Micro Globalization: Methodological Consideration
(----How did the new coronavirus achieve its global pandemic?)

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Abstract

Micro globalization refers to globalization based on ordinary people. It is a "people-oriented" global connection, covering a mixture of social and spatial relationships worldwide, such as overseas investment, world travel, and even immigration. People's cross-border, social and spatial transactions and connections are usually based on the connection between the source area and destination. This connection has become more and more frequent and close. The current global pandemic of COVID-19 fully shows that, in other words, this "virus globalization" is based on extensive and intimate human-to-human cross-border exchanges. And such "micro globalization" is expanding all over the world and has a profound impact on our daily life. How to distinguish the "micro globalization" related to our everyday life from the "macro globalization" we often talk about? What are the essential characteristics of "micro globalization"? This paper's main content seems to be a new angle for us to study globalization. This paper attempts to provide some thoughts for such efforts.

Keywords: Macro globalization, Micro globalization, People-based global connections

To understand people-based global connections, one must realize globalization first. In general, globalization can be viewed from a macro perspective vs. a micro perspective. Macro globalization is a type of globalization study stressing large-scale forms of cross-border trade, investment, financial transactions, commodity chains, and cultural diffusion as defining characteristics and processes of contemporary globalization, using the entire world, nation-states, cities, or institutions as its unit of observation. Macro globalization is, in general comparatively and historically based. (Held, 1999; McGrew & Lewis, 1992; Sheppard, 2002). Micro globalization is a type of globalization study that focuses on the investigation patterns of social behaviors, attitudes, and perceptual changes in people-based transnational actions and global connections as the fundamental mechanism of globalization, with individual persons as its unit of observation. Micro globalization is, in general, ethnographical and quantitatively based. Globalization reflects increasing linkages between corporations in different countries and the growth of various ties among people in the world (Held, 1999; Jameson & Miyoshi, 1998; Tomlinson, 1999). From the highest abstract level, all macro-evidence is aggregated from micro-experiences (Collins, 1981). Since individual transnational actions and global connections are a micro-reality experience by common consent in recent decades, we can define such phenomena as micro globalization. Micro globalization means more than sharing television programs and chasing world brand products, such as Nike shoes. It is more like the binding or bridging social ties and spatial closeness over national boundaries or across cultures. Therefore, sociologists need to study micro globalization as embedded in massive transnational actions and global connections. Understanding intensifying connectivity among people and its impact on local society goes a long way toward defining some critical dimensions of globalization. We will substantiate our position by citing relevant sources in the literature.

Macro Globalization (A Macro Perspectives on Globalization)

After World War II and the subsequent rapid economic development in the 1960s, scholars were concerned with the world's destiny and developed general theory related to this study. The world as a "global village" originated in the 1960s in the work of Marshall McLuhan (McLuhan, Agel, & Fiore, 1968) about media trends. Although McLuhan coined the "global village" to describe an era in which people worldwide have instant awareness through communications of breaking events, his ideas were neglected for many years. However, the macro view of world economic development can be traced back to the economic globalization theory of Marx and Engels.

The Marxian Tradition

In the Communist Manifesto, Marx and Engels emphasized the point that modern industry not only creates the world market, but the need for a constantly expanding market "chases the bourgeoisie over the whole surface of the globe" so that it "must nestle everywhere, settle everywhere, establish connections everywhere." The bourgeoisie, by the rapid improvement of all instruments of production, by the hugely facilitated means of communication, draws all, even the most barbarian nations, into civilization (Marx & Engels, 1952).

Most famously, Marx used the concept of "mode of production" to highlight how societies resolved the contradictory development of the means and the social relations of production. Regarding contemporaries as ethereal bonds out of history, for Marx, "modes of production" were contradictory and contingent historical arrangements lasting for some time, helping set the stage for further historical developments (Sassen, 2003).

Marx suggests the mode of production in material life determines the general character of life's social, political, and spiritual processes. It is not the consciousness of men that determines their existence, but, on the contrary, their social existence that determines their consciousness (Marx, 1967). To some extent, globalization is substantially an economic phenomenon; therefore, economics plays the leading role. Other aspects of globalization result from the impact of economic globalization or are derived from economic globalization.

