Summation

The present study, “Travel, Transition and Transnationality in Pico Iyer’s Writings” is an attempt to analyse and understand the life and the culture of the people of the Third World countries particularly that of the Asians. The First World countries are prosperous nations. They have prospered in all areas; their economy is steadily growing. Naturally, the people of these countries are better off materially. But most of the Third World nations, Asia in particular, are former British, Dutch, French and American colonies. Even after their Independence, the countries remained undeveloped because of their isolation from the rest of the world. But in the late nineteenth century, Asia put an end to its seclusion, so it was connected to the outside world. Modernizing signs were evident since then due to travel, tourism, technology and globalisation. The author analyses the impact of these influences on people, and highlights how they transformed the new generation mentally.

The three key terms such as ‘Travel’, ‘Transition’ and ‘Transnationality’ confirm the hypothesis. They are very much interrelated and overlapping while they are applied for the analysis. Moreover, they point out how the people of the New World Order face challenges and overcome the obstacles to quench their nostalgia. As an acute analyst of the contemporary world, people and their lives, the author is unbiased in presenting his observations, opinions and ideas through his travelogues. He exactly portrays the prevailing tendency of the governments and the people. The author
observed that all the Asiatic countries permitted the influences of the West, especially American ways, because America meant plenty, prosperity and development. The images of America were everywhere in Asia. Though there were frustrations, disappointments and troubles in the lives of the Asians, they copied the forms and the ways of the West to identify themselves with the global community.

The first chapter of the dissertation surveys the origin and the development of the Literature of Travel. The notable travelogues written by the predecessors of Pico Iyer have been included. It offers the background material to support the argument. In fact, the contributions of the predecessors of the author are valuable and everlasting. As travel plays a significant role and it forms an important mode of survival and sustenance, the second chapter, Travel, begins with the history of travel and tourism. It provides a fascinating glimpse of the travels of Pico Iyer.

The word travel means making a journey usually over a long distance or to move or go from one place to another. Travelling is not a new phenomenon. The activity of travelling is a natural fact that is happening regularly or frequently since the ancient days. Movement is widely familiar both in the world of plants and in the animal kingdom. Human beings are no exception. The origin and history of human travel can be easily tracked down. Anthropologists have recorded the migration of the nomadic people, tribes or herdsmen who with no permanent home travelled with their sheep, cattle, etc. in search of greener pastures. Even after the emergence of societies or the formation of
communities, man has been experiencing temporary, seasonal or permanent migration from their dwelling places for a number of reasons at various periods in history.

Travel in the early times is synonymous with the present-day tourism. Different forms of travel developed from the ancient times. From an early date, people have travelled to distant places for trade, pilgrimage, health purposes and also for acquiring knowledge. Adventures were undertaken by explorers and travellers to gain experience, knowledge and also to attain power and popularity. Records of the travels of Columbus into the New World, the exciting sea voyages of Darwin, the explorations of Vascoda Gama to the Indies in search of spices and new routes, or the journey of Stanley into the Belgian Congo to locate the missing Dr. Livingston enrich the pages of history.

Commuting for trade and commerce was evident since ancient times. Traders commuted widely establishing commercial ties across the globe. There was immense direct trade transacted to China, Greece and Arab countries from India through the ancient Kayal Port. Arabs had trade contacts with Pandya Kingdom through the export of gold, emerald, precious stones like coral, cloth, swords, rose water, wine and horses and the import of pearls, crystals, precious stones, wood, cotton, silk, lead, betal leaf, horses and elephants. Periplus Maris Eriqthrace, a great scholar and merchant, visited India around AD 80. Arab traders who came to the Mabar Coast for the sake of their commercial activities settled in the Mabar Kingdom of Pandays, Hoysalas, Zamorines, Kakathiyas and Rashtrakutas.
Students set off with their tutors to the centres of learning with an urge to learn. Many young men of the upper classes in the eighteenth century took the popular “The Grand Tour” of Europe, especially, between 1660 and 1825 in order to accumulate more knowledge and to acquire culture and sophistication. Most of the tours lasted at least a year. “Fussell writes that priviledged students straight from a University education and often accompanied by their tutor crossed the English Channel, bought a coach and travelled to Paris, then to Versailles, Geneva, Florence, Venice, Rome, Naples, Pompeii, the Alps, part of Germany, Holland, Flanders and back to England ...”

