



GLOBALIZATION AND HYBRIDIZATION

KEY TERMS AND MAIN THEMES

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Budapest

2024

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Foreword

This *Encyclopedia* was compiled by students of my class on *Globalization and Hybridization* in the Doctoral Program of Culture, Diversity and Education of the Faculty of Education and Psychology of ELTE University.

During the course, students were supposed to broaden and deepen their understanding of different stages and interpretations of globalization together with the changing relationship between time and space (globalization- localization, transnational spaces, deterritorialization, interdependence, acceleration etc.). They also acquainted themselves with some social consequences of globalization and the forms of cultural hybridization as one of the main epiphenomena of global tendencies. The course focused on issues such as the dynamics of the global and the local, the globalization of religions, and the different forms of cultural hybridity. All of these issues have been thoroughly studied, and there is abundant literature on them. Nonetheless, they are highly debated and the different theories and approaches (historical, social, cultural etc.) often contradict each other, which made it very difficult for the students to comprehend what they had read. When they told me that they felt somewhat lost, we decided to select the main concepts and write a short summary or an article about each in order to clarify them.

The *Encyclopedia* is the edited version of these articles. In line with the course objectives, the majority of the readings were seminal works written by prominent historians, sociologists, cultural anthropologists and other experts in the field. Thus, most of the references date back to the 1990s and early 2000s, when the key ideas and concepts of the scholarly discourse on globalization were developed. Some of the most recent publications are listed under the heading *Further Readings*.

We hope that the *Encyclopedia* can assist instructors of courses related to cultural change and globalization, as well as facilitate the orientation of future students and make it simpler for them to navigate in the field.

Ágnes Boreczky

Americanization

Though Americanization has several meanings, and this notion appears in several different contexts, it generally means the transition of the American habits, features, and characteristics to all parts of the world. It contributed to the spread of the concept by being referred to the US as a superpower and a dominant culture, distributing its products, and using its influence on the European economy from the Marshall plan (1948). It was extended to the developing countries by President Truman in 1949, which also meant sharing American technologies and natural resources with these countries, creating a whole new way of life in the poorest areas (Debska, 2010). Its influence extended beyond the economic field to the world of music and cinema, advertising, and mass media. The American values became a synonym of innovation and modernity too. Nowadays, Americanization is identified with globalization forces, because people generally don't distinguish between American power and other cultural influences. Since globalization started in the US, to the large corporations like Microsoft, Macintosh, Nike or Coca Cola, which spread from here, McDonaldization, Disneyfication, and Coca-colonization are in the centre of the discussion and debate of global Americanization till nowadays (Turner, 2010).

At the end of the Cold War, after the fall of communism, a whole new economic and social world emerged in the 1990s, in which the flow of information technology linked global markets across cultures and borders. The new globalization efforts, neoliberal globalization processes, in many cases aligned with the US, which are also creating inequalities. (Antonio, & Bonanno, 2000). Since the 1990s, the dominance of US media companies has also been undeniably strong. The American influence has not only become strong within the state, but in both Europe and Asia it is constantly confronting people on the street in the form of advertising or branding. (Debska, 2010).

The 9/11 attacks and the subsequent War on Terror has brought a renewed way of thinking about the Americanisation, as it highlighted the positive values in the case of reconstruction. The notion is still alive, and it reacts to the continual changes of the world (Campbell, 2012). Regarding globalization, it is important to avoid making globalization equal with Americanisation, even if globalization is often criticized as equal to Americanization. But Americanization rather means a more insignificant mass-consumer products or its imitations than exporting its ideals (Turner, 2010). It is important to study them long term, together with each other (Mennel, 2013).

- Antonio, R. J., & Bonanno, A. (2000). A New Global Capitalism? From “Americanism and Fordism” to Americanization-Globalization. *American Studies*, 41(2/3) 33-77.
- Campbell, N. (2012). Americanization. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 111-114.
<https://onlinelibrary.wiley.com/doi/book/10.1002/9780470670590>
- Debska, M. (2010). A brief history of Americanization. *Krakowskie Studia Miedzynarodowe*, 7(2), 13-32.
- Mennell, S. (2010). Globalization and Americanization. In B. S. Turner (Ed.) *The Routledge international handbook of globalization studies*. Routledge. 554-568.
- Turner, B. S. (2010). Theories of globalization – Issues and origins. In B. S. Turner (Ed.) *The Routledge International Handbook of Globalization Studies*. Routledge. 3-22.

Cosmopolitanism

Cosmopolitanism is a Greek word from “cosmos”, which means the universe, and “polis”, which means city. It has not a single accepted meaning, but many different ones with little differences. But regarding globalization, it is a way of thinking, which sees the world as a single community. Some elements of this can even be found in small towns in the Midwest. In the first sense it saw most aspects of globalization as a positive development, as opposed to nationalism. Here there is no cultural polarisation between global and local, instead they are interconnected. For this reason, it celebrates immigrants, who bring differences with themselves. However, at the same time it defends the freedom of individuals and democracy as well. So, it suggests social theories and human action to organise a globalized world (Beck & Grande, 2012).

It was influenced by Emanuel Kant’s work and by the Stoics too. It believed that all human being are equals. Together with this, and precisely for this reason, it was opposed to exploitation and domination. After the World War II, the international organisations, as United Nation and EU, urged this phenomenon for coming to the fore. Nowadays this theory is not widely accepted, mainly due to the nationalism, which an obstacle to tackling the complex issues of globalization. Followers are called “cosmopolitans.” (Menendez Alarcón, 2012).

Today's man lives not in cosmopolitanism, but in the period of cosmopolitanization, where the global other is constantly present. Nowadays the cosmopolitanism has two dimensions, where the one focuses on the individual or collective liability, and the other diversity. The first one says that the modern societies are as Western and not Western too, which

have new problems and needs, due to the global risks caused by the everyday world organisation (ecosystem, financial market, human rights and so on), which mixed the national and foreign parts, and formed the political connections between the states and citizens, global North, and global South. It means that we live in a new cosmopolitan modernity, however not everyone has memory about the old one. The second means a diversity, but not pluralization, as it highlights the interplay, and a social and cultural encounter, creating a changed relationship and function between myself and others. So, cosmopolitanism is created by the power and dependences, while this can create new dependences too. In this sense the modern cosmopolitanism is not so much fed by the Kantian world, but rather by these two contradictories processes (Beck & Grande, 2012).

- Beck, U., & Grande, E. (2012). Cosmopolitanism and cosmopolitanization. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 413-415.
- Menéndez Alarcón, A. V. (2012). Cosmopolitanism. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 410-412.

Counter-hegemonic globalization

It also called as a globally organized project of transformation. At its heart is democratic governance, respect for human and environmental values, as opposed to a ruling regime. It is involved in actively challenging the dominant forms of global power. It is different from anti-globalization, as while it values democracy, diversity, and local autonomy, it also supports a globally organised form of democracy. Its success depends on the extent to which it can represent diversity in the face of the unbridled domination of a self-regulating market. It extends to global as well as local and national movements, and it highlights the possibility of overcoming national barriers by organising at global level. It also means, that because of "general" and neoliberal globalization, social movements can be organised on a global level, which would not be possible without globalization (Evans, 2012).

- Evans, P. (2012). Counter-hegemonic globalization. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 416-422.

Cultural globalization

The meaning of global culture cannot be separated from the effect of currently prevailing contemporary trends or spirit. Whether those who proclaim utopia or those who predict dystopia, transnational media and cultural industries are seen as the determinants of cultural globalization. In the core question of cultural globalization is the relation of the cultural and geographical location. Cultural globalization is also mentioned as global culture, globalization of culture or transnational culture. Its impact has been presented either in engagement or speculation too regarding the academic life. Many disciplines have tried to research the relevance and importance of cultural globalization. Although we cannot turn a blind eye to the influence of American culture and habits, there are two opposite opinion that are common in the academic discourse. 1.) It says that cultural globalization is a transformation, where all the diverse cultures are being made into one consumer culture to be driven by the Western world culture. It forces the global aspects, the process of saturation. 2.) It argues that cultural globalization is hybridization, a never-ending process, when new cultural forms are emerged as a result of the adaptation of different, mixed cultures. It focuses on the local aspects, the process of maturation. Both require further empirical research. Thanks to the limitless technological process the spread of the cultural globalization is faster and wider, its use has now become routine both in media and communication. Dominant cultural influences reach us, and not just the culture has become a product, but shopping (including leisure activities) has been made a significant cultural practice in Western countries. But it can be said that the theory of cultural globalization is a discourse that is ideological rather than empirical (Tomlinson, 2012).

Tomlinson, J. (2012). Cultural globalization. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 477-484.

Cultural imperialism

This notion became known in the 1970s, influenced some critical media theorist, like Herbert Schiller. In a wider sense it could describe examples of forced assimilation of cultural practices and customs of imperial, which existed from the ancient times to the 20th century. Cultural imperialism has two main meanings regarding globalization: 1.) There are dominant cultures and cultural configurations, such as the US or the “West”, which has a strong impact on global culture. 2.) The global capitalism has also a negative impact on the culture, making

the cultural practices and experiences commodities. According to both, the dominant cultures suppress the rest, the local cultures. However, its interpretation is ambiguous. It also a tendency of incorporation of dominant cultural values and practices into other cultures as a way of life. Cultural imperialism has some internal weaknesses, like 1.) lacking the precise conceptualisation, which causes a critical analysis of it; 2.) sometimes these cultural impacts are not an oppression, but rather a cultural transmission; 3.) this phenomenon is not supported by empirical research (Tomlinson, 2012). Although cultural imperialism can be connected to the terms of “Westernization” and “Americanization”, there are arguments for cultural imperialism to be occurred among Western nation states themselves. (Cushman, 2009). But it does not mean that only one global culture will absorb all the other cultures (Tomlinson, 2012). *See also global culture, world culture.*

Cushman, T. (2009). The globalization of human rights. In B. S. Turner (Ed.) *The Routledge international handbook of globalization studies*, Routledge. 613-627.

Tomlinson, J. (2012). Cultural globalization. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 477-484.

Deterritorialization

We first encounter deterritorialization in French psychoanalytic theory. In a broader sense it suggests that human subjectivity, in contemporary capitalist culture, is fluid and dispersed. Universally it means a distribution system through the connections and flows of globalization influence the activities, operations in local conditions. It has some conditions, as the expansion flow of people between places, or appearance of new architectural styles or foreign, unusual food cultures (Tomlinson, 2012). Although all these causes a displacement from the core, it cannot say that this is a loss of the local culture and a spread of a global culture.

