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the more significant outcome, at least for the greater number. Such regimes will destabilize larger regions and promote the likelihood of war within and between fragile states. Of course, this will lead to calls for further imperial intervention, economic restructuring and cultural re-education. And so the cycle continues. Smith is surely correct in saying that unless means are sought to notably enfranchise the increasingly urban majority of the global South, the future will see more conflict, and, with the rise of a multipolar world, these may one day escalate into conflicts of global magnitude.

The humiliations of imperial conquest, economic relegation and cosmopolitan estrangement, when set in a context that constrains acceptance, escape and rejection by means of resistance does help explain why the relatively affluent, highly educated and well-connected urban planner Mohamed Atta flew a plane into the World Trade Center. Such macro-explanatory factors help explain the deep reservoirs of resentment and desire for revenge even if they do not explain why such feelings manifest themselves in different ways in particular contexts. That such cycles of revenge were reversed and turned towards cycles of emancipation in the EU gives Smith cause for hope and leads him to suggest a functional model for global development in distinction to the failed model of US-led military domination and economic deregulation. Smith's sociological schematics and in particular his love of triads will tease the sensitivities of those who refuse to see patterns in human affairs, while his faith that dominant powers might still be reasoned with as to their enlightened self-interest in fostering decent democracy will no doubt equally tease the sensitivities of those who see only one coherent pattern of domination in world affairs. These are two reasons for recommending this book. The book's most significant omission is its failure to address the gendered dynamics of domination and humiliation. While revealing much, this key element of the global sociological agenda remains hidden in Smith's account.

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G. S. Drori, J. W. Meyer and H. Hwang, *Globalization and Organization: World Society and Organizational Change*. Oxford: Oxford University Press, 2006, 340 pp., ISBN 9780199284535, £71.00/US\$55.00.

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Titles composed of just a few big words produce an aura of reliability and sovereignty. *Globalization and Organization* is a pretty short heading, a title with two of the most significant concepts of the 20th century. Hence, the book makes a great first impression, as it seems to keep its head above water where others can just go with the flow. And so, it is understandable that the editors already use the first lines of the book to stress the social and historical embeddedness of their thoughts instead of simply relying on the power of their arguments. After reading that the book results from 30 years of mental work performed at one of the world's most famous universities, we are convinced that the editors have acted with the necessary diligence, while, at the same time, preliminary doubts about their authority arise. But, reading on, we soon find that the accentuation of the ideas' long incubation time gives more information about their historical focus than about their quality. Even though the editors have already got wind of the 'zeitgeisty' fascination with organizational irrationalities, the major thesis of the book is that globalization is about the expansion of the principles of rational organization. Thus, it begins to dawn on us that we are looking at a book out of the 20th century that was published in 2006.

Given its 30-year history, the book gets along with a surprisingly sparse structure. After a foreword (four pages) and an introduction (22 pages), it splits up into an analytical Part I of about 100 pages ('Globalization and Expanded Models of the Organized Actor'), which enhances the theoretical architecture presented in the introduction and which is, thus, reserved for the editors; and a descriptive Part II of 137 pages ('Dimensions of Organizational Rationalization'), where we find empirical evidence for the global diffusion of rational organization principles in the fields of management education, quality management, accounting, corporate social responsibility, human resource management and higher education. In reading the contributions to the second part, there is a desire to mention the names of the authors in order to compensate for the fact that they are never introduced to us in this book, which undecidedly oscillates between being an edited book and a monograph. Actually, the only thing we do get to know about them is their names and, in the introduction, the relevance of their contributions to the theoretical architecture presented by the editors. The final chapter of the book consists of 17 concluding pages that deal with turning the book's basic assumptions into a research agenda.

After reading the first four chapters, i.e. the whole of Part I, the most striking finding is the fact that the book turns its subtitle, *World Society and Organizational Change*, upside down. What we read is not so much about organizational change due to globalization as it is about the global expansion of pretty classical principles of organization. Indeed, on the one hand, the editors state that 'globalization produces a world of agentic, empowered, rationalized, standardized, and professionally managed organizations' (p. 21). But, on the other hand, according to the parameters of (even more) rationality, (even more) specialization, and (even more) differentiation they only gradually distinguish the contemporary modern organization [*sic!*] from its traditional Weberian antecedent. Thus, the real point of the book is the idea of the global diffusion of classical principles of organization rather than the idea of their change.

