s trilogy is the structure of the diegesis of the 1999 novel *The African Shore*,<sup>101</sup> by the Guatemalan author Rodrigo Rey Rosa. Here, in the form of the three central protagonists, Africa, Europe, and America, or accordingly, Morocco, France, and Colombia, are so interwoven with one another that the transcontinental and transnational dimension in Moroccan Tangier creates a translocal microcosm, so to speak, upon which is superimposed, in a concentrated form, the long history of Spanish and Portuguese, English and French colonialism. And worthy of note: this is by a Guatemalan author who, through the long years of his own very particular exile, is intimately familiar with many of the original locations of *La orilla africana*. The chance meeting of the three main characters brings together a highly variegated

<sup>96</sup> See, along with the already-mentioned “classics” of Paul Gilroy, the volume *Der Black Atlantic*. Published by the House of World Cultures in collaboration with Tina Campt and Paul Gilroy. Berlin: Haus der Kulturen der Welt 2004.

<sup>97</sup> See Khal Torabully: *Cale d’Etoile—Coolitude*. La Réunion: Editions Azalées 1992; also Marina Carter / Khal Torabully: *Coolitude. An Anthology of the Indian Labour Diaspora*. London: Anthem Press – Wimbledon Publishing Company 2002.

<sup>98</sup> Emine Sevgi Özdamer: *Sonne auf halbem Weg. Die Istanbul–Berlin–Trilogie*. Cologne: Kiepenheuer & Witsch 2006.

<sup>99</sup> C.f. Ottmar Ette: *ZwischenWeltenSchreiben. Literaturen ohne festen Wohnsitz*, pp. 181–203.

<sup>100</sup> See also Ottmar Ette: “Urbanity and Literature—Cities as Transareal Spaces of Movement in Assia Djebar, Emine Sevgi Özdamer, and Cécile Wajsbrot.” In: *European Review* (Cambridge) XIX, 3 (2011), pp. 367–383.

<sup>101</sup> C.f. Rodrigo Rey Rosa: *La orilla africana*. Prefacio de Pere Gimferrer. Barcelona: Editorial Seix Barral 1999.

collective and individual knowledge for living that impressively presents to the eye the transareal dimension of this Central American novel not only on the level of the diegesis, but on that of the various forms and norms of physicality. The vectorial dimension is present in the foreground of all translation processes that take place between the languages, between the cultures, between the bodies in a profoundly translocalized place—in the fractal, insular world of Tangier.

The literatures of the world hold and unfold in their multilingual texts not only the most variegated life forms and life norms, but also generate a complex and transareal knowledge for living and knowledge for living together<sup>102</sup> that is experimentally tested in both the discovered and the invented landscapes of the theory of these texts. At what point may the discovered be distinguished from the invented? Are not both bound to an experience and to a “being-lived,” which in their nomadic, transareal dimensions shape the environment of millions of people today?

In the constant pendular movements, and the circulation of knowledge and goods associated with them, between exiled Cubans in Miami and the families from which they came in the *Oriente* of Cuba, and between indigenous communities in Guatemala and urban *comunidades* in greater Los Angeles, choreographic figures appear which, in a translocal manner, pose transnational and transareal questions as well as, of course, transdisciplinary ones. In the same way, if the boundaries of disciplinary divisions in the academic field are put in question here, then the 19<sup>th</sup> century<sup>103</sup> migrations of leased laborers from the Indian region could also generate connections of a translocal sort within a transcontinental framework, as had already been the case during the second as well as the first phase of accelerated globalization in another transatlantic power structure, that is, between villages in Spanish Extremadura and the high plains of New Spain or the Island World of the Philippines. Everything is connected to everything, and does not tolerate being hacked into little pieces: amidst the movements, we come upon earlier movements, amidst places, other places. *Une mondialisation peut en cacher une autre.*

As a perfect example of the deliberately vectorial construction of worldwide interconnectedness that, through the movements of the protagonist, time and again produces the old migrations in ever new ways, one could perhaps

102 C.f. Ottmar Ette: *ZusammenLebensWissen*

103 See also Jürgen Osterhammel: *The Transformation of the World. A Global History of the Nineteenth Century*. Translated by Patric Camiller. Princeton–Oxford: Princeton UP 2014. Ger.: Jürgen Osterhammel: *Die Verwandlung der Welt. Eine Geschichte des 19. Jahrhunderts*. Munich: C.H. Beck 2010.

suggest Amin Maalouf’s 2004 text *Origines*<sup>104</sup> no path that was not cleared by earlier paths, no village in Lebanon that might not stand in connection with villages and cities world-wide. Any sort of attempt to identify the “origins” of a movement thus opens itself again and again to other, earlier or later, movements, such that *the* sought-after origin loses itself, again and again, in countless plural origins. Movements always give evidence of how they were facilitated, and they, for their part, again and again facilitate, anew and from the beginning, that which, time and again, points to what came earlier and anticipates what is to come. For transareal studies, too, it is not about a *single* origin, but as many origins as possible, not about a *single* background, but as many backgrounds as possible, which try out, in the experimental space of the literatures of the world—and not a world literature centered upon Europe—futures that are new and perhaps not yet thought of.