Deterritorialized localities are more complex and unclear phenomenon. As the global culture is not led by place in the context of geography, deterritorialization is rather about the growing impact of remote places and cultures into local life, while causing the weakening of the local values and cultures (Tomlinson, 2012, 528). While disturbing, this phenomenon provides an opportunity for people living locally to broaden their cultural horizons, experiences, and knowledge at all levels to places far away where they have never been to (Melegh, 2006). Deterritorialization is often linked to cultural globalization, as globalization needs to be understood in cultural, political, and economic space. If we look at this aspect,

deterritorialization is like the dismantling of social relations. In other words, deterritorialization is the bringing of global relations down to the local level (Tomlinson, 2012).

Melegh, A. (2006). *On the East-West slope: Globalization, nationalism, racism and discourses on Eastern Europe*. Central European University Press.

Tomlinson, J. (2012). Cultural globalization. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 477-484.

Tomlinson, J. (2012). Deterritorialization. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 528.

Ethnocentrism and globalization

Ethnocentrism starts with people believing in the superiority of their own culture, their own nation, and rejecting those outside their own circle. Since people derive security and self-esteem from belonging to a group, it is important for them to protect this group. This concept has become a framework through which for example, nationalism and political tolerance are interpreted. Globalization has reinforced the importance of this concept, as the movement of people across borders brings many interactions between different groups. In addition to and because of differences, people are more aware of their own group. At the same time, this may mean that members of the host country are becoming more ethnocentric because of the threat from the immigrants. But it's also possible that they'll be less ethnocentric because of the opportunity to know and experience a different culture. Empirical research to prove these two possibilities is mixed, the dimensions of the emergence of ethnocentrism are complex. This is why approaches to cultural globalization are different. There are also theories of homogenization, hybridization, and polarization. The latter clearly emphasizes the tension between cultures, and the rejection of another culture. Followers of this approach predict significant conflicts in societies. Although the former two approaches offer the possibility of a harmonious relationship between cultures, it must be taken to account that the relationship between cultural globalization and ethnocentrism is quite complex and complicated (Machida, 2012; Teo, 2013).

Machida, S. (2012). Ethnocentrism and globalization. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopaedia of Globalization*. Blackwell Publishing. 2285-2286.

Teo, S. (2013). Film and globalization -From Hollywood to Bollywood. In *The Routledge international handbook of globalization studies*, Routledge. 613-627.

Ethnoscapes

The term was first used by Arjun Appadurai in 1990. He used the concept as a landscape created by actors in a changing world: tourists, immigrants, refugees, exiles, and migrant workers. These individuals or groups influence the politics and relations of different nations. These mobile, itinerant, mobile groups are constantly evolving in a world without borders (Appadurai, 1990). The world is continually changing, which changes are made by people are living in it. There are a huge number of people, who move between different places, whether they are tourists, migrants (economic or refugees), guest workers or so on. This group of people impact the politics and culture of the nations to a previously uncharacteristic extent. In other words, ethnoscape deals with people on the move. This notion is part of the characteristics, like mediascapes, technoscapes, finances capes, and ideoscapes, which describe the nature of the global cultural economy. Today's societies are characterised by the presence of constantly moving groups. These communities evolve dynamically, which is why they are increasingly integrated into a decanted, rootless life (Chun, 2012).

Appadurai, A. (1990). Disjuncture and difference in the global cultural economy. *Theory, culture & society*, 7(2-3), 295-310.

Chun, A. (2012). Ethnoscapes. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopaedia of Globalization*, Blackwell Publishing. 690-691.

Families in global times- transnational families

Transnational families are family communities, even across borders, whose members live largely apart from each other, but still stick together. This separation can be caused by economic migration, refugee status, young people going to university, cross-border movement for other reasons They are characterised by unity and cohesion, despite living geographically far apart. Family members build up a network, while they must deal with the adoption of several cultural identities and the incorporation of norms from other cultures in addition to their own for a longer or shorter period. In such families, the importance of neighbourly and friendly relationships is increased, filling the lack of kinship, and often expanding the family network.

In exploring this concept, economic and social phenomena such as the importance of remittances, emotional losses and the situation of children left behind must also be addressed (Boreczky, 2022).

Boreczky, Á. (2022). *Families in the swirl of time. – The extended symbolic family.*

ELTE PPK. and L'Harmattan Publishers

Flows

The concept of flows in globalization encapsulates the dynamic exchange of capital, people, goods, images, and ideologies across borders, fostering a deeply interconnected world that diminishes the perceived distance and time between cultures and societies (Inda, 2012). This phenomenon is propelled by advancements in communication and transportation, enabling these elements to circulate globally with unprecedented ease and speed (ibid). Illustrative vignettes from Guatemala, Germany, and Russia highlight varied facets of global flows: In Guatemala, the focus is on capital and labour mobility, where globalization drives the relocation of labour-intensive production to low-wage locales, making such regions integral to global capital networks. Germany's experience with Turkish Muslim immigrants showcases the people flow aspect, emphasizing the cultural challenges and the emergence of parallel societies amidst globalization-induced cultural coexistence. The former presence of McDonald's in Russia exemplifies the global dissemination of goods and the ensuing cultural standardization, signifying the widespread adoption of Western brands and cultural commodities. These scenarios collectively paint a picture of a world increasingly defined by fluidity and cross-border interactions, yet they also underscore the unequal and selective nature of globalization. Despite global connectivity, disparities persist, with numerous individuals and regions remaining on the periphery of these global exchanges. Particularly, parts of Africa exemplify areas largely untouched by the global flows of trade, finance, and communication, highlighting the dual nature of globalization: as much as it unites and integrates, it also isolates and marginalizes, presenting a complex and uneven global landscape (Inda, 2012). Today, there are serious politically motivated obstacles to fluidity, for example, Germany has introduced, albeit temporarily military controls.

Inda, J. X. (2012). Flows. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization.* Blackwell Publishing. 798-800.

Fragmentation

Fragmentation, in the context of globalization, encompasses the breaking apart of previously unified systems into smaller, distinct segments across cultural, political, economic, and social spheres (Radhakrishnan, 2010). Culturally, it manifests as the disruption of cohesive identities and practices, leading to a diverse array of cultural elements, often in conflict with each other (ibid). Politically, it refers to the division of large, centralized entities into smaller, regional groups, fuelled by local issues and identities. Social fragmentation refers to the gradual erosion of social solidarity and the breaking apart of institutional arrangements, leading to changes in social associations, trust in authority, and socialization rules (Pumar, 2012). Despite the potential for increased social tensions, societies can remain stable and maintain their identity, as seen in Indonesia's multiculturalism (ibid). However, fragmentation can negatively affect social order and economic development, with debates among scholars on its causes and solutions. Factors like globalization, the erosion of social capital, historical legacies, and economic disparities contribute to fragmentation. There's disagreement on how to address these issues, with some focusing on structural changes and others on immediate reforms.

Pumar, E. S. (2012). Fragmentation. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 833-835.

Radhakrishnan, S. (2010). Limiting theory Rethinking approaches to cultural of globalization. In B. S. Turner (Ed.) *The Routledge International Handbook of Globalization Studies*. Routledge. 23-41.

Global Age

The term "Global Age" characterizes a period marked by an acute awareness of global interconnectedness, reflecting concerns over shared human fate and environmental threats (Albrow, 2012). Emerging prominently since the 1960s, it contrasts with historical perceptions of time and civilization progress, moving from ancient, through medieval, to modern ages, each distinguished by unique cultural and technological advancements (ibid). The modern era, characterized by a break from tradition and a forward-looking perspective, has evolved into the Global Age, driven by global threats and the necessity for international cooperation. This era is defined not only by technological advancements and the globalization of markets but also by a collective consciousness of risks such as climate change, nuclear proliferation, and financial

instability. Historians and political leaders have used the term to underscore the need for a unified response to global challenges, advocating for new values and ethics that prioritize ecological sustainability, peace, and justice over traditional modernist pursuits. Critically, the Global Age suggests a shift in focus from national to global concerns, necessitating international collaboration for addressing global challenges. It demands a re-evaluation of modernity, advocating for a global society and state beyond national boundaries. Despite scepticism regarding the novelty of this era, the Global Age remains a powerful construct for understanding and responding to the complexities of contemporary global interdependence and the overarching need for collective action in safeguarding humanity's future. The Syrian Civil War, beginning in 2011 amidst the broader wave of the Arab Spring protests, has escalated into a complex conflict involving the Syrian government, various rebel groups, Islamist militants, and ethnic factions, along with international actors with conflicting interests. This conflict has resulted in a devastating humanitarian crisis, with significant loss of life, widespread injuries, and massive displacement both within Syria and as refugees abroad. Nearly 70% of the Syrian population now requires humanitarian aid due to the compounded effects of ongoing conflict, economic hardship, and limited political progress (UN, 2023). The conflict has led to the largest displacement crisis in the world, with millions displaced internally and millions more seeking refuge abroad, particularly in neighbouring countries and Europe, which has faced challenges in managing the influx (ibid).

Albrow, M. (2012). Global Age. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 967-969.