Based on such a macro globalization view, economic globalization embraces several factors:

—Commodity, services, capital, and human resources increasingly flow freely across national boundaries, circulating worldwide.
—Global economic resources are circulated among countries through the continuous growth of economic linkages. Developing these linkages is not isolated but is affected by other parts.
—The increase of global linkages narrows the gap among countries and creates a closer interdependence, first of all, production and market, thanks to the commercial dynamics of the flow of capital and technology
—The national economies in the world are becoming more open and integrated. The economic development of individual countries and changes in the worldwide economy increasingly influence and restrict one another (Cap, 2002).

Seemingly, what the world is experiencing today is the outcome of the historical evolution of a macro globalizing social system and a mode of production which from the very beginning organized the world spatially and geographically while also compressing time and space (Schmidt & Hersh, 2000 p.2).

The "World-System" and "World-City" Perspective

The development of macro globalization or a macro perspective of globalization can be traced back to the World-System Theory, which has made significant contributions to understanding the nature of capitalism and its structure and movement globally. World-Systems Theory concentrates on the gaps and struggles among core nations for hegemonic power within the world system. In the economic domain, the term globalization indicates the newly established international economic relations, not just in terms of a single global market for goods, capital, and commercial services, but also of production processes and transnational corporations of ownership and control over overproduction.

The "World-System" approach, launched by Immanuel Wallerstein (1976) at the beginning of the 1970s, directed attention not only to the analysis of the global system itself but also to set the contemporary capitalist's world-system in the context of hierarchical structure as a whole. The main idea of Wallerstein's world system is the geographic expansion of northwestern Europe's economic and political influence beginning at the end of the "long" fourteenth century. Wallerstein imagines at least three structural positions within the system. Defined in terms of the nature of their exchange relations with other regions, they are (1) the "core," which exports goods produced by processes more intensive in their use of capital and new technology; (2) the periphery, which relies on the production of labor and resource-intensive goods; and (3) the semi-periphery, which "trades both ways" (Wallerstein, 1976).

World-Systems Theory has been criticized for being inattentive to local outcomes and local conditions (Appadurai, 1996), precisely what the globalization approach focuses on. Sklair (2002) argues that a world- system organized through nation-states is superseded by a "global system" dominated by transnational economic, political, and social structures. He points to an emerging transnational capitalist class that organizes the world economy to its own benefit, in contrast to the world system's view of contending national capitalist classes.

In summary, the following criteria of participation in the same world system can be listed: (1) extensive and persistent trade connections; (2) persistent or recurrent political relations with particular regions or peoples, including especially center-periphery-hinterland relations and hegemony/rivalry relations and processes; and (3)

sharing economic, political, and perhaps also cultural cycles. Identifying these cycles and their bearing on the extent of the world system plays a crucial role in our inquiry (Denemark, 2000).

World-City System Theories were developed from the view of the world as a single system. Over 30 years ago, Walton suggested that the world city hierarchy is "nested" into the broader world system (Walton, 1977); later, Sassen claimed that global cities are key "pivots" on "global circuits" (Sassen, 2001). So it becomes crucial to understand "world cities in a world-system" (P. Knox, 1997). These two hierarchic systems overlap and mutually reinforce one another (the global cities are the "command and control" centers for the far-flung transnational economic enterprises with a "global reach"). Therefore, contemporary global restructuring may bring about changing relationships between cities, regions, states, and the global system (Dunaway, 2003 p.124).

Shifting from the World-System perspective to the World-City perspective, the switch of theoretical focuses on urban places, like any complex system, is a product of three factors: (1) the number and size of parts included in the system; (2) the connectivity and integration among the parts; and (3) the differentiation, diversity, division of labor, or degree of hierarchy among the parts. One crucial outcome is the emergence of a world city system with "global cities" as key points controlling much of the world's economic activities. Within this paradigm, the development of the world system of cities is a spatial outcome of global capitalist development. Cities were vital because they were concentrated and centralized economic power (Lo & Marcotullio, 2001).

The World-City perspective has also moved toward further connectivity and integration. Economically, there has been a historic and well-documented shift in trade from low-weight, high-priced goods to heavy-weight, low-priced ones. There has also been a general expansion and diversification of all trade goods to the point where updated "value" or 'information' are added to the world's commodity pool. Such integration is even visible at the household level. For example, a century ago, household items were of local and regional origin, with a few treasured valuables like porcelain (from China) or lace (from Britain) representing imports. Today, a much higher portion of household items are imported from throughout the world.

Methodologically speaking, the world system is a form of the international division, with a wealthy minority enjoying a disproportionate share of the planet's resources and using various means--political, economic, and sometimes military--to maintain their position (Amin, 1976). However, globalization as the substantive phenomenon refers to social, political, economic, and cultural actions, which have resulted in ever-increasing interconnectedness and interdependence of the world, the transformation from the world-in-itself to the world-for-itself. Globalization makes the world a single, global place or a global field (Rosenau & Singh, 2002).

