

Soc. 604: Theories of Globalization

Sociology Department, UMass Boston
Semester/Year: _____
Class Hrs.: _____
Class Location: _____

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COURSE DESCRIPTION

The central purpose of this graduate course on the theories of globalization is to understand the major, still emerging, sociological theories, controversies, debates and perspectives on “globalization.” According to the sociologist George Ritzer, “Globalization is a transplanetary *process* or set of *processes* involving increasing *liquidity* and the growing multidirectional *flows* of people, objects, places, and information as well as the *structures* they encounter and create that are *barriers* to, or *expedite*, those flows” (2010; italics in the original). Differently stated, one may regard the basic premise of “globalization” as a social process to be that there is such a marked shift, despite encountering resistance, in the multidirectional pace, intensity, and integration of flows of people, labor, technologies, goods, structures, powers, ideas, and values across traditional nation-state boundaries that one can no longer understand the nature of any parts or processes of society today without understanding the nature of global society as a whole. But what the nature of globalization is, its origins, its processes, resistances to it, its significance and its implications for understanding the world and ourselves today, are still matters of considerable debate among scholars. Some have argued that the human species has from its very beginnings been a global phenomenon, others posit that its proper analysis should focus on the record of the so-called ‘written history’ chronicling the invention of ancient political empires, the advent of medieval cultural empires and the rise of modern economic empires still prevalent today albeit in new forms. Others argue that the study of the world as a singular unit of analysis may best be attributable to the rise of the modern world-system in the long sixteenth-century Europe and its subsequent incorporations of various regions of the world in ensuing centuries. And yet, others conducting “*new global studies*” argue today that globalization is rather a very recent historical phenomenon that originated with the rise of the Information Age in the late 1970s and gained increasing momentum in the 1990s and beyond.

Our explorations in this course will focus on the *theoretical* contributions in the scholarship to understanding globalization from a sociological perspective, while maintaining a three-fold analytical interest and framework that is simultaneously *applicative*, *imaginative*, and *comparative/integrative*. Our exploration of globalization theories will be *applicative*, in the sense that throughout we will be continually concerned with specific thematic and applicative implications of various theorizations of globalization in understanding and dealing with concrete social problems. The exploration will be *imaginative*, in the sense that we will continually maintain a simultaneously global and personally self-reflective micro-macro exploratory framework in the C. W. Millsian sociological imagination tradition—according to whom the sociological imagination is that mode of thinking that enables its beholder to relate one’s intra/interpersonal troubles to increasingly global and world-historical public issues. And our exploration of globalization theories will be itself “global” and *comparative/integrative* in its approach, in the sense that we recognize that an adequate understanding of globalization cannot itself remain parochial, localized, one-sided and ethnocentric in its epistemic, disciplinary, cultural, traditional, theoretical and paradigmatic borderlines and must be, in the words of Edward Said when studying Fanon, “traveling” in nature. This will require a globally and personally self/critical approach to all the views and perspectives advanced on the part of all parties in the ongoing debates.

To facilitate the above three-fold framework, we will conduct readings and discussion via parallel reading and discussion of various theoretical literature that are applicative, imaginative, and comparative/integrative in nature. Our explorations of the theoretical debates on globalization will be pursued in the course through a 25-30-page paper developed along three drafts (topic ideas/bibliography, first draft, and final draft). The aim will be to write, by the end of the semester, a publishable paper that can be submitted to any relevant academic journal per student’s choice. To achieve this end, we will pursue two lines of inquiry throughout the course: 1-class readings, lectures, presentations, and discussions will provide us with collective experiences and conceptual tools and methods necessary for our individual/collective self-studies; 2-the research paper will focus our attention and explorations on a topic that self-reflectively engages the theoretical perspectives and discourses on globalization using the three-fold analytical framework as explained above. In addition, one or more film excerpts incorporated into the course will provide us with a common audiovisual medium in popular culture through which we can share our theoretical reflections on the world and ourselves alongside class and outside readings. In addition to the major research paper, grading will be based on class attendance, class participation, and three written and oral reading reports.

COURSE ORGANIZATION

The course is organized in a “research working group” format where “teacher-student” and “student-teachers” explore *with* one another common subject matters [see Paulo Freire (1970/2000) on pedagogy]. Students are expected to view everything, every text, and every viewpoint, especially their own predispositions, perspectives, and biases with a (self) critical eye. You are in this class to learn beyond what you already know, not simply to prove what you already know. This necessarily means being open to question your own existing views and knowledge in order to critically move beyond and/or enrich them with new insights. You will not be graded on whether you agree or disagree with a certain viewpoint. You will be graded on whether you substantively engage with and demonstrate an understanding of the views you agree or disagree with, and self-critically develop your own viewpoints in a well-rounded, researched, and coherent way.

While the instructor will introduce and guide class readings and discussions, students also contribute to class via presentations and discussions, raising in-depth and substantive questions about readings in class as discussants, sharing their insights and critical comments with one another. The students’ work will be evaluated on the basis of the following:

1. Attendance (20%): Attendance is a foundational requirement in this class, because everything else is derived from the few hours we spend together every week. Therefore it constitutes an important part of student grading. Participation can range from active listening to raising questions and engaging in discussion. Please note that attendance is not simply physical presence. It means being attentive. This requires having read the material assigned for the session, being prepared with pertinent questions or comments to raise in class, coming on time to class, being engaged during class, and not leaving the room during the class before it is over. **Attendance grade points will not be given for absences; however, absences may be made up by writing a reading/review report on the readings/films and subject matter of the missed class session.** Although attendance will be taken in class, it is also the student’s responsibility to send an email to the instructor for each session missed, including date of absence, for record keeping purposes and to indicate whether you intend to make-up for the absence. At the end of semester when calculating the final grade, points will be taken off the student’s total grade for each unmade-up absent session (for once-per-week classes 3% per session). Students can make-up for their absences by writing 4-5 page critical commentaries on the readings/films/subject matter of the session they missed, demonstrating they have read the readings for the session and can list, define, and apply some of its most important concepts (format may follow the regular presentation report assignment below).