United Nations. (2023, January 25). *Peace and security*. UN News.
<https://news.un.org/en/story/2023/01/1132837>

Global Religion

The concept of "global religion" as discussed in this context refers to the diffusion and dynamic interaction of religious and cultural systems on a global scale (Watson, 2004). This idea challenges Samuel Huntington's thesis in "Clash of Civilizations" (1996), which posited that the world is dissolving into regional alliances based on religious belief and historical attachment to various civilizations (such as Western Christianity, Orthodox Christianity, Islam, Hinduism, and Confucianism) (ibid). Huntington argued that these religion-political barriers

would lead to a multipolar world and hinder the development of a standardized, global culture. However, ethnographic evidence and the reality of global religious dynamics present a partly different picture. Instead of rigid civilizational blocks separated by religious differences, there is a notable diffusion and mixing of religious beliefs across traditional boundaries. For instance: Islam's Growth in Western Nations. Islam, contrary to being confined to specific geopolitical regions, is the fastest-growing religion in countries traditionally seen as part of the "Christian West," such as the United States, France, and Germany. Besides, Evangelical Christianity's Global Expansion. Evangelical Christianity, known for its missionary activities, is rapidly growing, and spreading across the globe, especially in Latin America and sub-Saharan Africa. This global movement emphasizes personal experiences of divinity and has found widespread appeal. In conclusion, the global religion concept suggests that religious beliefs and practices are increasingly crossing traditional geographic and cultural boundaries, leading to a more interconnected and diverse global religious landscape. This challenges Huntington's notion of a world divided into distinct civilizational blocs and suggests a more fluid and dynamic interaction of cultures and religions. The influence of global technology, particularly the internet, social media, and other digital platforms, on new religious movements and the broader dissemination of religious beliefs are rising phenomenon. These technologies have revolutionized the way religious ideas are spread, allowing for greater reach and engagement than ever before. They break down geographical barriers, facilitate community building online, and enable the rapid spread of religious teachings and rituals. Furthermore, the influx of immigrants from North Africa, Asia, and other regions into Western Europe has significantly increased the presence of Islam (Rath et al., 2001). In various Western European countries, Muslim communities have organized and established a wide range of institutions, including mosques, cemeteries, halal butchers, schools, broadcasting organizations, and political parties (ibid). The emergence and development of these Muslim communities are shaped not only by the Muslims themselves but also through their interactions with the broader societal context, illustrating a dynamic process of integration and community building.

Rath, J., Penninx, R., Groenendijk, K., & Meyer, A. (2001). *Western Europe and its Islam*.

International Comparative Social Studies, Volume 2. Brill.

Watson, J. (2004). 7. Globalization in Asia: Anthropological Perspectives. In M. Suarez-Orozco & D. Qin-Hilliard (Ed.), *Globalization: Culture and Education in the New Millennium* Berkeley: University of California Press. 141-172.

Global Risk Society

The concept of the "global risk society" is pivotal for comprehending the multifaceted social and political dynamics at the dawn of the twenty-first century, largely due to the prevalence of diverse, man-made risks (Beck, 2012). These risks—ranging from ecological to financial, military, terrorist, biochemical, and informational—underscore an omnipresence of danger in contemporary life, provoking reactions of denial, apathy, or transformation (ibid). Unlike mere catastrophes, risks represent the anticipation of disaster, necessitating a proactive engagement with the future based on present knowledge and actions. This anticipation not only stimulates action but also becomes a political force with the capacity to reshape societal perceptions, conditions, and institutions. In understanding risks, it's crucial to differentiate between threats, risks, and manufactured uncertainties. While threats pertain to unavoidable dangers of human existence, risks are calculable uncertainties resulting from human decisions and modernization. Manufactured uncertainties, characteristic of the "second modernity," arise from complex, society-induced scenarios that are internally generated and thus not externally attributable. These uncertainties are notable for their incalculability, uncontrollability, and the challenge they pose to traditional mechanisms of risk management, like insurance. The global risk society is marked by de-localization, incalculableness, and non-compensability of risks, indicating a shift from localized, calculable, and compensable uncertainties to globalized risks with potentially irreversible consequences. This new risk landscape has profound implications for inequality, as it introduces a stark division between decision-makers who define and benefit from risks and those who bear their consequences, often without the ability to influence these decisions.

Politically, the global risk society creates a paradoxical commonality, uniting diverse populations through shared vulnerabilities and responsibilities towards mitigating global risks. This shared condition transcends traditional political and geographical boundaries, fostering a global consciousness that could pave the way for alternative futures and modernities. It emphasizes the necessity of a collective, transnational response to global risks, advocating for a culture of responsibility that transcends individual and national interests in favour of global well-being. This approach to global risks not only addresses immediate challenges but also opens up spaces for imagining and realizing alternative pathways for global society.

Beck, U. (2012). Global Risk Society. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 980-982.

Globalism

In his elucidation of "Globalism," Manfred B. Steger differentiates it from the broader concept of globalization, presenting it as a political ideology that imbues the latter's processes with specific norms, values, and meanings (Steger, 2012). Globalism comes in three primary forms: market globalism, which heralds the virtues of global market integration beyond national economies, emerging prominently in the 1990s and extending the principles of neoliberalism to a global framework; justice globalism, arising from the global justice movement, which opposes market globalism by highlighting its role in exacerbating social inequalities, environmental harm, and undermining democracy; and religious globalism, which challenge the secularization trend by reasserting religious identities and principles on a global stage, with Islamist globalism being one notable example (ibid). These diverse forms of globalism underscore the ideological battleground of the 21st century, contesting how globalization's impacts are understood and managed, and indicating a far cry from any "end of ideology."

Steger, M. B. (2012). Globalism. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 990.

Globality

Globality refers to a potential social condition emerging from globalization where global consciousness becomes more significant than national consciousness (Wilson, 2012) It suggests a shift from national allegiances towards a global sense of community, driven by increasing interconnections across various dimensions like social, economic, political, cultural, and ecological spheres (ibid). Proponents of globality view it as one of many potential outcomes of globalization, highlighting its temporary nature and the possibility of evolving into new social conditions, such as "planetarity." Globality is distinguished from globalization by its focus on the global surpassing the national as the primary framework for organizing human community. It's also suggested that globality could take various forms, including an "imperial globality" dominated by a US-based economic-military order and alternative globalities centered around cooperation, community, and human rights. These perspectives emphasize the contested nature of globality, its multiple potential manifestations, or the possibility of a reversion to more nationalist, isolationist policies in response to global interconnections. This ongoing discourse

invites further exploration of globalization's future trajectories and their implications for global society.

Wilson, E. K. (2012). Globality. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing, 996.

Globalization

Globalization is a critical and contested concept within contemporary social sciences, characterized by the dramatic increase in interconnectedness and interdependence across the globe (Dean & Ritzer, 2012). Most often is debated for its effects on social relations, which it both bridges and divides, through advancements in telecommunications and transport, creating a complex network of global institutions, civil society, multinational corporations, and nation-states (ibid). Definitions of globalization vary, nowadays generally categorized as either a process involving the multidirectional flows of people, objects, places, and information, or a condition marked by global consciousness and shared cultural, political, and economic practices. The debate extends to the temporal dimensions of globalization, viewed by some as cyclical, by others as occurring in distinct waves or epochs, each uniquely reconfiguring the global landscape, or as tied to specific historical events ranging from the emergence of capitalism to recent technological advancements. This has led to an era described by many as a "global age," characterized by new forms of global culture, politics, and economy. Cultural globalization is a core area of study, examining how global forces may lead to cultural homogenization or diversity, and how global interconnectedness affects local cultures. Political globalization has spread democracy and human rights discourse, challenging the traditional sovereignty of nation-states and leading to new forms of global governance. Economically, globalization is dominated by multinational corporations, which play a significant role in shaping the global economy through global value chains and have sparked various theories of globalization and resistance movements. Technological advancements, particularly in communication, have been central to globalization, facilitating the flow of information and ideas and creating a network society. However, technological adoption is uneven, contributing to a digital divide. Global inequalities, whether economic, racial, ethnic, gender, or health-related, are significant concerns, with globalization exacerbating some disparities while offering opportunities for resistance and advocacy for a more equitable global order.

Globalization from below represents efforts by marginalized groups and social movements to democratically shape globalization, promoting values of autonomy, democracy, ecological sustainability, and social justice. These movements, exemplified by the World Social Forum, challenge the centralization of power and seek alternative visions for global integration, facilitated by new communication technologies that enable widespread participation and solidarity across borders.

Dean, P., & Ritzer, G. (2012). Globalization. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopaedia of Globalization*. Blackwell Publishing. 997-1008.

Globalization – an Alternative Perspective

Over the past two decades, globalization has been a key focus in academic discourse, emphasizing the integration of global economies and societies (Veltmeyer, 2012) This globalist perspective, prevalent in development economics and political economy, examines the impact of capitalist development and international relations across various dimensions, challenging the traditional focus on nation-states (ibid). Despite its portrayal as inevitable, globalization, particularly under neoliberal policies promoting deregulation, privatization, and free trade, has faced criticism for widening economic disparities and benefiting the elite at the expense of broader social welfare. The discourse has expanded to address the social, cultural, and political implications of globalization, sparking debates and resistance movements against its neoliberal form. These movements advocate for alternative, more equitable and sustainable approaches to globalization, emphasizing the need for a balance between market forces and state intervention. In summary, academic discussions on globalization critique its neoliberal aspects and call for a re-evaluation of how global integration impacts societies and economies worldwide (Böröcz, 2006).

Böröcz, J. (2006). On Globalization Combined and Uneven. *ISA E-Bulletin*, No. 3. 42-50.

Veltmeyer, H. (2012). Globalization: Alternative Perspectives. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopaedia of Globalization*, Blackwell Publishing. 2188-2191.

Globalization from Below

"Globalization from below" represents a grassroots-driven, bottom-up approach to global interconnectedness, distinguishing itself from the top-down, elite-driven process of "globalization from above." This concept emphasizes the empowerment of marginalized groups, social movements, and local communities in shaping global interactions and policies (Dunn, 2010). It leverages global networks and digital technologies for social change, advocating for human rights, environmental sustainability, and equitable economic practices (ibid). Contrary to the dominant corporate and state-led models, "globalization from below" supports alternative economic systems like fair trade and local economies and promotes reciprocal cultural exchanges that respect diversity. This form of globalization actively resists the negative impacts of traditional globalization, such as cultural homogenization and economic inequality, aiming for a more democratic and sustainable global integration.

Dunn, H. S. (2010). Information Literacy and the Digital Divide: Challenging e-exclusion in the global south. In E. Ferro, Y. Dwivedi, J. Gil-Garcia, & M. Williams (Eds.) *Handbook of Research on Overcoming Digital Divides: Constructing an Equitable and Competitive Information Society*. IGI Global. 326-344.

Globalization and Education

After the second world war international organisations have embraced the universal right to education, which was proclaimed in the Universal Declaration of Human Rights (1948) and at the World Conference (1990) as education for all. Developing countries are currently facing significant resource gaps in many areas of life, and education could not be the answer in several points. It can have an impact not only on society, such as the ability to work together, but also on development at individual level. For example, healthy lifestyles, self-development, empowerment of women, all of which can have an impact on society. The quality of education can also affect competitiveness in the global market. While education should always have been a priority, in today's global world it is more important than ever. Global integration has both opportunities and threats, both of which bring the importance of education to the fore. It gives effective collaboration, flexibility in this rapidly changing world, creativity, and new way of thinking. Education can bound and bring nation close to each other, supports interactions and mobility. In a globalised world where, new skills are constantly in demand, a good education

is essential. And these needs appear across the whole society, like the economy, social areas, or even health care. Although education alone cannot provide a complete solution to any area, its development and change are essential everywhere. Nevertheless, human capital is significantly lagging the needs and has therefore been a priority area for development in recent years at a global level in all regions of the world (Bloom, 2004; Ramirez, 2012).

