

**Acid rain** is caused by the emission of acidic gases such as sulphur and nitrogen oxides, mainly from power stations, factories and vehicles. These are carried by winds and rain and may fall on forests, lakes and buildings in distant countries, killing fish or endangering trees, among other things.

**Alienation** Marx believed that it is mainly through creative, self-directed work in the satisfaction of our own needs that we fully realize our inner selves and potential. However, under capitalism workers become estranged or alienated from their skills and their potential since now they are driven to work for capitalists in order to survive and the product of their labour no longer belongs to them. Sociologists have employed this term more generally to describe the powerlessness and lack of creativity believed to enshrine in a written constitution.

**Apartheid** is the Afrikaans word for the system of systematic, legalized discrimination that existed in South Africa between 1948-94. Under the Population Registration Act of 1950 the population was classified in different racial categories with education, residence and marriage only permitted within each category. Although the system technically supported difference rather than hierarchy, in practice the good jobs, the best housing, the vote and other favourable opportunities and resources were reserved for the whites. With the election of Nelson Mandela as President in 1994 the system was legally dismantled, although some apartheid-like practices still continue informally.

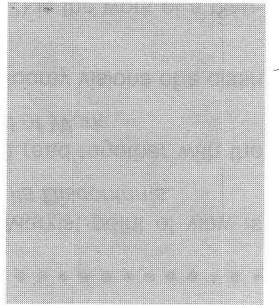
The **biosphere** consists of the atmosphere, the oceans, lakes and rivers, the varied and complex

systems of plant life and all the many other living organisms from bacteria to fish, animals and humans. Growing intervention by humans now seems to be placing an intolerable burden on the biosphere so that it is no longer capable of renewing itself or dealing with the wastes created by industrial societies. The increasing emission of gases by factories, power stations and vehicles, for example, is causing more of the sun's heat to remain trapped in the atmosphere, giving rise to global warming. This may affect all-life adversely. Transatlantic jets alone burn 30 tons of oxygen per flight and subject passengers and crews to high levels of radiation.

**Bricolage** An assembly of various apparently unconnected elements. The expression 'bricolage' is closely associated with Claude Lévi-Strauss (1908-), the Brussels-born anthropologist who studied the codes of expression in different societies. There is a lot of pretentious theorizing about what he meant, but the idea is perhaps best conveyed by entering a chain of French 'do-it-yourself' stores called 'M. Bricolage'. There one can find bolts, nails, screws, wood, plastics, paint and thousands of other items that allow you to fashion an artefact of your choice. Those using the expression 'bricolage' assume one can deploy elements from a variety of cultures, lifestyles and identities to fit one's purposes, personality or social opportunities.

**Bureaucracy** We owe our understanding of the workings of modern bureaucracies principally to Max Weber, who first enunciated the ways in which such formal organizations worked, or were meant to work. Bureaucracies comprise legally recognized positions with clearly defined responsibilities; career paths. Ideally, bureaucrats follow laws, rules and precedents, operate impersonally and impartially ('without hatred or passion', says Weber), and are committed to efficiency and rationality (Gerth and Mills 1958).

# Glossary



**Capital-intensive agriculture** involves the substitution of technology, credit, machinery, irrigation, tractors and commercial seed, for human beings growing crops in the old way. In addition to the social consequences of displacing labour, capital-intensive agriculture can carry some risks, for example in reducing biodiversity.

**Capital-intensive manufacturing** relies on investment in plant rather than labour. This preference may arise where labour is scarce, unco-operative, expensive or well-organized. However, capital intensity may also arise in high-tech industries by virtue of the nature of the materials and product.

**Capitalism** In capitalist economies wealth-producing resources are largely privately owned rather than being subject to family, community or customary control. Most producers depend on wage employment for their livelihoods instead of self-provisioning, while the goods they produce are commodities sold in markets. Moreover, production is organized almost entirely for profit. This is earmarked for reinvestment and further wealth accumulation.

**Christopher Columbus** Columbus 'discovered' the 'New World' in 1492. (Of course those who were 'discovered' already knew they were there.) This opened the way for Portugal and Spain to begin colonizing the ancient Inca and other civilizations of South America. It also gave momentum to the circumnavigation of the world, encouraged other European powers to establish plantation economies based on African slave labour in the Americas and led to the establishment of the USA.

**Citizenship** Membership of and inclusion in a national community. Citizenship confers a set of entitlements – to legal equality and justice, the right to be consulted on political matters and access to a minimum of protection against economic insecurity – but simultaneously requires the fulfilment of certain obligations to state and society.

**Civil society** describes the dense network made up of numerous voluntary and non-governmental associations that develops in the social space between the individual and the state. Where civil society flourishes – its diversity and authority aided by informed, educated citizens – it will normally keep much of social life free from state interference and will have a decisive influence on political life. Whereas a strong civil society will compel governments to take account of the needs and concerns of the citizenry, where civil society is weak autocracy or oligarchy are common.

The **Cold War** Led by the Soviet Union and the USA, the world was split into two antagonistic camps over the period 1947–89. This involved an ideological battle between capitalist democracy versus socialist planning, a massive build-up of arms and the twin races to achieve supremacy in nuclear and space-age technology. Despite several flash points, for example in 1948 and 1962 (see time line in Box 3.3) the superpowers themselves never engaged in head-on aggression. Rather, conflict was deflected into regional or minor wars involving the developing countries – as in the Korean and Vietnam Wars.

**Commodity chains** are economic networks linking firms, countries and industries. They span producers, distributors and consumers of goods, increasingly on a global scale. (For a fuller explanation see Gereffi 1995: 113–20.)

**Commodity fetishism** occurs, according to Marx, when an inanimate object is treated as if it required a religious, or even sexual, devotion. In pre-modern societies fetishes were hand-made or rare natural objects thought to embody a spirit that protected the owner from misfortune or disease. Commodity fetishism arises under capitalism because the market system has become much more real and immediate to us than the underlying social relationships (based on inequality and exploitation) which made goods sold in the market possible in the first place.

**Communities** are marked by deep, intimate and co-operative ties between members. In this sense, 'community' is close to Durkheim's idea of social solidarity, which emerges from commitment to a shared set of values. He calls this 'the collective conscience'. Nisbet (1970: 47) gives a formal definition. For him, community 'encompasses all forms of relationship which are characterized by a high degree of personal intimacy, emotional depth, moral commitment, social cohesion and continuity in time'.

A **counter culture** was seen mainly in the richer western countries in the 1960s and 70s, when those involved in developing a counter culture opposed the dull, unreflective, self-congratulatory uniformity of conventional political values. They displayed a growing desire for more control over personal development, greater equity and fluidity in social relationships, a heightened respect for nature and promoted the revival of more decentralized, autonomous communities. A turn away from established religion towards eastern philosophies, experimentation with drugs, adventurous popular music and 'way-out' dress codes were also characteristic of the period.

**Creolization** describes how cross-fertilization takes place between different cultures when they interact. The locals select particular elements from incoming cultures, endow these with meanings different from those they possessed in the original culture and then creatively merge these with indigenous traditions to create totally new forms. The word is used in so many contexts that it is impossible to be comprehensive. 'Creole cooking' alludes to a mixture of tropical and European cuisine, while a 'Creole language' (and the associated words 'kriol' and 'criollo') refers to a European language that has been localized. Often the additions of local or other imported words are so great that, for example, French Creole may be unintelligible to a native French-speaker. In the Caribbean, 'Creoles' may refer to people of part-European descent, or those that have been strongly acculturated to European ways.

**Cultural capital** Despite the marked tendencies towards social levelling associated with mass education, affluence, consumerism and highly accessible forms of popular culture, Bourdieu (1984) argues that a dominant 'high' culture

continues to flourish. Those whose education or other experiences have enabled them to acquire taste and distinction by investing in various kinds of discerning, detailed, cultural knowledge may be able to gain advantage in the competitive struggle for wealth and power.

**Culture** Most sociologists tend to define culture as the repertoire of learned ideas, values, knowledge, aesthetic preferences, rules and customs shared by a particular collectivity of social actors. Drawing on this common stock of meanings enables them to participate in a unique way of life. In this usage, the human world consists of a plurality of equal cultures. Each can only be fully interpreted by its participants. With globalization, however, and the increasing inter-penetration of flows of meaning between societies and communities, the idea of cultures as bounded, separate and fixed entities is becoming less tenable (see Chapters 12 and 13). This is an abbreviated précis of a complex term about which many major books have been written. One early influential account was by the American sociologist, Ogburn (1922).

**Debt peonage** A system whereby loans in cash or kind are made by rich farmers or money lenders, and often paid back by the debtor through a share of crops or labour. The system is common in Central and South America and India and often results in a demoralizing impoverishment, with the debt being bequeathed to the next and subsequent generations.

**Devaluation** Lowering the value of your currency against that of your competitor countries. This has the effect of lowering the cost of your exports and increasing the cost of imports. However, this is a blunt tool of economic management. Your currency abroad is weakened while, if you are protecting fundamentally inefficient home industries, you simply put off the day of reckoning when they finally cannot compete.

The **developmental state** refers particularly to the attempt by certain Asian states to foster an Asian variant of capitalism, bringing together the financial sector, public policy and large companies in a common effort to penetrate overseas markets, raise profitability and enhance the security of the state.

**Diasporas** are often formed by the forcible or voluntary dispersion of peoples to a number of countries. They constitute a diaspora if they continue to evince a common concern for their 'homeland' (sometimes an imagined community) and come to share a sense of a common purpose with their own people, wherever they happen to be.

**Dystopia** An imaginary place where things are as bad as they could possibly be. The term was coined by the nineteenth-century political economist, John Stuart Mill, as an antonym to 'Utopia' an imaginary, perfect island conjured up by Sir Thomas More in his book of the same name, published in 1516. Following More's lead, sociologists have found that defining the ideal can be very productive. Sociologists such as Max Weber pioneered the use of 'ideal types' (that is end-of-logic models) to help measure the extent of the deviation from the ideal

of different real situations. This method can be a useful tool for sociological reasoning.

**Economies of scale** arise when savings can be made in the purchase of a large volume of raw materials, the organization of high-output assembly lines or in mass consumption. Bulk purchases are cheaper for producers while many retail outlets have followed the advice to 'pile them high and sell them cheap' – taking smaller profits on each item in exchange for selling more goods. Mass consumption and mass production are closely related.

The **Enlightenment** was a body of influential ideas that gradually spread across Europe during the eighteenth century. Its optimistic view of the potential for human progress through the power of reason was considerably assisted by advances in science and philosophy. Enlightenment thinkers saw the importance of critical reason, scepticism and doubt, but were certain that self-realization could be attained through practical involvement in, and attempts to transform, the material world (see Chapter 3).

An **epiphenomenon** is something that appears to be of great causal significance, but is really derived from some other primary basis. In overvaluing an epiphenomenon observers are thought to mistake a symptom for a reason.

**Ethnocentrism** derives from the Greek word for people, *ethnos*. Ethnocentrists see their community or nation as the model against which all others have to be judged. By implication other people's ways of thinking and behaviour are aberrant, strange and inferior (Cashmore 1994: 258).

**Exponential growth** occurs where any increase in a variable such as population, savings or wealth feeds on itself with each new increment contributing to yet further expansion. This causes a variable to double in size every so many years. The formula for calculating how long this doubling process will take involves dividing 70 by the rate of expansion.

An **export-processing zone** (EPZ) is a free trade enclave where foreign firms producing goods for export are encouraged to locate. Normally the EPZ takes the form of a very large industrial estate, but in other cases a whole region is so designated – for example the seventeen-kilometre strip just south of the Rio Grande in Mexico. In all cases EPZs benefit from tax and financial incentives.

**Fordism** Named after its pioneer, the car maker Henry Ford, this industrial system involved the mass production of standardized goods by huge, integrated companies. Each company was composed of many different, specialized departments each producing components and parts that were eventually channelled towards the moving line for final assembly (see also **Post-Fordism**).