2. Oral Presentations and Written Reading Outlines (6x5%=30%): [Note: the number and assigned grade for presentation reports per student may end up varying according to how many actually enroll in the course. In that case, the number of and assigned grade points for each presentation will be adjusted such that the total of such reports/presentations will be attributed 30% of the grade for each student in the course.] At the beginning of the semester, students will be randomly assigned 6 (6) presentation numbers corresponding to six bracketed numbers assigned to readings (preceding each reading item on the schedule below; this will be explained in class). For each assigned reading prepare a written, detailed outline of about 2-3 pages to be copied for everyone and distributed in in the same class in which it is to be orally presented and discussed (remember to clearly indicate the citation for the reading, your name, and the date of presentation). The outline should include a listing of the most important summary points, a list of important concepts with their quoted definitions (with cited page numbers), a list of linkages of how various important concepts or ideas in the reading relate to other readings discussed in class, or to your own life or issues in the news, or film excerpts watched in class, etc., and a set of 3-4 questions to generate productive discussion in class. The oral presentations should not exceed 5 minutes. We assume all students have read the reading, so the point of the presentation is to refresh the class about issues brought up in the reading and the particular critical reading of the text the presenter wishes to share with everyone as outlined above. Presenters must maintain an active part in the session in generating and guiding class discussion, helping to make the discussion lively, informed, and interesting. Please note that excessively long presentations take important time away from other students and the instructor in making their contributions, and from the class as a whole to have open discussions about the readings of each session. So, please make sure to limit your presentation to 5 minutes, and save any additional thoughts to share during the general class discussion.

3. Sociological Self-Research Paper (50%, 25-30 pages): This is the heart of your work in the course, devoted to the serious sociological exploration, within a applicative, imaginative (globally self-reflective), and comparative/integrative framework of a topic of your choice related to the theoretical debates and controversies on globalization. The paper will be progressively developed throughout the course along a 3-4 page topic ideas/bibliography essay,

a 10-15 page first draft and a 25-30 page final paper. They must be typed, double-spaced, in Times font, size 12; relevant charts/tables are encouraged but will not be counted towards paper length requirement. The paper length requirement does not include any title pages or reference/bibliographies. For the due dates of the first drafts and final papers, see the weekly schedule further below [note: these will be identified in a final syllabus when the course is offered].

A-Paper Topic Ideas/Preliminary Bibliography (5%, 5 pages): 2-3 full-pages of explorative writing, plus a 2-3 page bibliography of potentially useful and relevant scholarly sources for your topic.

B-The First Draft (20%, 10-15 pages, not including title/bibliography pages): Involves exploring the topic based on the readings and discussions in the first half of the course alongside reading and explorations of some of the outside scholarly literature listed in your bibliography previously proposed for your paper. The breakdown of percentage points for the first draft (20% total) are roughly as follows:

- 4%: The rigor and clarity of applicative engagement with the theories, debates, and controversies read and discussed in the first half of the course in terms of exploring specific social problems.
- 4%: Engaging with the sociological imagination, adopting a globally self-reflective and self-exploratory approach toward your topic.
- 4% Demonstrating sensitivity and self/critical ability in comparative/integrative sociological engagement with various theoretical orientations and debates in a cross-disciplinary and cross-cultural framework.
- 4% The extent of substantial and substantive engagement with specific required COURSE readings read and discussed in class, as demonstrated by many quoted/cited conversations in your paper with the required readings and literature covered in the first half of the course
- 4% The extent of substantial and substantive engagement with specific OUTSIDE scholarly readings listed in your paper bibliographies, as demonstrated by many quoted/cited conversations in your paper with such outside readings/literature drawn from your proposed bibliography for your paper.

C-The Final Paper (25%, 25-30 pages including reworked and further revised/improved pages of the first draft). The final paper is to demonstrate in a purposeful and meaningful way your applicative, imaginative (globally self-reflective), and comparative/integrative study begun in the first draft, with both the rest (in second half) of class readings and the rest of sources cited in your bibliography of outside scholarly readings compiled for your paper. The breakdown of percentage points for the final paper (25-30 pages, including reworked pages of the first draft) are roughly as follows:

- 4%: Continued rigor and clarity of applicative engagement with the theories, debates, and controversies read and discussed in the second half of the course in terms of exploration of specific social problems.
- 4%: Continued and deepened engagement with the sociological imagination, adopting a globally self-reflective and self-exploratory approach toward your topic.
- 4% Demonstrating sensitivity and self/critical ability in comparative/integrative sociological engagement with various theoretical orientations and debates in a cross-disciplinary and cross-cultural frameworks.
- 4% The extent of substantial and substantive engagement with specific required COURSE readings discussed in class, as demonstrated by many quoted/cited conversations with the required readings and literature covered in the second half of the course
- 4% The extent of substantial and substantive engagement with the remainder of specific OUTSIDE scholarly readings listed in your paper bibliographies, as demonstrated by many quoted/cited conversations with such outside readings and literature drawn from your proposed bibliography for your paper.
- 5%: Overall quality of writing and creativity of paper. Spell checking, proofreading, and proper and accurate citation of sources will be considered in applying this part of the grade. All papers must include a title and bibliography, consistently formatted according to a bibliographic style of your choice. The quality of your writing and the care you have taken to spell check and proofread it are indicators of the extent to which you have taken your paper seriously and spent the time going over it in both content and form. So, make sure you proofread at least 3 times the paper that you hand in to me. The stated goal and criteria for evaluation of the paper is to hand in what may be regarded as a publishable paper, one that can be submittable to any academic journal of your choice for peer review and publication, whether or not you choose to actually do so.

Grading Policy and Final Grade Curve: The grading system used in this course is based on the accumulation of percentage points you receive for each requirement/assignment of the course. In other words, for each graded requirement/assignment, instead of receiving a letter grade (A, B, C, etc.) you will receive a percentage point grade up to the total assigned for that part of the course expectations. The only letter grade you will receive will be your final course grade submitted at the end of semester, per grade curve system listed below. To see where your course grade stands at any time, add what percentage points you've received so far, and assume you will do perfectly for the rest; then look up the total below. Note that you can miss a few sessions and still receive an A, without doing a makeup for the session (93 out of 100 still brings A); however, by not making up absences, you increase the risk of other grading shortfalls affecting your course grade. So try to makeup for absences as much as you can.