The Commodity Chains Approach

As the world entered the 1980s, technological advances and innovations shrunk international transportation and communications costs. They introduced the information revolution--together with the now virtually unanimous realization that trade and open markets provide the best route to prosperity. Theory both reflects and explains the reality, giving rise to various new concepts such as global networks, commodity chains, and global capitalism.

Economic globalization has been accompanied by a flexible specialization or the appearance of new, technologically dynamic forms of organization characterized by low equipment dedication, high product differentiation, and short production runs. In today's global factory, the production of a single commodity often spans many countries, with each nation performing tasks in which it has a cost advantage within a commodity chain that makes global connections possible (Gereffi & Korzeniewicz, 1994).

A commodity chain refers to the whole range of activities involved in designing, producing, and marketing a product across national boundaries. A critical distinction in this approach is between buyer-driven and producer-driven commodity chains. Japan in the 1950s and 1960s, the East Asian newly industrializing economies (NIEs) during the 1970s and 1980s, and China in the 1990s became world-class exporters mainly by mastering the dynamics of buyer-driven commodity chains, which supply a wide range of labor-intensive consumer products such as apparel, footwear, toys, and sporting goods (Gereffi & Pan, 1993). The key to success in East Asia buyer-driven chains was to move from the mere assembly of imported inputs (traditionally associated with export-processing zones) to a more domestically integrated and higher value-added form of exporting known alternatively as full-package supply or OEM (original equipment manufacturing) production.

Different types of leading firms use various networks and sources in other parts of the world in the apparel commodity chain. Retailers and marketers rely on full-package sourcing networks. They buy ready-made apparel primarily from Asia, where manufacturers in places like Hong Kong, Taiwan, and South Korea have historically specialized in this production.

The analysis of a commodity chain approach shows how production, distribution, and consumption are shaped by the social relations over national boundaries (including organizations) that characterize the sequential stages of input acquisition, manufacturing, distribution, marketing, and consumption. Gereffi's view of "commodity chains" also contributed to the network-based globalization theory. A significant point of the Global Commodity Chains (GCC) framework is to analyze the relations between core regions of the world economy and its periphery, sometimes including intermediate regions or the 'semi-periphery.' Elaborating this framework, according to the proponents of GCC theory, makes it possible to analyze how export opportunities are generated for (rather than by)

Third World actors, i.e., how niches are opened and/or vacated within the networks of global production, trade and consumption (Pietrobelli & Sverrisson, 2004 p.17).

Micro Globalization (Micro Perspectives on Globalization)

John Tomlinson (1999) stated that globalization refers to the rapidly developing and ever-dense network of interconnections and interdependencies that characterize modem social life, a view strongly endorsed by a micro globalization perspective. Here he used the idea of "connectivity" to illustrate globalization. McGrew (1992) also spoke of globalization as simply intensifying global interconnectedness and stresses the multiplicity of linkages of goods, capital, people, knowledge, images, crime, drugs, fashions, and beliefs flowing across territorial boundaries. Transnational networks, social movements, and relationships are extensive in almost all areas, from the academic to the sexual (McGrew & Lewis, 1992). Those statements of globalization give us an idea of what micro globalization means and how the large-scale social processes of globalization and created by massive transnational practice and people-based global connections.

A critical argument in the literature on micro globalization concerns how the local dwellers are connected to the global and how such association changes over time. Globalization tends to be understood as a process of integrating people through local prisms or grounded in local terms (Albrow & King, 1990). An alternative approach to micro globalization is first to ground globalization as a historical project and then focus on its transnational actions in local processes and local expressions. Such an approach provides a historically concrete context of globalization rather than an abstract one (McMichael, 1996). In sum, micro globalization involves the systematic agglomeration of social ties and transactions grounded in the local. Each is linked to all the others and is systematically affected by them. Therefore, micro globalization increases the inclusiveness and unification of human society (Levitt, 1991).

Giddens defined globalization as intensifying worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away. It is a dialectical process because such local incidents may move in an obverse direction from the distant relations that shape them. Local transformation is as much a part of globalization as the lateral extension of social connections across time and space (Giddens, 2000).