Despite the regulations, access to education is still not available to all children, and the quality of education varies enormously. Inequalities in education and society call into question fundamental human rights. It is currently debated whether globalization can really improve the living conditions of all and provide education of adequate quality. It should be considered that participation in education has increased significantly because of globalization, developing countries have been supported in accessing educational infrastructure and education for girls. Yet children in predominantly African countries still do not have equal access to primary education. It is important to be clear that access to education does not mean that gaps in terms of equality and achievement between different sections of society will be closed. (Rizvi, 2012).

The impact of globalization in education also draws attention to intercultural competences. This means not only learning different languages and cultures, but also understanding how to manage the mixing and interplay of cultures. Although interculturality has been introduced into curriculum of many subjects, still intercultural education cannot provide real intercultural solutions and answers to the questions (Hay, 2012). *See also global citizenship.*

Bloom, D. (2004). Globalization and education. In M. Suarez-Orozco, & D., Qin-Hilliard, D. (Ed.) *Globalization: Culture and education in the new millennium*, 56, 56-77.

Ramirez, F. (2012). Education. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*, Blackwell Publishing. 612-614.

Rizvi, F. (2012). Inequality, education. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopaedia of Globalization*. Blackwell Publishing. 1186-2297.

Hay, T. (2012). Intercultural education. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopaedia of Globalization*, Blackwell Publishing. 1216-1217.

Globalization – the Future

Based on the Introduction: eleven theses on globalization, the future of globalization appears to be marked by a series of complex challenges and transformations (Turner, 2010). The key points to consider for your form on the topic of "The Future of Globalization" are:

1. **Persisting Global Conflicts:** Globalization is likely to continue being a factor in international conflicts. Issues like terrorism, geopolitical instability, and the influence of major powers in regions like Afghanistan, Pakistan, and the Middle East will remain significant. These conflicts may reinforce the importance of national boundaries and challenge the idea of a borderless world (ibid).
2. **Human Rights and Legal Frameworks:** Despite these conflicts, there may be further development in the area of human rights and the rule of law at an international level. Global institutions like the United Nations will become increasingly vital in addressing civil conflicts and protecting vulnerable groups.
3. **Cultural and Religious Dynamics:** Globalization will continue to intersect with cultural and religious dynamics, potentially fuelling religious fundamentalism and ethno-religious conflicts. The 'clash of civilizations' thesis and the impact of religious movements on global politics will remain relevant.
4. **Demographic Shifts and Social Changes:** Rapid demographic changes, including aging populations in developed nations and the emergence of radicalized youth in other regions, will have profound social implications. These changes could lead to increased social unrest and political mobilization.
5. **Multiculturalism and Citizenship Crisis:** The future of globalization may see a crisis in multiculturalism and a redefinition of citizenship, both nationally and globally. The concept of 'global citizenship' might gain traction, but it will be challenged by rising ethnic conflicts and changing political landscapes.
6. **Medical Advances and Health Challenges:** The globalization of medical technology will bring both benefits and challenges. Advances in healthcare may improve longevity but could also exacerbate resource scarcity and lead to ethical dilemmas like organ trade and biopiracy.
7. **Resource Scarcity and Environmental Issues:** Long-term exhaustion of resources, especially oil and gas, coupled with environmental damage, will likely fuel anti-globalization movements and lead to new forms of geopolitical conflicts over scarce resources.

8. **Global Health and Communicable Diseases:** The spread of communicable diseases will remain a major feature of globalization, affecting global travel, migration, and health policies.
9. **Cultural and Psychological Responses:** Global crises may lead to the emergence of new cultural and psychological responses, including various religious and millenarian movements, challenging the existing liberal, multicultural framework.
10. **Environmental Crises and Space Exploration:** Severe environmental crises could prompt governments to consider exploiting extraterrestrial resources, leading to the development of global interplanetary societies and new scientific explorations.

In light of these information, the future of globalism, as outlined in these theses, seems to be a complex interplay of political, social, cultural, and environmental factors, with globalization continuing to shape and be shaped by these dynamic forces.

Turner, B. S. (2010). Globalization and its possible future. In B.S. Turner (Ed.) *The Routledge International Handbook of Globalization Studies*. Routledge. 653-668.

Globalization and Glocalization

Globalization and glocalization are two interrelated concepts that describe the interconnectedness of the world and the ways in which global forces interact with local cultures and markets. While globalization refers to the overarching process of increasing interconnectedness and interdependence between countries and cultures, glocalization focuses on the dynamic interplay between global and local forces, emphasizing the adaptation of global products, ideas, and practices to local contexts.

Globalization is a complex and multifaceted phenomenon that has been driven by a number of factors, including advances in technology, transportation, and communication. These advancements have made it easier than ever for people, goods, and information to move across borders, leading to a blurring of national boundaries and a growing sense of global interconnectedness. Scholte (2005) defines globalization as the intensification of worldwide interconnectedness in all aspects of human activity, encompassing economic, social, cultural, political, and environmental dimensions. This definition highlights the broad scope of globalization and its impact on various aspects of human society. Held, McGrew, Goldblatt,

and Perraton (1999) offer a more nuanced understanding of globalization, emphasizing the uneven and contested nature of the process. They argue that globalization is not a uniform phenomenon, but rather a complex interplay between globalizing and localizing forces. Ritzer (2003) takes a critical view of globalization, arguing that it is often associated with the spread of American cultural products and practices, leading to a homogenization of cultures around the world. He coins the term "McDonaldization" to describe this process, emphasizing the standardization and efficiency of globalized practices.

Glocalization, a term coined by sociologist Roland Robertson in the early 1990s, emerged as a response to the perceived homogenizing effects of globalization. It refers to the process of adapting global products, ideas, and practices to local contexts, resulting in a hybridity that blends universal elements with local nuances. Robertson (1995) defines glocalization as "the simultaneity and the interpenetration of [...] the global and the local, or – in more abstract vein -the universal and the particular." (30). This definition emphasizes the dynamic and interactive nature of glocalization, highlighting the way in which global and local forces are constantly shaping and reshaping each other. Friedman (1994) further develops the concept of glocalization, arguing that it is a process of hybridization, where local cultures incorporate global influences in ways that reflect their own unique identities. He emphasizes the importance of cultural sensitivity and understanding in the glocalization process. Featherstone (2002) views glocalization as a strategic approach that businesses and organizations increasingly adopt to effectively penetrate global markets while maintaining a connection with local audiences. He argues that glocalization can be seen as a way of managing cultural diversity in a globalized world.

Featherstone, M. (2002). Glocalization: The cultural transformation of spaces, times and images. In J. Turner (Ed.), *The handbook of social theory*. Sage Publications. 443-461.

Friedman, J. (1994). *Cultural identity and global process*. Sage Publications.

Held, D., McGrew, A., Goldblatt, D., & Perraton, J. (1999). *Global transformations: Politics, economics and culture*. Stanford University Press.

Robertson, R. (1995). Glocalization: Time-space and homogeneity-heterogeneity. In M. Featherstone, S. Lash, & R. Robertson (Eds.), *Global modernities*, Sage Publications. 25-44.

Ritzer, G. (2003). The globalization of nothing. *SAIS review*, 23(2), Sage Publications. 189-200.

Scholte, J. A. (2005). *Globalization: A Critical Introduction*. Palgrave Macmillan.

Globalization and Inequality

Globalization and inequality refer to the phenomenon where the process of globalization through economic, technological, political, and cultural exchanges – can lead to disparities in wealth, resources, and power among different countries and within societies (Kanbur, 2015). This perspective acknowledges that while globalization can spur economic growth and development, it can also exacerbate income and social inequalities. The argument is that the benefits of globalization are not evenly distributed, often favouring wealthier nations and individuals, while potentially disadvantaging poorer regions and populations. Consequently, globalization can deepen existing inequalities or create new forms of disparity both globally and locally. The debate on globalization's impact on inequality is complex and unresolved, influenced by contrasting viewpoints and evidence (Albrecht & Korzeniewicz, 2012). The 2005 United Nations report highlighted the severe global inequality exacerbated by globalization, with the wealthiest 20% of the population consuming 86% of resources, while the poorest barely account for 1% (ibid). Conversely, historical analyses suggest that earlier phases of globalization promoted economic convergence both within and between nations.

Albrecht, S., & Korzeniewicz, R. P. (2012). Globalization and Inequality. In G. Ritzer (Ed.)

The Wiley-Blackwell Encyclopedia of Globalization, Blackwell Publishing. 1009-1017.

Kanbur, R. (2015). Globalization and inequality. In A., B., Atkinson – F. Bourguignon (Eds.)

Handbook of Income Distribution, IGI Global. 845–1881.

Globalization - Modernity and Modernization

Modernity, a term used to describe a broad historical period characterized by a shift away from traditional and religious worldviews towards a focus on reason, science, and individualism, has been a key driving force behind globalization (Held, McGrew, Goldblatt, & Perraton, 1999). The Enlightenment, the Industrial Revolution, and the rise of nation-states all contributed to the emergence of modernity, which in turn paved the way for the interconnected world we live in today.

Modernization, the process of social and economic change through which societies adopt the characteristics of modernity, has been a central feature of globalization, sometimes it has been even identified with it. This process has involved the spread of technology, education, and political institutions from (so called) developed to developing countries, leading to

increased economic productivity, urbanization, and social transformation (Meyer, Boli, Thomas, & Ramirez, 1997).

Globalization, the process of increasing interconnectedness and interdependence between people and societies across the globe, is deeply intertwined with modernity and modernization. Technological advancements, such as the internet and air travel, have broken down geographical barriers, enabling the rapid flow of information, ideas, and goods across borders (Castells, 1996). This has led to the emergence of a globalized economy, a global culture, and a global consciousness (Held et al., 1999).

While modernity and modernization have brought about significant progress in terms of economic development, human rights, and living standards, they have also been accompanied by challenges and contradictions. For example, the emphasis on individualism and competition has led to social inequalities and environmental degradation, while the homogenization of culture has raised concerns about the loss of local traditions and identities.

