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Travel Writing and Transculturation

Imperial Eyes
Under French leadership, the international community adopted Agreement of 1735, which declared the right of nations to use coasts and harbors for commerce.

Chapter 2

Science, Planetary Consciousness.
THE SISTEM OF NATIVE

The publication of "Utopia," which is a satirical novel, opened the eyes of the educated and intelligentsia to the pressing issues of the day. In this work, Thomas More criticizes the existing society and suggests a new model based on equality and cooperation. The novel poses a stark contrast to the prevailing social norms and challenges the readers to think critically about the nature of human society. Its publication initiated a series of debates and discussions that paved the way for the development of new ideas and philosophies.
The development of technology has made it possible for the world to communicate more efficiently and effectively than ever before. Advances in telecommunications, such as the internet, smartphones, and social media, have transformed the way we interact with one another. These tools have not only revolutionized personal communication but also impacted business, education, and entertainment industries. The ease of access to information has increased knowledge sharing and accessibility, fostering global collaboration and innovation. However, with this newfound connectivity comes the challenge of managing information overload and maintaining privacy. As we navigate the digital landscape, it is essential to consider the implications of technology on society and find a balance between connectivity and control.
perhaps still as you read it, in Soweto and on the West Bank of the Jordan, stones were being thrown at armored cars by subjugated peoples with no weapons.) Academic scholarship on the Enlightenment, resolutely Eurocentered, has often neglected Europe’s aggressive colonial and imperial ventures as models, inspirations, and testing grounds for modes of social discipline which, imported back into Europe in the eighteenth century, were adapted to construct the bourgeois order. The systematization of nature coincides with the height of the slave trade, the plantation system, colonial genocide in North America and South Africa, slave rebellions in the Andes, the Caribbean, North America, and elsewhere. It is possible to reverse the direction of the Linnaean gaze, or that of Defoe’s armchair traveler, to look out at Europe from the imperial frontier. Other genealogies for Enlightenment processes of standardization, bureaucracy, and normalization then come into view. For what were the slave trade and the plantation system if not massive experiments in social engineering and discipline, serial production, the systematization of human life, the standardizing of persons? Experiments that proved profitable beyond any European’s wildest dreams. (The wealth that fomented the French Revolution was created in Santo Domingo, which by the 1760s was the most productive place the earth had ever seen.) Plantation agriculture stands out clearly as a crucial setting for the Industrial Revolution and the mechanization of production. Similarly, even by the early seventeenth century, there were no bureaucracies like colonial bureaucracies, for which Spain had set an elaborate example.

Economic historians sometimes call the years 1500–1800 the period of “primitive accumulation,” in which through slavery and state-protected monopolies, European bourgeoisies were able to accumulate the capital that launched the Industrial Revolution. One wonders indeed what was so primitive about this accumulation (as one wonders what is so advanced about advanced capitalism), but accumulation it was. In the sphere of culture the many forms of collection that were practiced during this period developed in part as the image of that accumulation, and its legitimation. The systematizing of nature carries this image of accumulation to a totalized extreme, and at the same time models the extractive, transformative character of industrial capitalism, and the ordering mechanisms that were beginning to shape urban mass society in Europe under bourgeois hegemony. As an ideological construct, it makes a picture of the planet appropriated and redeployed from a unified, European perspective.

In Europe, as on the frontiers of expansion outside it, this production of knowledge does not express connections with changing relations of labor or property, or with aspirations of territoriality. It is a configuration commented on indirectly, however, in contemporary theorizing about the structure of the modern state. The state, argues Nicos Poulantzas, always portrays itself “in a topological image of exteriority,” as separate from the economy: “As an epistemological object, the State is conceived as having immutable boundaries fixed through its exclusion from the temporal domain of the economy.”48 As the momentum of European expansion turns inland toward Europe and on the frontiers of its expansion. The chapters to follow will suggest more fully how they are deployed and challenged in the literature of travel and exploration.