An alternative view of the modern world-system argument is made by Chase-Dunn, who conceptualized the "whole interactive system" (Chase-Dunn, 1998). The modern world-system is understood as a set of nested and overlapping interaction networks that link all units of social analysis--individuals, households, neighborhoods, firms, towns and cities, classes and regions, national states and societies, transnational actors, international regions, and global structures. Thus, the world-system is not just "international relations" or the "world market." It is the whole interactive system, where the whole is greater than the sum of the parts (Chase-Dunn & Babones, 2006).

For a micro globalization or a micro perspective of globalization, globalization as the coordination of actions across societies can be situated within the general issue of competing forms of societal integration, what Habermas called the life-world (Habermas, 1988). There are at least four "worlds" to be considered: the world of directly interpersonal relations typified by actual or potential face-to-face interaction; the world of imagined personal connection (through some medium such as television, but also tradition); the one-directional world of functional relationships (such as surveillance) known only or primarily to one of the parties; and the world of systemic integration or coordination by impersonal and delinguistified steering media, which give the illusion of not involving human action or interpersonal power. These "worlds" are based on social relationships, various forms of mediation, for even directly interpersonal relationships, are not simply given materially but are constituted in communication and intersubjective understanding (Bourdieu & Coleman, 1991).

Habermas's division of life-world and system provides two views of micro verse macro. *Life-world view* is a micro perspective, while *System view* is a macro perspective. It does not suggest that one perspective has simply supplanted the other or dividing history into two neat phases. Instead, it proposes that modernity is characterized by a division between the world of living experience (micro experiences) and the increasing role of large-scale systemic integration (macro institutions). The life-world does not vanish, but (1) it is able to organize only a constricted and shrinking subset of social activities; (2) it is not able to accomplish integration on a scale approaching that of system integration; (3) it is constructively rationalized by the growing differentiation of subjects and their reliance on communicative achievement of mutual understanding; and (4) it is colonized by the instrumental modes of rationality and the reified, typically cybernetic way of understanding the products of human action characteristic of the system world (Habermas, 1988).

Micro Globalization as Social Interactions

James S. Coleman once argued that there is in modern society a structural change that underlies many of the social changes within which the conference was concerned. He further stated that there is a qualitative change in the way society is organized, a change with many implications. He called this a change from primordial and spontaneous

social organization to constructed social organization (Bourdieu & Coleman, 1991). By primordial social organization, it has its origins in the relationships established by childbirth. From these relations, more complex structures unfold; for example, from these relations come to families; from families come to clans; from clans to villages; and from villages to tribes, ethnicities, or societies (Bourdieu & Coleman, 1991). Spontaneous social relations are exemplified not only by the economic exchange but also by friendship relations and by other stable long-term relations voluntarily entered into. It appears that the social structure is embedded with individualistic relationships rather than communitarian or hierarchical ones.

It is encouraging to note that micro globalization connects people globally; thus, all-important material flows are on the grounds of interactions and transactions among people across and over boundaries. The reality of such interactions and transactions is that while social ties within individuals of family or groups in a local area exist, individuals in a local area are able to communicate and integrate with the global community. For instance, global social interactions in cyberspace clearly have a significant influence on persons, changing their outlook and values (McRae, 1997). Moreover, the depth and strength of such relationships can lead to radical change in a person's daily life and further in their local "social structure," since everyone's life, experientially, is a sequence of micro-situations, and the sum of all sequences of individual experience (Collins, 1981 p.988). More ethnographic case analysis will be given in later chapters.

Social interactionism's perspective uses what we call the bottom-up approach to answer questions. Frankly speaking, symbolic integrationists belong to micro-sociologists. They are interested in how people interact with one another, how they act, respond and influence one another in a group setting, and face-to-face communication. They usually have no interest in institutions and structures of the society, nor do they frame an assumption of consensus and conflict in society. The behavior of human beings is not governed by the system of society but rather by social interactions. Humans are influenced by social interactions to such a degree that each interaction brings about a change in perspective, expectations, and boundaries of future social interactions. Therefore, a transaction or change is a dynamic feature of society. Society is created by people who exist and act; in fact, society is always in the process of being built. The social institutions so revered by functionalist sociologists are merely human creations for the symbolic interactionist (Long, 1997).