100-93=A	92-90=A-	89-87=B+	86-83=B	82-80=B-	79-77=C+
76-73=C	72-70=C-	69-60=D	59 or less= F/NP		

Revision Options: Please note that in this course, the grades you receive prior to the final paper can be improved with additional make-up work. You never lose a chance to do the best you can until the course is over. If you miss any points in your written presentation reports, your topic ideas essay, or the first 10-15-page draft of the paper, you have an opportunity to revise and resubmit based on the instructor's feedback and commentaries given. Depending on the quality of the revisions made, the grade may be adjusted to reflect the extra work done to improve the report/paper. At the end of the course, for students who have made additional efforts and progress in their final papers (beyond prior assignments or revisions) throughout the course additional percentage points may be added to their accumulated total before calculating their final grades. When submitting revised texts, you will need to submit the originally graded text (with my notes on it) with your revised version so that I can compare new work you have done on the text in order to give you proper credit for your additional work, if merited.

Office Hours: Based on past experience, those students who regularly consult during office hours with the instructor regarding their progress in the course and their papers have done better than those who don't. Each student is encouraged to meet with the instructor during office hours to discuss the topic and progress of her/his research paper. The meetings should indicate serious and active engagement by students with their papers, readings, and discussions of the course.

Plagiarism: No plagiarism will be allowed in student papers. All quoted and borrowed texts and ideas must be properly credited to their authors and sources. Any ideas or texts you quote from your sources must be clearly referenced, and supplied with an accurate bibliography. Each and every citation and passage quoted must be properly cited, and the reason for its use in text must be clearly elaborated in your own words before and/or after the quotation. Students are therefore required to adhere to university policies on academic honesty and student conduct. The current Code of Student Conduct, including information about academic dishonesty and plagiarism is available online at: <http://www.umb.edu/academics/undergraduate/office/students/CodeofStudentConduct.html>.

Accommodations of Special Needs. Section 504 of the Americans with Disabilities Act of 1990 offers guidelines for curriculum modifications and adaptations for students with documented disabilities. If applicable, students may obtain adaptation recommendations from the Ross Center for Disability Services, CC 2-2100, (617-287-7430). If this applies to you, you must present these recommendations to each professor within a reasonable period, preferably by the end of the Add/ Drop period.

Student Referral Program: If it appears to the instructor that you might not pass this course, and if the instructor cannot find a way to support your success in the course, the instructor might inform the director of the Student Referral Program (CC-1100; 287-5500). The staff in this program will attempt to help you address the difficulties that are interfering with your success in the class. If you do not want your instructor to let the Student Referral Program know that you are having difficulty, please let your instructor know.

COURSE SCHEDULE

Important Note: Readings chosen for each session have been purposely designed to cover a diversity of themes while also focusing on a specific topic, so as to encourage non-reductivist conversation and discussions across various analytical frameworks and substantive issues raised in readings. The three books to be parallel-read represent efforts to maintain the three-fold applicative, imaginative, and comparative/integrative analytical framework for the exploration of globalization theories in this course. For each session, students will prepare an oral/written presentation report on one or another chapter of the three books being parallel-read/discussed. Other students will volunteer to specifically read and report on one of several articles listed as additional readings for that session. Please note that all students (including each presenter) must read all the required readings assigned for each session. Presenters basically go further in reading their particular assigned chapter/article more in-depth while preparing their written reports and oral presentations.

Required Readings: (to be available *in bookstore and †on reserve in hard copy)

*†Ritzer, George, and Zeynep Atalay. Eds. 2010. *Readings in Globalization: Key Concepts and Major Debates*. Indianapolis, IN: Wiley-Blackwell.

*†Turner, Bryan S., and Habibur Haque Khondker. 2010. *Globalization: East and West*. UK: Sage Publications.

*†Hermans, Hubert and Agnieszka Hermans-Konopka. 2010. *Dialogical Self Theory: Positioning and Counter-Positioning in a Globalizing Society*, Cambridge University Press.

Articles/Chapters: A majority of articles read and discussed for class (as listed in the schedule) are accessible via the Indexes and Databases link of the Healey Library, in particular in the database SocINDEX with Full-Text. Those articles/chapters not available as such will be sent to you as pdf file attachments at the beginning of the semester.

WEEK ONE: Course Objective, Organization, and Schedule

First Day of Class. Introduction to the Syllabus: Course Objective, Organization, Schedule. Assignments of Readings/Introductory questionnaire. Film (TBA)

WEEK TWO: Globalization Debates and the Sociological Imagination

Required Readings:

[1] **Introduction: Prospects for a New Sociology of Globalization (Turner and Khondker, pp. 1-16)**

[2] **Introduction (Hermans & Hermans-Konopka, pp. 1-20)**

[3] **Introduction to Globalization Debates. (Ritzer, pp. 3-18)** [1 Is Globalization Civilizing, Destructive or Feeble? A Critique of Five Key Debates in the Social Science Literature (*Mauro F. Guillén*).]

Additional Selective Readings:

[4] Sassen, Saskia. 2008. "Unsettling Master Categories: Notes on Studying the Global in C. W. Mills' Footsteps." *International Journal of Politics, Culture & Society* 20:69-83.

[5] MacLean, Jason. 2000. "Globalization and the Failure of the Sociological Imagination: A Review Essay." *Critical Sociology* 26:329-349.

[6] Solis-Gadea, Hector. 2005. "The New Sociological Imagination: Facing the Challenges of a New Millennium." *International Journal of Politics, Culture & Society* 18:113-122.

[7] Utsumi, Hirofumi. 2009. "The Predicament of Society?: Sociological Imagination in the Age of Globalization." *Conference Papers -- American Sociological Association*:1.