**French Revolution** This was a series of social upheavals that began in 1789 with peasant revolt, monarchical collapse and moderate middle-class leadership. From 1793 to 1795, the urban poor of Paris and other cities, led by radicals such as Robespierre, pushed the revolution in a more violent and nationalist direction. An increasing involvement in European wars also led to the successful mass

ations. This method can be a  
logical reasoning.

arise when savings can be  
se of a large volume of raw  
ation of high-output assembly  
umption. Bulk purchases are  
rs while many retail outlets  
ice to 'pile them high and sell  
smaller profits on each item in  
more goods. Mass consump-  
tion are closely related.

as a body of influential ideas  
cross Europe during the eight-  
istic view of the potential for  
gh the power of reason was  
y advances in science and  
ent thinkers saw the impor-  
t, scepticism and doubt, but  
realization could be attained  
ement in, and attempts to  
world (see Chapter 3).

something that appears to  
icance, but is really derived  
y basis. In overvaluing an  
ers are thought to mistake

from the Greek word for  
entrist see their commu-  
el against which all others  
implication other people's  
behaviour are aberrant,  
hmore 1994: 258).

urs where any increase in  
ilation, savings or wealth  
ew increment contributing  
This causes a variable to  
any years. The formula for  
doubling process will take  
e rate of expansion.

one (EPZ) is a free trade  
ms producing goods for  
locate. Normally the EPZ  
rge industrial estate, but  
on is so designated – for  
metre strip just south of  
po. In all cases EPZs  
ial incentives.

pioneer, the car maker  
il system involved the  
ndized goods by huge,  
Each company was  
nt, specialized depart-  
ponents and parts that  
d towards the moving  
also **Post-Fordism**).

as a series of social  
99 with peasant revolt,  
moderate middle-class  
1995, the urban poor of  
radicals such as Robe-  
n in a more violent and  
easing involvement in  
the successful mass

mobilization of citizen armies and intensified the need to centralize national administration.

**Futurologists** extrapolate from existing trends and make more or less sophisticated predictions about the future. Although they are characteristically Delphic in their pronouncements, leading corporations often take serious cognizance of their views. The sociologist/futurologist Alvin Toffler gained a mass readership with books like *The Third Wave* (1981).

**Gentrification** is the process whereby run-down inner city areas experience physical and economic regeneration – with a growth of small businesses, theatres, cafés and improved living areas. This may result either from the influx of 'trendy' middle-class intellectuals and professionals in the media, the arts or education who then refurbish the old housing stock (see Zukin's study (1981) of loft-living in Greenwich Village, New York). Alternatively the process can arise from the deliberate attempt by landlords, property developers and governments to push new capital investment into entire areas.

**Glocalization** A term popularized by Robertson (1992: 173–4) to describe how global pressures and demands are made to conform to local conditions. Whereas powerful companies might 'customize' their product to local markets, glocalization operates in the opposite direction. Local actors select and modify elements from an array of global possibilities, thereby initiating some democratic and creative engagement between the local and the global.

The **Great Depression** (1929–39) was the most severe capitalist downturn ever known. By late 1932, in the USA alone, around 15 million workers were unemployed. The crisis began in October 1929 when company share values on New York's Wall Street stock exchange crashed. A number of stock-brokers and investors jumped to their deaths from their skyscraper offices. A series of escalating bank and currency collapses soon turned the crisis into a global one. German Nazism and Japanese Fascism were partly caused by the world economic collapse.

**Green Revolution** The diffusion of high-yielding varieties of seeds, particularly wheat, maize and rice. This series of research and technological initiatives drew on earlier developments (for example, a hybrid maize was produced in 1933), but it accelerated dramatically in the 1960s. Institutes funded by governments and involving universities, agricultural companies and IGOs were set up in Mexico and the Philippines, among many other places. This was a high-technology-intensive agriculture initiative and is not to be confused with the green/environmental social and political movement, which opposes many of the interventions associated with the Green Revolution. Pearse (1980) provides a good sociological study of the early impact of the Green Revolution.

**Gross national product** A common measurement used by economists to assess a country's wealth. GNP includes all production by the country's firms regardless of the firms' location. It does not include production by foreign-owned companies. As complex mixes of foreign and national share hold-

ings develop it will be increasingly outdated to try to calculate measurements of this kind.

**Habitus** referred in its Latin origins to a typical or habitual condition. For the French social theorist Bourdieu, it comprises a set of cultural orientations acquired by the members of a given social subgroup. Through their specific life experiences they express and display preferences for a cluster of distinctive tastes in consumption and lifestyles. While the habitus disposes social actors to particular kinds of conduct, it also provides the basis for the generation of new practices (Jenkins 1992: 74–84).

**Heterophobia** The fear of difference. An unusual expression that may serve the purpose of distinguishing between an initial encounter where people, somewhat innocently, draw back from the unfamiliar and 'racism', which is a structured, organized and usually vicious plan of attack to subdue an unpopular group. See also **ethnocentrism** and **xenophobia**, which are closely related expressions.

**Hybridity** refers principally to the creation of dynamic mixed cultures. Sociologists and anthropologists, who use the expression 'syncretism' to refer to such phenomena, have long observed the evolution of commingled cultures from two or more parent cultures. Using the literature and other cultural expressions of colonial peoples, Bhabha (1986) introduced a new twist to the idea. He saw hybridity as a transgressive act challenging the colonizers' authority, values and representations and thereby constituting an act of self-empowerment and defiance.

**Ideology** refers at a loose level to a reasonably coherent set of assumptions and convictions shared by a particular social group. Pacifists and vegetarians share an ideology in this sense. Where ideologies are totalizing and universal in their claims (for example, communism) they are sometimes referred to as **meta-narratives** (see glossary entry). For some social theorists ideologies can be contrasted with reason or science and are used deliberately by ruling groups to obscure real power relations in their own interest.

'**Imagined community**' is the term used by Benedict Anderson (1983: 15–16) to describe a nation. It is *imagined* because the member of even the smallest nation will never know most of their fellow members. The nation is imagined as *limited* because even the largest of nations has a finite boundary beyond which there are other nations. It is imagined as *sovereign* in that it displaces or undermines the legitimacy of organized religion or the monarchy. Finally, it is imagined as *community* because regardless of actual inequality, the nation is conceived of as a deep, horizontal comradeship.

**Industrial Revolution** Britain's industrial revolution led the way for industrialization across the globe and can be dated to around the 1770s, when machinery and full-time waged workers in permanent factories were increasingly deployed in manufacturing processes. The industrial revolution began with the cotton textile industry, but over about another 70 years spread to most other industries in Britain.

The **informal sector** is that part of urban society characterized by small-scale, labour-intensive, self-generated economic activity. There are minimal capital requirements in joining the informal sector and it relies on unregulated markets and skills acquired outside the formal education system. The sector is rarely controlled by government inspectors, so working conditions, safety checks and environmental standards are minimal. Exploitation and self-exploitation are rife.

**Japanization** refers to the conscious attempt, especially in the 1980s, to imitate the organizational culture developed by Japan's huge companies, such as Toyota, and especially their highly effective strategies with regard to managing labour relations in factories. Such attempts at transplanting Japan's methods to other countries have not always been completely successful.

**Labour power** is the capacity to work for a given time, a given rate of pay and at a particular level of skill and effort. The notion is used particularly by orthodox Marxists so as to provide a measure of the extent to which the employer 'exploits' the worker, but the expression has fallen out of use elsewhere.

**Longevity** refers to how long people, on average, are expected to live. Longevity is influenced by such diverse factors as the infant mortality rate (how many babies die at birth or shortly thereafter), by sanitary arrangements, living standards, lifestyles, the level of personal security, the number of car accidents, pollution and diet.

A **longitudinal** analysis measures a particular change over a specified period at regular intervals. Often social statisticians have difficulty in achieving consistency over the long term as the criteria for data-collection change. Nonetheless some impressive results have appeared using this technique.

**Luddites** were English artisans who rioted rather than accept mechanical and technical changes. It was not just unemployment they feared, but also the threat of de-skilling and lower wages.

**McDonaldization** originally referred to the irresistible dissemination of business systems associated with the US fast-food industry. These aimed to achieve intense control over workers and customers in order to supply cheap, standardized, but quality products in pleasant surroundings. This drive for efficiency and predictability has now spread to many other economic activities and countries so that the McDonald's burger franchising chain is merely the 'paradigm case' (Ritzer 1993: 1) of a much wider formula.

**Mercantilism** describes an economic theory and practice prevalent in the seventeenth to early nineteenth century. The theory was based on the idea that the nation's stock of gold and silver signified its wealth. Those countries that did not have their own mines had to engage in aggressive forms of foreign trade to acquire bullion. A country's currency was guaranteed by the amount of gold in the national vaults.

**Meta-narratives** are more than simply 'grand' theories claiming to possess demonstrably valid explanations for all societal evolution and change.

Rather, they also offer ultimate, epic stories about the truth of human experience. Socialism, for example, insists that the oppression of different groups – from slaves through to workers – and their perpetual struggles against economic exploitation dominate history.

A **mode of production** was used by Marx to describe the characteristic social relations that marked a particular way of organizing production. Slavery, feudalism and capitalism are all modes of production in this sense.

**Modernity** can usefully be dated to the fifteenth and sixteenth centuries. Symbolically, the so-called 'discovery' of the 'New World' in 1492 and the circumnavigation of the world can be taken as convenient markers opening the modern era. However, the orientations towards modernity crystallized in the seventeenth century and spread and accelerated in their impact during the eighteenth and nineteenth centuries with the growth of a questing spirit, a strong leaning towards the purposive pursuit of material and social 'progress', rationality, industrialization, urbanization and the triumph of the nation state.

The **nation state** is constituted by a government assuming a legal and moral right to exercise sole jurisdiction, supported by force in the last resort, over a particular territory and its citizens. This involves institutions for managing domestic and foreign affairs. From the late eighteenth century ordinary citizens in most western countries began to feel strong loyalties to their nation states, while local and regional identities were suppressed. Popular nationalism has been more difficult to achieve in some developing countries.

**Neo-liberalism** is an economic doctrine that lays great emphasis on the free market and unconstrained competition. In the eighteenth century it was associated with the Scottish economist Adam Smith, who advocated the virtues of free trade over **mercantilism** (q.v.). Drawing on the work of the Austrian economist Friedrich A. Hayek (1899–1902), neo-liberalism was revived in the 1980s by politicians such as Margaret Thatcher and Ronald Reagan – who helped to spread this philosophy to many countries.

The **new international division of labour** divides production into different skills and tasks that are spread across regions and countries rather than within a single company. From the 1970s onwards hitherto agricultural countries, particularly in the Asia-Pacific region, became rapidly drawn into the new international division of labour as key production functions were shifted away from the old industrial zones.

**Non-tariff trade barriers** involve the attempt to protect domestic industries by imposing bureaucratic regulations about such things as product 'quality' or technical standards. This may deter importers. Local producers may also be given hidden subsidies. Through these means the appearance of free trade is preserved.

The **ozone layer** is a band of gas encircling the planet between 20 and 50 kilometres above the

earth's surface. It filters out the most intensive effects of the ultra-violet radiation coming from the sun, which would otherwise damage animal and plant life by causing extensive cancers and genetic mutations. These dangers have stimulated international moves to ban the production and use of those chemicals – especially the various chlorofluorocarbons (CFCs) which destroy ozone.

**Patriarchy** involves forms of oppression that elevate men to positions of power and authority. Feminist writers argue that patriarchy is so deeply embedded that it appears in early societies as well as in feudal, capitalist and self-proclaimed socialist societies. Those feminists who are influenced by Marxism stress sexual divisions of labour are functional and related to the evolving class structure. Other writers have pointed to the role of religion or the structuring and labelling of female and male roles. Whatever the origin of this role differentiation (most feminists discount, but some writers include, the different biological functions of men and women) it has now become culturally and even psychoanalytically inscribed. This makes patriarchy difficult to dislodge.

**Post-Fordism** exists where most workers are employed on a temporary or casual basis, enjoy few, if any, pension or other rights and where labour has limited power to organize in order to resist employer demands. Capitalists therefore enjoy much more direct control over their employees than was possible under Fordism including the ability to maintain a highly flexible and adaptable labour force.

**Post-industrial society** refers to societies where the service industries – including the knowledge-, media- and information-based sectors – have become the most important source of wealth and employment. Accompanying this, therefore, is a relative decline in the contribution of manufacturing industry to national wealth, a fall in the numbers of manual workers, a huge expansion of university or tertiary education and a growing middle class.

**Post-modern** (social life) According to post-modernists, unlike the earlier era of modernity, our lives are now said to be less and less determined by family, class, community and national loyalties or by social expectations linked to such things as gender or race. Instead, these structures, along with the moral and political certainties about the nature of truth, reality and destiny with which they were associated, have largely disintegrated. Accordingly we are free to forge our own identities – although this may also cause us some anxiety. In doing so we choose from an increasingly diverse, pluralistic and sometimes confusing cultural repertoire – one that emanates especially from the all-pervasive mass media.

