

**Sociology of Globalization**

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## **Sociology of Globalization**

The growing use of the word globalization as a reification of concepts phenomenon works to prevent observers from asking relevant questions instead of helping them to understand social reality. To speak freely of globalization tends to show that, due to expanded economic, financial, informational, human, and inflows, we are aiming at an integrated world, and that this evolution is new and unavoidable. It is not the result of action by any particular actor, but rather operates as a stand-alone process, almost automatic and remote-controlled. As a result of economic trade, it appears to manifest itself through standardization or cultures.

According to Agence Environnement Developement, (2002), the world is far from being a global village! This does not suggest that parts of it are not permanently intertwined, notably through the consequences of conflicts such as refugee movements or human activity such as pollution and pandemics.

According to Cooper, (2001), claims to establish independent thinking in order to understand the world we live in, by distinguishing in particular between what stems from myth, rhetoric or self-fulfilling prophecy. These means identifying contemporary realities, an analysis that can take us further in our understanding of globalization. Hence, then we attempt to specify what the sociology of globalization should be by proposing a definition of its subject and the global framework of related issues.

## **Sociology and the Study of the World-Society**

Actors from developed countries in the past comprised social groups, whereas contemporary actors appear more and more willing to free themselves from society and, rather than cultivate one citizenship, want to profit from the improved flow of social interaction due to the development of new technologies. This brings us to the question, How can we still build a sociology where people's capacity to act collectively and perhaps even

society itself are threatened with extinction? If a globalized society turns into a system, does it threaten the very discipline of sociology? (Caille, 2004). We have become accustomed to thinking that the demise of the discipline of sociology is equated with globalization, but perhaps a more useful starting point is to remember that the formation of world-society was precisely what constituted its original steps (Martin et al, 2003).

Durkheim, (1978), underlined the importance of analysing the world-society, people hope and pray for an existence where all men collaborate in the same work and live the same life because inter-social conflicts can only be contained by controlling the action of a society that includes the others that societies of the same species group, this is the path our evolution seems to tread.

Mauss ,(1969) ,contributed to the identification of the subject world with his writing on the themes of nation, nationalities and internationalism. He had previously drawn attention to the paradox of social evolution, the dissemination of an identical society model that runs parallel with the increase of distinctive identities. Considering that in the 1920s we could already talk about a 'global human civilization', the author inferred that it was henceforth crucial to take into account interdependencies between nations. Thus two categories were capable of embodying these constraints, scientific and technological innovations, on the one hand; and international legal agreements, on the other.

### **Defining the Subject for the Sociology of Globalization**

According to Mauss,(1997), globalization resembles a complete social phenomenon meaning the place where all types of institutions express themselves in one go that is religious, legal, and moral economical ,and they suppose particular forms of production and consumption.

### **Inventing New Concepts: A Necessity?**

Martinelli, (2003), underlines how contemporary transformations call for new concepts, new theories and new stories, or even a new paradigm. This point is placed in the view of current sociology can account for a number of characteristics of direct global phenomena. Hence alterglobalist movements are drawn using the sociology of social movements.

**Alterglobalists Control of Historicity.** Touraine (1965), focused on social movements, which one would more accurately call historic movements that are spurred by multiple claims against all social alienations. More precisely, an action group engaging in protest, by using conflict, will constitute a social movement, provided the aims of its action are social control of society's models and resources,(Touraine, 1993).

***Alterglobalist Movements: A Counter-Elite?*** Rocher ,(1968), suggests that the importance of counter-elites. He maintains that the action of the elite aims to oppose the profound change elaborated by the counter-elite. In this struggle, the elite has an advantage of capacity to impose its definition of the situation whereas the counter-elite is only able to position itself vis-a-vis the situation. In brief, if the members of the elite are permanently working on their own production and reproduction, it is also in reaction to the counter-elite's attempts to question the elite's hegemony.

### **Conclusion**

Finally, the sociology of globalization provides a comprehensive framework for understanding the intricate and multifaceted processes that shape our interconnected world. Through the lens of sociology, we can map out the complex relationships and influences that globalization exerts on our daily lives. By doing so, we can better appreciate the global community's shared challenges ,opportunities and equitable world.

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