Since we are interested in global connections, we intend to study transnational actions and global interactions rather than various types of institutions and structures. Furthermore, the types of global interactions that are seemingly important should be studied empirically rather than assumed. The spreading of infectious diseases is an example of global interaction among human beings. A simple scattered dynamical system might look like a disease spreading from a tiny seed of initiators into a much larger population across borders. Nevertheless, there is a clear correlation between critical infectiousness -- the point at which the disease infects a macroscopic fraction of the population -- and the randomness in its network connections. Beyond those conclusions, not much more can be said. However, clearly, for this dynamical system, the attractor for the global dynamics does depend on the coupling topology. In epidemiological terms, small-world networks imply the infectiousness needed for a disease to grow to epidemic parts which can be sensitive to the connective topology of the population (Chen, December 13, 2005).

The Small-World Phenomenon

From the example of an infectious disease spreading in human beings, we can see that interactions across borders or transnational actions play a crucial role in transmitting "disease" or diffusing something in the population worldwide. The project of the *Small-World Phenomenon* provides more supporting evidence to this conclusion. In 1967, the social psychologist Stanley Milgram (Pool, Milgram, Newcomb, & Kochen, 1989) conducted a seminal experiment to test the hypothesis that members of an extensive social network (in his case, the population of the United States) would be connected to one another through short chains of intermediate acquaintances. To test this claim, Milgram introduced a novel technique of sending passport-like packets to a few hundred randomly selected individuals in Nebraska and Kansas, intending to send the parcels to one of two "targets" in the Boston area. The task Milgram set for his subjects had the additional constraint that each person could send the packet (after recording specific demographic details about themselves) only to someone they knew on a first-name basis and who they thought was more likely to know the target than they were themselves. Milgram provided some information about the target to tell their decisions, including their name, address, and occupation. He then tracked each of the packets by asking that participants tear off a card and mail it directly to him at Harvard.

Based on the individual as the unit of analysis, the experimental study indicates that anyone in the U.S. can reach anyone else through a chain of at most six connections (friends or relatives). Furthermore, the *Small-World Phenomenon* formalizes the anecdotal notion that you are only ever "six degrees of separation" away from anybody else on the planet (Schepisi et al., 1993). Almost everyone is familiar with the sensation of running into a stranger at a party or in some public arena and, after a short conversation, discovering that they know somebody unexpected in common. "Well, it's a small world!" they exclaim. The *small-world phenomenon* is a generalized version of this

experience, the claim that even when two people do not have a friend in common, only a short chain of intermediaries separates them.

This result of this study was both striking and surprising and continues to be so in today's globalizing world since the methodology of the study is so unique from a macro perspective. Usually, our view of the social world is confined to its entire structure or our group. We pay less attention to immediate social connections, such as friends, relatives, and even acquaintances. People act based on interactions within any given situation. We thus are connecting with others, forming relationships around them, even with persons abroad. Indeed, the goals of our interactions with one another worldwide are to recognize shared meaning, exchange ideas, and make our actions coherent.

Experiencing Globalization: Transnational Actions and Global Socialization

The frequency and extent of human interaction around the globe have increased dramatically within the past several centuries, leading to an increase in the formalization and institutionalization of global ties. From a micro perspective, globalization is an individual experience consisting of the performance of transnational actions, making connections between people in the world, consuming the goods imported from overseas, sharing exotic cultures, etc. As transnational practices increase, global socialization has emerged as a leading task in the understanding and working out of procedures for enhancing collaboration at the international level (Pietrzyk, 2001). Global socialization is a process whereby transnational actors come to absorb the content of the exotic culture by making an adaptation or combination of those cultural elements with the one they own.

Experiencing globalization and global socialization involves relativizing individual and national reference points to general and supranational ones (Robertson & Khondker, 1998). Differing from modernization theory, globalization theory consists of three critical elements: time-space distanciation, disembedding, and reflexivity, each of which implies universalizing tendencies that make social relations ever more inclusive (Giddens, 2001). Along with increased transnational practices, complex relationships have been developed between parties at the local level and across boundaries. Such relationships underline the idea that global socialization is necessary since experiencing globalization is fundamentally a phenomenon of human interactions across geographical boundaries that make up global connections much denser than ever before.