**Proto-globalization** Early processes of universalism that failed to embrace all of humanity. The major limitations on proto-globalization were the lack of global awareness ('globalism'), the limited development of scientific rationality and the lack of a centralizing, powerful nation state system. What we have called proto-globalization is akin to what Robertson (1992: 54) called 'miniglobalizations'.

**Purchasing power parity** Calculations of GNP per capita involve making an adjustment for the generally lower costs of living that prevail in many poorer countries compared with the advanced economies. The amount of goods that can be bought in a given country with the amount of local currency officially designated as equal to \$1 on the foreign exchange markets may actually be considerably more than what \$1 would purchase in the USA.

**Purdah** is the practice of secluding women by covering their bodies from the male gaze and virtually excluding them, sometimes behind screens, from all forms of public life. Often considerable economic activity goes on in these private household settings.

A **realist perspective** in this book refers to a view which once dominated thinking about the nature of international politics. Realists argued that if there was such a thing as a world society it was largely synonymous with the relations between sovereign states. Moreover, these relations mostly concerned questions of military security and foreign policy that were designed to maximize national power and protect national autonomy in an unruly, anarchical and war-prone system of competing states.

**Reflexivity** All humans reflect on the consequences of their own and others' actions and perhaps alter their behaviour in response to new information. This quality of self-awareness, self-knowledge and contemplation is of great interest to sociologists as it speaks to the motives, understandings and intentions of social actors. In contemporary societies reflexivity is said to intensify as every aspect of social life becomes subject to endless revision in the face of constantly accumulating knowledge.

The **Renaissance** The word derives from the French for 'rebirth' and refers to the revival of classical philosophy, literature and art in early modern and modern Europe. Over a period of 800 years, starting in the eighth century, artistic and scientific thinking flowered in Europe. This was accompanied by the rise of intellectual life (including the founding of universities), secular states and rational values.

The **sacred** and the **profane** In *The Elementary Forms of Religious Life* (1915), Durkheim argued that religious practices and beliefs require a sharp separation between ordinary, mundane activities and objects and those regarded as sacred. The latter are treated with awe and veneration. They bring members of communities together in the pursuit of shared ceremonial activities and group affirmation of deeply held convictions. Whereas the profane is knowable through everyday observable things, the sacred is known only through extraordinary experiences.

**Secularization** refers to the declining hold of religious belief and practice over most people's lives during the industrialization process. Growing exposure to scientific knowledge and new ideas, combined with a more materially secure environment, render most individuals less reliant upon the moral and spiritual certainties provided by religion in pre-industrial societies.

**Semiotics** is the study of signs and symbols in language and other means of communication. Semiotics links the separate disciplines of sociology and linguistics and in recent years has made a major contribution to the study of the hidden meanings of electronically transmitted images.

**Simulacra** (singular **simulacrum**) are entities that have no original or no surviving original in the actual world, but are thought nonetheless to be 'real'. Cult followers – for example of Elvis Presley or of characters in certain TV soaps – seek to emulate their simulacra perhaps by copying their appearance or supposed lifestyles, writing to them for personal advice, or even proposing marriage.

**Situational identity** arises when an individual constructs and presents any one of a number of possible social identities, depending on the situation. In the most individualistic versions of this phenomenon, an actor deploys an aspect of their identity – a religion, an ethnicity or lifestyle – as the context deems a particular choice desirable or appropriate.

**Social control** refers to the process whereby rich and powerful actors inhibit, channel and manage the behaviour of the population at large. Everything from open punishment (like hanging and flogging), incarceration and surveillance is covered by the expression 'social control'. Since the 1970s sociologists have extended the idea to cover the question of how deviant behaviour is labelled, ideologically suppressed and even sometimes encouraged by attempts at social control.

**Social Darwinism** drew on the ideas on evolution and natural selection that Darwin applied to plants and animals, even though Darwin himself disavowed the idea that human 'races' could be classified. 'Natural selection' was crudely understood by European imperialists as lending support to the idea that they were inherently superior to the people they colonized. Social Darwinism was also a quasi-rational theory used to support population control, immigration restrictions and racial prejudice.

**Social movements** are informal organizations working for change but galvanized around a single unifying issue. They are often reactions both against conventional party politics and against the traditional left's belief in the transformatory possibilities of working-class movements. Examples of global social movements include those involved in the movement for human rights, the anti-war and anti-nuclear movements, the greens and the women's movement.

**Socialization** The processes through which we learn to understand, assimilate and reproduce the rules, values and meanings shared by members of our society and which are constantly enacted and negotiated in everyday life. The child's relationships within the family are normally crucial to this learning process – along with school and peer group – but socialization continues throughout life

as we are continuously exposed to different social experiences, including the media.

The **sovereignty** enjoyed by states means that they have the sole right to exercise a monopoly of legal and coercive control both over their territories and the people living within their borders. (A fuller understanding of the state and its powers owes much to the work of the sociologist Max Weber.) Nowadays, states have found it difficult to retain their sovereignty without 'pooling' it with allied, often stronger, states. Therefore, although politicians do not always admit this in practice sovereignty is shared. Britain provides a good example in the period of the Cold War, which had a considerable stock of nuclear weaponry, but could not fire it without the agreement of the US president.

The **Suffragette Movement** demanded votes for women as a first principle of equality and liberation. The movement was at its height in the USA and the UK in the late nineteenth and early twentieth century, but it was not until women were used 'on the home front' in factories during the First World War that the cause was won. Even then when the vote was conceded in the UK in 1918, only women over 30 were eligible. In the US women's suffrage was granted two years later.

**Taylorization** is the name given to the process accompanying Fordism whereby most work processes were scientifically studied by managers so as to find ways to break them down into highly specialized and efficient tasks while removing most of the skill and responsibility formerly exercised by the workers.

**Third World** An expression used to distinguish the non-aligned poor countries from the First World (the rich capitalist democracies of the West) and also from the Second World (the communist-led countries of the Soviet bloc). Increased differentiation between the rich and poor countries of Asia, Africa, Latin America and the Middle East, together with the political collapse of nearly all the communist countries have meant that the term is of less and less use. Although countries are still highly unequal in their wealth and power, they do not fit neatly into three groups.

**White-collar crimes** are those perpetrated by more respectable members of society. They often involve fraud. White-collar crime is sometimes defended as 'victimless', although all this usually means is that the victims are less obvious. For example, false claims on insurance policies mean that the premiums for all policyholders will rise.

**Xenophobia** is hatred and fear of foreigners. When these feelings are applied to a visible minority the expression 'racism' is often used. It is probably better to see 'racism' as a special case of xenophobia than to use it too extravagantly. If used too often terms of scorn soon lose their strength, no longer wounding or even impressing their targets.

exposed to different social  
the media.

ved by states means that  
to exercise a monopoly of  
both over their territories  
thin their borders. (A fuller  
state and its powers owes  
a sociologist Max Weber.)  
found it difficult to retain  
it 'pooling' it with allied.  
Therefore, although politi-  
mit this in practice sover-  
provides a good example  
War, which had a consid-  
eaponry, but could not fire  
of the US president.

ent demanded votes for  
of equality and liberation.  
eight in the USA and the  
th and early twentieth  
il women were used 'on  
s during the First World  
on. Even then when the  
UK in 1918, only women  
e US women's suffrage  
r.  
e given to the process  
whereby most work  
y studied by managers  
them down into highly  
ks while removing most  
y formerly exercised by

used to distinguish the  
from the First World  
cies of the West) and  
d (the communist-led  
Increased differentia-  
oor countries of Asia,  
Middle East, together  
nearly all the commu-  
at the term is of less  
tries are still highly  
power, they do not fit

ose perpetrated by  
of society. They often  
rime is sometimes  
ugh all this usually  
e less obvious. For  
rance policies mean  
holders will rise.

of foreigners. When  
visible minority the  
sed. It is probably  
ecial case of xeno-  
agantly. If used too  
e their strength, no  
assing their targets.

# References

- Adorno, T. and Horkheimer, M. (1972) *Dialectic of Enlightenment*, New York: Herder.
- Aglietta, M. (1979) *A Theory of Capitalist Regulation*, London: New Left Books.
- Ahmed, A. S. (1992) *Postmodernism and Islam: Predicament and Promise*, London: Routledge.
- Alavi, H. (1972) 'The state in post-colonial societies – Pakistan and Bangladesh', *New Left Review*, 74, 59–81.
- Albrow, M. (1987) 'Sociology for one world', *International Sociology*, 2, 1–12.
  - Albrow, M. (1990) 'Globalization, knowledge and society: an introduction', in Albrow, M. and King, E. (eds) *Globalization, Knowledge and Society*, London: Sage, 3–13.
  - Albrow, M. (1996) *The Global Age*, Cambridge: Polity.
- Alcock, P. (1997) *Understanding Poverty*, 2nd edn, Basingstoke: Macmillan.
- Allahar, A. (1994) *More than an oxymoron: ethnicity and the social construction of primordial attachment*. Unpublished paper, Department of Sociology, University of Western Ontario, Canada.
- Allen, J., Braham, P. and Lewis, P. (eds) (1992) *Political and Economic Forms of Modernity*, Cambridge: Polity.
- Allen, J. (1992) 'Fordism and modern industry', in Allen, J., Braham, P. and Lewis, P. (eds) *Political and Economic Forms of Modernity*, Cambridge: Polity, 229–74.
- Amin, A. (ed.) (1994) *Post-Fordism: A Reader*, Oxford: Blackwell.
- Amin, S. (1974) *Accumulation on a World Scale*, 2 vols, New York: Monthly Review Press.
- Amsden, A. (1989) *Asia's Next Giant: South Korea and Late Industrialization*, New York: Oxford University Press.
- Anderson, B. (1983) *Imagined Communities: Reflections on the Origins and Spread of Nationalism*, London: Verso.
- Anderson, J., Brook, C. and Cochrane, A. (eds) *A Global World? Re-ordering Political Space*, Oxford: Oxford University Press.
- Andrae, G. and Beckman, B. (1985) *The Wheat Trap: Bread and Underdevelopment in Nigeria*, London: Zed Books in association with the Scandinavian Institute of African Studies.
- Ang, I. (1985) *Watching Dallas: Soap Opera and the Melodramatic Imagination*, London: Methuen.
- Applebaum, R. P. and Henderson, J. (eds) (1992) *States and Development in the Asian Pacific*, London: Sage.
- Arrighi, G. (1994) *The Long Twentieth Century*, New York: Verso.
- Asfah, H. (ed.) (1996) *Women and Politics in the Third World*, London: Routledge.
- Athanasίου, T. (1997) *Slow Reckoning: The Ecology of a Divided Planet*, London: Secker & Warburg.



