

Review Of Research



GLOBALISATION TO GLOCALISATION: A CONCEPTUAL EXPLORATION

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ABSTRACT

The two ideas are connected and their advancement and change feature the tangled connection between the train of humanism and globalization. In spite of the fact that the sociological ideas and hypotheses in the Western sociological talks have a general import, there are issues in the utilization of these in the neighborhood settings. This requires a basic and inventive refinement of the ideas.

KEYWORDS: discipline of sociology and globalization.



CONCEPTUAL ISSUES

Sociological ideas are regularly combative and all the more so if the ideas are out in the open space, as are ideas like "advancement," "modernisation" or "globalization" and are profoundly ideologically charged. In regular discourse, globalization is frequently used to allude to the monetary mix that is obviously occurring on the planet through the expanding stream of capital and exchange. The financial meaning of globalization has turned out to be overwhelming since both the advocates and the adversaries of globalization have a tendency to buy in to the monetary definition. The advocates of monetary globalization, the grouped neo-liberals, laud the advantages of globalization. For sure their accentuation is on the monetary aspect of the idea. Both the

faultfinders and adversaries of globalization whether in the city of Seattle in 1999 or the scholastics, for instance, Joseph Stiglitz tend to see globalization as a monetary monster. What is the sociological comprehension of the marvel of globalization?

In sociology it is regularly troublesome, if certainly feasible, to follow the inception of ideas. It is hard to recognize who utilized the expression "globalization" out of the blue. As per Malcolm Waters, Roland Robertson was one of the early clients of the term. Even in the 1980s, when Robertson was elucidating the idea of globalization, his position was to underline the social measurement of globalization contra scholars like Immanuel Wallerstein whose compositions, by then, were vigorously one-sided towards financial determinism. Roland Robertson was a very much respected humanist of religion who needed to see globalization as occurring both at the level of human cognizance and also as far as social network and unpredictability.

Regardless of who authored it in the first place, at the beginning of the twenty-first century, globalization as an idea and trademark is utilized more every now and again than some other terms. In Singapore, from the inflow of remote capital and innovation to films and mainstream culture, nearly

everything has reverberation with globalization. Globalization is a gallant procedure or then again a vile procedure, contingent upon which side of the level headed discussion one stands. Jan Aart Scholte contends that globalization may prompt social viciousness yet it additionally gives emancipatory potential. The result relies upon what the chronicled performing artists make of it.

Sociology and Globalisation

Globalization as an idea in sociology has a short history. The Collins Dictionary of Sociology has a section on "globalization of generation" yet no passage on globalization in that capacity. The Oxford Concise Dictionary of Sociology has a section on globalization together with globalization hypothesis. The section alludes to the book altered by Martin Albrow and Elizabeth King which conveyed globalization in its title. In any case, researchers talked about the subject of globalization in the 1980s and considerably prior. One could contend that Karl Marx and before him Ibn Khaldun (1332-1406) created writings that managed the subject of globalization. Globalization as a social procedure is old and has an any longer history. Numerous authors have followed the early globalizing forms in the scattering of religion and culture, associations of individuals, gatherings, groups through exchange and trade from the old circumstances.

Globalization, however it implies numerous things to numerous individuals, is one of the ace procedures of contemporary period. Globalization as a field in humanism is a legatee of the full scale sociological interests and advancement. Globalization contemplates addresses itself to the availability of wide procedures of innovative, financial, political, social interrelationships. Regardless of whether one takes a gander at the monetary, social or media network around the world, one needs to take a substantially more extensive comprehension of society and social organizations. Sociologists, for example, Barrington Moore, Immanuel Wallerstein, Charles Tilly and Theda Skocpol have taken a gander at society in the broadest feeling of the term, in that the motivation originated from Marx, Weber and later Braudel and other social students of history.

Sociology concentrates its investigative focal points on the streams and procedures in the public eye whether at the nearby, national or worldwide levels. As it were, human science has a bona fide guarantee over the field of globalization. Some contemporary essayists denounce humanism, a prototype sociology, as a detainee of country state. Anthony Giddens and Immanuel Wallerstein have both grumbled that humanism has been the investigation of present day country states. The definitions and also the limits of society, which human science looks to ponder, frequently cover with those of country state. Since the intrigue taken by sociologists, for example, Roland Robertson and others since the late 1970s, human science has reclassified its extension and field as the social logical investigation of the worldwide procedures. Ulrich Beck has expressly required the improvement of new ideas to catch the new substances of interconnectedness, majority, multi-territory and multiplicity.⁹