WEEK THREE: Conceptualizing Globalization in Self and World-Historical Contexts

ASSIGNMENT DUE: 5-PAGE PAPER TOPIC IDEAS/BIBLIOGRAPHY

Additional Selective Readings:

[8] **Chapter 2. Conceptualizing Globalization (Turner and Khondker, pp. 17-33)**

[9] **Chapter 1. The impact of globalization and localization on self and identity (Hermans & Hermans-Konopka, pp. 21-81)**

[10] **Chapter 2. Civilizations. (Ritzer, pp. 19-42)** [2 The Clash of Civilizations? (*Samuel P. Huntington*); 3 Global Utopias and Clashing Civilizations: Misunderstanding the Present (*John Gray*); 4 Can Civilizations Clash? (*Jack F. Matlock, Jr*); 5 History Ends, Worlds Collide (*Chris Brown*); 6 If Not Civilizations, What? Paradigms of the Post-Cold War World (*Samuel P. Huntington*).]

Additional Selective Readings:

- [11] Kellner, D. 2002. "Theorizing Globalization." *Sociological Theory* 20:285-305.
[12] Connell, Raewyn. 2007. "The Northern Theory of Globalization." *Sociological Theory* 25:368-385.
[13] Turner, Bryan S. 1992. "The Concept of "The World" in Sociology: A Commentary on Roland Robertson's Theory of Globalization." *Journal for the Scientific Study of Religion* 31:311.
[14] Mennell, Stephen. 1990. "The Globalization of Human Society as a Very Long-term Social Process: Elias's Theory." *Theory, Culture & Society* 7:359-371.

WEEK FOUR: Coloniality and the Structures and Processes of Globalization

Required Readings:

- [15] **Chapter 3. Structures and Processes of Globalization (Turner and Khondker, pp. 34-51)**
[16] **Chapter 2. Self and identity in historical perspective: traditional, modern, post-modern, and dialogical models (Hermans & Hermans-Konopka, pp. 82-119)**
[17] **Chapter 3. Orientalism, Colonialism, and Postcolonialism. (Ritzer, pp. 43-71)** [7 *Orientalism*: Introduction (Edward W. Said); 8 Orientalism and Orientalism in Reverse (Sadik Jalal al-'Azam); 9 Postcolonialism and Its Discontents (Ali Rattansi); 10 Said's Orientalism: A Vital Contribution Today (Peter Marcuse).]

Additional Selective Readings:

- [18] Rustin, Michael. 2008. "New Labour and the theory of globalization." *Critical Social Policy* 28:273-282.
[19] Guy, Jean-Sebastien. 2010. "Globalization In and Out, or "How Can There Be A Constructivist Theory of Globalization?"" *Current Perspectives in Social Theory* 27:215-246.
[20] Mittelman, James H. 2004. "What Is Critical Globalization Studies?" *International Studies Perspectives* 5:219-230.
[21] Holmwood, John. 2007. "'Only connect': the challenge of globalisation for the social sciences." *21st Century Society: Journal of the Academy of Social Sciences* 2:79-94.

WEEK FIVE: Nationalism and Neoliberalism in the Age of Globalization

Required Readings:

- [22] **Chapter 4. Globalization and the Nation State (Turner and Khondker, pp. 52-66)**
[23] **Chapter 3. Positioning theory and dialogue (Hermans & Hermans-Konopka, pp. 120-199)**
[24] **Chapter 4. Neoliberalism. (Ritzer, pp. 72-116)** [11 Freedom versus Collectivism in Foreign Aid (William Easterly); 12 The Great Transformation: The Political and Economic Origins of Our Time (Karl Polanyi); 13 Freedom's Just Another Word . . . (David Harvey); 14 Neoliberalism as Exception, Exception to Neoliberalism (Aihwa Ong).]

Additional Selective Readings:

- [25] Kaldor, Mary. 2004. "Nationalism and Globalisation." *Nations & Nationalism* 10:161-177.
[26] Robinson, William I. 2001. "Social theory and globalization: The rise of a transnational state." *Theory & Society* 30:157.
[27] Donati, Pierpaolo. 2004. "The Theory of Society Facing The Globalization Process." *La Teoria Della Società di Fronte al Processi di Globalizzazione*. 7:7-30.
[28] Flynn, Matthew. 2007. "Theories of Globalization and Conceptions of the State." *Conference Papers -- American Sociological Association*:1.

WEEK SIX: Culture and the Political Economy of Globalization

Required Readings:

- [29] **Chapter 5. Globalization, Culture and Cosmopolitanism (Turner and Khondker, pp. 67-81)**
[30] **Chapter 4. Positioning and dialogue in life-long development (Hermans & Hermans-Konopka, pp. 200-253)**
[31] **Chapter 5. Structural Adjustment. (Ritzer, pp. 117-156)** [15 Structural Adjustment in East and Southeast Asia: Lessons from Latin America (Jim Glassman and Pádraig Carmody); 16 The Social Consequences of Structural Adjustment: Recent Evidence and Current Debates (Sarah Babb); 17 The Human Rights Effects of World Bank Structural Adjustment, 1981–2000 (M. Rodwan Abouharb and David L. Cingranelli); 18 How International Monetary Fund and World Bank Policies Undermine Labor Power and Rights (Vincent Lloyd and Robert Weissman); 19 Who Has Failed Africa?: IMF Measures or the African Leadership? (Gerald Scott).]

Additional Selective Readings:

- [32] Kelly, M. G. E. 2010. "International Biopolitics: Foucault, Globalisation and Imperialism." *Theoria: A Journal of Social & Political Theory* 57:1-26.
- [33] Archibald, W. Peter. 2009. "Globalization Downsizing and Insecurity: Do We Need to Upgrade Marx's Theory of Alienation?" *Critical Sociology (Sage Publications, Ltd.)* 35:319-342.
- [34] Robertson, Roland. 2001. "Globalization Theory 2000+: Major Problematics." Pp. 458-471 in *Handbook of Social Theory*.