- Auletta, K. (1982) *The Underclass*, New York: Random House.
- Badham, R. (1986) *Theories of Industrial Society*, London: Croom Helm.
- Bagchi, A. K. (1982) *The Political Economy of Underdevelopment*, Cambridge: Cambridge University Press.
- Baird, V. (1997) 'Trash: inside the heap', *The New Internationalist*, **295**, October, 7-10.
- Bairoch, P. (1981) 'The main trends in national economic disparities since the industrial revolution', in Bairoch, P. and Levy-Leboyer, M. (eds) *Disparities in Economic Development Since the Industrial Revolution*, Basingstoke: Macmillan, 3-17.
- Banpasirichote, C. (1991) 'Children of the informal sector: an investigation into their lives and work', *New Asian Vision*, **6**(1), 1-32.
- Banton, M. (1994) 'UNESCO', in Ellis Cashmore, E. (ed.) *Dictionary of Race and Ethnic Relations* (3rd edn), London: Routledge, 336-7.
- Barber, B. (1995) *Jihad vs McWorld*, New York: Ballantine Books .
- Basu, A. (ed.) (1995) *The Challenge of Local Feminisms*, Boulder, CO: Westview Press.
- Baudrillard, J. (1988) *Selected Writings*, edited by Poster, M. Cambridge: Polity.
- Bauman, Z. (1994) *Modernity and the Holocaust*, Cambridge: Polity.
- Beck, U. (1992) *The Risk Society: Towards a New Modernity*, London: Sage.
- Beck, U. (1994) 'The Reinvention of Politics', in Beck, U., Giddens, A. and Lash, S. (eds) *Reflexive Modernization: Politics, Tradition and Aesthetics in the Modern Social Order*, Cambridge: Polity, 5-55.
- Beck, U. (1998) 'The cosmopolitan manifesto', *New Statesman*, **20**, 28-30.
- Belk, R. W. (1988) 'Third world consumer culture', *Research in Marketing*, supplement 4, 4, 103-27.
- Bello, W. and Rosenfeld, S. (1990) *Dragons in Distress: Asia's Miracle Economies in Crisis*, New York: Penguin.
- Berger, J. (1972) *Ways of Seeing*, Harmondsworth: Penguin in association with the BBC.
- Bergesen, A. (1990) 'Turning world-system theory on its head', in Featherstone, M. (ed.) *Global Culture: Nationalism, Globalization and Modernity*, London: Sage, 67-82.
- Beynon, H. (1973) *Working for Ford*, Harmondsworth: Allen Lane.
- Bhabha, H. K. (1986) 'Signs taken for wonders: questions of ambivalence and authority under a tree outside Delhi, May 1817', in Gates, H. L. Jr. (ed.) 'Race', *Writing and Difference*, Chicago: University of Chicago Press, 173-83.
- Bienefeld, M. (1994) 'Capitalism and the nation state in the dog days of the twentieth century', in Miliband, R. and Panitch, L. (eds) *Socialist Register: Between Globalism and Nationalism*, London: Merlin, 94-129.
- Bluestone, B. and Harrison, B. (1987) 'The impact of private disinvestment on workers and their communities', in Peet, R. (ed.) *International Capitalism and Industrial Restructuring*, London: Allen & Unwin, 72-104.
- Booth, C. (1967) *Life and Labour of the People in London. On the City: Physical Patterns and Social Structure*. (Selected writings of Charles Booth, edited and with an introduction by H. W. Pfautz), Chicago: Chicago University Press.
- Boris, E. and Prugl, E. (eds) (1996) *Homeworkers in Global Perspective: Invisible No More*, New York: Routledge.
- Boserup, E. (1970) *Women's Role in Economic Development*, London: Allen & Unwin.
- Bourdieu, P. (1984) *Distinction: A Social Critique of the Judgement of Taste*, Cambridge, MA: Harvard University Press .
- Boyd-Barrett, O. and Newbold, C. (1995) *Approaches to Media: A Reader*, London: Edward Arnold.
- Bradley, S. P., Hausman, J. A. and Nolan, R. L. (1993) *Globalization, Technology and Competition: The Fusion of Computers and Telecommunications in the 1990s*, Boston, MA: Harvard Business School Press.

- Bramble, B. J. and Porter, G. (1992) 'Non-governmental organizations and the making of US international environmental policy', in Hurrell, A. and Kingsbury, B. (eds) *The International Politics of the Environment*, Oxford: Clarendon Press, 313-53.
- Braverman, H. (1974) *Labour and Monopoly Capital*, New York: Monthly Review Press.
- Brett, E. A. (1985) *The World Economy Since the War: The Politics of Uneven Development*, Basingstoke: Macmillan.
- Briggs, A. and Cobley, P. (1997) *The Media: An Introduction*, Harlow: Longman.
- Brooks, B. and Madden, P. (1995) *The Globe-trotting Sports Shoe*, London: Christian Aid.
- Bruegel, I. (1988) *Sex and Race in the Labour Market*. Paper given at the Socialist Feminist Forum, London.
- Bryman, A. (1995) *Disney and His World*, London: Routledge.
- Bulmer, M. and Rees, A. M. (eds) (1996) *Citizenship Today: The Contemporary Relevance of T. H. Marshall*, London: UCL Press.
- Burbach, R., Núñez, O. and Kagarlitsky, B. (1997) *Globalization and its Discontents: The Rise of Postmodern Socialisms*, London: Pluto.
- Burton, J. (1972) *World Society*, Cambridge: Cambridge University Press.
- Bush, R. (1996) 'The politics of food and starvation', *Review of African Political Economy*, 23(68), 169-95.
- Byerly, C. M. (1995) 'News, consciousness and social participation: the role of women's feature service in world news', in Valdivia, A. N. (ed.) *Feminism, Multiculturalism and the Media: Global Diversities*, London: Sage, 105-22.
- Byrne, P. (1997) *Social Movements in Britain*, London: Routledge.
- Bystdzienski, J. M. (ed.) (1992) *Women Transforming Politics: Worldwide Strategies for Empowerment*, Bloomington: Indiana University Press.
- Cable, V. and Ferdinand, P. (1994) 'China as an economic giant: threat or opportunity?' *International Affairs*, 70(2), 243-61.
- Cairncross, F. (1997a) 'Telecommunications', *The Economist*, 13 September.
- Cairncross, F. (1997b) *The Death of Distance*, Boston, MA: Harvard Business School Press.
- Camilleri, J. and Falk, J. (1992) *The End of Sovereignty? The Politics of a Shrinking and Fragmenting World*, Cheltenham: Edward Elgar.
- Campani, G. (1995) 'Women migrants: from marginal subjects to social actors', in Cohen, R. (ed.) *The Cambridge Survey of World Migration*, Cambridge: Cambridge University Press, 536-50.
- Cardoso, F. H. and Falleto, E. (1969) *Dependencia y desarrollo in américa latina*, Mexico: Siglo Veintiuno.
- Carnoy, M., Castells, M., Cohen, S. S. and Cardoso, F. H. (eds) (1993) *The New Global Economy in the Information Age: Reflections on our Changing World*, University Park, PA: Pennsylvania State University Press.
- Carroll, B. A. (1989) "'Women take action!'" Women's direct action and social change', *Women's Studies International Forum*, 12(1), 3-24.
- Cashmore, E. (ed.) (1994) *Dictionary of Race and Ethnic Relations* (3rd edn), London: Routledge.
- Castells, M. (1977) *The Urban Question: A Marxist Approach*, London: Edward Arnold.
- Castells, M. (1992) 'Four Asian tigers with a dragon head: a comparative analysis of the state, economy and society in the Asian Pacific Rim', in Applebaum, R. P. and Henderson, J. (eds) *States and Development in the Asian Pacific Rim*, London: Sage, 33-70.
- Castells, M. (1996) *The Rise of the Network Society* (Vol. 1 in his *The Information Age: Economy, Society and Culture*), Oxford: Blackwell.
- Castles, S. and Miller, M. (1998) *The Age of Migration: International Population Movements in the Modern World* (2nd edn), Basingstoke: Macmillan.
- Caulkin, S. (1997) 'Amnesty and WWF take a crack at Shell', *Observer*, 11 May.

- Cavanagh, J. (1997) 'The global resistance to sweatshops', in Ross, A. (ed.), *No Sweat*, London: Verso, 39–50.
- Chase, H. (1994) 'The *Meyhane* or the McDonald's? Changes in eating habits and the evolution of fast food in Istanbul', in Zubaida, S. and Tapper, R. (eds) *Culinary Cultures of the Middle East*, London: I.B.Tauris, 73–86.
- Chowdhury, A. and Islam, I. (1993) *The Newly Industrialising Economies of East Asia*, London: Routledge.
- Clammer, J. (1992) 'Shopping in Japan', in Shields, R. (ed.) *Lifestyle Shopping*, London: Routledge, 195–213.
- Clapp, J. (1997) 'Threats to the environment in an era of globalization: an end to state sovereignty?', in Schrecker, T. (ed.) *Surviving Globalism*, Basingstoke: Macmillan, 123–40.
- Clifford, J. (1988) *The Predicament of Culture: Twentieth Century Ethnography, Literature and Art*, Cambridge, MA: Harvard University Press.
- Coca-Cola Company (1997) *Annual Report*.
- Cockerill, S. and Sparks, C. (1996) 'Japan in crisis', *International Socialism*, 72, 27–56.
- Cohen, E. (1972) 'Towards a sociology of international tourism', *Social Research*, 39, 164–82.
- Cohen, R. (1987) *The New Helots: Migrants in the International Division of Labour*, Aldershot: Gower.
- Cohen, R. (ed.) (1995) *The Cambridge Survey of World Migration*, Cambridge: Cambridge University Press.
- Cohen, R. (1997) *Global Diasporas: An Introduction*, London: UCL Press.
- Cohen, S. (1972) *Folk Devils and Moral Panics*, London: MacGibbon & Kee.
- Cohen, S. (1985) *Visions of Social Control: Crime Punishment and Classification*, Cambridge: Polity.
- Comte, A. (1896) *The Positive Philosophy*, trans. Martineau, H., London: George Bell and Sons.
- Comte, A. (1971/1842) 'Positive philosophy', extract in Truzzi, M. (ed.) *Sociology: The Classic Statements*, New York: Random House, 131–5.
- Cooper, A. F. (1997) 'Snapshots of cyber-diplomacy: Greenpeace against French nuclear testing and the Spain–Canada "fish war"'. Discussion paper no. 36, *Diplomatic Studies Programme*, Leicester University.
- Corzine, R. (1997) 'Shell opposes toughening of environmental policies', *Financial Times*, 11 April.
- Coward, R. (1978) 'Sexual liberation and the family', *m/f*, 1, 7–24.
- Crow, G. (1997) *Comparative Sociology and Social Theory*, Basingstoke: Macmillan.
- Crystal, D. (1995) *The Cambridge Encyclopedia of the English Language* Cambridge: Cambridge University Press.
- Crystal, E. (1989) 'Tourism in Toraja (Sulawesi, Indonesia)', in Smith, V. L. (ed.) *Hosts and Guests* (2nd edn), Philadelphia, PA: University of Pennsylvania Press, 139–67.
- Cumings, B. (1987) 'Northeast Asian political economy', in Deyo, F. C. (ed.) *Political Economy of the New Asian Industrialization*, Ithaca: Cornell University Press, 44–83.
- Davis, M. (1991) *City of Quartz*, London: Verso.
- Davison, J. (1997) *Gangsta: The Sinister Spread of Yardie Gun Culture*, London: Satin Publications.
- Dicken, P. (1992) *Global Shift: The Internationalization of Economic Activity*, London: Paul Chapman.
- Dickson, L. and McCulloch, A. (1996) 'Shell, the Brent Spar and Greenpeace: a doomed tryst?', *Environmental Politics*, 5(1), 122–9.
- Dodds, F. (ed.) (1997) *The Way Forward: Beyond Agenda 21*, London: Earthscan.

in Ross, A. (ed.), *No Sweat,*

es in eating habits and the  
Tapper, R. (eds) *Culinary*

g *Economies of East Asia,*

ifestyle Shopping, London:

alization: an end to state  
Basingstoke: Macmillan,

y *Ethnography, Literature*

l *Socialism*, 72, 27–56.

ism', *Social Research*, 39,

ision of Labour, Alder-

Cambridge: Cambridge

Press.

en & Kee.

nt and Classification,

don; George Bell and

L. (ed.) *Sociology: The*

pace against French  
paper no. 36, *Diplo-*

policies', *Financial*

Macmillan.

guage Cambridge:

h, V. L. (ed.) *Hosts*  
ia Press, 139–67.

F. C. (ed.) *Political*  
ity Press, 44–83.

, London: Satin

ty, London: Paul

peace: a doomed

thscan.

