

1949. He and his colleagues found a fairly stable social structure showing a high degree of association between the status of fathers and sons; mobility concentrated at intermediate levels, where it tended to be both short-range, and rather transitory; and no evidence of an increase in social mobility in the first half of the century. Glass called for an *egalitarian opportunity structure to create a more just society than he observed, although he recognized that equal opportunities policies in education and employment did not necessarily undermine differential access to privilege, where distributional inequalities in resources persisted. His many other publications include *Population Policies and Movements in Europe* (1940), *The Trend and Pattern of Fertility in Britain* (1954), and *Numbing the People* (1973).

Glass (née Durant), Ruth (1912–90) A British urban sociologist, former Director of Research at the influential Centre for Urban Research, University of London. Her publications include *Watling: A Social Survey* (1939), *Middlesbrough: The Social Background of a Plan* (1947), *Newcomers: The West Indians in London* (1960), and a much reprinted (and telling) attack on the *anti-urbanism of the British generally, and of British social anthropology and sociology in particular ('Urban Sociology in Great Britain', *Current Sociology*, 1955).

global commodity chains See COMMODITY CHAINS.

globalization (globalization theory) Globalization theory examines the emergence of a global cultural system. It suggests that global culture is brought about by a variety of social and cultural developments: the existence of a world-satellite information system; the emergence of global patterns of consumption and consumerism; the cultivation of cosmopolitan life-styles; the emergence of global sport such as the Olympic Games, world football competitions, and international tennis matches; the spread of world tourism; the decline of the sovereignty of the nation-state; the growth of a global military system; recognition of a world-wide ecological crisis; the development of world-wide health problems such as AIDS; the emergence of world political systems such as the League of Nations and the United Nations; the creation of global political movements such as Marxism; extension of the concept of human rights; and the complex interchange between world religions. More importantly, globalism involves a new consciousness of the world as a single place. Globalization has been described, therefore, as 'the concrete structuration of the world as a whole': that is, a growing awareness at a global level that 'the world' is a continuously constructed environment. Perhaps the most concise definition suggests that globalization is 'a social process in which the constraints of geography on social and cultural arrangements recede and in which people are becoming increasingly aware that they are receding' (Malcolm Waters, *Globalization*, 1995).

Globalization is thus more than merely the sociology of international relations. It is also distinct from the *world-systems theory which has analysed the growth of global economic interdependence—and which claims that cultural globalism is simply the consequence of economic globalism. It is also important to avoid confusing the globalization thesis with an earlier argument about the *convergence of nation-states towards a unified and coherent form of industrial society. Contemporary globalization theory argues that globalization comprises two entirely

contradictory processes of homogenization and differentiation; that there is a complex interaction between localism and globalism; and that there are powerful movements of resistance against globalization processes.

The proponents of the argument are critical of traditional sociology which continues to focus on the nation-state rather than the world as a system of societies. However, there are problems with globalization theory. What, for example, is the distinction between globalization and modern patterns of *imperialism? There are also difficulties in specifying the relationships between economic and cultural globalization, and between globalization and *modernization. A good introduction to these themes is Martin Albrow's *The Global Age* (1996), and they are explored with great sophistication in Roland Robertson's *Globalization* (1992).

Globalism increasingly became part of the conventional wisdom of sociologists during the 1990s. Almost every subject of sociological interest that could be given a global gloss was so endowed. Thus, for example, in a single issue of the journal *Contemporary Sociology* (September 1996), there were reviews of books on such diverse subjects as the Women's Movement, the international economy, biological reproduction, immigration, apartheid, racism, the forest products industry, transnational corporations, the production and distribution of food, central banks and international monetary arrangements, American foreign policy, the growth of Third World cities, and value-change in advanced societies—all of which contained the words 'global', 'globalization', or 'globalism' in their titles.

It is undoubtedly true that, on a planet in which the same fashion accessories (such as designer training-shoes) are manufactured and sold across every continent, one can send and receive electronic mail from the middle of a forest in Brazil, eat McDonald's hamburgers in Moscow as well as Manchester, and pay for all this using a Mastercard linked to a bank account in Madras, then the world does indeed appear to be increasingly 'globalized'. However, the excessive use of this term as a sociological buzzword had largely emptied it of analytical and explanatory value, as a perusal of many of the studies mentioned above will reveal. See also COMMODITY CHAINS; CYBERSOCIETY; DEVELOPMENT, SOCIOLOGY OF; ENVIRONMENT; FLEXIBLE EMPLOYMENT; FLEXIBLE WORK; INTERNATIONAL DIVISION OF LABOUR; INTERNET; MULTINATIONAL CORPORATION; NEO-COLONIALISM.

glocalization Introduced by Roland Robertson (*Globalization*, 1992) to refer to 'global localization'. This is the process through which global processes, such as the activities of a transnational enterprise, result in the provision of locally specific goods and services and communicates locally specific information back to the global system.

glossing See ETHNOMETHODOLOGY.

goal (goals) The end-results towards which an individual or *collective action is directed. The term is commonplace in sociology, although its logical and explanatory status varies greatly, according to context and authorship. Numerous typologies exist, so that it is possible to distinguish between (for example) the informal goals of individuals, and the explicitly stated objectives of *formal organizations; between