Literary landscapes—the highly developed examination of the *paysage littéraire*<sup>105</sup> in France, too, could provide a great many examples—may be read in the occidental tradition as *landscapes of theory*.<sup>106</sup> They embody, vividly to the point of the picturesque, complex movements of understanding within a migratory space that they themselves expand, a space which so often, in the highly variegated literatures of the world (especially during the phases of accelerated globalization), undermines or oversteps the demarcations of national borders. To the same extent, whether it concerns deserts devoid of human life or densely populated archipelagos in this landscape of theory, lonely mountain regions or flooded river landscapes: they always embody and stage the movement-model of life forms and life norms in which historical trailblazing and contemporary turnings enter into a mobile network of coordinates in order to territorialize reproducibly the hermeneutic motions of understanding to which they aspire.

Landscapes of theory are *also* landscapes of politics—and vice versa. Characterized by transnational relations on a level that is at once transareal and transcontinental—to offer here again but one example—are the political efforts that, on the initiative of the Brazilian president at the time, led in May, 2005, to the calling of a summit in Brazil between the countries of Central America and

104 Amin Maalouf: *Origines*. Paris: Editions Grasset & Fasquelle 2004.

105 From the secondary literature, which meanwhile has grown to be quite comprehensive, but which, admittedly, does not seldom depend on more static conceptions of landscape, here I will mention only Simon Schama: *Paysage et mémoire*. Paris: Seuil 1999; also Marc Desportes: *Paysages en mouvement—Transports et perception de l’espace, XVIIIe–XXe siècles*. Paris: Galilard 2005.

106 On this concept, c.f. Ottmar Ette: *Literatur in Bewegung*, pp. 531–538.

the states of the Arab League. These efforts, too, stand in the long line of a tradition of political path-finding and initiatives whereby, in this case, the consequences of altered world-political configurations and trade possibilities led to forms of more intensive cultural cooperation. Brazil has long since become a powerful factor in the global South.

In the political realm, transcontinental and transnational South-South relations undoubtedly stand at the center of public debate and world political attention. Exerting an effect that is only visible in the long term, but is in no way less significant, are the strengthening Arab-American cultural connections on the transareal niveau.<sup>107</sup> They concern not only the Arab-Americas, but also throw a significant light upon new forms, practices, and methods for thinking of Latin America transareally within a world-wide context and understanding it in a new way. There are, meanwhile, numerous studies on hand that examine not only Arab-American, but also, to no small extent, American-African, American-European, or American-Asian relations, the mobile networks of which configure the hemispheric space of the Americas like single nations or nation-states.<sup>108</sup>

This intensification of transareal studies does not, of course, relate only to the current phase of accelerated globalization, but rather—just as this book, in connection with the aforementioned conference proceedings, should demonstrate—brings earlier phases of accelerated globalization to new light. How could we, without a poetics of movement, understand—to lift but a few examples from the third part of the present volume—such a fascinating translingual

<sup>107</sup> See also Ottmar Ette / Friederike Pannewick (eds.): *ArabAmericas. Literary Entanglements of the American Hemisphere and the Arab World*. Frankfurt am Main–Madrid: Vervuert Verlag–Iberoamericana 2006.