- Dohse, K., Jurgens, V. and Malsch, T. (1985) 'From Fordism to Toyotism', *Politics and Society*, 14(2), 115–46.
- Dore, R. (1984) *Land Reform in Japan*, London: Athlone.
- Dore, R. (1986) *Flexible Rigidities: Industrial Policy and Structural Adjustment in the Japanese Economy, 1970–80*, London: Athlone.
- Douglas, M. and Isherwood, B. (1978) *The World of Goods: Towards an Anthropology of Consumption*, New York: W. W. Norton.
- Downing, J. Mohammadi, A. and Sreberny-Mohammadi, A. (eds) (1995) *Questioning the Media: A Critical Introduction*, London: Sage.
- Dreze, J. and Sen, A. (1989) *Hunger and Public Action*, Oxford: Clarendon.
- Drucker, P. (1989) *The New Realities*, Oxford: Heinemann, 109–33.
- Dunning, J. H. (1993a) *The Globalization of Business*, London: Routledge.
- Dunning, J. H. (1993b) *Multinational Enterprises in a Global Economy*, Wokingham, Surrey: Addison-Wesley.
- Durkheim, E. (1915) *The Elementary Forms of Religious Life*, New York: Collier Books.
- Durkheim, E. (1933) *The Division of Labor in Society* (2nd edn), New York: Free Press.
- Durning, A. T. (1992) *How Much is Enough? The Consumer Society and the Future of the Earth*, London: Earthscan.
- Dyson, T. M. (1996) *Population and Food: Global Trends and Future Prospects*, London: Routledge.
- Edwards, C. (1992) 'Industrialization in South Korea', in Hewitt, T., Johnson, H. and Wield, D. (eds) *Industrialization and Development*, Oxford: Oxford University Press, 97–127.
- Elger, T. and Smith, C. (eds) (1994) *Global Japanization? The Transnational Transformation of the Labour Process*, London: Routledge.
- Enloe, C. (1989) *Bananas, Beaches and Bases: Making Feminist Sense of International Politics*, Berkeley: University of California Press.
- Ethical Consumer* (1997/8) 50, December/January.
- Evans, P. (1995) *Embedded Autonomy: State and Industrial Transformation*, Princeton, NJ: University of Princeton Press.
- Fainstein, N. (1992) 'The urban underclass and mismatch theory re-examined', in Cross, M. (ed.) *Ethnic Minorities and Industrial Change in Europe and North America*, Cambridge: Cambridge University Press, 276–312.
- Faist, T. (1998) 'Transnational social spaces out of international migration: evolution, significance and future prospects', *Archives of European Sociology*, 39(2), 213–47.
- Falk, R. (1992) *Explorations at the Edge of Time: The Prospects for World Order*, Philadelphia, PA: Temple University Press.
- Fanon, F. (1967) *The Wretched of the Earth*, Harmondsworth: Penguin.
- Featherstone, M. (1987) 'Lifestyle and consumer culture', *Theory, Culture and Society*, 4, 55–70.
- Featherstone, M. (1990) 'Global culture: an introduction', in Featherstone, M. (ed.) *Global Culture: Nationalism, Globalization and Modernity*, London: Sage, 1–14.
- Featherstone, M. (1992) *Consumer Culture and Postmodernism*, London: Sage.
- Feifer, M. (1985) *Going Places*, Basingstoke: Macmillan.
- Fields, K. J. (1996) 'The trend towards economic regionalism and its consequences for Asia', in Balaam, D. N. and Veseth, M. (eds) *Readings in International Political Economy*, Englewood, Cliffs, NJ: Prentice Hall, 97–111.
- Findlay, A. M. (1995) 'Skilled transients: the invisible phenomenon?', in Cohen, R. (ed.) *The Cambridge Survey of World Migration*, Cambridge: Cambridge University Press, 515–22.
- Firat, A. F. (1995) 'Consumer culture or culture consumed?', in Costa, J. A. and Bamossy, G. J. (eds) *Marketing in a Multicultural World*, London: Sage, 105–25.

- Fisher, J. (1993) *The Road from Rio: Sustainable Development and the Non-governmental Movement in the Third World*, Westport, CN: Praeger.
- Fiske, J. (1989) *Understanding Popular Culture*, London: Unwin Hyman.
- Fligstein, N. (1981) *Going North: Migration of Blacks and Whites from the South, 1900-1950*, New York: Academic Press.
- Foucault, M. (1977) *Discipline and Punish: The Birth of the Prison*, London: Allen Lane.
- Frank, A. G. (1967) *Capitalism and Underdevelopment in Latin America*, New York: Monthly Review Press.
- Frank, A. G. (1969) *Latin America: Underdevelopment or Revolution*, New York: Monthly Review Press.
- Freedland, J. (1999) 'Shangri-la. It's quite a European place-name, the way it splits in two', *Guardian*, 24 March.
- Friburg, M. and Hettne, B. (1988) 'Local mobilization and world system politics', *International Journal of Social Science*, **40**(117), 341-60.
- Friedan, B. (1963) *The Feminine Mystique*, London: Gollancz.
- Friedman, E. (1995) 'Women's human rights: the emergence of a movement', in Peters, J. and Wolper, A. (eds) *Women's Rights Human Rights: International Feminist Perspectives*, New York: Routledge, 18-35.
- Friedman, J. (1986) 'The world city hypothesis', *Development and Change*, **17**(2) January, 69-83.
- Friedman, J. (1990) 'Being in the world: globalization and localization', in Featherstone, M. (ed.) *Global Culture: Nationalism, Globalization and Modernity*, London: Sage, 311-28.
- Fröbel, F., Heinrichs, J. and Kreye, O. (1980) *The New International Division of Labour*, Cambridge: Cambridge University Press.
- Fukushima, K. (1996) 'The revival of "big" politics in Japan', *International Affairs*, **72**(1), 53-72.
- Gereffi, G. (1995) 'Global production systems and Third World development', in Stallings, B. (ed.) *Global Change, Regional Response: the New International Context of Development*, Cambridge: Cambridge University Press, 100-42.
- Gerschenkron, A. (1966) *Economic Backwardness in Historical Perspective*, Cambridge, MA: Harvard University Press.
- Gerth, H. H. and Mills, C. Wright (1958) *From Max Weber: Essays in Sociology*, London: Routledge & Kegan Paul.
- Ghils, P. (1992) 'International civil society: international non-governmental organizations in the international system', *International Social Science Journal*, **133**, 417-29.
- Giddens, A. (1985) *The Nation State and Violence*, Cambridge: Polity.
- Giddens, A. (1990) *The Consequences of Modernity*, Cambridge: Polity.
- Giddens, A. (1991) *Modernity and Self-identity*, Cambridge: Polity.
- Giddens, A. (1994) 'Living in a post-traditional society', in Beck, U., Giddens, A. and Lash, S. (eds) *Reflexive Modernization: Politics, Tradition and Aesthetics in the Modern Social Order*, Cambridge: Polity, 56-108.
- Gilbert, A. and Gugler, J. (1992) *Cities, Poverty and Development: Urbanization in the Third World*, Oxford: Oxford University Press.
- Gillespie, M. (1995) *Television, Ethnicity and Cultural Change*, London: Routledge.
- Glazer, N. and Moynihan, D. (1963) *Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians and Irish of New York City*, Cambridge, MA: MIT Press.
- Gledhill, C. (1992) 'Pleasurable negotiations', in Bonner, F., Goodman, L., Allen, R., Janes, L. and King, C. (eds) *Imagining Women: Cultural Representations and Gender*, Cambridge: Polity in association with the Open University, 193-209.
- Goldthorpe, J. H. in collaboration with Llewellyn, C. and Payne, C. (1980) *Social Mobility and Class Structure in Modern Britain*, Oxford: Clarendon.

the Non-governmental  
man.  
ites from the South.  
ondon: Allen Lane.  
America, New York  
New York: Monthly  
the way it splits in  
stem politics', *Inter-  
ement*', in Peters, J.  
*Feminist Perspectives*,  
ange, 17(2) January,  
ation', in Feather-  
Modernity, London:  
Division of Labour,  
tional Affairs, 72(1),  
development', in  
ational Context of  
rtive, Cambridge,  
Sociology, London:  
mental organiza-  
al, 133, 417-29.  
Giddens, A. and  
tics in the Modern  
urbanization in the  
Routledge.  
es, Puerto Ricans,  
an, L., Allen, R.,  
tions and Gender,  
9.  
C. (1980) *Social*

- Gooch, P. and Madsen, T. (1997) 'Conservation for whom? Van Gujjars and the Rajaji National Park', in Lindberg, S. and Sverrisson, A. (eds) *Social Movements in Development: The Challenges to Globalization and Democratization*, Basingstoke: Macmillan, 234-51.
- Goodman, D. and Redclift, M. (1991) *Refashioning Nature: Food, Ecology and Culture*, London: Routledge.
- Gordon, M. (1964) *Assimilation in American Life: The Role of Race, Religion and National Life*, New York: Oxford University Press.
- Graburn, N. H. H. (1989) 'The sacred journey', in Smith, V. L. (ed.) *Hosts and Guests: The Anthropology of Tourism* (2nd edn), Philadelphia, PA: University of Pennsylvania Press, 21-36.
- Greenwood, D. J. (1972) 'Tourism as an agent of change: a Spanish Basque case', *Ethnology*, 11, 80-91.
- Greenwood, D. J. (1989) 'Culture by the pound: an anthropological perspective on tourism as cultural commoditization', in Smith, V. L. (ed.) *Hosts and Guests: The Anthropology of Tourism* (2nd edn), Philadelphia, PA: University of Pennsylvania Press, 171-86.
- Grosfoguel, R. (1995) 'Global logics in the Caribbean city system: the case of Miami' in Knox, P. L. and Taylor, P. J. (eds) *World Cities in a World System*, Cambridge: Cambridge University Press, 156-170.
- Grubb, M., Koch, M., Thomson, K., Munson, A. and Sullivan, F. (1995) *The Earth Summit Agreements: A Guide and Assessment*, London: Earthscan.
- Gugler, J. (1995) 'The urbanization of the globe', in Cohen, R. (ed.) *The Cambridge Survey of World Migration*, Cambridge: Cambridge University Press, 541-5.
- Gunson, P. (1996) 'Indians run for their lives', *Observer*, 29 September.
- Hadar, L. T. (1993) 'What green peril?', *Foreign Affairs*, 72(2), 27-42.
- Hall, C. M. and Weiler, B. (1992) *Special Interest Tourism*, London: Belhaven.
- Hall, S. (1991) 'The local and the global: globalization and ethnicity', in King, A. D. (ed.) *Culture, Globalization and the World System: Contemporary Conditions for the Representations of Identity*, Basingstoke: Macmillan.
- Hall, S. (1992) 'New ethnicities', in Donals, J. and Rattansi, A. (eds) *Race, Culture and Difference*, London: Sage in association with the Open University Press, 252-9.
- Hall, S. and Gieben, B. (eds) (1992) *Formations of Modernity*, Cambridge: Polity in association with the Open University.
- Hall, S. and Jefferson, T. (1993) *Resistance Through Rituals: Youth Subcultures in Post-war Britain*, Hammersmith: HarperCollins.
- Halliday, F. (1994) *Rethinking International Relations*, Basingstoke: Macmillan.
- Halliday, F. (1996) *Islam and the Myth of Confrontation*, London: I.B.Tauris.
- Hampton, J. (1998) *Internally Displaced People: A Global Survey*, London: Earthscan in association with the Norwegian Refugee Council.
- Hannerz, U. (1990) 'Cosmopolitans and locals in world culture', in Featherstone, M. (ed.) *Global Culture: Nationalism, Globalization and Modernity*, London: Sage, 237-53.
- Hannerz, U. (1992) *Cultural Complexity: Studies in the Social Organization of Meaning*, New York: Columbia University Press.
- Hargreaves, C. (1992) *Snowfields: The War on Cocaine in the Andes*, London: Zed Books.
- Harris, N. (1983) *Of Bread and Guns: The World Economy in Crisis*, Harmondsworth: Penguin.
- Harrison, D. (ed.) (1992) *Tourism in the Less Developed Countries*, London: Belhaven.
- Harrison, D. (1995) 'Tourism, capitalism and development in less developed countries', in Sklair, L. (ed.) *Capitalism and Development*, London: Routledge, 232-57.
- Harrison, D. (1997) 'Asia's heart of darkness', *Observer*, 28 September.
- Harrison, P. (1981) *Inside the Third World*, Harmondsworth: Penguin.