Traditionally, we believe that socialization is a process whereby senior generations teach junior generations that accounts for the stability or continuity of culture over time. Since culture has its primary characteristics, such as being shared and integrated, we have known that socialization can occur via both chance encounters with friends and strangers or by actively seeking out or interacting with friends in a place. Yes, our lives are rooted and shaped in the given context of the physical places we live in, such as sites of home, the communities we inhabit, location of work and leisure, and by complex socio-spatial processes operating across many scales in the local and beyond. However, in the globalization age, these places differ substantially from places in a geographic concept because they can access virtually anywhere geographically thanks to advanced technology. They are based on new modes of interaction, new forms of social relationships, and shared interests and affinity rather than a coincidence of location. Whereas social interaction, close ties, and location are important in traditional notions of community in geographic places, the "community" has gone beyond its geographical meaning in the globalization age. People worldwide with their different cultural backgrounds come together, and the various parts or components of culture tend to fit together so that they are consistent with one another, despite the conflicts, frictions, or contradictions that may also be present (Sanderson, 1999). The virtual connections in cyberspace also may reach a significant portion of the earth's population due to its high technology, so the theme of experiencing globalization might get a certain level of social complexity while also challenging the impact of global socialization.

From Glocalization to Global-I-zation

Glocalization is a term coined to explain that the globalization of a product or service tends to be more likely to succeed when it is adapted efficiently to a local market. The term combines globalization with localization and implies a local globalizing or connectivity between the local and the global. In short, glocalization refers directly to how globalization necessarily involves adapting global processes to local circumstances (Epitropoulos & Roudometof, 1998).

In the Oxford Dictionary of New Words, the term "glocalization" derives from the Japanese notion of dochakuka, originally the agricultural principle of adapting farming techniques to local conditions (Elliott & Knowles, 1997). The term became one of the leading marketing buzzwords of the beginning of the nineties. According to the sociologist Roland Robertson, credited with popularizing the term, glocalization describes the tempering effects of local conditions on global pressures. At a 1997 conference on "Globalization and Indigenous Culture," Robertson said that glocalization "means the simultaneity -- the co-presence -- of both universalizing and particularizing tendencies." He used the term "glocalization" to explain how global social processes are selectively redefined and adapted to suit local cultural exigencies (Giulianotti & Robertson, 2009). By accounting for global

and local factors, glocalization is a more appropriate conceptual framework to capture and accommodate international communication processes (Ebo, 2001 p.33). The increasing presence of McDonald's restaurants worldwide is an example of globalization. In contrast, the restaurant chain's menu changes to appeal to local palates are examples of glocalization. For example, a McDonald's fast-food restaurant in Hong Kong has sold Chinese rice and noodle to promote the local market.

Glocalization refers to a global-local nexus. In a business sense, it represents an acceptance by a corporate actor of the necessity to cater to local conditions to produce and transform commercial items becoming marketable in different regions and cultures (Moulaert, Rodríguez, & Swyngedouw, 2003). It also entails recognizing that local and national cultures are constructed via a reference to global discursive formations (Epitropoulos & Roudometof, 1998 p.187). Yahoo's international success is often credited in part to its glocalization strategy, which involves hiring teams of locals to sift through content for each Yahoo site launched outside the United States. Ola Ahlvarsson, a chairperson of Results.com, a place that specializes in helping foreign companies spur their European expansions, says, "Everything customer-oriented has to be localized, but also your management has to be locally present, with natives on board, so you become a topic at the breakfast table, on T.V. shows, in the local magazines" (Spiegler, Oct 9, 2000).

If we see glocalization as a concept of the "global" being localized, the new term, **global-I-zation** is the concept of an individual person being "globalized." Apparently, it comes from the word "globalization," but a change of the letter "i" to a capital letter "I" with hyphen marks. However, primarily it is the verb "globalize," meaning "to (make a company or system) spread or operate internationally." A metaphor for global-I-ze (people-based instead of company or system), switched from a verb to a noun to coin a new word, "global-I-zation." Therefore, global-I-zation refers to a global-individual nexus in which transnational actions and global connections necessarily involve adapting global value, attitude, and lifestyle to individual routine behaviors. Since adaptation processes involve socialization worldwide, the conceptualization of global-I-zation must be seen as a knot across the two dimensions: the spatial and the social. As for spatial dimension, it is one of "individual's globalizing" (go abroad, go globe); as for social dimension, it can be seen as one of "global socialization of the individual" (impacted by global cultures).

More specifically, the elaboration of global-I-zation is to imagine placing an individual in a "global flow" or a "global stage" to see how interaction and integration might occur. Global-I-zation also suggests that we should take a deep look at the scenario we faced regarding opportunities, responsibilities, and challenges to think about ourselves: 1. What are the driving forces to our globalizing society? 2. What should we prepare to compete to survive? 3. What will guarantee long-term success in the workforce and maintain global citizenship status?

Global-I-zation might be best implemented in our own lives by making a long-term action plan. From this perspective, global-I-zation includes global awareness, taking global actions, constructing global social networks, identifying global lifestyles, and preparing to be a global citizen.