Travel became an important part of a person’s education.

Tourism flourished in the nineteenth and the twentieth centuries with the Citizen’s Travel and the mass tourism following the Grand Tour of the eighteenth century aristocrats. Travellers in the eighteenth century “often had to walk long distances, sleep out in the open, or stay at flea-infested inns” Fussell writes. But in the early nineteenth century, travel became more easier. After the Napoleonic wars, the steam engine made travel far from easy. Travellers could take the train from various points. Sleeping cars were introduced in the 1860s and 1870s. In the 1880s dining cars were added. The trains were more comfortable and more luxurious than many hotels. Thomas Cook’s tours were arranged with reduced fares. With the launching of steel-built oceangoing steam ship in 1880s, travellers could cross the Atlantic. The advent of jet travel in 1958 made travel possible to cross the Atlantic in seven or eight hours.
Even now travel plays a significant role in the lives of men. The universal drive for travel throughout the world has not diminished. The ceaseless human urge for exploration is strong in people. With the amazing technological advances in the twenty-first century, the great age of luxury travel has dawned. ATMs have been installed in flights now. As Pico Iyer says aptly, one can live in an aeroplane nowadays. Bullet trains are here in the place of horse-drawn carts and bullock carts. Travel and technology accelerates the world today. The growth of modern tourism, “simulates” travel, to use Fussell’s word. Another important thing is that mass travel and migration has been steadily increasing in the new century than ever before due to expatriation, immigration, political, economic and religious reasons. Border crossers and continental travellers are on the rise. Borders are passed through so very quickly. Diaspora communities, exiles, refugees, professionals and immigrant population is on the constant increase in every nation. Remote countries are “just a click away” from anywhere, to use Pico Iyer’s phrase.

This century can rightly be called The Age of Travel. Due to increased travel around the world, sweeping changes are taking place. These changes have a lasting effect on the environment and on the lives of people as well. The New Age travel writers analyse the effects of the increasing movements and point out that the entire world is in transition owing to new trends and new situations. The third chapter, Transition, highlights the external changes due to the transformation in Asia, and analyses how the changes have a psychological effect on the Asian people. The author’s
journeys in Bali, Tibet, Nepal, China, The Philippines, Burma, Hong Kong, India, Thailand and Japan exposed that Asia was in complete transition owing to tourism and globalization. His voyages are less physical and more spiritual. They are, in fact, his inner journeys into the self. He doesn’t miss the places’ outstanding natural beauty and glamour. These are numerous picturesque descriptions and fascinating passages in his books. But he focuses his attention on the local people and also on the flowing tourists.

The author deals with “human interest” in every place and observes how people travel. The writer is more interested in observing how a place influences a person and how an individual responds to the increasingly Westernized, globalised and multicultural world. To his great surprise, every Asian country he visited had undergone an unpredictable and unexpected transformation due to the presence of multinationals, hybrid people, hybrid cultures and Western influences. He noticed the cultural exchange and the cross-cultural communication among the Easterners and the Westerners. The author found that both of them were mutually drawn to each other. There were express changes throughout Asia both externally and internally. The increased transaction everywhere excited the author.

The external changes were many. Westerners streamed into Asiatic countries. Bali, in Indonesia, overflowed with sightseers. Tibet witnessed a steady inflow of tourists. Nepal overrun with Westerners. Visitors thronged the Philippines. Burma allowed foreigners. Hordes of tourists reached Hong Kong. India flooded with
sightseers. Thailand felt a heavy crush of multinationals. China allowed visitors, and Japan was thick with international tourists. As a result of tourism boom in Asia, skyscrapers, high-rise buildings, new multi-storeyed and fashionable structures multiplied. With the introduction of McDonald’s, KFCs, fast food joints, Western-style restaurants, bars, clubs, glittering hotels, sing-along pubs, shopping centres, amusement parks, beer gardens, amusement arcades and entertainment centres, the lifestyles of the locals had tremendously changed. Shopping mall culture entered in their lives. Hence, everything from every other corner of the world was available to them. Western songs, ragge and rock music filled the air round - the - clock. Cultural artefacts conquered Asia. Asia boasted with disco clubs, video clubs and video arcades. The long list of the new additions in Asia indirectly tell about the cultural take over of the East by the West.