Globalization has further intensified these challenges. The rapid integration of economies has led to increased competition and job displacement, while the global spread of cultural influences has raised concerns about the erosion of local cultures and values. These challenges highlight the need for a critical understanding of modernity, modernization, and globalization, and for the development of policies and strategies that promote sustainable and equitable development in a globalized world.

Castells, M. (1996). *The rise of the network society*. Blackwell Publishing. Held, D., McGrew, Held, D., McGrew, A., Goldblatt, D., & Perraton, J. (1999). *Global transformations: Politics, economics and culture*. Stanford University Press

Meyer, J. W., Boli, J., Thomas, G. M., & Ramirez, F. O. (1997). World society and the nation-state. *American Journal of Sociology*, 103(1), 144-181.

Globalization - National identity – Nationalism -Nation state

National identity, a complex and multifaceted concept, encompasses a sense of belonging to a nation, rooted in shared history, culture, language, and other social and cultural markers (Anderson, 1983; Giddens, 2000; Held et al., 1999; Hobsbawm, 1990). It is a fluid and dynamic construct that is constantly evolving and being reshaped by both internal and external factors (Ritzer, 2004; Sassen, 1998; Scholte, 2005).

In the context of globalization, national identity has become a more contested and complex issue, as the forces of globalization have challenged the traditional boundaries and understandings of nationhood (Castells, 1996; Friedman, 2005; Ohmae, 1995; Strange, 1996). On the one hand, globalization has facilitated cross-border interactions and cultural exchange, leading to a greater awareness of diversity and a more cosmopolitan outlook (Appadurai, 1996; Ritzer, 2004). This has challenged the notion of national identity as being fixed and unchanging, and has opened up possibilities for hybrid identities that transcend national boundaries (Canclini, 1995; Nederveen Pieterse, 2004).

On the other hand, globalization has also intensified economic and political competition between nations, leading to a resurgence of nationalist sentiments in some parts of the world (Deutsch, 1953; Gellner, 1983; Habermas, 1992; Mann, 1986). This is particularly evident in the form of populist and protectionist movements that advocate for the preservation of national sovereignty and cultural distinctiveness (Bauman, 2017; Huntington, 1996; Žižek, 1999).

Nationalism, an ideology that emphasizes the unique characteristics and interests of a nation and promotes its political independence and unity (Habermas, 1992; Mann, 1986), has played a significant role in shaping the modern world. It has been a powerful force behind the formation of nation-states, the rise of modern democracies, and the pursuit of national self-determination (Deutsch, 1953; Gellner, 1983; Mann, 1986).

Globalization has had a complex and contradictory impact on nationalism (Anderson, 1991; Castells, 1996; Friedman, 2005). On the one hand, globalization has facilitated the spread of nationalist ideas and symbols through the global media and communication networks (Appadurai, 1996; Ritzer, 2004). This has contributed to a sense of shared identity and purpose among members of national communities, even as they engage in cross-border interactions and cultural exchange (Hobsbawm, 1990).

On the other hand, globalization has also challenged the traditional foundations of nationalism by blurring the boundaries between nations and exposing the interconnectedness of the global economy and society (Held et al., 1999; Hobsbawm, 1990). This has led to a growing sense of cosmopolitanism and a questioning of the relevance of national borders in a world of increasing interdependence (Appadurai, 1996; Ritzer, 2004).

Nation-state, a sovereign political entity that claims a fixed territory and a population sharing a common cultural, linguistic, or ethnic identity (Anderson, 1991; Gellner, 1983; Mann, 1986), has been the dominant form of political organization in the modern world (Held et al., 1999; Hobsbawm, 1990). It provides a framework for the exercise of political authority, the

implementation of national policies, and the protection of national interests (Deutsch, 1953; Gellner, 1983; Mann, 1986).

- Anderson, B. (1983). *Imagined communities: Reflections on the origin and spread of nationalism*. Verso.
- Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization*. University of Minnesota Press.
- Bauman, Z. (2017). On strongmen's (and strongwomen's) trail. *Philosophy & Social Criticism*, 43(4-5), 383-391.
- Canclini, G.N. (1995). *Hybrid cultures: Strategies for entering and leaving modernity*. University of Minnesota Press
- Castells, M. (1996). *The rise of the network society*. Balckwell Publishing.
- Deutsch, K.W. (1953). *Nationalism and Social Communication*. Chapman & Hall.
- Friedman, T.L. (2005). *The World is Flat*, Farrar, Straus & Giroux
- Gellner, E. (1983). *Nations and Natinalism*. Cornell Unoversity Press
- Giddens, A. (2000). *The consequences of modernity*. Polity Press.
- Held, D., McGrew, A. G., Goldblatt, D., & Perraton, J. (1999). *Global transformations: Politics, economics and culture*. Stanford University Press.
- Hobsbawm, E. (1990). *Nations and nationalism since 1780: Programme, myth, reality* (2nd ed.). Cambridge University Press.
- Huntington, S. P. (1996). *The Clash of Civilizations and the Remaking of World Order*. Simon and Schuster
- Mann, M. (1986). *The Sources of Social Power, Vol. I: From the Beginning to 1760 AD, Vol. II: 7he Rise of Classes and Nation-States*, Cambridge University Press 1760-1914,
- Nederveen Pieterse, J. (2004). *Globalization and culture: Global mélanges, local identities*. Rowman & Littlefield Publishers.
- Ohmae, K. (1995). Putting global logic first. *Harvard business review*, 73(1), 119-124.
- Ritzer, G. (2004). *The globalization of nothing 2*. Pine Forge Press.
- Sassen, S. (1998). *Globalization and its discontents: Essays on the new mobility of people and money*. The New Press.
- Scholte, J. A. (2005). *Globalization: A Critical Introduction*. Palgrave Macmillan
- Strange, S. (1996). *The retreat of the state: The diffusion of power in the world economy* (Vol. 121). Cambridge University Press.

Globalization - Resistance to Globalization

Resistance to globalization encompasses the various efforts and activities undertaken by social groups and individuals in reaction to the disruptive outcomes of neoliberal reforms. These reactions specifically address the impacts of these reforms on the economy, politics, and aspects of identity and culture (Marcelo, 2012).

Resistance to globalization can ironically lead to these groups becoming more integrated into European legal and cultural systems through human rights processes. As Indigenous groups try to protect their rights, they end up losing some of their uniqueness and adopting symbolic differences and 'invented traditions.' The use of legal systems and the influence of digital cultures also contribute to this shift away from their traditional ways. The author questions whether these groups can reclaim their threatened ways of life while still participating in processes that align them with global norms.

Saguier, Marcelo. (2012). Resistance to Globalization. In Ritzer, G. (Ed.) *Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 1973-1977.

Globalization Theories

Theories of globalization in sociology explore how social, cultural, economic, and political forces shape the interconnected world (Turner, 2010). They evolved from viewing globalization as cultural standardization or Americanization, exemplified by concepts like 'McDonaldization', to recognizing complex interactions between local and global dynamics, known as 'glocalization' (ibid). These theories also emphasize the significant role of world religions and the changing nature of nation-states in the global context. Key debates focus on the impact on democracy, citizenship, and the tension between national sovereignty and global human rights. Perspectives range from optimistic views of global justice and cosmopolitanism to concerns about cultural erosion, security, and global conflicts. Overall, globalization theories seek to understand the diverse and dynamic nature of global interconnectedness and its implications for societies and cultures worldwide. Furthermore, Immanuel Wallerstein's World Systems Theory, introduced in "The Modern World System" (1980, 1991), argues that capitalism has been the dominant global system since the sixteenth century (Aschcroft, 2012). This theory is a more complex analysis of global relations, contrasting with the modernization theory (ibid). Wallerstein divides the world into core, periphery, and semi-periphery regions,

based on economic roles and the flow of resources. This division is crucial for understanding global inequalities and the dynamics of economic and political power on a global scale.

Ashcroft, B. (2012). Colonialism. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopaedia of Globalization*. Blackwell Publishing. 334-337.

Turner, B. S. (2010). Theories of globalization - Issues and origins. In B. S. Turner (Ed.) *The Routledge International Handbook of Globalization Studies*. Routledge. 3-22.

Heterogeneity- Homogenization

Homogeneity refers to the state of being uniform in composition or character (Levitt, 1983). In the context of globalization and glocalization, homogeneity can be viewed as the tendency for cultures, products, or practices to become increasingly similar across different regions or countries (Ritzer, 2007). Globalization can contribute to homogeneity in several ways (Appadurai, 1990). For instance, the increased mobility of people, goods, and information can lead to the diffusion of cultural norms and practices across borders (Robertson, 1992). Additionally, the rise of multinational corporations and global brands can promote the standardization of products and services worldwide (Levitt, 1983).

To illustrate this point, consider the example of McDonald's, a multinational fast-food chain that has expanded its operations to over 100 countries (Ritzer, 2007). While McDonald's offers a standardized menu of burgers, fries, and shakes (Levitt, 1983), it has also adapted its menu and marketing strategies to suit local cultures (Friedman, 2002). For example, in India, McDonald's offers vegetarian options and has incorporated Indian spices and flavours into its menu items (Robertson, 1992).

Heterogeneity refers to the state of being diverse or varied in composition or character (Giddens, 1991). In the context of globalization and glocalization, heterogeneity can be viewed as the tendency for cultures, products, or practices to maintain their distinctiveness and diversity across different regions or countries (Robertson, 1992). Globalization can contribute to heterogeneity in several ways (Friedman, 1994). For instance, the increased interconnectedness of the world can lead to the exchange of diverse cultural influences, resulting in new and unique cultural forms (Appadurai, 1990). Additionally, the rise of localism and cultural identities can promote the preservation of local customs and traditions (Held, McGrew, Goldblatt, & Perraton, 1999).

- Appadurai, A. (1990). Disjuncture and difference in the global cultural economy. *Public Culture*, 2(2), 1–24.
- Friedman, J. (1994). *Cultural identity and global process*. Sage Publications.
- Giddens, A. (1991). *Modernity and self-identity: Self and society in the late modern age*. Polity Press.
- Gilroy, P. (1993). *The black Atlantic: Modernity and double consciousness*. Verso.
- Held, D., McGrew, A., Goldblatt, D., & Perraton, J. (1999). *Global transformations: Politics, economics and culture*. Stanford University Press.
- Levitt, T. (1983). The globalization of markets. *Harvard Business Review*, 61(3), 92–102.
- Osborne, M. (2016). *Hip-hop in Japan: From subculture to culture*. Bloomsbury Publishing.
- Ritzer, G. (2007). *The McDonaldization of society*. Pine Forge Press.
- Robertson, R. (1992). *Globalization: Social theory and global culture*. Sage Publications.