Globalization of Social Relationship

Tonnies used the ideas of *Gemeinschaft* and *Gesellschaft* to describe a shift in human society's interactions and socialization. He argued that industrialization destroyed the intimate fabric of village life with those associated personal ties, family connections, and lifelong friendships, which he named *Gemeinschaft*. Instead, short-term relationships, individual accomplishments, and self-interests called *Gesellschaft*, or "impersonal association," were stressed. In Gesellschaft, society becomes heavily dependent on more formal agencies and formal social relationships such as the police and courts (Tonnies, 1957).

The significant difference between Gemeinschaft and Gesellschaft involves a change in social connections and their scale, scope, and level. Gesellschaft has a larger scale and scope of social links than Gemeinschaft. Social distances among people beyond family and relative groups have shrunk in Gesellschaft in comparison with Gemeinschaft. This change not only lifts an individual's activities to a new stage but also raises a society to a high level of civilization. Nowadays, transaction and social connections have reached the global scale due to the spatial scope of human activities being broadened significantly. While advanced technologies have shortened the spatial distance between people, there is an increasing opportunity to produce new social ties with most people across boundaries. Transnational actions and global connections among individuals, groups, communities, and societies have become more intensified during in past three decades with a speed-up of globalization leading to a more robust integration of goods, services, ideas, and lifestyle on a worldwide scale with a significant impact on local populations and cultures.

Individual's Global Integration

Looking at historical trends, we find that we live in a particular historical moment. A tremendous effort toward the convergence of political, economic, cultural, and social differentiation occurs naturally. Identifying that moment and knowing our history may help us compose our analysis and decide our course of action.

From a sociological perspective, connections among human beings based on social interactions can be viewed both as a course of development of the individual and a progression of societal evolution. Children's social connections are limited in scale and scope to their parents and relatives. Therefore, their socialization is influenced by socially close blood and their values and attitudes. As they grow up, their social ties expand more widely, and the frequency of their interactions with others out of their family rapidly increases, consequently facilitating their socialization further. In sum, individuals' socialization always depends on whom they interact, with whom they have the least social distance, and with whom they have the most significant frequency of interaction. It is dependent on what is being learned in this encompassing social interaction; thus, socialization encourages our adaptation to the changing web of the human community (Hutcheon, 1999).

An aggregate of individual connections within a particular society follows the same rule as those stages of relationships at the personal level. Traditional societies looked like communities in which social relationships were heavily based on marriage, kinship, etc. However, advanced societies were complicated and coupled with large-scale and multilevel social connections, moving from "simple" ties to "complicated" relationships in terms of the trends of social evolution. The actual outcome of those multilevel global connections is the modern and globalizing society that we have today or shortly. Perceptibly, from a historical view, an individual's international relationships reflect the highest level of social connection and imply an advanced stage of social development.

People-Based Global Connections in Social and Spatial Dimensions

People-based global connections encompass mixed social and spatial ties over the world. Overseas investments, world travels, and even immigrations usually combine such people-based transactions and contacts in social and spatial causes, commonly dependent on links between the area of origin and destination. For instance, global connections can be explained by the term Diaspora, which refers to groups of migrants living and functioning in host countries but upholding strong sentimental (or social) and material links with their home country (Kelly, 2001; A. Knox, 1997; P. Knox, 1997). The relations between those migrants and their homeland include regular visits, remittances, and maintenance of cultural and political ties.
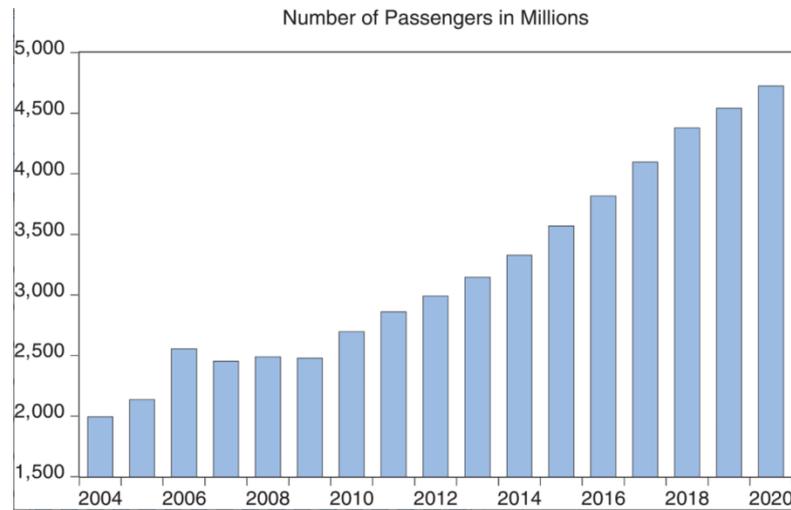
In sum, people-based transnational actions and global connections imply both tangible and intangible outcomes of cultural and material activities. As business becomes more transnational, it implicates a utilization of social and cultural connections between both the origin and the destination countries. Eventually, it may make huge profits from such connections. While new generations are becoming more embedded in the immense growth of global connectivity, indigenous cultural ties and national identities might be gradually eroded. As an individual becomes more globally connected, it implicates that he/she may possess a global awareness and a global reference, as well as a willingness and an ability to deal with international business. These characteristics are essential since our daily lives more and more often involve enormous complex global-individual nexus related to making choices and socio-spatially situated and influenced by cultural, economic, and political forces (Dodge & Kitchin, 2001). Indeed, such "micro-founding" and "micro-mechanism" can explain the repetitive actions that make up the social structure and "macro patterns" (Collins, 1981 p.985).