The author highlights the people’s adaptability. The Easterners were well - adapted to the new conditions and situations. They were familiar with Western ways, Western fashions, Western forms, Western goods and Western lifestyles. For example, in Bali, the author captures the fashion-conscious teenagers. The “bare - shouldered” Balinese were found in tiny skirts. Their boys walked past in T-shirts and jeans. He sighted boys with headbands around their curly hairs. The Balinese easily approached the tourists and found themselves with the “shirtless” sightseers. Pretty young girls entertained the hosts with their traditional dances and songs. Foreigners fell easily in love with girls. This cross-cultural communication excited the author. A strange mixture in the
once-quiet islands in Indonesia enchanted him. They assimilated the changes easily. The author was attracted by Bali’s traditional culture and artefacts. He describes it as Eden. He views that the inter-cultural dialogue resulted in the generation of new musical forms, new dances and new forms of life. He opines that these transactions and mixings are the forms of our future culture.

The Asiantic journey taught him many a thing and exposed to him several facts about the New World. Asia, to his great surprise, had transformed unpredictably. It was in a mode of transition owing to Westernisation, globalization, tourism and technology. The very appearance of Asia had changed due to all these inevitable and inescapable forces. The author found that Asia opened its gates to welcome the foreigners. Because of this, every Asian country found swollen with Western tourists and Western travellers. They explored the Asiantic lands in search of Oriental romance and Eastern wisdom as Asia provided both to its hosts. When the travellers like Pico Iyer visited the places such as Tibet, Kathmandu, Burma and Japan, Buddhism charmed him and he felt transformed. Asia is also Eden for those who arrive in search of Heaven on the earth. The places like Bali, Manila and Thailand provided fun, skin, pleasure and recreation to those tourists who came in search of all these. Asia had everything and it offered all to its guests. Asia had transformed as a palace of pleasure, a haven for spiritual needs and a centre for trade or business.

The external changes in Asia was very impressive. The Asian countries glittered with modern skyscrapers, splendid towers and Western style food-joints, grand cafe’s
and stylish bars, KFCs, McDonald’s, Body Shops etc. The visitors and the locals congregate in these cultural zones; it is where all exchanges happen. The look-alike restaurants, shopping malls and others announced that Asia had become more international. The similar appearance gave the impression that the spaces between countries have shrunk. It looks as if people live in one world. In Asia, all the worlds were brought under one single umbrella, the author felt. The look-alike modern nation-states appeared to him that the humans have inhabited one single world. The new developments signal the birth of tomorrow’s “generic world,” the author views. The similar type nation-states state the fact that all things are exchangeable in today’s globalised world.

The global, hybrid dishes served up by the restaurants were novelty and revelation to the writer because modern life has become ‘glocal’ - a mix of both local and global. Hybridility in everything has become the order of the day. The author has showcased the hybrid beings and the hybrid cultures of the Asians. The lifestyles of the Asians showed that there was an enormous impact of the West on the lives of the Asiatic people. The West has culturally conquered the East with its eatables, clothes, images, music, songs, arts and artifacts.

The author was so elated to see the meeting between the West and the East. Their meetings, interactions, communications and exchanges amazed him. The cross-cultural communication between the Asians and the Westerners shows that such mixings and mingling are unavoidable in today’s multicultural globe. Pico Iyer could see how
the Westerners too got accustomed to Asian ways and became familiar with all things Eastern. Asia influenced the visitors. The interchange of customs and cultures among them resulted in mutual assimilation and acculturation. Their adaptability was obvious in every aspect. The author has observed how people travel in these days and how they stand to benefit their by travels. Asia had an impact on the author personally. Like him, the Asian countries had acted upon different persons differently. What the author could observe was that people have grown more flexible with the impact of so many local and foreign influences. The author lived like a native in Bali, Tibet, Nepal, China, the Philippines, Burma, Hong Kong, India, Thailand and Japan. Many travellers in the changed times find themselves accommodative in alien surroundings. The East’s religions, especially Buddhism, gave the author enlightenment and spiritual nourishment. The writer has sighted the Westerners who thronged the holy places in Asia in search of “Asiatic wisdom.” Kyoto temples were vibrant with American would-be monks. The writer also notes that International travellers have supported the local people in many ways. The author acknowledges the unique contribution of the tourists towards the development of Asia. The author himself has helped many Asians during his journeys in Asia and continues to help his Asian friends to see their dreams come true.