Sociology has built up its claim over globalization as a field of concentrate generally. An arrival to national society-focused concentration would be a noteworthy backward advance towards objectivist, scientific human science and an arrival to what C Wright Mills called "preoccupied empiricism."¹⁰ Or more awful, human science may turn into a lingering discipline caught up with grabbing zones left unattended by other sociologies. Human science isn't the main branch of sociology that has a claim to contemplate society in light of the fact that different branches of sociology do ponder parts of society. For instance, institutional financial analysts manage social structure and social qualities to clarify monetary procedures and market practices. Political researchers, for example, Robert Putnam have done critical sociological investigations of political processes.¹¹ Such fields as political humanism show the traverse of political science and social science constantly. Sociologies are entrusted to break down society in all its different perspectives and groups of stars. The long standing connection amongst humanism and globalization, gives social science as a teach a one of a kind position to consider all parts of the field of globalization, an ace procedure in human culture. This does not block the cases of different orders to the subject of globalization and to the significance of each field's independence to wander out and investigate utilizing its own particular customs and reasonable casings. While globalization as a structure is normally one-sided for full scale sociological issues, questions were raised to the practicality of utilizing this system to ponder social substances on the

ground. This prompted a reexamining of full scale small scale relationship. Glocalisation as an idea emerged to help mitigate the reasonable troubles of full scale small scale relationship.

Evolution of the Term "Glocalisation"

As indicated by the lexicon, the expression "glocal" and the procedure thing "glocalisation" are "framed by extending worldwide and nearby to make a blend."¹² The term was demonstrated on the Japanese word *dochakuka*, which initially implied adjusting cultivating strategy to one's own neighborhood condition. In the business world the thought was embraced to allude to worldwide localisation. The word and additionally the thought originated from Japan.¹³

In spite of the fact that the expression "glocalisation" has a Japanese root, its English utilization can be credited to Professor Roland Robertson, a British/American sociologist.¹⁴ His enthusiasm for Japanese society drove him to discover that the expression "glocalisation," utilized by Japanese advertising specialists, implied that results of Japanese inception ought to be restricted – that is, they ought to be suited to nearby taste and interests – yet, the items are worldwide in application and reach. Robertson and different sociologists keen regarding the matter of worldwide procedures couldn't resist seeing that huge numbers of the social classes and practices accept a nearby flavor or character in spite of the way that these items were created somewhere else. Dutch humanist Jan Nederveen Pieterse has for quite a while utilized terms, for example, *mélange*, *hybridity*, and *syncretism* to catch comparable procedures as to culture.

As indicated by Nederveen Pieterse, there are three perspectives on the issue of globalization of cultures.¹⁵ The main view is the conflict of societies see communicated regarding conflict of civilisations by journalists like Samuel Huntington. The second thought is best communicated in the expression of "McDonaldisation" of the world.¹⁶ This view clearly recommends a homogenized world, a world commanded by a solitary culture that eradicates contrasts of neighborhood societies. The third view is that of hybridisation or union. A significant part of the development of human culture can be viewed as trades, dissemination, and so forth where crossbreeding, getting and acclimating to the nearby needs et cetera are extremely normal. It ought to be focused on that in spite of the fact that glocalisation has a place with a similar classification or has reverberation with these classes, there are some vital contrasts too.

As per Wordspy, glocalisation signifies "the formation of items or administrations expected for the worldwide market, however tweaked to suit the neighborhood cultures."¹⁷ Although the term glocalisation has come to visit use since the late 1980s, there were a few related terms that social researchers utilized and keep on using. One such related word, which has been being used in sociologies and related fields for a long while is, *indigenisation*.

Some social examiners guaranteed that humanistic frameworks, for example, humanism and political science, even personality investigate were delayed consequences of Western social encounters, likewise, when these fields of interest were transported and transplanted to non-European or non-western settings, for example, Latin America, Asia and Africa, there was a need for *indigenisation* of these subjects. The probability of *indigenisation* has made an important clash among social masters since it raises fundamental ask for as for the appropriateness of social honest to goodness considerations and musings. In any case, *indigenisation* can be viewed as like localisation. In both these contemplations, there is an uncertainty of an uncommon or genuine "zone" or "indigenous framework." One of the eventual outcomes of globalization is that it opens up request with respect to the innovativeness and legitimacy of social requests. On the off chance that one takes an entire arrangement perspective of globalization, "territory" or "contiguous" itself is a delayed consequence of globalization. There are not by any extend of the creative energy any zones or social requests that can be seen as detached or pulled back from the general strategy.