The global pandemic of the COVID-19 has revealed the breadth and closeness of global connections. In other words, this global connection makes the global spread of the virus possible and inevitable. How to adjust people's contact methods and lifestyles while strengthening global ties, and develop more forms of virtual global connections, such as video conferencing, video communication, online courses, online medical treatment, online shopping, etc., have been increasingly placed on ordinary people's agenda, and should become the focus of the sociologists.

As the paper pointed, "people-based globalization" is a generalization of people's cross-border, cross-cultural, and cross-temporal social connections and interactions in the phenomenon of globalization. Research on this phenomenon is of great significance for understanding and strengthening the global interaction between people and their impact on local society. "People-based globalization" aims to explore the effects of people's global connections and their transnational social relations on the local community in which they live and their significance for the development of people themselves from a micro level, thereby returning the research of globalization to the sociological perspective, to fill the gaps in this field in the literature of too macro views and the blind spots of "people-oriented" on globalization research.

From the fact that the coronavirus is spreading and breaking out on a global scale, we can understand the essential intermediary role played by the prosperity of the worldwide tourism industry and cross-border interactions between people in the process of epidemics and cultural transmission. Cross-border tourism and cross-border exchanges are the major premises of the current era How travel patterns have changed over recent generations has been shown excitingly by the distinguished epidemiologist D. J. Bradley (1988). He compares the travel patterns of his great-grandfather, his grandfather, his father, and himself. He proved that the lifetime travel track of his great-grandfather around a village in North Amptonshire could be contained within a square with sides of only 40 km. His grandfather's travel distance was still limited to southern England, but it ranged as far as London and could easily be contained within a square with sides of 400 kilometers. Let's compare these distances with Bradley's

father (who traveled widely in Europe) and Bradley's own travel worldwide. The enclosing square has to be widened to sides of 4,000 and 40,000 kilometers, respectively. In broad terms, the spatial range of travel has increased tenfold in each generation, so that Bradley's field is one thousand times wider than that of his great-grandfather (Bradley, 1988). Undoubtedly, transportation technology has shrunk spatial distances by several orders of magnitude, and telecommunication technology has shortened terrestrial spans even more significantly.

(from Journal of public affairs, 2020-11, Vol.20 (4)).

As can be inferred from Figure 1, the number of passengers using air transport has increased tremendously over the years. The number of passengers, which was around 20 million in 2004, exceeded 45 million in 2019. More than 45 million people used air transport in only one year. Even this table alone shows how COVID-19 has spread all over the world so quickly. Globalization has shortened the distances and prepared the conditions for the rapid spread of the virus. The people of the old world, who discovered America thousands of years later, managed to spread the virus to the entire continent in just a few months. The same 45 million passengers are today afraid to leave their homes: they are trying to cut off their communication with the world by quarantining themselves.

What's the answer to the question of "How did the new coronavirus achieve its global pandemic?" At this point, readers can generally understand the basic logic of the new coronavirus pandemic. In today's era of high technology and global access, globalization has become an indisputable fact, and it will inevitably have a profound impact on the way people live. Seriously studying and analyzing the positive or negative effects that globalization may bring to people's way of life is to fully understand the objective existence of globalization and its practical significance and actively respond to the challenges globalization brings to people's way of life.

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