<sup>108</sup> See also, among others, Marianne Braig / Ottmar Ette, et.al. (eds.): *Grenzen der Macht—Macht der Grenzen*; Peter Birlé / Marianne Braig, et.al. (eds.): *Hemisphärische Knostruktionen der Amerikas*; Ottmar Ette / Friederike Pannewick (eds.): *ArabAmerikas*; Ineke Phaf-Rheinberger / Tiago de Oliveira Pinto (eds.): *AfricAmericas. Itineraries, Dialogues, and Sounds*. Madrid–Frankfurt am Main: Iberoamericana–Vervuert 2008; Ottmar Ette (ed.): *Caribbean(s) on the move—Archipiélagos literarios del Caribe. A TransArea Symposium*. Frankfurt am Main–New York, et.al.: Peter Lang Verlag 2008; Ottmar Ette / Dieter Ingenschay, et.al. (eds.): *EuropAmerikas. Transatlantische Beziehungen*. Frankfurt am Main–Madrid: Vervuert Verlag–Iberoamericana 2008; Ottmar Ette / Horst Nitschak (eds.): *Trans\*Chile. Cultura–Historia–Itinerarios–Literatura–Educación. Un acercamiento transareal*. Madrid–Frankfurt am Main: Iberoamericana/Vervuert 2010; Ottmar Ette/Gesine Müller (eds.): *Caleidoscopias colonials*; Ottmar Ette / Werner Mackenbach et.al. (eds.): *Trans(it)Areas. Convivencias en Centroamérica y el Caribe. Un simposio transareal*. Berlin: edition tranvía – Verlag Walter Frey 2011; Ottmar Ette / Gesine Müller (eds.): *Worldwide/weltweit. Archipiélagos como espacios de prueba de convivencia global*. Madrid–Frankfurt am Main: Iberoamericana 2012.

work as that of the Philippine-born author and freedom fighter José Rizal who, like the Cuban José Martí, drew from his own experiences on different continents his insights into the accelerated globalization of his time at the turn of the 20<sup>th</sup> century? And what challenges to our geocultural and geopolitical thinking lie within the multifaceted work of Lafcadio Hearn, that appeared during the third phase of accelerated globalization, if we analyze his connections (not solely biographically created) between the Aegean, the British Isles, the Island World of the Mississippi delta, the Caribbean, and the Japanese archipelago from a transareal perspective of movement? In this sense, TransArea studies attempt to formulate a creative answer to the challenges of the current phase of accelerated globalization, which, of course, will not remain restricted to investigation of the turn from the 20<sup>th</sup> to the 21<sup>st</sup> century. Transareally directed investigations are aimed, in an epistemologically grounded fashion, at the movements within the movements, at the globalizations within globalization.

Research and institutions of the traditional variety, oriented by regional studies, tend demonstrably either to overlook transareal patterns of movement completely or, at least, to minimize their significance, if such phenomena do not seem to fit into the loose territorial or even continental framework that constitutes and institutionally (perhaps as an interdisciplinary center) stabilizes their own field of investigation, be it Great Britain or Italy, Southeast Asia or Latin America. For patterns of movement that reach beyond each respectively familiar *area* appear not infrequently as being presumably far less relevant, as long as they do not pertain to centers within Europe or the USA.

For a long time, neither the specialists in Japanese nor in colonial Spanish or European art were interested in Namban art. And yet these works of art give fascinating witness, between the poles of Asian, American, and European pictorial tradition, to an artistic creativity that comes into existence in the crossing of greatly differing cultures.<sup>109</sup> The extensive masking of the cultural impact of Indian leased and migrant workers or the Arab-American connections in the tropical regions of the Americas offer for the problematic sketched here equally meaningful examples, like the distribution of Caribbean studies into the most widely differing disciplines and their disciplinary logics. It is in just these sorts of complexly constructed realms of cultural intersection that a transareally applied philology can achieve pioneering accomplishments which will contrib-

<sup>109</sup> See, for example, the impressive volume by Rodrigo Rivero Lake: *Namban Art in Viceregal Mexico*. Mexico City: Estilo México Editores–Turner 2005.

ute to the critical scrutiny and clean-up of the national-literary and sometimes racist hazardous waste of the national philologies of the 19<sup>th</sup> century.<sup>110</sup>

Not infrequently, disciplinary “authorities” or “affiliations” assert that there are deficiencies in the perceptual models of entire branches of research or highly specialized focuses of regional research. Even though the Arab-American connections of the 19<sup>th</sup> and 20<sup>th</sup> centuries are still present in the literatures of Latin America, or the forms of expression of the Namban artists may still be found in the New-Spanish paintings of the 17<sup>th</sup> and 18<sup>th</sup> centuries, they appear either hardly or not at all on the radar of purely disciplinarily or, at best, interdisciplinarily anchored regional studies, which concentrate entirely upon their respective *area* and beyond that, at the most, take account of its connection to the (European) location of the institution. Transareal studies attempt to mobilize these mental mappings and to sensitize them to transversal movements. For over the course of the past decade, things have—and not simply through a ‘spatial turn’—demonstrably begun to move.