The author invented the Americanised and the Westernised Asia during his Asiatic journey. The West, he writes, also had become the “Orientalised” West when he returned there. To borrow his words, he says, “East was increasingly moving in on the West ...”
The “mysterious East” was around them. The entire journey was a revelation that humans are living in single a world instead of numerous nations. The post-modern man is the New Citizen of the “transnational village.” This has become a possibility with the rise of the multinationals and the transnationals everywhere in the transistorized world. The transnational migrants transcend the traditionally inherited nations of home, nation and nationality and forge new identities. They claim homes everywhere and call themselves the Citizens of the World or Global Souls. Thus, the fourth chapter, Transnationality, discusses that transnationality plays a significant role in the domain of culture at present due to the extension of cultural frontiers, internationalism, multinationalism, cosmopolitanism and transnationalism. With the shrinkage of distance and space, ideologies have altered. The traditional concepts of identity have been questioned by the New World Citizens. Hence, identity remains one of the most urgent topics in literary and cultural studies. The question of identity has been the focus of discussion at present. It has gained more relevance, greater need and meaning in this period of globalization and transnationalism. Man’s notions have unbelievably changed as he is living amidst a transient population. In the mixed up, hybridized, mongrel world, people wander with their quest for ‘identity’ and ‘home’. The inhabitants of the New World transcend distance, nationalistic barriers, and erase fixed nationalities and identities as the universe the humans inhabited has become a transnational village with the collapse of frontiers and borders. A new sense of transnationality and transnationalism has emerged among displaced and diasporic people. This chapter
discusses the need to abandon one’s history, name, title, label, category, stereotyped convictions and traditions to embrace the present realities.

The mobility of the transnationals has greatly increased these days. The author views that airports are “contact zones” where the transnationals, multinationals and cosmopolitans arrive in large numbers. The movements of these new people have increased in the airports such as Los Angeles, Heathrow, Kai Tak, San Francisco, Kennedy Airport, Chicago’s O’Hare and Berlin’s Templehof and culcutta’s Dum Dum. The writer is attracted by these international terminals because, he writes, airports have become “models of our future.” He remarks that every arrival in the terminals is a surprise to him. People wear various identities and become nationless amidst the huge crowd. To him, he says, airports look like “a meeting point” where all the transits land. Airport at once looks to him as all places in one place and so he describes an airport as “an anthology of generic spaces”. Like the modern transnational cities, these multicultural terminals are perfect examples of tomorrow’s transnational globe or “transnational village.” Like the ultra-modern nation-states, airports are immensely equipped with every facility a traveller needs. Its shopping malls, arcades, Body Shops and recreation centres extend their services to international travellers. Hence, the author finds airports as a parallel universe where everybody has access to everything.

Like every new nation-states, everyone who arrives in these airports are complete strangers from elsewhere. They do not hold any identity and don’t claim any fixed nationality as they are transnational travellers. They arrive at the terminals to
“make new lives” somewhere away from their inherited homes. Like a multicultural city, an airport also embraces the new community. “Around me,” the author writes, a blond Mexican in a Caesar’s palace that was sprowled against an Indian swathed in Giordane and Vuitton, while a Japanese girl in a sari was pushing a lurid copy of the Bhagavat-Gita on an African.” He saw a Taiwanese girl holding a copy of Mademoiselle and Japanese girls in BORN TO BE WILD California T-shirts ....”

A group of Japanese girls gathered from a blonde girl that she was originally from Denmark. Like Iyer’s heroes and heroines, many people he met in the airports have inside them man nations. He has heard one gentleman in Japan saying, “one nation is not enough.” International flights unloaded the endless arrivals from Taiwan, England, the Philippines, Mexico, Australia, Spain, Germany and India. The new comers reassemble themselves and constitute “a new self” in the “nowhere zones”. Every traveller amidst the coloured crowd, ends in these terminals as a transnational traveller with nothing to establish their identities. They become homeless persons in the new zones due to “sudden jerks.”