WEEK SEVEN: Religion, Emotions and Politics in the Age of Globalization

Required Readings:

- [35] **Chapter 6. World Religions and Fundamentalism (Turner and Khondker, pp. 82-101)**
- [36] **Chapter 5. A dialogical view of emotions (Hermans & Hermans-Konopka, pp. 254-320)**
- [37] **Chapter 6. Nation-State. (Ritzer, pp. 157-181)** [20 Sociology and the Nation-State in an Era of Shifting Boundaries (*Donald N. Levine*); 21 The Westfailure System (*Susan Strange*); 22 Globalization and the Myth of the Powerless State (*Linda Weiss*); 23 Globalization and the Resilience of State Power (*Daniel Béland*); 24 Beyond Nation-State Paradigms: Globalization, Sociology, and the Challenge of Transnational Studies (*William I. Robinson*).]

Additional Selective Readings:

- [38] Turner, Bryan S. 2009. "Reshaping the sociology of religion: globalisation, spirituality and the erosion of the social." *Sociological Review* 57:186-200.
- [39] Orye, Lieve. "Globalisation, Society and Religion: From Mon-Metastructural Theory to Metatheoretical Reflexivity." *Culture & Religion* 5:383-400.
- [40] Garrett, William R. 1992. "Thinking Religion in the Global Circumstance: A Critique of Roland Robertson's Globalization Theory." *Journal for the Scientific Study of Religion* 31:297.

WEEK EIGHT: Migration, Transnationalism, and Globalization

Required Readings:

- [41] **Chapter 7. Migration and Transnationalism (Turner and Khondker, pp. 102-118)**
- [42] **Chapter 6. Practical implications for organizations, motivation, and conflict-resolution (Hermans & Hermans-Konopka, pp. 321-365)**
- [43] **Chapter 7. Transnationalism. (Ritzer, pp. 182-202)** [25 Transnational Practices (*Leslie Sklair*); 26 Social Theory and Globalization: The Rise of a Transnational State (*William I. Robinson*); 27 Revisiting the Question of the Transnational State: A Comment on William Robinson's "Social Theory and Globalization" (*Philip McMichael*).]

Additional Selective Readings:

- [44] McMichael, Philip. 2001. "Revisiting the question of the transnational state: A comment on William Robinson's 'Social theory and globalization'" *Theory & Society* 30:201.
- [45] Bruff, Ian. 2005. "Making Sense of the Globalisation Debate when Engaging in Political Economy Analysis." *British Journal of Politics & International Relations* 7:261-280.
- [46] Roudometof, Victor. 1997. "Preparing for the 21st Century [review of three books by Giddens, Wallerstein, and Robertson]." *Sociological Forum* 12:661-670.

WEEK NINE: Medical Globalization in Comparative World-Systems Perspective

■■■■■ ASSIGNMENT DUE: 10-15-PAGE FIRST PAPER DRAFTS

Required Readings:

- [47] **Chapter 8. Medical Globalization (Turner and Khondker, pp. 119-133)**
- [48] **Chapter 8. World Systems. (Ritzer, pp. 203-213)** [28 *The Modern World-System: Theoretical Reprise (Immanuel Wallerstein)*; 29 Competing Conceptions of Globalization (*Leslie Sklair*).]

Additional Selective Readings:

- [49] Baronov, David. 2009. "The Role of Historical-Cultural Formations with World-Systems Analysis: Reforming the Analysis of Biomedicine in East Africa." *Journal of World-Systems Research* 15:147-166.
- [50] Tupper, Kenneth W. 2009. "Ayahuasca healing beyond the Amazon: the globalization of a traditional indigenous entheogenic practice." *Global Networks* 9:117-136.
- [51] Lian, Olaug S. 2008. "Global challenges, global solutions? A cross-national comparison of primary health care in Britain, Norway and the Czech Republic." *Health Sociology Review* 17:27-40.
- [52] Jennings, Michael. "Chinese Medicine and Medical Pluralism in Dar es Salaam: Globalisation or Glocalisation?" *International Relations* 19:457-473.

WEEK TEN: Terrorism and the Politics of Empire in the Age of Globalization

Required Readings:

- [53] **Chapter 9. New Wars and Terrorism: Globalization of Militarism and Violence (Turner and Khondker, pp. 134-147)**
- [54] **Chapter 9. Empire. (Ritzer, pp. 214-243)** [30 *Empire (Michael Hardt and Antonio Negri)*; 31 *The Global Coliseum: On Empire (Michael Hardt and Antonio Negri interviewed by Nicholas Brown and Imre Szeman)*; 32 *Retrieving the Imperial: Empire and International Relations (Tarak Barkawi and Mark Laffey)*; 33 *Africa: the Black Hole at the Middle of Empire? (David Moore)*; 34 *The New World Order (They Mean It) (Stanley Aronowitz)*; 35 *Adventures of the Multitude: Response of the Authors (Michael Hardt and Antonio Negri)*.]

Additional Selective Readings:

- [55] Kennett, Rob. 2006. "The Social Theory of Globalization and Terrorism." *Journal of Police Crisis Negotiations* 6:49-63.
- [56] Pilisuk, Marc and Joanne Zazzi. 2006. "Toward a Psychosocial Theory of Military and Economic Violence in the Era of Globalization." *Journal of Social Issues* 62:41-62.
- [57] Chopra, Rohit. 2003. "Neoliberalism as Doxa: Bourdieu's Theory of the State and the Contemporary Indian Discourse on Globalization and Liberalization." *Cultural Studies* 17:419.

WEEK ELEVEN: Global Disasters, Dependency, and the Network Society

Required Readings:

- [58] **Chapter 10. Globalization of Disasters and Disaster Response (Turner and Khondker, pp. 148-162)**
- [59] **Chapter 10. Network Society and Informationalism. (Ritzer, pp. 244-259)** [36 *Toward a Sociology of the Network Society (Manuel Castells)*; 37 *Depoliticizing Globalization: From Neo-Marxism to the Network Society of Manuel Castells (Peter Marcuse)*.]

Additional Selective Readings:

- [60] Lee, Raymond L. M. 2002. "Globalization and Mass Society Theory." *International Review of Sociology* 12:45-60.
- [61] Herath, Dhammika. 2008. "Development Discourse of the Globalists and Dependency Theorists: do the globalisation theorists rephrase and reword the central concepts of the dependency school?" *Third World Quarterly* 29:819-834.
- [62] Light, Donald W. 2007. "Globalizing Restricted and Segmented Markets: Challenges to Theory and Values in Economic Sociology." *Annals of the American Academy of Political and Social Science* 610:232-245.