Phenomena such as those briefly sketched here are, in the context of phases of accelerated globalization, of enormous interest to a science that is directed toward the research horizon of transareal studies. The literatures of the world—and not only those without a fixed abode—are working out this vectorial dimension of the transareal with all desirable clarity. And the knowledge accumulated in literature can serve very well as a corrective for disciplinarily restricted patterns of perception. Might one not express, with Roland Barthes, that literature is “toujours en avance sur tout,”<sup>111</sup> that is, ahead of everything—including the sciences—and thus contains a treasure trove of experiences, insights, and enrichments that must necessarily be discovered and elevated, scientifically and from the perspective of science for living? And would it not then accordingly be an important task of literary science to translate and transmit this knowledge, thus rendering it socially useful?

The future of area studies thus lies—and this is not only in the field of Hispanic or Latin American studies—in opening out into *TransArea studies*, which tie together *area*-connected competencies with transdisciplinary research practices. It is one of the loftiest and most urgent duties of philology not only to lift up this treasure in the awareness of the special relevance of literature as just de-

<sup>110</sup> C.f. Markus Messling / Ottmar Ette (eds.): *Wort–Macht–Stamm. Rassismus und Determinismus in der Philologie des 19. Jahrhunderts*. Munich: Wilhelm Fink 2012.

<sup>111</sup> Roland Barthes: *Comment vivre ensemble. Simulations romanesques de quelques espaces quotidiens*. Notes de cours et de séminaires au Collège de France, 1976–1977. Texte établi, annoté et présenté par Claude Coste. Paris: Seuil–IMEC 2002, p. 167.

scribed, but also—and herein, too, lies an ethical obligation—to make it democratically available to the broadest possible sections of the population.

For the future of literary and cultural sciences, a transareal and movement-oriented new direction is therefore a matter of greatest urgency. If one were to wish—strongly contouring, to be sure—to differentiate a transareal literary science in the assemblage of various disciplines of TransArea studies from traditional comparative approaches, one might state that the latter statically compare and contrast the politics, societies, economies, or symbolic productions of different countries, while a transareal science is more precisely directed toward the mobility, the exchange, and the mutually transformative processes. Transareal studies are less about spaces than paths, less about border demarcation than border shifting, less about territories than about relations and communications: they examine the traditions accessible to them from a transversal perspective that is interested in transfers, and above all, in the transformations that these bring about. For this networked age demands mobile and relational, transdisciplinary and transareal scientific concepts and a movement-oriented terminology which in the realm of philology, for instance, can no longer be developed and spelled out only on the basis of a few European national literatures.

It seems to me to be evident, in the midst of a world-historical situation of the dissolution of order, of the *dérive* and of the *dérèglement*, that it is also now essential to translate this knowledge into our societies and thereby render it socially productive. Literature as the laboratory of the multilogical has for millennia stockpiled knowledge that can be conducive to bridging the ever more threatening chasm that Amin Maalouf pointed out in his recent essay:

It concerns the rift that yawns between our rapid material evolution, that day by day strips us of more of our shackles, and our exceedingly slow moral evolution, that does not allow us to confront the tragic consequences of this unshackling. Be it understood: the material evolution cannot, and may not, be slowed. Instead, our moral evolution must be considerably accelerated, must most urgently be lifted to the niveau of our technological evolution, which makes necessary a true revolution in patterns of behavior.<sup>112</sup>

But where has such a revolution in patterns of behavior, counter to the cultures, counter to the political systems, and counter to historical times, been more intensively tested than in the literatures of the world? Their fascinating, equally provocative and prospective experiments with the knowledge regarding norms of life and forms of life shall be followed in the coming chapters as they cut across four phases of accelerated globalization.

<sup>112</sup> Amin Maalouf: *Le dérèglement du monde*, p. 81.

Leaving this compass rose of concepts, *TransArea* can be clearly, prospectively outlined in the sense of a theory-horizon, as it was already tested and put into practice in the framework of various national and international projects.<sup>113</sup> This theory-horizon is committed in its vectorized conceptuality to the literatures of the world and to a poetics of movement.

### Mission Statement

Beyond Area Studies,  
TransArea Studies point out mobile conceptions of spaces and places.

Beyond spatial history,  
TransArea Studies emphasize vectorial dynamisms and processes.

Beyond traditional comparative studies,  
TransArea Studies intensify transdisciplinary approaches and perspectives.

Beyond international relationships,  
TransArea Studies analyze translocal, transregional, transnational, and transcontinental phenomena.

Beyond continuous territorial conceptions,  
TransArea Studies design innovative discontinuous and fractal forms of understanding: internal and external relations of archipelagic and transarchipelagic patterns.

For TransArea Studies, spaces and territories are made out of movements and vectorizations: frontiers are understood by their criss-crossings at a global scale: circulations of knowledge in specific historical periods of accelerated globalization: transcultural landscapes translated into new prospective horizons.