Robertson, one of the pioneers in the examination of globalization, saw globalization neither as a present ponder nor due to modernisation. The hypotheses of modernisation went under true blue assault in human science in view of such suppositions, as unilinearity and meeting. As individuals' information of the world broadened, different authors brought up that the social contrasts are not extremely shallow and nonlinearity and mutilinearity are better depictions of general movement. Joining, rather than uniqueness, appears to have been the result of modernisation. In any case, the different social requests and social solicitations can be considered with the assistance of a globalized human science and there was no essential

for a fluctuating, indigenised human science. For humanism to guarantee predictable status, it couldn't remain to surrender its claim to expansiveness and far reaching learning. Humanism must set touchy however not setting subordinate.

It is in this setting Robertson conceptualized globalization in the twentieth century as "the interpenetration of the universalization of particularization and the particularization of universalism."¹⁸ Khondker, building up Robertson's structure, combat that globalization or glocalisation ought to be viewed as a ward process.¹⁹ The issue of synchronous globalization of the nearby by and the localisation of globality can be passed on as the twin frameworks of far reaching scale localisation and downsized scale globalization. Macrolocalisation joins growing the cutoff focuses a zone and besides making some zone thoughts, practices, and relationship around the globe. The move of general religious or ethnic Pentecostal progressions can be viewed as cases of broad scale localisation.

Downsized scale globalization consolidates joining certain general frameworks into the near to setting. Thusly, for example, social enhancements, for example, the women's fanatic headways and biological upgrades or newproduction procedures and propelling systems which rise in a specific neighborhood setting however completed some vague time traverse these practices spread far past that region into a more prominent spatial and genuine field. In like way, the print business or PC industry with a particular locale of its rising has now changed into a general miracles. Vanquishing space is globalization. In this view, globalization is glocalisation. This view is fairly not the same as the way Giddens conceptualizes the relationship between the worldwide and the adjoining. Globalization, for Giddens, "is the explanation for the recovery of neighborhood social personalities in various parts of the world."²⁰ While in this view contiguous is the supplier of the reaction to the powers that are far and wide, it can be battled that region itself is constituted thoroughly. Ritzer in taking a gander at glocalisation has fused another – potentially excess – convoluted term "grobalisation" to hint what he calls "change destinations [pushing] affiliations and countries to extend widely and to compel themselves on the local."²¹ For Ritzer, globalization is the aggregate of glocalisation and "grobalisation".

Wong contends that a worldwide organization does not imply that it has gone worldwide all the way.²² There are organizations that are part worldwide, part provincial or part nearby including distinctive spaces, for example, portfolio, production network, innovative work and business forms. As far as method of business hones, there could be free tasks, joint wander or collusions.

Key Propositions

The primary recommendations of glocalisation are not very not quite the same as the primary contentions of a refined rendition of globalization. These are:

1. Assorted variety is the substance of social life;
2. Globalization does not delete all distinctions;
3. Self-sufficiency of history and culture gives a feeling of uniqueness to the encounters of gatherings of individuals whether we characterize them as societies, social orders or countries;
4. Glocalisation is the thought that expels the dread from numerous that globalization resembles a tsunami eradicating every one of the distinctions. Various books and articles regarding the matter of globalization have given the feeling that it is a power that makes a uniform world, a world where hindrances vanish and societies wind up amalgamated into a worldwide entirety. The strains and clashes between societies are only the issues of a brief stage. Unexpectedly, the period of change has been around for quite a while. Regardless of entering the third centuries, a significant number of the ageold issues of contrasts of societies and religions remain.
5. Glocalisation does not guarantee a world free from clashes and pressures however an all the more generally grounded comprehension of the convoluted, yet down to earth perspective of the world.

Globalization isn't Necessarily Westernization

A few essayists, particularly writers, see globalization as the overall spread of "Westernization." This view is either wrong or contains just halfway truth. From one point of view, different procedures apparently appear that the world is, in fact, getting to be westernized. In this way, the prevalence of the Western music,

motion pictures, and "McDonalds" as cases of Westernization. An ever increasing number of nations are seeing the opening of McDonalds.

As indicated by Ritzer, McDonaldisation "do[es] not speak to something new in any case, rather, the climax of a progression of defense forms that had been happening all through the twentieth century."23 Ritzer considered this to be a continuation of Weber's legitimization theory and featured the accompanying as the key highlights of justification: effectiveness, calculability, consistency, and control. The remainder of the highlights is additionally identified with expanding utilization of innovation in work environment which replaces human work and also improves observing and powerful control of laborers. These highlights of McDonaldisation now have infested different associations in the public eye and are not simply restricted to nourishment outlets.