Hybridity

Hybridity refers to the mixing or combining of elements from different cultures or sources to create something new and distinctive (Nederveen Pieterse, 1995). In the context of globalization, hybridity arises from the interconnectedness and cultural exchange that characterizes the modern world (Appadurai, 1990). Globalization has facilitated the flow of ideas, products, and people across borders, leading to the mixing and blending of cultural influences (Soja, 1996; Sklair, 2001). This cross-cultural fertilization has resulted in the emergence of hybrid forms that defy simple categorization (Bhabha, 1994) and reflect the dynamic interplay between global and local forces (Robertson, 1995).

One of the most prominent examples of cultural hybridity is the global cuisine scene (Featherstone, Lash, & Robertson, 1995). As people travel and interact with different cultures, they bring back new flavours, ingredients, and cooking techniques, which they incorporate into their own culinary traditions (Nederveen Pieterse, 1995). This fusion of culinary influences has given rise to a wide range of new dishes that blend local ingredients and flavours with global trends (Appadurai, 1990). Another significant example of hybridity is found in popular culture (Featherstone, Lash, & Robertson, 1995). Globalization has enabled the global circulation of music, movies, fashion, and other forms of popular entertainment, leading to the fusion of different cultural styles and genres (Soja, 1996; Sklair, 2001). This cross-pollination of cultural influences has produced hybrid forms of popular culture that appeal to a global audience (Appadurai, 1990).

Hybridity is not merely a passive outcome of globalization; it is also a creative force that drives innovation and cultural evolution (Robertson, 1995; Bhabha, 1994). By bringing together different cultural elements, hybridity creates new possibilities for expression and understanding (Featherstone, Lash, & Robertson, 1995). It allows us to see the world through a broader lens and appreciate the richness and diversity of human creativity (Soja, 1996; Sklair, 2001). Moreover “Bhabha took up Bakhtin’s concept of intentional hybridity, shifting it as a means of subverting authority to the colonial situation. In his interpretation of colonial texts, hybridity reveals ‘the ambivalence at the source of traditional discourses of authority’, where the discourse of colonial authority loses its univocal grip on meaning and finds itself open to traces of the language of the Other [...] (Ackermann, 2012,13.)

Ackermann, A. (2012). Cultural Hybridity: Between Metaphor and Empiricism. In Stockhammer (Ed.). *Conceptualizing Cultural Hybridization, A Transdisciplinary Approach*. Springer. 5-26.

Appadurai, A. (1990). Disjuncture and difference in the global cultural economy. *Public Culture*, 2(2), 1–24.

Bhabha, H. K. (1994). *The location of culture*. Routledge.

Nederveen Pieterse, J. (1995). Globalization as hybridization. In M. Featherstone, S. Lash, & R. Robertson (Eds.), *Global modernities*. Sage Publications. 45–68.

Sklair, L. (2001). *Sociology of globalization*. Oxford University Press.

Soja, E. W. (1996). *Thirdspace: Journey to Los Angeles and other real-and-imagined places*. Wiley-Blackwell.

Collage

Collage refers to an art form that combines different materials, such as photographs, drawings, fabric, and found objects, to create a new and unified composition (Kallir, 1986). In the context of globalization, collage serves as a powerful metaphor for the interconnectedness and cultural exchange that characterize the modern world. Globalization has facilitated the flow of ideas, images, and cultural artifacts across borders, creating a global cultural marketplace where diverse forms of expression can intersect and mingle. Collage reflects this cultural fluidity by juxtaposing seemingly disparate elements, creating a dynamic and multifaceted representation of the world. One of the most prominent examples of collage in the context of globalization is found in the work of contemporary artists who explore themes of cultural

hybridity and transnationalism. These artists often incorporate elements from different cultures and traditions into their work, creating a visual representation of the interconnectedness of the world.

For instance, the work of artist Chiho Aoshima, who combines Japanese manga with Western pop culture imagery, reflects the cultural exchange that has occurred as a result of globalization. Similarly, the work of artist Vik Muniz, who creates sculptures and photographs using everyday materials such as candy wrappers and dust, highlights the ephemerality and interconnectedness of global consumer culture.

Collage is not merely a passive representation of the globalized world; it also serves as a creative tool for exploring and critiquing the complexities of globalization. By juxtaposing different elements, collage can challenge assumptions, subvert stereotypes, and provide new perspectives on the world.

Kallir, N. (1986). *Collage: The invention of a New Art Form*. Harry N. Abrams.

Fusion

Fusion, a term used in various contexts, refers to the blending or merging of distinct elements or influences to create something new and unique. In the realm of culture, fusion manifests as a dynamic process of cultural exchange and hybridity, where diverse traditions and perspectives intertwine and interact, giving rise to new forms of expression and identity (Chidester, 2002). Globalization has significantly accelerated the pace and intensity of cultural fusion, as the interconnectedness of the world has facilitated the flow of ideas, people, and products across borders (Hannerz, 1992). This cross-cultural exchange has blurred traditional boundaries and fostered a global cultural landscape where diverse elements converge and intermix (Martínez-Echazábal, 2005). One of the most prominent examples of cultural fusion is evident in the culinary world. Global cuisine, with its eclectic mix of flavours, ingredients, and cooking techniques, exemplifies the dynamic nature of cultural blending (Nederveen Pieterse, 2004). Fusion cuisine often draws inspiration from multiple culinary traditions, creating dishes that transcend traditional boundaries and cater to a diverse palate (Ritzer, 2007). Beyond cuisine, cultural fusion can be seen in various aspects of our lives, including art, music, fashion, and dance. Artists often incorporate elements from different cultures into their work, creating hybrid styles that defy categorization (Appadurai, 1996). Similarly, musicians blend

genres and traditions to produce new sounds and rhythms, while fashion designers draw inspiration from diverse cultures to create unique and eclectic garments (Hall, 1990). Fusion is not merely a passive outcome of globalization; it is a creative force that drives innovation and cultural transformation (García Canclini, 1995). By bringing together different elements, fusion can challenge stereotypes, break down cultural barriers, and foster a more inclusive and diverse global society (Stewart, 1994).

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Canclini, G. N. (1995). *Hybrid cultures: Strategies for entering and leaving modernity*. University of Minnesota Press.

Chidester, D. (2002). *Syncretism: Divergent religious traditions in a pluralistic world*. Routledge.

Hall, S. (1990). Cultural identity and diaspora. In J. Rutherford (Ed.), *Identity: Community, culture, difference*, Lawrence & Wishart. 222–237.

Hannerz, U. (1992). *Cultural complexity: Studies in the social organization of meaning*. Columbia University Press.

Martínez-Echazábal, J. (2005). *Mestizaje in Latin America*. Oxford University Press.

Nederveen Pieterse, J. (2004). *Globalization and culture: Global mélanges, local identities*. Rowman & Littlefield Publishers.

Ritzer, G. (2007). *The globalization of nothing 2*. Thousand Oaks, CA: Sage Publications.

Stewart, C., & Shaw, R. (1994). *Syncretism/antisyndecrism: The politics of religious synthesis*. Routledge.

Melange

Melange, a French word meaning mixture or blend, describes the cultural fusion that arises from the interconnectedness and exchange of ideas, products, and people in the globalized world. As globalization has facilitated the flow of cultural influences across borders, it has given rise to a rich tapestry of cultural interchange, where diverse traditions interweave and intertwine to create new and distinctive forms of expression. Arjun Appadurai (1996) aptly captures the essence of melange, describing it as a "heterogeneous ensemble of circulating

ideas, images, and objects, crisscrossing national boundaries" (p. 32). Appadurai emphasizes the dynamic and fluid nature of melange, highlighting how it constantly evolves and adapts as new cultural influences interact and intersect. Jan Nederveen Pieterse (2004) further elaborates on the transformative power of melange, asserting that it "challenges the notion of stable, bounded cultures and instead emphasizes the fluidity and hybridity of cultural formations" (p. 47). According to Pieterse, melange fosters innovation and creativity, as it provides a fertile ground for the blending and recombination of cultural elements, giving birth to new and original expressions. Similarly, George Ritzer (2007) underscores the significance of melange in the globalized world, recognizing it as a key aspect of cultural homogenization and hybridization. Ritzer contends that melange occurs as global cultural flows encounter local cultures, leading to a process of "glocalization," where global cultural influences are adapted and transformed to suit local contexts

Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization*. University of Minnesota Press.

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Ritzer, G. (2007). *The globalization of nothing 2*. Thousand Oaks, CA: Sage Publications.

Mestizaje

Mestizaje, a Spanish term meaning mixture or blend, refers to the cultural and racial mixing that has occurred throughout Latin America as a result of European colonization and the intermingling of Indigenous, European, and African populations (García Canclini, 1995, p. 2). This cultural mestizaje has shaped the unique and diverse identities of Latin American people, evident in their language, traditions, art, music, and cuisine (Martínez-Echazábal, 2005, p. 17).

In the context of globalization, mestizaje represents a dynamic and evolving process of cultural exchange and transformation. As Latin America interacts with other parts of the world, new cultural influences are absorbed and incorporated into mestizo identities, leading to further hybridization and diversification (Hall, 1990, p. 225). For instance, Latin American cuisine has witnessed a fusion of Indigenous, European, and African culinary traditions, resulting in a unique and diverse gastronomic landscape (Appadurai, 1996, p. 98).

Mestizaje is not merely a passive outcome of globalization; it is also a creative force that challenges traditional notions of identity and cultural purity (Nederveen Pieterse, 2004, p. 58). By embracing mestizaje, Latin Americans can assert their unique hybrid identities and contribute to the ongoing dialogue of cultural exchange in a globalized world.

Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization*. University of Minnesota Press.

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Hall, S. (1990). Cultural identity and diaspora. In J. Rutherford (Ed.), *Identity: Community, culture, difference*, Lawrence & Wishart. 222–237.

Martínez-Echazábal, J. (2005). *Mestizaje in Latin America*. Oxford University Press.