The editors not only address the geographic diffusion of modern organization but also its functional expansion. Nonetheless, the respective considerations are not followed up systematically – which is surprising against the background of the empirical findings in Part II. In Chapter 5, Hyeyoung Moon and Christine M. Wotipka discuss ‘The Worldwide Diffusion of Business Education, 1881–1999’. Their indicator is the increase in numbers of business schools and MBA programmes, which the editors also take as an indicator of the expansion of the classic modern principles of organization to which the book is dedicated. With regard to the content dimension of the particular curricula, we are not so sure about this argument, but what we are sure about is that the respective findings indicate an increase in the organization of education.

‘The Making and Expansion of International Management Standards’ (Chapter 6, Peter Mendel) is certainly a standard of globalization research that unfortunately overlooks all the irrationalities to be discovered if we take findings beyond the paths of industrial quality management into account, too, where the plurality of indicators and standards of the evaluation of service and consultancy quality speaks volumes. A similar comment is applicable to ‘Transparent Accounting as a World Society Rule’ (Chapter 7, Yong S. Jang), which cannot be treated as a dimension of the global expansion of organizational rationality unless we disregard the paradoxes we have to deal with in the context of accounting for the intangibles. One example can be found in brand value indices.

The ‘Dynamics of Corporate Social Responsibility’ (Chapter 8) are a consequence of the functional expansion of organization rather than a matter of its global diffusion, too. And if Suzanne Shanahan and Sanjeev Khagram actually diagnose a global increase of sensitivity for CR issues within their contribution of the same name, then we face the very opposite of the expansion of classic modern rationality. With regard to ‘The Spread of “Human Resources” Culture’ (Chapter 9, Xiaowei Luo), namely the global increase of in-house HR development, we also experience both a global trend and the expansion of classic modern organizational boundaries, i.e. the integration of functions formally realized by national educational systems. Just the other way round, in Chapter 10 (‘Turning the University into an Organizational Actor’, Georg Krücken and Frank Meier) our attention is drawn to the finding that institutions of higher education are increasingly measured against the professionalism of their management, the transparency of their accounting and the return of their investment.

Thus, the bottom line of a critical reading of the empirical part of the book is that organization expands not only in terms of geography but also in terms of function. From this it follows that in every domain of society, organizations deal with organizations that themselves deal with organizations from every societal sphere. In the end, this finding supports the concept of ‘polyphonic organization’ introduced by Niels Akerstrom-Andersen (2002). Accordingly, contemporary organizational studies have a problem with both the duality of rationality/irrationality and the assumption of the need for a heroic partisanship for rationality. Rather, meanwhile, the art of post-heroic organization is said to be a moderation of what the editors call ‘aggressive individualism’ (p. 274), i.e. the plurality of incommensurable values within and between organizations. Against this background

polyphonic organizations are increasingly said to be the flexible *system of decisions* (see Luhmann, 1997: 830) that can cope with the complexity of a global information age and its ever changing benchmarks. Unfortunately, the parallelism of both a global and a functional expansion of organization results in a logical problem. If the concept of multirational polyphonic organization increasingly characterizes organizational reality, then we have to wonder how the editors can trace the ongoing global expansion of classic modern organization principles.

In their conclusion, the editors sketch their research agenda. They target national varieties of organizational ideologies in general and their characteristics in, as well as their impact on, the peripheries of world society in particular.

We suggest drawing another consequence from the reading of *Globalization and Organization*. If the finding of the global expansion of classic modern forms of organization can be maintained, then we owe to this book an understanding that the centres of world society currently export concepts that do not apply any more. After increasingly losing its status as an appropriate vehicle, the 30-year-old Mercedes now cruises around in developing countries and emerging nations. If we follow the works of Drori, Meyer and Hwang, it is the same with organizations. Thus, *Globalization and Organization* is a book whose assumptions, findings, conclusion and research agenda seem meant for collectors and fanciers of classic modern forms of organization. For all the rest, the unsettled contradiction between the export of classic modern old-timers and the still undecided question of what constitutes appropriate alternatives is worth a second thought, at least.

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