- Hegedus, Z. (1989) 'Social movements and social change in self-creative society: new civil initiatives in the international arena', *International Sociology*, 4(1), 19-36.
- Held, D. (1989) 'The decline of the nation state', in Hall, S. and Jacques, M. (eds) *New Times*, London: Lawrence & Wishart, 191-204.
- Held, D. (1995) 'Democracy and the international order', in Held, D. and Archibugi, D. (eds) *Cosmopolitan Democracy: An Agenda for a New World Order*, Cambridge: Polity, 96-118.
- Held, D. and Archibugi, D. (eds) (1995) *Cosmopolitan Democracy: An Agenda for a New World Order*, Cambridge: Polity.
- Held, D., McGrew, A., Goldblatt, D. and Perraton, J. (1999) *Global Transformations*. Cambridge: Polity.
- Hendrickson, C. (1996) 'Selling Guatemala: Maya export products in US mail-order catalogues', in Howes, D. (ed.) *Cross-cultural Consumption: Global Markets, Local Realities*, London: Routledge, 106-24.
- Herman, E. S. and McChesney, R. W. (1997) *The Global Media: The New Missionaries of Global Capitalism*, London: Cassell.
- Herrnstein, R. J. and Murray, C. (1994) *The Bell Curve: Intelligence and Class Structure in American Life*, New York: Free Press.
- Hill, H. (1990) 'Foreign investment and East Asian development', *Asian-Pacific Economic Literature*, 4(2), 21-58.
- Hirst, P. and Thompson, G. (1992) 'The problem of globalisation: international economic relations, national economic management and the formation of trading blocs', *Economy and Society*, 21(4), 357-96.
- Hirst, P. and Thompson, G. (1996) *Globalization in Question: The International Economy and the Possibilities of Governance*, Cambridge: Polity.
- Hitchcock, M., King, V. T. and Parnwell, M. J. G. (1993) *Tourism in South-East Asia*, London: Routledge.
- Hoben, A. and Hefner, R. (1991) 'The integrative revolution revisited', *World Development*, 19(2), 17-30.
- Hobsbawm, E. J. (1994) *Age of Extremes: The Short Twentieth Century, 1914-1991*, London: Michael Joseph.
- Hoggart, S. (1996) 'The hollow state', *Guardian*, 26 October.
- Holton, R. (1998) *Globalization and the Nation State*, Basingstoke: Macmillan.
- Hoogvelt, A. M. (1997) *Globalization and the Post-colonial World: The New Political Economy of Development*, Basingstoke: Macmillan.
- Hopkins, A. G. (1973) *An Economic History of West Africa*, London: Longman.
- Howes, D. (1996) *Cross-cultural Consumption: Global Market, Local Realities*, London: Routledge.
- Huntington, S. P. (1993) 'The clash of civilizations', *Foreign Affairs*, 72(3), 22-49.
- Hutton, W. (1998) 'World must wake up to this disaster', *Observer*, 30 August.
- ICI Factbook (1999) London: Westerham Press.
- Ignatieff, M. (1994) *Blood and Belonging: Journeys into the New Nationalism*, London: Vintage.
- Inglehart, R. (1990) *Culture Shift in Advanced Industrial Society*, Princeton, NJ: Princeton University Press.
- Jackson, C. (1993) 'Women/nature or gender/history? A critique of ecofeminist development', *Journal of Peasant Studies*, 20(3), 389-19.
- Jaising, I. (1995) 'Violence against women: the Indian perspective', in Peters, J. and Wolper, A. (eds) *Women's Rights, Human Rights, International Perspectives*, New York: Routledge, 51-6.

- James, A. (1996) 'Cooking the books: global or local identities in contemporary food cultures', in Howes, D. (ed.) *Cross-cultural Consumption: Global Markets, Local Realities*, London: Routledge, 77-92.
- Jameson, F. (1984) 'Postmodernism or the cultural logic of late capitalism', *New Left Review*, 146, 53-92.
- Janus, N. (1986) 'Transnational advertising: some considerations on the impact of peripheral societies', in Atwood, R. and McAnany, E. G. (eds) *Communications and Latin American Society: Trends in Critical Research 1960-85*, Madison, WI: University of Wisconsin Press, 127-42.
- Jenkins, R. (1992) *Pierre Bourdieu*, London: Routledge.
- Jenson, A. (1969) 'How much can we boost IQ and scholastic achievement', *Harvard Educational Review*, 39, 1-123.
- Johnson, C. (1982) *MITI and the Japanese Miracle*, Stanford, CA: Stanford University Press.
- Jones, E. L. (1988) *Growth Recurring: Economic Change in World History*, Oxford: Clarendon.
- Jones, M. and Jones, E. (1999) *Mass Media*, Basingstoke: Macmillan.
- Jones, S. (1993) *The Language of the Genes: Biology, History and the Evolutionary Future*, London: HarperCollins.
- Joppke, C. (1993) *Mobilizing Against Nuclear Energy*, Berkeley: University of California Press.
- Julius, D. (1990) *Global Companies and Public Policy*, London: Pinter.
- Kandiyoti, D. (1997) 'Bargaining with patriarchy', in Visvanathan, N., Duggan, L., Nisonoff, L. and Wiegiersma, N. (eds) *The Women, Gender and Development Reader*, London: Zed Books, 86-99.
- Kasbekar, A. (1996) 'An introduction to Indian cinema', in Nelmes, J. (ed.) *An Introduction to Film Studies*, London: Routledge, 365-92.
- Katz, J. (1995) 'Advertising and the construction of violent male masculinity', in Dines, G. and Humez, J. M. (eds) *Gender, Race and Class in Media: A Text-reader*, Thousand Oaks: Sage, 133-41.
- Keen, D. (1994) *The Benefits of Famine: A Political Economy of Famine and Relief in South-western Sudan, 1983-89*, Princeton, NJ: Princeton University Press.
- Kennedy, P. (1987) *The Rise and Fall of the Great Powers: Economic Change and Military Conflicts from 1500 to 2000*, New York: Random House.
- Kennedy, P. (1993) *Preparing for the Twenty-first Century*, London: HarperCollins.
- Kennedy, P. (1996) 'Business Enterprises as Agents of Cultural and Political Change: the Case of Green/Ethical Marketing', in Barker, C. and Kennedy, P. (eds) *To Make Another World; Studies in Protest and Collective Action*, Aldershot: Avebury.
- Kenny, M. and Florida, R. (1988) 'Beyond mass production: production and the labour process in Japan', *Politics and Society*, 16(1), 121-58.
- Keohane, R. O. (1984) *After Hegemony: Co-operation and Discord in the World Political Economy*, Princeton, NJ: Princeton University Press.
- Keohane, R.O. and Nye, J. S. (eds) (1973) *Transnational Relations and World Politics*, Cambridge, MA: Harvard University Press.
- Kerr, C. (1983) *The Future of Industrial Societies: Convergence or Continuing Diversity*, Cambridge, MA: Harvard University Press.
- Khan, A. (1995) 'Homeland, motherland: authenticity legitimacy and ideologies of place among Muslims in Trinidad', in van der Veer, P. (ed.) *Nation and Migration: The Politics of Space in the South Asian Diaspora*, Philadelphia, PA: University of Pennsylvania Press, 93-131.
- Kidron, M. and Segal, R. (1995) *The State of the World Atlas*, London: Penguin.
- King, V. T. (1993) 'Tourism and culture in Malaysia', in Hitchcock, M., King, V. T. and Parnwell, M. J. G. (eds) *Tourism in South-East Asia*, London: Routledge, 99-116.



- Kirkby, J., O'Keefe, P. and Timberlake, L. (eds) (1995) *The Earthscan Reader in Sustainable Development*, London: Earthscan.
- Knox, P. L. and Taylor, P. J. (eds) (1995) *World Cities in a World-system*, Cambridge: Cambridge University Press.
- Kornblum, W. (1988) *Sociology in a Changing World*, New York: Holt, Rinehart & Winston.
- Korton, D. (1990) *Getting to the 21st Century*, West Hartford, CN: Kumarian Press.
- Kothari, S. (1996) 'Social movements, ecology and justice', in Osler Hampson, F. and Reppy, J. (eds) *Earthly Goods: Environmental Change and Social Justice*, Ithaca, NY: Cornell University Press, 154-72.
- Kotkin, J. (1992) *Tribes: How Race, Religion and Identity Determine Success in the Global Economy*, New York: Random House.
- Krippendorf, J. (1987) *The Holiday Makers*, London: Heinemann.
- Kruhse-Mount Burton, S. (1995) 'Sex tourism and traditional Australian male identity', in Lanfant, M-F., Allcock, J. B. and Bruner, E. M. (eds) *International Tourism*, London: Sage, 192-204.
- Kumar, R. (1995) 'From Chipko to Sati: the contemporary Indian women's movement', in Basu, A. (ed.) *The Challenge of Local Feminisms*, Boulder, CO: Westview Press, 58-86.
- Lanfant, M-F., Allcock, J. B. and Bruner, E. M. (eds) (1995) *International Tourism: Identity and Change*, London: Sage.
- Lasch, C. (1995) *The Revolt of the Elites and The Betrayal of Democracy*, New York: W. W. Norton.
- Lash, S. and Urry, J. (1987) *The End of Organised Capitalism*, Cambridge: Polity.
- Lash, S. and Urry, J. (1994) *Economies of Signs and Space*, London: Sage.
- Lele, S. M. (1991) 'Sustainable development: a critical review', *World Development*, 19(6), 607-21.
- Lemann, N. (1991) *The Promised Land: The Great Black Migration and How it Changed America*, New York: Alfred S. Knopf.
- Lerner, D. (1958) *The Passing of Traditional Society: Modernising the Middle East*, New York: Free Press.
- Lewis, O. (1968) *La Vida: A Puerto Rican Family in the Culture of Poverty - San Juan and New York*, New York: Vintage Books.
- Lewis, P. (1992) 'Democracy in modern societies', in Allen, J., Braham, P. and Lewis, P. (eds) *Political and Economic Formations of Modernity*, Cambridge: Polity, 89-96.
- Lindberg, S. and Sverrisson, A. (eds) (1997) *Social Movements in Development: The Challenges of Globalization and Democratization*, Basingstoke: Macmillan.
- Lipietz, A. (1987) *Mirages and Miracles: The Crisis of Global Fordism* (translated by Macey, D.) London: Verso.
- Lister, R. (1997) *Citizenship: Feminist Perspectives*, Basingstoke: Macmillan.
- McCormick, J. (1989) *The Global Environmental Movement*, London: Belhaven.
- McDonald, P., Stokes, J. and Reading, A. (1999) 'The music industry', in Stokes and Reading (eds) *The Media in Britain*, Basingstoke: Macmillan, 88-107.
- McKean, P. F. (1989) 'Towards a theoretical analysis of tourism: economic dualism and cultural involution in Bali', in Smith, V. L. (ed.) *Hosts and Guests* (2nd edn), Philadelphia, PA: University of Pennsylvania Press, 119-38.
- McLuhan, M. (1962) *The Gutenberg Galaxy: The Making of Typographical Man*, Toronto: University of Toronto Press.
- MacNaghten, P. (1993) 'Discourses of nature: argumentation and power', in Burman, E. and Parks, I. (eds) *Discourse Analytical Research*, London: Routledge, 52-71.
- McNeill, W. H. (1971) *A World History*, Oxford: Oxford University Press.
- Malik, K. (1996) *The Meaning of Race: Race History and Culture in Western Society*, Basingstoke: Macmillan.
- Malthus, T. (1773/1798) *Essay on the Principle of Population*, London: Dent.

## REFERENCES

*Earthscan Reader in Sustainable World-system*, Cambridge: Earthscan.

Holt, Rinehart & Winston.

IL, CN: Kumarian Press.

, in Osler Hampson, F. and ... *Social Justice*, Ithaca, NY: Cornell University Press.

*Determine Success in the Global ...*

mann.

onal Australian male iden- ... (eds) *International Tourism*, London: Sage.

lian women's movement', in ... Westview Press, 58-86.

*International Tourism: Identity ...*

*Democracy*, New York: W. W. Norton.

Cambridge: Polity.

London: Sage.

review', *World Development*, ...

*Migration and How it Changed ...*

*Analysing the Middle East*, New York: Routledge.

*ure of Poverty - San Juan and ...*

J., Braham, P. and Lewis, P. ... Cambridge: Polity, 89-96.

*ts in Development: The Chal- ...* Macmillan.

*tial Fordism* (translated by ...)

ke: Macmillan.

London: Belhaven.

ic industry', in Stokes and ... *lan*, 88-107.

ism: economic dualism and ... *Guests* (2nd edn), Philadel- ...

*Typographical Man*, Toronto: ...

on and power', in Burman, ... *on*: Routledge, 52-71.

iversity Press.

*Culture in Western Society*, ...

London: Dent.