Hong Kong becomes a hardly metaphor to the author to indicate the rootlessness of the people who live there. He describes Hong Kong as a “Global Marketplace” in order to show that spaces have shrunk and the entire world now looks like a single marketplace. barriers have dissolved. The author writes, “The markets of Hong Kong are now to be found inside those international beings who don’t know where they come from or to what they belong.” The new settlers in Hong Kong were
multicultural people and transnationals. Hong Kong Iyer tells, is a kind of “floating International Settlement” where everyone was from every other place.

Hong Kong was home to international businessmen, investment bankers, racketeers, drug dealers, gangsters, expatriats and professionals. Hong Kong, the author gathered from his friend Georges from Eton, and Charles from the West that “...is really something. It is not easy to leave…. That is why gweilo never go home.” The author comments that the transnationals here transcend distance and identities. According to him, all identities are hybrid by nature as identities are in constant flux in the wake of mass travel and globalization.

The author himself is a rootless cosmopolitan and a Global Soul. He often calls Japan his “alien home.” The Cubans recognise him as a native in Cuba. Peru and Indonesia are his homes. But he says that the England in which grew up is more foreign to him. India, his parents’ birthplace is not his home where he couldn’t communicate in Hindi. He says that he can see every place with a flexible eye. To him, “… foreignness is the closest thing I know to home”. He firmly believes that being “unhomed”, as Homi Bhabha says, every time is the ideal state of mind. Home is foreign to him when he says that “foreignness starts at home.” The author prefers to live a life without affiliations, possessions and homes. He feels at home in Japan even though his partner Hiroko doesn’t understand much of what he speaks. The author is very comfortable when she speaks less English and more Japanese. He thinks above language, country, faith, caste, class, colour, creed and nationalistic barriers. He has no intention to
“anchor” himself anywhere. The writer frees himself from all fixed ideas. He suggests that it is better to develop “an adulterated or chameleon sense of self” these days. He dreams of a world beyond nation and nationalities.

Toronto seemed to symbolise transnationality and transnationalism. As the name Toronto means “a meeting place”, the city was home to transnational Asians, Ukrainians, Hongarians, Abyssinians, Barbadians, Rwandans, Bulgarians, Sri Lankans, Afghans, Africans, Australians, Caribbeans, Anglophile and Palestine refugees. The author felt elated to be in the midst of “a transnational community.” “For a Global Soul like me, for anyone born to several cultures – the challenge in the modern world is to find a city that speaks to as many of our homes as possible …”, the author writes. He could identify himself with the global community there. Toronto has accommodated South Asian Canadian writers. All these diasporic writers showcase the transnational Canada in their works. Thus, Canada becomes a home for such new kinds of writings. “A new cross-cultural order” had set in there Toronto. The “global community” cohabited in the midst of differences. The U.N. declared Toronto as “the most multicultural city in the World.” “The diversity,” in the country, the author writes, “creates not dissonance but a higher symphony.” The transnational society in Toronto celebrates its transnationalism and are proud of the country’s commonness and unity.

The Olympic Games interprets global harmony, the author writes. Arriving at Atlanta’s Olympic Village he found that the Olympic Games represented to him “universalism.” The Games becomes a perfect “model of our dreams of unity…”, the
writer remarks. According to the author, the Olympic Village is “a version of what our “global village” could be to lay their talents on the altar of “friendly competition….”

The author notes down that the Olympic Games has united “the two great rivals of the postwar era.” At the Atlanta’s Olympic Village, they were not enemies. The friction between East and West Germany was not at all noticeable there. Even North Korea and South Korea were one. The author felt that the five Olympic Rings united the transnationals there. As the author rightly puts, “suddenly the confrontation’s over.”

To the author, the place resembled, “a parallel universe” and the new community symbolised peace and friendship among the nations of the world. The players and the people transcend all barriers and mingle with every one. They even cheered over the victory of the other athletes. The boundaries between countries collapsed and disappeared. The author writes, “how difficult it is for the rootless to root for anyone and reluctant to ally myself with a Britain, and India and an America that I don’t think of as home, generally end up cheering the majestically talented Cubans or the perennial good sportsman from Japan.” Atlanta seemed to tell that the world in which people live is both “geographically” and “spiritually one.” He watched it to emerge as a world of brotherhood. “The Parade of Nations” and also “The Festival of Nations” to use Iyer’s phrases, at Atlanta seemed to signal the rise of the “global world” and the “global culture.”