WEEK TWELVE: Global Citizenship, Human Rights and Gender

Required Readings:

- [63] **Chapter 11. Globalization, Citizenship and Human Rights (Turner and Khondker, pp. 163-174)**
- [64] **Chapter 11. World Risk Society and Cosmopolitanism. (Ritzer, pp. 260-287)** [38 *The Terrorist Threat: World*

Risk Society Revisited (*Ulrich Beck*); 39 Risk, Globalisation and the State: A Critical Appraisal of Ulrich Beck and the World Risk Society Thesis (*Darryl S. L. Jarvis*); 40 Unpacking Cosmopolitanism for the Social Sciences: A Research Agenda (*Ulrich Beck and Natan Sznaider*); 41 Cosmopolitanism and Nationalism (*Craig Calhoun*).]

Additional Selective Readings:

- [65] Davids, Tine and Francien Van Driel. 2009. "The Unhappy Marriage between Gender and Globalisation." *Third World Quarterly* 30:905-920.
- [66] Eschle, Catherine. 2004. "Feminist Studies of Globalisation: Beyond Gender, Beyond Economism?" *Global Society: Journal of Interdisciplinary International Relations* 18:97-125.
- [67] Adam, Barry D. 2002. "Theorizing the Globalization of Gay and Lesbian Movements." *Research in Political Sociology* 10:123-137.

WEEK THIRTEEN: Multiculturalism, Race, and Globalization Theories

Required Readings:

- [68] **Chapter 12. Multiculturalism, Social Diversity and Globalization (Turner & Khondker, pp. 175-187)**
- [69] **Chapter 12. McWorld and Jihad. (Ritzer, pp. 288-306)** [42 Jihad vs McWorld (*Benjamin R. Barber*); 43 Paris Is Burning: *Jihad vs McWorld* by Benjamin R. Barber (*Fareed Zakaria*); 44 Sovereignty and Emergency: Political Theology, Islam and American Conservatism (*Bryan S. Turner*); 45 On Terrorism and the New Democratic Realism (*Benjamin R. Barber*).]

Additional Selective Readings:

- [70] Arjomand, S. and Amir ad. 2004. "Social Theory and the Changing World: Mass Democracy, Development, Modernization and Globalization." *International Sociology* 19:321-353.
- [71] Kane, Nazneen. 2007. "Frantz Fanon's Theory of Racialization: Implications for Globalization." *Human Architecture: Journal of the Sociology of Self-Knowledge* 5:353-361.
- [72] Gane, Nicholas. 2001. "Chasing the 'Runaway World': The Politics of Recent Globalization Theory." *Acta Sociologica (Sage Publications, Ltd.)* 44:81-89.

WEEK FOURTEEN: Popular Culture and the Global-Local Dialectic

Required Readings:

- [73] **Chapter 13. Religion, Media and Popular Culture (Turner and Khondker, pp. 188-202)**
- [74] **Chapter 13. Creolization, Hybridity, and Glocalization. (Ritzer, pp. 307-343)** [46 Globalization and Culture: Three Paradigms (*Jan Nederveen Pieterse*); 47 The World in Creolisation (*Ulf Hannerz*); 48 Flows, Boundaries and Hybrids: Keywords in Transnational Anthropology (*Ulf Hannerz*); 49 Globalization as Hybridization (*Jan Nederveen Pieterse*); 50 Glocalization: Time-Space and Homogeneity-Heterogeneity (*Roland Robertson*).]

Additional Selective Readings:

- [75] Benson, Rodney. 1995. "Global Knowledge: How Media Effects Research Can Aid Globalization Theorizing." *Berkeley Journal of Sociology* 40:61-86.
- [76] Dobbelaere, Karel. 2000. "From Religious Sociology to Sociology of Religion: Towards Globalisation?" *Journal for the Scientific Study of Religion* 39:433-447.
- [77] Dawson, Lorne L. 1998. "The Cultural Significance of New Religious Movements and Globalization: A Theoretical Prolegomenon." *Journal for the Scientific Study of Religion* 37:580-595.
- [78] Hazakis, Kostas and Petros Sioursouras. 2008. "The dynamics of globalisation: a critical approach." *21st Century Society: Journal of the Academy of Social Sciences* 3:249-261.

WEEK FIFTEEN: The Globalization of War and Peace

Required Readings:

- [79] **Chapter 14. Conclusions: Perpetual Peace or Perpetual War? (Turner and Khondker, pp. 203-218)**
- [80] **Chapter 14. Critiquing Creolization, Hybridity, and Glocalization. (Ritzer, pp. 344-379)** [51 Hybridity,

So What? The Anti-Hybridity Backlash and the Riddles of Recognition (*Jan Nederveen Pieterse*); 52 The Global, the Local, and the Hybrid: A Native Ethnography of Glocalization (*Marwan M. Kraidy*); 53 Globalization and Trinidad Carnival: Diaspora, Hybridity and Identity in Global Culture (*Keith Nurse*); 54 Mapping the "Glocal" Village: The Political Limits of "Glocalization" (*William H. Thornton*); 55 Rethinking Globalization: Glocalization/Globalization and Something/Nothing (*George Ritzer*); 56 Dialectics of Something and Nothing: Critical Reflections on Ritzer's Globalization Analysis (*Douglas Kellner*).]

Additional Selective Readings:

- [81] Thomas, Neil. 2007. "Global capitalism, the anti-globalisation movement and the Third World." *Capital & Class* 31:45-78.
- [82] Spark, Alasdair. 2001. "Conjuring order: the new world order and conspiracy theories of globalization." *Sociological Review Monograph* 49:46-62.
- [83] Turner, Bryan S. 2006. "Religion and Politics: Nationalism, Globalisation and Empire." *Asian Journal of Social Science* 34:209-224.
- [84] Dawson, Lorne L. 2008. "Religion, Globalization and Culture." *Canadian Journal of Sociology* 33:697-700.