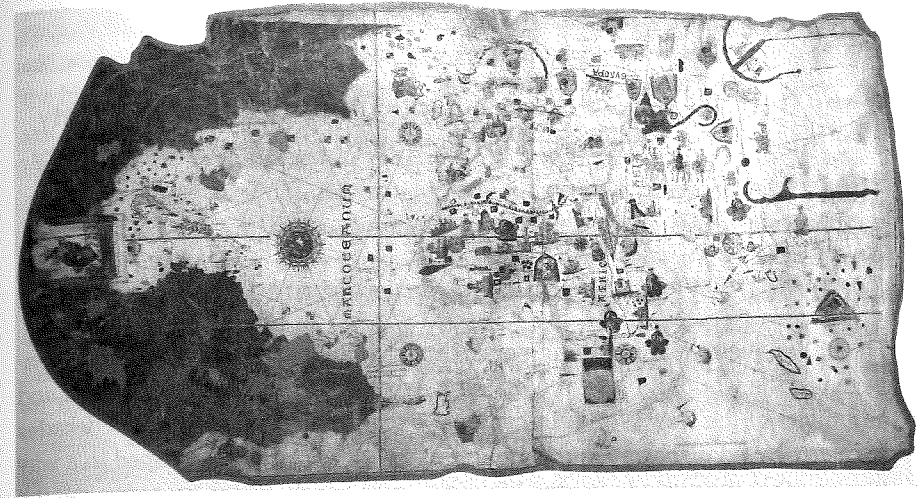


Fig. 3: Juan de la Cosa: *Map of the World* (1500), watercolor on parchment. Museo Naval, Madrid.

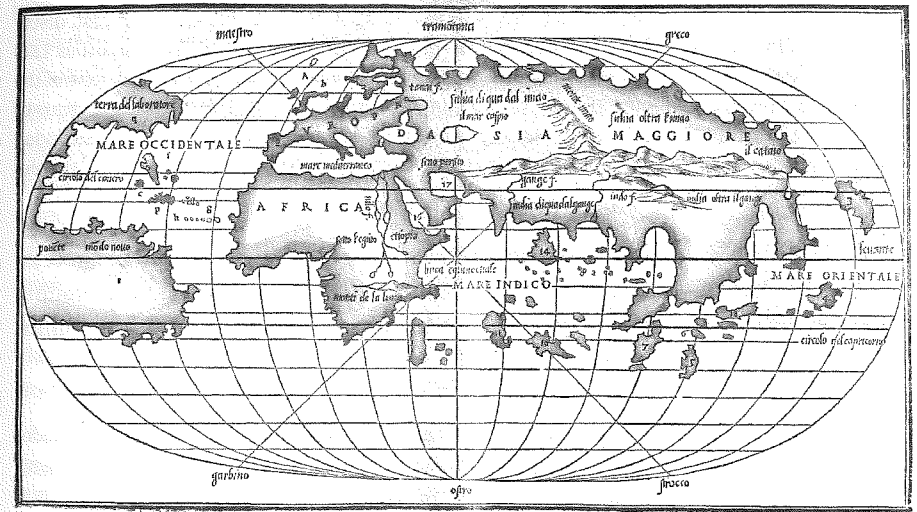


Fig. 4: *World map* (1528), engraving in Benedetto Bordone's *Libro di Benedetto Bordone nel qual si ragiona de tutto l'isole del mondo*. Digital edition: Harald Fischer Verlag (2006).

<sup>113</sup> I placed the subsequent mission statement at the start of an internet portal that presents such projects, makes their mutually interwoven nature apparent, and seeks to encourage future projects in the transareal field of research. This portal, with the name *POINTS (Potsdam International Network for TransArea Studies)* can be found at [www.uni.potsdam.de/tapoints](http://www.uni.potsdam.de/tapoints) and offers a variety of possibilities for concrete proposals, but also space for comments, tips, and critique.

Ottmar Ette's *TransArea* proceeds from the thesis that globalization is not a recent phenomenon, but rather, a process of long duration that may be divided into four main phases of accelerated globalization. These phases connect our present, across the world's widely divergent modern eras, to the period of early modern history. Ette demonstrates how the literatures of the world make possible a tangible perception of that which constitutes Life, both of our planet and on our planet, which may only be understood through the application of multiple logics. There is no substitute for the knowledge of literature: it is the knowledge of life, from life. This English translation will be of great interest to English-speaking scholars in the fields of Global and Area Studies, Literary Studies, Cultural Studies, History, Political Science, and many more.