## REFERENCES

- Mann, M. (1988) *States, War and Capitalism, Studies in Political Sociology*, Oxford: Blackwell.
- Mann, M. (1996) 'Ruling class strategies and citizenship', in Bulmer, M. and Reeve, A. M. (eds) *Citizenship Today: The Contemporary Relevance of T. H. Marshall*, London: UCL Press, 125-44.
- Marcuse, H. (1968) *One Dimensional Man*, London: Sphere.
- Marrin, P. (1997) 'Brazilian poor used as slaves, bishop charges', *National Catholic Reporter*, 19 September.
- Marsh, I. (1996) *Making Sense of Society: An Introduction to Sociology*, London: Longman.
- Marshall, T. H. (1950) *Citizenship and Social Class*, Cambridge: Cambridge University Press.
- Martell, L. (1994) *Ecology and Society: An Introduction*, Cambridge: Polity.
- Martin, H-P. and Schumann, H. (1997) *The Global Trap: Globalization and the Assault on Democracy and Prosperity*, London: Zed Books.
- Marx, K. (1954/1852) *The Eighteenth Brumaire of Louis Bonaparte*, Moscow: Progress Publishers.
- Marx, K. and Engels, F. (1967/1848) *The Communist Manifesto*, Harmondsworth: Penguin.
- Massey, D. S. and Denton, N. A. (1993) *American Apartheid: Segregation and the Making of the Underclass*, Cambridge, MA: Harvard University Press.
- Matsui, Y. (1989) *Women's Asia*, London: Zed Books.
- Mayer, J. A. (1983) 'Notes towards a working definition of social control in historical analysis', in Cohen, S. and Scull, A. (eds) *Social Control and the State*, Oxford: Martin Robertson, 17-38.
- Meadows, D. H., Meadows, D. L. and Randers, J. (1992) *Beyond The Limits: Global Collapse or a Sustainable Society, Sequel to the Limits to Growth*, London: Earthscan.
- Meikle, J. (1997) 'Disney leads in theme parks', *Guardian*, 11 September.
- Melucci, A., Keane, J. and Mier, P. (1989) *Nomads of the Present: Social Movements and Individual Needs in Contemporary Society*, London: Hutchinson Radius.
- Merchant, C. (1990) *The Death of Nature: Women, Ecology and the Scientific Revolution*, New York: Harper & Row.
- Mexican Bulletin of Statistical Information* (1996) July-September.
- Miles, A. (1996) *Integrative Feminism, Building Global Visions, 1960s-1990s*, New York: Routledge.
- Miles, R. (1989) *Racism*, London: Routledge.
- Millet, K. (1977) *Sexual Politics*, London: Virago.
- Milton, K. (1996) *Environmentalism and Cultural Theory*, London: Routledge.
- Mingst, K. (1999) *Essentials of International Relations*, New York: W. W. Norton.
- Mishra, O., Unnikrishnan, P. V. and Martin, M. (1998) 'India', in Hampton, J. (ed) *Internally Displaced People: A Global Survey*, London: Earthscan in association with the Norwegian Refugee Council, 142-6.
- Mitter, S. (1994) 'On organising women in casualised work: a global overview', in Rowbotham, S. and Mitter, S. (eds) *Dignity and Daily Bread*, London: Routledge, 16-22.
- Moody, R. (1996) 'Mining the world: the global reach of Rio Tinto Zinc', *The Ecologist*, 26(2), 46-52.
- Moore, B. (1967) *Social Origins of Dictatorship and Democracy: Lord and Peasant in the Making of the Modern World*, Harmondsworth: Penguin.
- Moore, B. (1972) *Reflections on the Causes of Human Misery and upon Certain Proposals to Eliminate Them*, London: Allen Lane.
- Morgenthau, H. J. (1948) *Politics Among Nations: The Struggle for Power and Peace*, New York: Alfred S. Knopf.
- Morley, D. and Robins, K. (1995) *Spaces of Identity: Global Media, Electronic Landscapes and Cultural Boundaries*, London: Routledge.

- Murray, R. (1989) 'Fordism and post-Fordism', in Hall, S. and Jacques, M. (eds) *New Times*, London: Lawrence & Wishart, 38–53.
- Myers, P. (1997) 'Mixing it in a mad world', *Guardian*, 16 May.
- Needham, J. (1969) *The Grand Titration: Science and Society in East and West*, Toronto: University of Toronto Press.
- Newall, P. (1998) *Environmental NGOs, Multinational Corporations and the Question of Governance*. Paper given at the conference on transnational social movements at the Department of Sociology, University of Warwick, March.
- Nicholls, D. (1995) 'Population and process: Parson Malthus', *Anglican Theological Review*, 77(3), 321–34.
- Nisbet, R. A. (1970) *The Sociological Tradition*, London: Heinemann Educational Books.
- O'Brien, R. Cruise (1979) 'Mass communications: social mechanisms of incorporation and dependence', in Villamil, J. (ed.), *Transnational Capitalism and National Development*, New Jersey: Humanities Press, 129–43.
- Ogburn, W. F. (1922) *Social Change with Respect to Culture and Original Nature*. New York: B. W. Huebsch.
- Ohmae, K. (1994) *The Borderless World: Power and Strategy in the International Economy*, London: Collins.
- Oommen, T. K. (1997) 'Social movements in the Third World', in Lindberg, S. and Sverrisson, A. (eds) *Social Movements in Development: The Challenges to Globalization and Democratization*, Basingstoke: Macmillan, 46–66.
- Ozawa, T. (1993) 'Foreign direct investment and structural transformation: Japan as a recycler of market and industry', *Business and the Contemporary World*, 5(2), 129–50.
- Parekh, B. (1995) 'Politics of nationhood', in von Benda-Beckman, K. and Verkuyten, M. (eds) *Nationalism, Ethnicity and Cultural Identity in Europe*, Utrecht: European Research Centre on Migration and Ethnic Relations, 122–43.
- Park, R. and Burgess, E. (1967) *The City*, Chicago: University of Chicago Press.
- Parsons, T. (1971) *Societies: Evolutionary and Comparative Perspectives*, Englewood Cliffs, NJ: Prentice Hall.
- Patterson, O. (1982) *Slavery and Social Death: A Comparative Study*, Cambridge, MA: Harvard University Press.
- Pearce, F. and Woodiwiss, M. (eds) (1993) *Global Crime Connections: Dynamics and Control*, Toronto: University of Toronto Press.
- Pearce, F. and Tombs, S. (1993) 'US capital vs the Third World: Union Carbide and Bhopal', in Pearce, F. and Woodiwiss, M. (eds) *Global Crime Connections: Dynamics and Control*, Toronto: University of Toronto Press, 187–211.
- Pearse, A. (1980) *Seeds of Plenty, Seeds of Want: Social and Economic Implications of the Green Revolution*, Oxford: Clarendon.
- Peet, R. (ed.) (1987) *International Capitalism and Industrial Restructuring*, Boston: Allen & Unwin.
- Pendergrast, M. (1993) *For God, Country and Coca-Cola*, New York: Charles Scribner & Sons.
- Perlman, J. E. (1976) *The Myth of Marginality*, Berkeley: University of California Press.
- Perlmutter, H. (1991) 'On the rocky road to the first global civilization', *Human Relations*, 44(9), 897–920.
- Peters, J. and Wolper, A. (eds) (1995) *Women's Rights, Human Rights: International Feminist Perspectives*, New York: Routledge.
- Peterson, V. S. and Runyan, A. S. (1993) *Global Gender Issues*, Boulder, CO: Westview Press.
- Phizacklea, A. (1992) 'Jobs for the girls: the production of women's outerwear in the UK', in Cross, M. (ed.) *Ethnic Minorities and Industrial Change in Europe and North America*, Cambridge: Cambridge University Press, 94–110.

- Picard, M. (1995) 'Cultural heritage and tourist capital: cultural tourism in Bali', in Lanfant, M-F, Allcock, J. B. and Bruner, G. M. (eds) *International Tourism*, London: Sage, 44-66.
- Piore, M. and Sabel, C. (1984) *The Second Industrial Divide*, New York: Basic Books.
- Premdas, R. (1996) 'Ethnicity and elections in the Caribbean'. Working paper no. 224, Kellogg Institute, University of Notre Dame.
- Princen, T. and Finger, M. (eds) (1994) *Environmental NGOs in World Politics*, London: Routledge.
- Reich, R. (1992) *The Work of Nations: Preparing Ourselves for the 21st Century*, New York: Vintage Books.
- Reuter, P. (1983) *Disorganised Crime: The Economics of the Visible Hand*, Cambridge, MA: MIT Press.
- Rex, J. (1986) *Race and Ethnicity*, Milton Keynes: Open University Press.
- Rex, J. and Guibernau, M. (eds) (1997) *The Ethnicity Reader: Nationalism, Multiculturalism and Migration*, Cambridge: Polity.
- Riddell-Dixon, E. (1995) 'Social movements and the United Nations', *International Social Science Journal*, **144**, 289-303.
- Rifkin, J. (1995) *The End of Work: The Decline of the Global Labour Force and the Dawn of the Post-market Era*, New York: G. P. Putnam's Sons.
- Riley, D. (1992) 'Citizenship and the welfare state', in Allen, J., Braham, P. and Lewis, P. (eds) *Political and Economic Formations of Modernity*, Cambridge: Polity.
- Ritzer, G. (1993) *The McDonaldisation of Society: An Investigation into the Changing Character of Social Life*, Thousand Oaks, CA: Pine Forge Press.
- Roberts, B. (1978) *Cities of Peasants: The Political Economy of Urbanization in the Third World*, London: Edward Arnold.
- Roberts, J. M. (1992) *History of the World*, Oxford: Helicon.
- Robertson, R. (1992) *Globalization: Social Theory and Global Culture*, London: Sage.
- Roche, M. (1992) *Rethinking Citizenship: Welfare, Ideology and Change in Modern Society*, Cambridge: Polity.
- Rodman, K. A. (1998) "'Think globally, punish locally": nonstate actors, multinational corporations, and human rights sanctions', *Ethics and International Affairs*, **12**, 19-41.
- Rogers, E. M. and Antola, L. (1985) 'Telenovelas in Latin America', *Journal of Communications*, **35**, 24-35.
- Rosenau, J. N. (1990) *Turbulence in World Politics: A Theory of Change and Continuity*, Princeton, NJ: Princeton University Press.
- Roseneil, S. (1997) 'The global commons: the global, local and personal dynamics of the women's peace movement in the 1980s', in Scott, A. (ed.) *The Limits of Globalization*, London: Routledge, 55-71.
- Ross, A. (ed.) (1997) *No Sweat*, London: Verso.
- Rowbotham, S. (1993) *Homeworkers Worldwide*, London: Merlin.
- Rowell, A. (1996) *Green Backlash: Global Subversion of the Environmental Movement*, London: Routledge.
- Rozenberg, D. (1995) 'International tourism and utopia: the Balearic islands', in Lanfant, M-F, Allcock, J. B. and Bruner, E. M. (eds) *International Tourism*, London: Sage, 159-76.
- Rumbaut, R. (1997) 'Assimilation and its discontents: between rhetoric and reality', *International Migration Review*, **31**(4), 134-55.
- Runciman, W. G. (1990) 'How many classes are there in contemporary society?' *Sociology*, **24**, 377-96.
- Sachs, W. (1992) 'One world', in Sachs, W. (ed.) *The Development Dictionary*, London: Zed Books, 102-15.

- Sachs, W. (ed.) (1993) *Global Ecology: A New Arena of Global Conflict*, London: Fernwood Books and Zed Books.
- Sampson, E. E. (1993) *Celebrating the Other: A Dialogic Account of Human Nature*, Hemel Hempstead: Harvester Wheatsheaf.
- Sassen, S. (1991) *The Global City: New York, London, Tokyo*, Princeton, NJ: Princeton University Press.
- Sassen, S. (1995) 'The state and the global city: notes towards a conception of place-centred governance', *Competition and Change: The Journal of Global Business and Political Economy*, 1(1), 1-13.
- Saussure, F. de (1974) *Course in General Linguistics*, London: P. Owen.
- Savage, M. and Warde, A. (1993) *Urban Sociology, Capitalism and Modernity*, Basingstoke: Macmillan.
- Scarce, R. (1990) *Eco-Warriors: Understanding the Radical Environmental Movement*, Chicago: Noble Press.
- Scheff, T. J. (1990) *Microsociology: Discourse, Emotion and Social Structure*, Chicago: University of Chicago Press.
- Schlesinger, A. M. (1992) *The Disuniting of America*, New York: W. W. Norton.
- Schlossstein, S. (1991) *Asia's New Little Dragons*, Chicago: Contemporary Books.
- Scholte, J. A. (1993) *International Relations of Social Change*, Buckingham: Open University Press.
- Scott, A. (1990) *Ideology and the New Social Movements*, London: Unwin Hyman.
- Scott, A. (1992) 'Political culture and social movements', in Allen, J., Braham, P. and Lewis, P. (eds) *Political and Economic Forms of Modernity*, Cambridge: Polity and Open University, 127-78.
- Seager, J. (1995) *The New State of the Earth Atlas*, New York: Simon & Schuster.
- Seagrave, S. (1995) *Lords of the Rim: The Invisible Empire of the Overseas Chinese*, New York: G. P. Putnam's Sons.
- Seidman, S. (1983) *Liberalism and the Origins of European Social Theory*, Oxford: Blackwell.
- Sen, A. (1981) *Poverty and Famine: An Essay on Entitlement and Deprivation*, Oxford: Clarendon.
- Sharpley, R. (1994) *Tourism, Tourists and Society*, Ripton, Huntington: Elm Publications.
- Shaw, L. (1998) *Labour and the Label*. Paper given at the Conference on Global Social Movements and International Social Institutions at Warwick University, Department of Sociology, March.
- Shaw, M. (1994) *Global Society and International Relations: Sociological Concepts and Political Perspective*, Cambridge: Polity.
- Shaw, M. (1997) 'The state of globalization: towards a theory of state transformation', *Review of International Political Economy*, 4(3), 497-513.
- Shiva, V. (1989) *Staying Alive: Women, Ecology and Development*, London: Zed Books.
- Simmel, G. (1950) *The Sociology of Georg Simmel* (translated and edited by Wolff, K. H.) New York: Free Press.
- Simone, V. and Feraru, A. T. (1995) *The Asian Pacific*, New York: Longman.
- Sinclair, J. (1987) *Images Incorporated: Advertising as Industry and Ideology*, London: Croom Helm.
- Sinclair, M. T. and Tsegaye, A. (1990) 'International tourism and export instability', *Journal of Development Studies*, 26(3), 487-504.
- Sklair, L. (1995) *Sociology of the Global System*, London: Prentice Hall/Harvester Wheatsheaf.
- Skocpol, T. (1979) *States and Social Revolutions: A Comparative Analysis of France, Russia and China*, Cambridge: Cambridge University Press.
- Slater, D. (1997) *Consumer Culture and Modernity*, Cambridge: Polity.