WEEK SIXTEEN: The Globalization of Sociology and Social Theory

Required Readings:

- [85] Chapter 15. McDonaldization. (Ritzer, pp. 380-407)** [57 An Introduction to McDonaldization (*George Ritzer*); 58 McDonaldization and the Global Culture of Consumption (*Malcolm Waters*); 59 The McDonald's Mosaic: Glocalization and Diversity (*Bryan S. Turner*); 60 Transnationalism, Localization, and Fast Foods in East Asia (*James L. Watson*); 61 Global Implications of McDonaldization and Disneyization (*Alan Bryman*); 62 Glocommodification: How the Global Consumes the Local – McDonald's in Israel (*Uri Ram*).]
- [86] Chapter 16. World Culture. (Ritzer, pp. 408-424)** [63 *World Culture: Origins and Consequences* (*Frank J. Lechner and John Boli*); 64 Norms, Culture, and World Politics: Insights from Sociology's Institutionalism (*Martha Finnemore*).]

Additional Selective Readings:

- [87] Dahms, Harry F. 2002. "Sociology in the Age of Globalization: Toward a Dynamic Sociological Theory." *Current Perspectives in Social Theory* 21:287-320.
- [88] Ritzer, George and Michael Ryan. 2003. "The Globalization of Nothing." *Social Thought & Research* 25:51-81.
- [89] Bohman, James. 2004. "Toward a critical theory of globalization." *Concepts & Transformation* 9:121-146.
- [90] Kiely, Ray. 2005. "Globalization and Poverty, and the Poverty of Globalization Theory." *Globlización y pobreza, y la pobreza de la teoría de la globalización*. 53:895-914.
- [91] Albert, Mathias. 2007. "'Globalization Theory': Yesterday's Fad or More Lively than Ever?" *International Political Sociology* 1:165-182.

ASSIGNMENT DUE: 25-30-PAGE FINAL PAPER DRAFTS

From *The Sociological Imagination* by C. Wright Mills, Oxford University Press, 1959. Excerpted in *Social Theory: The Multicultural and Classic Readings* edited by Charles Lemert, Boulder: Westview Press

C. Wright Mills (1916–1962) was born in Waco, Texas. After undergraduate studies at the University of Texas, Mills did his doctoral work at the University of Wisconsin. There, he met Hans Gerth, with whom he edited, translated, and introduced *From Max Weber, a still-important collection of Weber's writings. After teaching in what he considered a provincial exile at the University of Maryland, Mills moved to Columbia and the Bureau of Applied Social Research in 1945. His earliest days at Columbia were spent in empirical social research. Yet he never became an accepted member or even a full professor in Columbia's department. In the 1950s, Mills became much more the public intellectual, while teaching primarily undergraduates at Columbia. Works like *Power Elite, Listen Yankee! Write Collar, and The Causes of World War Three*—all written in this period—brought him much public acclaim and informal membership in New York's Left, intellectual elite. Mills was considered arrogant by many colleagues and a hero by many of his readers. He dressed and played the part of the young intellectual radical—complete with leather jacket and motorcycle. However, he suffered from a chronic heart condition that killed him at age forty-five in 1962, the year of SDS's *Port Huron Statement*. Mills was a source of intellectual inspiration to younger radicals and social theorists because, true to his ideal of the sociological imagination, his writings based strong critical ideas on careful empirical work. He read Weber in relation to Marx and the American pragmatists. He sought to unite the best of European and American classical theory into a social philosophy for the New Left.*

The Sociological Imagination

C. Wright Mills (1959)

The sociological imagination enables its possessor to understand the larger historical scene in terms of its meaning for the inner life and the external career of a variety of individuals. It enables him to take into account how individuals, in the welter of their daily experience, often become falsely conscious of their social positions. Within that welter, the framework of modern society is sought, and within that

From *The Sociological Imagination* by C. Wright Mills, Copyright © 1959 by Oxford University Press, Inc. Renewed 1987 by Yarraslava Mills. Used by permission of Oxford University Press, Inc.

framework the psychologies of a variety of men and women are formulated. By such means the personal uneasiness of individuals is focused upon explicit troubles and the indifference of publics is transformed into involvement with public issues.

The first fruit of this imagination—and the first lesson of the social science that embodies it—is the idea that the individual can understand his own experience and gauge his own fate only by locating himself within his period, that he can know his own chances in life only by becoming aware of those of all individuals in his circumstances. In many ways it is a terrible lesson; in many ways a magnificent one. We do not know the limits of man's capacities for supreme effort or willing degradation, for agony or glee, for pleasurable brutality or the sweetness of reason. But in our time we have come to know that the limits of 'human nature' are frighteningly broad. We have come to know that every individual lives, from one generation to the next, in some society; that he lives out a biography, and that he lives it out within some historical sequence. By the fact of his living he contributes, however minutely, to the shaping of this society and to the course of its history, even as he is made by society and by its historical push and shove.

The sociological imagination enables us to grasp history and biography and the relations between the two within society. That is its task and its promise. To recognize this task and this promise is the mark of the classic social analyst. It is characteristic of Herbert Spencer—turgid, polysyllabic, comprehensive; of E. A. Ross—graceful, muckraking, upright; of Auguste Comte and Emile Durkheim; of the intricate and subtle Karl Mannheim. It is the quality of all that is intellectually excellent in Karl Marx; it is the clue to Thorstein Veblen's brilliant and ironic insight, to Joseph Schumpeter's many-sided constructions of reality; it is the basis of the psychological sweep of W.E.H. Lecky no less than of the profundity and clarity of Max Weber. And it is the signal of what is best in contemporary studies of man and society.

No social study that does not come back to the problems of biography, of history and of their intersections within a society has completed its intellectual journey. Whatever the specific problems of the classic social analysis, however limited or however broad the features of social reality they have examined, those who have been imaginatively aware of the promise of their work have consistently asked three sorts of questions:

- (1) What is the structure of this particular society as a whole? What are its essential components, and how are they related to one another? How does it differ from other varieties of social order? Within it, what is the meaning of any particular feature for its continuance and for its change?
- (2) Where does this society stand in human history? What are the mechanics by which it is changing? What is its place within and its meaning for the development of humanity as a whole? How does any particular feature we are examining affect, and how is it affected by, the historical period in which it moves? And this period—what are its essential features? How does it differ from other periods? What are its characteristic ways of history-making?
- (3) What varieties of men and women now prevail in this society and in this period? And what varieties are coming to prevail? In what ways are they selected and formed, liberated and repressed, made sensitive and blunted? What kinds of 'human nature' are revealed in the conduct and character we observe in this society in this period? And what is the meaning for 'human nature' of each and every feature of the society we are examining?