The author notes that the former “imperial Britain” is more flexible and tolerant these times. It adopted the ways of the “Global World” and adapted to the One World
Order. It admits different ways of living. The mutual borrowing and lending there surprised the author. Curry has been declared as the national dish of Britain. Multinational restaurants and hotels multiplied in Britain. Tandoori Chicken tops the list of dishes. The author notes that “The white-bread areas are full of samosas.” World’s diasporic writers dictate the trends and the order of the day there. East’s literary figures like V.S. Naipaul, Vikram Seth and Salman Rushdie and many other Asian writers have been recognized as potential writers.

The author mentions about a Cricket match that England and West Indies played once. England could win after many years “as nine of its thirteen players came from the colonies - from Australia, the subcontinent, and in fact, the Caribbean …” The IPL 20-20 Cricket festival organized by Indian Cricket Board is a new concept which questions the definitions of identity and confirms that fusions are inevitable these days. The multinational players in the Indian teams seem to redefine the very idea of nation and nationality. The players transcend their countries and erase their identities. The crowd in India cheers when a Caribbean player or a Pakistani player in the Indian team sends the ball to the pavilion or lifts the ball over the fence. At the IPL matches identities are erased and all the worlds play together on the ground. Thus, identities are in a state of flux, not fixed and are constantly changing in this “Global Age.” New developments were felt by Britain due to the arrival of the transnationals there. To the author, England looked “more American, more Europeans, more Asian.”

The author considers Japan his “alien home.” He uses Japan as a metaphor to indicate the homeless condition in the “floating world.” The country serves as a model
for the emerging “alien homes” around people. Many people, in the wake of increased travel are outsiders. Hence, they could easily identify themselves with the alien society and could claim temporary membership everywhere. The author notes, “Japan will never be entirely my home ....” He considers it a blessing to live in Japan as he is “reminded of how little I belong here ....” The people of the New World, in fact, share homes around the world as worlds are moving around the wanderers. Hence, the homeless feeling disappears and as Iyer claims, one can be “a Global Soul” and “A full - time citizen of nowhere ...” Thus, home is in the eye of the beholder, to invert Shakespeare. The author says, “Road is my home.” Anything can be one’s home and any place could be claimed as one’s home. In the author, the researcher finds the concept of “home” as flexible and “identity” as changeable. In the globalised, mongrel world, it is not possible to live with a single identity and a single home. He suggests that embracing a transnational identity could be an ideal state of mind to fit oneself into the ever new actualities and situations.

The present chapter *Summation* synthesises the overall arguments and the findings which were presented by the researcher in all the previous chapters so as to correlate the entire major strands of themes as a coherent unit. The author highlights that travel is an endless activity in the life of human beings. In the recent times, mass travel has increased due to migration and tourism. Modern travel has caused many visible changes around people. It has transformed the neighbourhoods in an unimaginable way. Every place is in the mode of transition owing to the arrival of
global people, global products and global culture, and its exploitation of global trends. Places have grown and have developed tremendously due to transnational flow of people, culture, policies and business. Modern nation-states have very well flourished in all areas. Travel has influenced people and places have transformed them mentally into “transformative beings”. The New World Citizens have developed a changeable sense of self, home, nation and nationality. They are able to fit in themselves everywhere flexibly according to the situation. Adaptability is a necessary quality in an ever changing environment. The author catches the increasing sense of adaptability among the new settlers. The new generation adapt quickly to the brand-new cultures of the East and the West. They transcend distance, geographical barriers and nationalities to forge new identities. Such wanderers have modern nations of self, home and nationality. The author confirms that the new form of nationalism is transnationalism, and transnationality is an undeniable new reality in the era of Travel, Transition and Transnationalism. The peace-loving author addresses global issues and tries to establish lasting peace between nations. He envisions a borderless world and a society in which everyone lives in perfect harmony. The author has observed that tourism in Asia and also in the rest of the world develops in harmony with the environment.

The author has a good sense of world history. His writings can be considered a valuable historical document. There is enough scope for the future researchers to analyse his works from historical perspective.
Based on the discussions and arguments carried out in the thesis in the light of the major themes, the researcher hypothesises that home is no more a destination. Homes have changed. It could mean someone who calls the road home or it could represent the citizen who combines a multicultural past with an equally colourful present. Even an immigrant ceases to exist in the modern context as he is no more an exile or an expatriate. He enjoys the privilege of staking claim of the citizen of the world only.