Nederveen Pieterse, J. (2004). *Globalization and culture: Global mélanges, local identities* (2nd ed.). Rowman & Littlefield Publishers.

Syncretism

Syncretism refers to the combining or fusing of different religious beliefs, cultural practices, or artistic styles to create something new and unique (Stewart & Shaw, 1994). In the context of globalization, syncretism is often seen as a way for cultures to adapt to and incorporate external influences while still retaining their own identities (Hall, 1997). Globalization has facilitated the global exchange of ideas, which has led to increased contact and interaction between different cultures. This intermingling of cultures has created opportunities for syncretism to occur, as people experiment with and blend different cultural elements to create new forms of expression and identity (Hannerz, 1992). One of the most prominent examples of syncretism is the emergence of new religious movements that blend elements from different traditions, such as Rastafarianism, which combines elements of Christianity, Judaism, and African spirituality (Barrett, 1994). Another significant example of syncretism can be found in the arts, where artists often draw inspiration from different cultural traditions to create new and innovative works of art (Lavie, 1990). For instance, the art of Mexican painter Frida Kahlo is characterized by the blending of European and Pre-Columbian artistic styles. Syncretism is not merely a passive process of cultural exchange; it is also a dynamic and creative force that can lead to the development of new forms of cultural expression

and identity (Hall, 1997). By blending different cultural elements, people can create new ways of understanding the world and their place within it (Hannerz, 1992).

Barrett, D. (1994). *The new world order of religious change: How globalization affects local religious cultures*. Altamira Press.

Hall, S. (1997). Cultural identity and diaspora. In K. Woodward (Ed.), *Identity and difference: Cultural variations in the postmodern world*. Sage Publications. 222–237.

Lavie, S. (1990). *The Poetics of Military Occupation*. Princeton University Press.

Stewart, C., & Shaw, R. (1994). *Syncretism/antisyncretism: The politics of religious synthesis*. Routledge.

Liquidity

Liquidity, a key term of globalization and late modernity derived from the Latin word liquidous meaning "fluid" or "easily flowing," refers to the ease with which an asset can be converted into cash without significantly affecting its price. In the context of finance, liquidity is a crucial factor for investors and businesses, as it affects their ability to meet financial obligations and seize investment opportunities (Fabozzi, 2005).

Globalization has significantly impacted the liquidity of financial markets, as it has facilitated the flow of capital and securities across borders. This increased interconnectedness has led to a more integrated and liquid global financial system, where assets can be traded more efficiently and at lower costs (Levich, 2006).

The rise of electronic trading platforms and the development of new financial instruments have further enhanced the liquidity of global markets. These advancements have enabled investors to access a wider range of assets and to transact more quickly and easily, contributing to a more liquid and efficient global financial system (Narasimhan & Narayanaswamy, 2003). While globalization has generally improved liquidity in financial markets, it has also introduced new challenges and risks. The increased interconnectedness of markets can amplify the impact of shocks and lead to contagion effects, while the complexity of financial instruments can make it difficult for investors to assess and manage risk (Eichengreen, 2008). Liquidity also refers to identities that are ambiguous and uncertain, due to fluid modernity, a term introduced by Bauman (2000, cf Beck's second modernity).

- Bauman, Z. (2000). *Liquid modernity*. Polity Press
- Eichengreen, B. (2008). *Global liquidity and the future of the international monetary system*. MIT Press.
- Fabozzi, F. J. (2005). *Bond markets, analysis, and strategies*. Pearson Education.
- Levich, R. M. (2006). *Financial globalization: Contending perspectives on the growing integration of world markets*. Wiley-Blackwell.
- Narasimhan, M., & Narayanaswamy, R. N. (2003). Market liquidity and the cross-border transmission of stock market volatility. *The Journal of Finance*, 58(5), 2097-2133.

Localization

Localization, a term derived from the Latin word *locālis* meaning of or relating to a particular place, refers to the process of adapting products, services, or content to a specific locale or culture (Schmitt, 2001). In the context of globalization, localization plays a crucial role in bridging cultural gaps and ensuring that products and services are accessible and relevant to a global audience (Levitt, 1983).

Localization involves adapting not only the language of a product or service but also its cultural references, symbols, and imagery to align with the target audience's cultural norms and expectations (Yani-de-Soriano, 2004). This may involve translating text into the local language, adjusting images to reflect local customs, and adapting content to adhere to local cultural sensitivities (Catlin, 2008). Globalization has accelerated the demand for localization as businesses seek to expand their reach into new markets and cater to a diverse global customer base (Doz et al., 2001). The rise of e-commerce has further underscored the importance of localization, as businesses strive to provide a seamless and culturally appropriate online experience for users around the world (Quelch & Hoff, 1986).

- Catlin, J. (2008). *Global marketing and localization: Making sense of an ever-changing world*. John Wiley & Sons.
- Doz, Y. L., & Prahalad, C. K. (2001). The multinational corporation as an innovation machine: A new perspective on global strategies. *Harvard Business Review*, 79(3), 71-83.
- Levitt, T. (1983). *The globalization of markets*. *Harvard Business Review*, 61(3), 92-102.

Martínez-Echazábal, J. (2005). *Mestizaje in Latin America*. Oxford University Press.

Nederveen Pieterse, J. (2004). *Globalization and culture: Global mélanges, local identities*.

Rowman & Littlefield Publishers.

Quelch, J. A., & Hoff, E. C. (1986). *Marketing for business-to-business success*. McGraw-Hill.

Schmitt, B. H. (2001). *Marketing aesthetics: The strategic management of brand experiences*.

Free Press.

Yani-de-Soriano, M. (2004). *Global marketing strategies for the 21st century: A comprehensive guide to cross-cultural management*. Pearson Education.

Mass media

Mass media, a term referring to the channels through which information and entertainment are disseminated to a large audience, such as television, radio, newspapers, and the internet, has played a pivotal role in facilitating communication, cultural exchange, and the spread of ideas across borders in the context of globalization (Herman & McChesney, 1997).

Globalization has profoundly transformed the landscape of mass media, enabling the rapid and widespread dissemination of information and entertainment across the globe. The development of satellite technology and the rise of the internet have broken down geographical barriers, allowing for the instantaneous transmission of content to a global audience (Castells, 2000).

This increased global reach of mass media has led to a more interconnected and interdependent world, where news, ideas, and cultural expressions can flow freely across borders (McLuhan, 1964). This has fostered a greater understanding and appreciation of diverse cultures and perspectives, contributing to the development of a more globalized society (Appadurai, 1996).

However, globalization has also raised concerns about the homogenization of media content and the potential for cultural imperialism. The increasing dominance of Western media conglomerates and the standardization of media formats have led to a perception that local and regional cultures are being overshadowed by a globalized media culture (García Canclini, 1995).

Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalization*. University of Minnesota Press.

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Castells, M. (2000). *The rise of the network society* (2nd ed.). Wiley-Blackwell.

Herman, E. S., & McChesney, R. W. (1997). *The global media: The new missionaries of corporate capitalism*. Cassell.

McLuhan, M. (1964). *Understanding media: The extensions of man*. New American Library.

Mass migration

Mass migration, a term referring to the large-scale movement of people across international borders, has become a defining feature of globalization (Castles, 2006). Driven by a complex interplay of economic, political, social, and environmental factors, mass migration has far-reaching consequences for both sending and receiving countries (Sassen, 1998).

Globalization has intensified the push and pull factors that contribute to mass migration. On the push side, economic disparities, political instability, and environmental degradation in many developing countries compel individuals to seek better opportunities elsewhere (Castles, 2006). On the pull side, the economic growth and labor demands of developed countries attract migrants seeking employment, education, and improved living standards (Sassen, 1998).

The impact of mass migration on sending and receiving countries is multifaceted. For sending countries, migration can alleviate population pressure, transfer remittances that boost the economy, and provide access to new knowledge and ideas (Dustmann & Kirchkamp, 2006). However, it can also lead to a loss of skilled labor, brain drain, and social and political challenges associated with remittances and return migration (Adams, 1991).

For receiving countries, immigration can provide a much-needed workforce, contribute to economic growth, and foster cultural diversity (Borjas & Katz, 2007). However, it can also lead to concerns about cultural assimilation, labor market competition, and the provision of social services (Frey & Glitz, 2010).

Adams, J. H. (1991). Remittances and rural development. *International Migration*, 29(3), 327-341.

Borjas, G. J., & Katz, L. F. (2007). *The evolution of the Mexican-born workforce in the United States*. National Bureau of Economic Research.

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- Frey, C., & Glitz, S. (2010). *The new global competition: How technology, demographics, and globalization will reshape the world economy*. PublicAffairs.
- Sassen, S. (1998). *Globalization and its discontents: Essays on the new mobility of people and money*. The New Press.

McDonaldization

McDonaldization, a term coined by sociologist George Ritzer in his 1993 book *The McDonaldization of Society*, refers to the process of applying the principles of the fast-food industry to other sectors of society, such as business, education, healthcare, and government. These principles include efficiency, calculability, predictability, and control (Ritzer, 2007).

Globalization has accelerated the spread of McDonaldization, as the interconnectedness of the world has facilitated the diffusion of McDonald's business model and its underlying principles across borders (Nederveen Pieterse, 2004). This has led to the emergence of a globalized consumer culture characterized by standardized products, efficient service, and a focus on cost-effectiveness (Ritzer, 2007).

While McDonaldization has brought about certain benefits, such as increased efficiency and productivity, it has also been criticized for its potential negative consequences. Critics argue that McDonaldization can lead to a homogenization of culture, a loss of diversity, and a decline in quality (Ritzer, 2007).

Nederveen Pieterse, J. (2004). *Globalization and culture: Global mélanges, local identities*.

Rowman & Littlefield Publishers.

Ritzer, G. (1993). *The McDonaldization of society: An investigation into the changing character of contemporary social life*. Pine Forge Press.

Ritzer, G. (2007). *The McDonaldization of society: 30 years of the McDonaldization thesis*. Pine Forge Press.