Whether the point of interest is a great power state or a minor literary mood, a family, a prison, a creed—these are the kinds of questions the best social analysts have asked. They are the intellectual pivots of classic studies of man in society—and they are the questions inevitably raised by any mind possessing the sociological imagination. For that imagination is the capacity to shift from one perspective to another—from the political to the psychological; from examination of a single family to comparative assessment of the national budgets of the world; from the theological school to the military establishment; from considerations of an oil industry to studies of contemporary poetry. It is the capacity to range from the most impersonal and remote transformations to the most intimate features of the human self—and to see the relations between the two. Back of its use there is always the urge to know the social and historical meaning of the individual in the society and in the period in which he has his quality and his being.

That, in brief, is why it is by means of the sociological imagination that men now hope to grasp what is going on in the world, and to understand what is happening in themselves as minute points of the intersections of biography and history within society. In large part, contemporary man's self-conscious view of himself as at least an outsider if not a permanent stranger, rests upon an absorbed realization of social reality and of the transformative power of history. The sociological imagination is the most fruitful form of this self-consciousness. By its use men whose mentalities have swept only a series of limited orbits often come to feel as if suddenly awakened in a house with which they had only supposed themselves to be familiar. Correctly or incorrectly, they often come to feel that they can now provide themselves with adequate summations, cohesive assessments, comprehensive orientations. Older decisions that once appeared sound now seem to them products of a mind unaccountably dense. Their capacity for astonishment is made lively again. They acquire a new way of thinking, they experience a transvaluation of values: in a word, by their reflection and by their sensibility, they realize the cultural meaning of the social sciences.

Perhaps the most fruitful distinction with which the sociological imagination works is between 'the personal troubles of milieu' and 'the public issues of social structure.' This distinction is an essential tool of the sociological imagination and a feature of all classic work in social science.

Troubles occur within the character of the individual and within the range of his immediate relations with others; they have to do with his self and with those limited areas of social life of which he is directly and personally aware. Accordingly, the statement and the resolution of troubles properly lie within the individual as a biographical entity and within the scope of his immediate milieu—the social setting that is directly open to his personal experience and to some extent his willful activity. A trouble is a private matter: values cherished by an individual are felt by him to be threatened.

Issues have to do with matters that transcend these local environments of the individual and the range of his inner life. They have to do with the organization of many such milieux into the institutions of an historical society as a whole, with the ways in which various milieux overlap and interpenetrate to form the larger structure of social and historical life. An issue is a public matter: some value cherished by publics is felt to be threatened. Often there is a debate about what that value really is and about what it is that really threatens it. This debate is often without focus if only because it is the very nature of an issue, unlike even widespread trouble, that it cannot very well be defined in terms of the immediate and everyday environments of ordinary

men. An issue, in fact, often involves a crisis in institutional arrangements, and often too it involves what Marxists call 'contradictions' or 'antagonisms' . . .

In every intellectual age some one style of reflection tends to become a common denominator of cultural life. Nowadays, it is true, many intellectual fads are widely taken up before they are dropped for new ones in the course of a year or two. Such enthusiasms may add spice to cultural play, but leave little or no intellectual trace. That is not true of such ways of thinking as 'Newtonian physics' or 'Darwinian biology.' Each of these intellectual universes became an influence that reached far beyond any special sphere of idea and imagery. In terms of them, or in terms derived from them, unknown scholars as well as fashionable commentators came to re-focus their observations and re-formulate their concerns.

During the modern era, physical and biological science has been the major common denominator of serious reflection and popular metaphysics in Western societies. 'The technique of the laboratory' has been the accepted mode of procedure and the source of intellectual security. That is one meaning of the idea of an intellectual common denominator: men can state their strongest convictions in its terms; other terms and other styles of reflection seem mere vehicles of escape and obscurity.

That a common denominator prevails does not of course mean that no other styles of thought or modes of sensibility exist. But it does mean that more general intellectual interests tend to slide into this area, to be formulated there most sharply, and when so formulated, to be thought somehow to have reached, if not a solution, at least a profitable way of being carried along.

The sociological imagination is becoming, I believe, the major common denominator of our cultural life and its signal feature. This quality of mind is found in the social and psychological sciences, but it goes far beyond these studies as we now know them. Its acquisition by individuals and by the cultural community at large is slow and often fumbling: many social scientists are themselves quite unaware of it. They do not seem to know that the use of this imagination is central to the best work that they might do, that by failing to develop and to use it they are failing to meet the cultural expectations that are coming to be demanded of them and that the classic traditions of their several disciplines make available to them.

Yet in factual and moral concerns, in literary work and in political analysis, the qualities of this imagination are regularly demanded. In a great variety of expressions, they have become central features of intellectual endeavor and cultural sensibility. Leading critics exemplify these qualities as do serious journalists—in fact the work of both is often judged in these terms. Popular categories of criticism—high, middle, and low-brow, for example—are now at least as much sociological as aesthetic. Novelists—whose serious work embodies the most widespread definitions of human reality—frequently possess this imagination, and do much to meet the demand for it. By means of it, orientation to the present as history is sought. As images of human nature become more problematic, an increasing need is felt to pay closer yet more imaginative attention to the social routines and catastrophes which reveal (and which shape) man's nature in this time of civil unrest and ideological conflict. Although fashion is often revealed by attempts to use it, the sociological imagination is not merely a fashion. It is a quality of mind that seems most dramatically to promise an understanding of the intimate realities of ourselves in connection with larger social realities. It is not merely one quality of mind among the contemporary range of cultural sensibilities—it is the quality whose wider and more adroit use offers the promise that all such sensibilities—and in fact, human reason itself—will come to play a greater role in human affairs.