- Smith, A. D. (1991) 'Towards a global culture?', in Featherstone, M. (ed.) *Global Culture: Nationalism, Globalization, Modernity*, London: Sage, 171-92.
- Smith, A. D. (1992) *Ethnicity and Nationalism*, Leiden: Brill.
- Smith, A. D. (1995) *Nations and Nationalism in a Global Era*, Cambridge: Polity.
- Smith, R. (1993) 'Creative destruction: capitalist development and China's environment', *New Left Review*, 222, 2-42.
- Smith, V. L. (ed.) (1989) *Host and Guests: The Anthropology of Tourism* (2nd edn), Philadelphia, PA: University of Pennsylvania Press.
- Smythe, P. (1993) *Women and Health*, London: Zed Books.
- Soros, G. (1998) *The Crisis of Global Capitalism*, London: Little, Brown.
- Spybey, T. (1996) *Globalization and World Society*, Cambridge: Polity.
- Stallings, B. (ed.) (1995) *Global Change, Regional Response: The New International Context of Development*, Cambridge: Cambridge University Press.
- Standing, G. (1989) 'Global feminization through flexible labour', *World Development*, 17, 1077-95.
- Stein, D. (1995) *People who Count: Population and Politics, Women and Children*, London: Earthscan.
- Stephan, N. (1982) *The Idea of Race in Science: Great Britain, 1800-1960*, Basingstoke: Macmillan.
- Stienstra, D. (1994) *Women's Movements and International Organizations*, New York: St Martin's Press.
- Strange, S. (1986) *Casino Capitalism*, Oxford: Basil Blackwell.
- Strange, S. (1996) *The Retreat of the State: The Diffusion of Power in the World Economy*, Cambridge: Cambridge University Press.
- Strathern, M. (1992) *After Nature: English Kinship in the Late Twentieth Century*, Cambridge: Cambridge University Press.
- Strinati, D. (1995) *An Introduction to Theories of Popular Culture*, London: Routledge.
- Stubbs, S. (1997) 'The hooded hordes of prejudice', *New Statesman*, 28 February, 10.
- Swidler, A. (1986) 'Culture in action: symbols and strategies', *American Sociological Review*, 51, 273-86.
- Taylor, J. G. (1979) *From Modernisation to Modes of Production: A Critique of the Sociologies of Development and Underdevelopment*, Basingstoke: Macmillan.
- Taylor, P. J. (1995) 'World cities and territorial states: the rise and fall of their mutuality', in Knox, P. L. and Taylor, P. J. (eds) *World Cities in a World System*, Cambridge: Cambridge University Press, 48-62.
- Taylor, R. and Young, N. (eds) (1987) *Campaign for Peace: British Peace Movements in the Twentieth Century*, Manchester: Manchester University Press.
- Theroux, P. (1986) *Sunrise with Seamonsters*, Harmondsworth: Penguin.
- Thomson, D. (1997) 'Hong Kong on the Thames', *Telegraph Magazine*, 12 April, 38-42.
- Thwaites, T., Davis, L. and Mules, W. (1994) *Tools for Cultural Studies*, Melbourne: Macmillan Education.
- Tickner, J. A. (1992) *Gender in International Relations*, New York: Columbia University Press.
- Tilly, C. (ed.) (1975) *The Formation of Nation States in Western Europe*, Princeton, NJ: Princeton University Press.
- Tischler, H. L. (1996) *Introduction to Sociology* (5th edn), Fort Worth, TX: The Harcourt Press.
- Toffler, A. (1981) *The Third Wave*, London: Pan.
- Tomlinson, A. (1990) 'Introduction: consumer culture and the aura of the commodity', in Tomlinson, A. (ed.) *Consumption, Identity and Style: Marketing, Meaning and the Packaging of Pleasure*, London: Routledge, 1-38.

- Tönnies, F. (1971/1887) *Ferdinand Tönnies on Sociology: Pure, Applied and Empirical, Selected Writings*, Chicago: University of Chicago Press.
- Touraine, A. (1981) *The Voice and the Eye: An Analysis of Social Movements*, Cambridge: Cambridge University Press.
- Townsend, P. (1996) *A Poor Future: Can We Counter Growing Poverty in Britain and Across The World?*, London: Lemos & Crane in association with the Friendship Group.
- Turner, B. (1994) *Orientalism, Postmodernism and Globalism*, London: Routledge.
- Turner, L. and Ash, J. (1975) *The Golden Hordes: International Tourism and the Pleasure Periphery*, London: Constable.
- Tyler, A. (1985) *The Accidental Tourist*, New York: Alfred S. Knopf.
- UN (1995) *The Copenhagen Declaration and Programme of Action: World Summit for Social Development (6–12 March 1995)*, New York: United Nations Department of Publications.
- UN Development Programme (1997) *Human Development Report 1997*, Oxford: Oxford University Press.
- UNRISD (1995) *States of Disarray: The Social Effects of Globalization*, Geneva: United Nations Research Institute for Social Development.
- Urry, J. (1990a) *The Tourist Gaze*, London: Sage.
- Urry, J. (1990b) 'The "consumption" of tourism', *Sociology*, **24**(1), 23–34.
- Valdiva, A. N. (1995) *Feminism, Multiculturalism and the Media: Global Diversities*, London: Sage.
- van den Berghe, P. (1994) 'Intelligence and Race', in Cashmore, E. (ed.) *Dictionary of Race and Ethnic Relations* (3rd edn), London: Routledge.
- Van Hear, N. (1998) *New Diasporas: The Mass Exodus, Dispersal and Regrouping of Migrant Communities*, London: UCL Press.
- Van Zoonen, L. (1994) *Feminist Media Studies*, London: Sage.
- Vidas, A. A. de (1995) 'Textiles, memory and the souvenir industry in the Andes', in Lanfant, M-F., Allcock, J. B. and Bruner, E. M. (eds) *International Tourism*, London: Sage, 67–83.
- Volkman, T. A. (1984) 'Great performances: Toraja cultural identity in the 1970s', *American Ethnologist*, 152–168.
- Wade, R. (1990) *Governing the Market: Economic Theory and the Role of Government in East Asian Industrialization*, Princeton, NJ: Princeton University Press.
- Walby, S. (1990) *Theorizing Patriarchy*, Oxford: Blackwell.
- Waldinger, R. and Bozorgmehr, M. (eds) (1996) *Ethnic Los Angeles*, New York: Russell Sage Foundation.
- Wallerstein, I. (1974) *The Modern World System*, New York: Academic Press.
- Wallerstein, I. (1979) 'The rise and future demise of the world capitalist system: concepts for comparative analysis', in Wallerstein, I. (ed.) *The Capitalist World-Economy*, Cambridge: Cambridge University Press, 3–36.
- Wallerstein, I. (1996) *Open the Social Sciences: Report of the Gulbenkian Commission on the Restructuring of the Social Sciences*, Stanford: Stanford University Press.
- Warde, A. (1992) 'Notes on the relationship between production and consumption', in Burrows, R. and Marsh, C. (eds) *Consumption and Class: Divisions and Change*, London: Macmillan.
- Waters, M. (1995) *Globalization*, London: Routledge.
- Watkins, J. (1997) *Briefing on Poverty*, Oxford: Oxfam Publications.
- Watson, J. (1998) *Media Communication: An Introduction to Theory and Practice*, Basingstoke: Macmillan.
- Weber, M. (1950) *General Economic History*, Glencoe, IL: Free Press.

- Weber, M. (1977) *The Protestant Ethic and the Spirit of Capitalism*, London: Allen & Unwin.
- Wernick, A. (1991) 'Globo promo: the cultural triumph of exchange', *Theory, Culture and Society*, 8(1), 89-109.
- White, G. (1984) 'Developmental states and socialist industrialisation in the Third World', *Journal of Development Studies*, 21(1), 97-120.
- White, G. (1993) *Riding the Tiger: The Politics of Economic Reform in Post-Mao China*, Basingstoke: Macmillan.
- White, G. (ed.) (1988) *Developmental States in East Asia*, Basingstoke: Macmillan.
- Wight, M. (1977) *Systems of States*, Leicester: Leicester University Press.
- Willetts, P. (1996) 'From Stockholm to Rio and beyond: the impact of the environmental movement on arrangements for NGOs', *Review of International Studies*, 22(1), 57-80.
- Williams, K., Haslam, C., Williams, J. and Cutler, T. with Adcroft, A. and Johal, S. (1992) 'Against lean production', *Economy and Society*, 21(3), 321-54.
- Wilson, J. (1973) *Introduction to Social Movements*, New York: Basic Books.
- Wilson, W. J. (1978) *The Declining Significance of Race*, Chicago: University of Chicago Press.
- Wilson, W. J. (1987) *The Truly Disadvantaged: The Inner City, The Underclass and Public Policy*, Chicago: Chicago University Press.
- Womack J. P., Jones, D. T. and Roos, D. (1990) *The Machine that Changed the World*, New York: Rawson Associates.
- Wood, R. E. (1993) 'Tourism, culture and the sociology of development', in Hitchcock, M., King, V. T. and Parnwell, M. J. G. (eds) *Tourism in South-East Asia*, London: Routledge, 48-70.
- World Bank (1993a) *Policy Research Report*, Washington, DC: World Bank.
- World Bank (1993b) *The East Asian Miracle: Economic Growth and Public Policy*, Oxford: Oxford University Press for the World Bank.
- World Bank (1996) *Development Report*, Washington, DC: World Bank.
- Worsley, P. (1967) *The Third World*, London: Weidenfeld & Nicolson.
- Wright, E. O. (1985) *Classes*, London: Verso.
- WTO (1995) *Yearbook of Tourism Statistics*, Madrid: World Tourist Organization.
- Yearley, S. (1996a) *Sociology, Environmentalism, Globalization: Reinventing the Globe*, London: Sage.
- Yearley, S. (1996b) 'The local and the global: the transnational politics of the environment', in Anderson, J., Brook, C. and Cochrane, A. (eds) *A Global World? Re-ordering Political Space*, Oxford: Oxford University Press, 209-67.
- Yuval-Davis, N. and Anthias, F. (eds) (1989) *Woman-Nation-State*, Basingstoke: Macmillan.
- Zachary, G. P. (1999) 'This singing sensation from Liverpool longs to be in Hong Kong', *Wall Street Journal*, pp. 1, 10.
- Zalewski, M. (1993) 'Feminist theory and international relations', in Bowker, M. and Brown, R. (eds) *From Cold War to Collapse: Theory and World Politics in the 1980s*, Cambridge: Cambridge University Press, 115-44.
- Zirakzadeh, C. E. (1997) *Social Movements in Politics: A Comparative Study*, London: Longman.
- Zolberg, A. R., Suhrke, A. and Aguayo, S. (1989) *Escape from Violence: Conflict and the Refugee Crisis in the Developing World*, New York: Oxford University Press.
- Zukin, S. (1981) *Loft Living*, London: Hutchinson/Radius.