Postcolonialism

Postcolonialism is a theoretical framework that critically examines the legacies and effects of colonialism on societies, cultures, and individuals. It emphasizes the need to deconstruct and challenge the power dynamics, Eurocentrism, and cultural imperialism perpetuated by colonial forces. This perspective aims to give voice to marginalized groups and explore the complexities of identity, agency, and resistance in the postcolonial world. A possible working definition for postcolonialism involves a studied engagement with the experience of colonialism and its past and present effects, both at the local level of ex-colonial societies and at the level of more general global developments thought to be the after-effects of empire. Postcolonialism often also involves the discussion of experiences such as slavery, migration, suppression and resistance, difference, race, gender, and place, as well as responses to the discourses of imperial Europe such as history, philosophy, anthropology, and linguistics. The term is as much about conditions under imperialism and colonialism proper as about conditions coming after the historical end of colonialism. A growing concern among postcolonial critics has also been with racial minorities in the west, embracing Native and African Americans in the US, British Asians and African Caribbeans in the UK, and Aborigines in Australia and Canada, among others.

Quayson, A. (2020, January 2). What is postcolonial literature? The British Academy. <https://www.thebritishacademy.ac.uk/blog/what-is-postcolonial-literature/#:~:text=A%20possible%20working%20definition%20for>

Post-globalization

Post-globalization encompasses diverse perspectives, and scholars have proposed various definitions. Berry (2010) outlines three approaches to understanding post-globalization. The first views it as a state of 'globalized,' generic, and homogeneous existence, leading to the erasure of history and loss of identity. The second approach emphasizes knowledge and respect for history and local specificity, associating post-globalization with national or local characteristics. The third approach envisions post-globalization as marked by transformation and urbanization. Nordtveit (2010) combines the first two approaches, asserting that it involves both global and local unification within a capitalist discourse. Latham (2016) sees the post-globalization era as a time when the ongoing war on terror transforms into a more pervasive

societal conflict, highlighting the numerous social problems arising from globalization. Flew (2016) observes similar trends in China, emphasizing the promotion of national culture and traditions. Parker (2016) presents an alternative viewpoint, defining post-globalization as an era of knowledge economy based on high-quality education. Salunkhe et al. (2013) view post-globalization as a characteristic of new higher education, acknowledging its transformation in the globalization era. In this perspective, post-globalization implies an integrated international community, with higher education serving as a foundation for a new educational standard aligned with sustainable development principles.

Berry, C. (2010) *Imaging the Globalized City: Rem Koolhaas, U-théque, and the Pearl River Delta*, in Braester Y., and Tweedie J., *Cinema at the City's Edge: Film and Urban Networks in East Asia*, Hong Kong: Hong Kong University Press, Hong Kong. 155-170.

Flew, T. (2016) Evaluating China's aspirations for cultural soft power in a post-globalisation era. *Media International Australia*, Vol. 159 No 1, 32-42.

Latham, R. (2016). *The politics of evasion: A post-globalisation dialogue along the edge of the state*. Routledge, London.

Nordtveit, B.H. (2010). Towards post-globalization? on the hegemony of western education and development discourses. *Globalization, Societies and Education*, Vol. 8 No 3, 321-337.

Parker, S. (2016). Academic Entrepreneurship as a Catalyst for Quality Higher Education. In Baporikar N. (Eds.), *Handbook of Research on Entrepreneurship in the Contemporary Knowledge-Based Global Economy*, IGI Global, Hershey. 88-113.

Salunkhe, M.M., Thakkar, N.V., Kamat, R.K. (2013). Instilling Ideology of Professionalism in University Education: Assessment of Shifting Paradigms. In Narasimharao B., Kanchugarakoppal S. and Fulzele T. (Eds.), *Evolving Corporate Education Strategies for Developing Countries: The Role of Universities*, IGI Global, Hershey. 154-172.

Postmodernity

Postmodernity refers to a cultural, social, and intellectual condition that emerged in the late 20th century, characterized by a departure from modernist principles. It challenges grand narratives, rejects absolute truths, and embraces diversity, fragmentation, and hybridity. Postmodernity is marked by a scepticism toward metanarratives and a recognition of the

multiplicity of perspectives. Postmodernists challenge the notion of objective reality, deny the existence of objectively true or false statements, and reject the possibility of objective knowledge or certainty. They argue that reality, knowledge, and values are constructed by discourses and can vary accordingly. Postmodernism advocates for a change in established discourses, viewing them as arbitrary and unjustified, reflecting the interests of the powerful. This theoretical stance is considered inclusive and democratic, enabling the recognition of diverse perspectives, particularly those marginalized by Enlightenment discourses. In the 1980s and '90s, postmodern critiques gained popularity in academic circles, influencing identity politics movements that sought to challenge prevailing power structures.

Duignan, B. (2024, January 5). Postmodernism. *Encyclopedia Britannica*.

<https://www.britannica.com/topic/postmodernism-philosophy>

Reflexivity, Reflexive modernity

Reflexivity, in the context of social theory, refers to a process of critical self-awareness and examination that individuals or societies undertake regarding their own actions, beliefs, and social structures. It involves an ongoing scrutiny, assessment, and evaluation of one's choices, behaviours, and the broader societal frameworks in which they operate. The term is often used to describe a heightened awareness of the complexities and implications of social life, acknowledging that individuals and societies are not passive recipients of external influences but actively shape and are shaped by their social environments.

Reflexive modernization According to Ulrich Beck, the term "reflexive" indicates a heightened awareness that achieving mastery or complete control over something is impossible, rather than indicating an increase in mastery or consciousness itself. The idea of a 'reflexive' modernization in contemporary societies explores a significant societal shift occurring within modernity. Although modernity hasn't disappeared entirely, it's increasingly presenting challenges. While crises, transformations, and radical social changes have always been inherent in modernity, the move towards a reflexive second modernity not only alters social structures but fundamentally transforms the very frameworks, concepts, and perceptions of change itself. Reflexive modernization appears to be giving rise to a novel form of capitalism, labour, global order, society, nature, subjectivity, everyday life, and state. The concept highlights the dissolution of established social structures and the emergence of new forms of differentiation

and inequality. Reflexive modernization is marked by an individualization of social inequality, where people must navigate diverse social identities, lifestyles, opinions, and affiliations, making choices in a complex and interconnected world. The idea of reflexive modernization involves the multiplication or increase in boundaries between various social spheres. These boundaries include distinctions between society and nature, knowledge and superstition, life and death, and between different social groups or identities known as "Us" and "Others." As reflexive modernization progresses, these boundaries become more complex or varied, indicating a greater degree of differentiation or separation among these spheres.

Beck, U., Bonss, W., & Lau, C. (2003). The Theory of Reflexive Modernization. *Theory, Culture & Society*, 20(2), 1–33.

Reflexive Modernization. A Dictionary of Sociology. *Encyclopedia.com*:

<https://www.encyclopedia.com/social-sciences/dictionaries-thesauruses-pictures-and-press-releases/reflexive-modernization>

Second Modernity

Second modernity, a concept introduced by Beck (1992) (Sørensen, 2024), refers to a phase of societal development that follows the initial, linear industrial phase of modernity. According to Beck, this transition began in the 1960s. Second modernity is characterized by a move away from the traditional structures of industrial society towards a more reflexive and complex social order. The term reflects a broader societal transformation, emphasizing the emergence of a "risk society," where the management and distribution of risks associated with technological processes, organizational activities, and social relations take precedence over the production and distribution of goods as seen in industrial society. In second modernity, there is a heightened awareness of the complexities of social life, and individuals and societies actively engage in ongoing scrutiny and evaluation of their actions and social structures. Beck proposes that the shift from the initial to the subsequent modernity occurs through five transformative processes: a multidimensional globalization, an intensified individualization, a third Industrial Revolution, a revolution in gender roles, and a global environmental crisis. These processes lead to significant changes in fundamental ideas and institutions within modern society, including the nation-state, class structures, the nuclear family, gender roles in work, and the perception of nature as something external and separate from society. However, Beck argues

that these transformations do not move us beyond modernity, contrary to the claims of postmodernists.

Beck, U. (1992) *Risk Society: Towards a New Modernity*, SAGE.

Sørensen, M.P. (2024). Second Modernity. In Ritzer, G. (Ed.) *The Blackwell Encyclopedia of Sociology*. Blackwell Publishing.

Time and space compression

Time-space compression refers to a series of processes that lead to the perceived reduction of distances between places, measured in terms of travel time or cost, effectively making those places seem closer to each other (Kivisto, 2012). The concept of a "shrinking world" is not new and has gained prominence with advancements in travel, such as jet airplanes, and communication technologies, especially the Internet. Initially explored by scholars studying transportation and communication systems, in the 1970s and 1980s, Marxists like David Harvey reframed it as part of the broader process of capitalist commodity production and capital accumulation. More recently, cultural theorists and historians have invoked the notion to understand the sense of disorientation that often accompanies significant technological changes. In essence, time-space compression describes the perceived contraction of distances between locations due to advancements in transportation and communication technologies. In the concept of time-space compression, the interactions are facilitated by technological innovations. These innovations, such as the railroad, telegraph, automobile, radio, telephone, jet aircraft, television, and the recent telecommunications revolution, have significantly reduced spatial barriers, connecting diverse markets and cultures and accelerating social life. Moreover, advances in transportation and logistics have facilitated the creation of global supply chains where companies can now source materials and products from multiple countries or simply they are produced in one place, for example, nowadays the whole world's cuisine are brought together in one place in the same way.

Harvey, D. (1990). *The Condition of Postmodernity*. Blackwell Publishing.

Kivisto, P. (2012) Time-space compression. In Ritzer, G. (Ed.). *The Wiley-Blackwell Encyclopedia of Globalization* (1st ed.). Blackwell Publishing.

World culture

World culture is a highly contested concept with many different scholarly approaches. Nevertheless, related to the global economic system, world polity and many other factors it usually covers trends of homogenization. According to Lechner and Boli (2008), world culture refers to a shared set of cultural elements, ideas, values, and practices that transcend national and regional boundaries. This concept suggests the existence of a global culture that extends beyond individual societies and nations. It encompasses cultural phenomena, such as beliefs, norms, and symbols, that are commonly accepted and disseminated on a global scale, contributing to a sense of interconnectedness among diverse populations. World culture implies a certain degree of cultural homogenization, where certain cultural aspects become standardized and widely adopted across the world due to globalization processes.

Lechner, F. & Boli, J. (2008). *World Culture: Origins and Consequences*. Blackwell Publishing.

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- Beck, U., & Grande, E. (2012). Cosmopolitanism and cosmopolitanization. In G. Ritzer (Ed.) *The Wiley-Blackwell Encyclopedia of Globalization*. Blackwell Publishing. 413-415.
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