At one level one can see the development of an assortment of fast food outlets utilizing, in shifting degrees, the standards of McDonalds; at another level one can see brisk saving money by means of ATM and other specialist co-ops utilizing similar standards. At the level of pop culture, an ever increasing number of nations are playing the best outline of the pop rundown of USA, and Hollywood motion pictures and US-made TV serials, for example, Friends and The Simpsons are getting to be omnipresent to the degree

that a few authors even utilize the expression "Americanisation" to depict these procedures of social transmission. Notwithstanding, a more critical look will uncover that these social products have diverse implications in various societal and social settings with uneven effect on classes and age-gatherings. A portion of the items are devoured with no change, others are adjusted and indigenised to suit the nearby settings and there are excellent circumstances where the goals are totally upset.

Previously, numerous essayists thought that it was important to recognize modernisation from Westernization. Modernisation was accepted to be an arrangement of social practices and social institutional highlights that generally developed in Europe and North America, ordinarily alluded to as the West. The need to isolate Westernization from modernisation (before) was propelled more by patriotism than unadulterated scholarly reasons, in light of the fact that generally, a large portion of the advanced social characteristics started in the West, an authentic certainty which was hard to suit in a nationalistic political culture. The Western researchers in the nineteenth century were likewise liable of making misrepresented cases of Western predominance. Max Weber, a German humanist, was right to assert that the western sanity and science had turned out to be all inclusive however his denigration of non-western societies did not sit well among the bigger scholarly group. Numerous Indian sociologists made careful arrangements to outline the contrasts amongst modernisation and Westernization.

Comparable exchanges exist with respect to the supposed Westernization of the Ottoman Empire, modernisation of Japan since the Meiji rebuilding of 1868 or modernisation of China in the early piece of the twentieth century, for example, the May fourth Movement of 1919. In the modernisation procedure, a large number of the late modernizing social orders were obtaining thoughts and learning and innovation the greater part of which were created in the early modernized social orders in Europe. The geology of the West continued moving. In the nineteenth century, when Germany was modernizing, the possibility of the West was constrained to Western Europe just (predominantly Britain and France). In some post-pilgrim circumstances the division was construct more in light of political convenience than coherent or scholarly merits. Great Westernization came to be viewed as modernisation and awful modernisation was assigned as Westernization. The separating from Westernization can likewise be comprehended as a response to hundreds of years of control and abuse of the states by the Western (for the most part European) powers. Be that as it may, after some time a more target thought of history shows that huge numbers of the characteristics that spread overall started in certain land districts, yet as these attributes were transplanted somewhere else, they progressed toward becoming changed and expected diverse structures in various settings. For instance, parliamentary vote based system advanced in England, with attaches that backpedal to the Magna Carta of 1215. In any case, as Westminster-style parliamentary majority rule government was regulated in India, Malaysia, and other previous British settlements, they changed in light of the neighborhood milieu.

Westernization as a term isn't comparable to globalization. In any case, Westernization can be viewed as a part of globalization. Certain institutional highlights and social attributes that began in the West

were set up in numerous other land districts. After some time, these foundations and practices changed and accepted new implications. Subsequently, Westernization can be viewed as the start of a procedure. The social highlights obtained or imitated themselves change in the source nations. In this way, Westernization as a class has restricted reasonable esteem. One can relate certain artistic structures, kinds, and attributes as a feature of the social zone enigmatically called "the

West," yet these are negligible impacts as can be seen in masterful, artistic, and building styles. For instance, the colossal Indian producer late Satyajit Ray was affected by Hollywood movies and the craft of film making, yet he didn't imitate Hollywood motion pictures in Calcutta. His motion pictures were current catching neighborhood topics which he anticipated with a cutting edge artistic expression and innovation. Thus, it was really worldwide, or all the more suitably, glocal.

By and by, Singapore is setting up linkages with both Bollywood and Indian film ventures also looking to assume the part of an outsourced area for greetings tech Hollywood preparations. Globalization, similar to modernisation, is regularly a combination. Westernization as an idea has some esteem if utilized just as a clear instead of logical class. As a diagnostic class it is fairly constrained.

Scholars like John Meyer have utilized the possibility of isomorphism (a term obtained from science, plant science, specifically) which implies replication of a similar frame yet isolated from the fundamental source.²⁴ His exploration has demonstrated that cutting edge instruction – not Western training however it was maybe changed and regulated in the West – has spread around the world, and a comparable arrangement of qualities and practices have risen in various settings. For instance, school graduates order more social renown and regard paying little mind to social settings. A few societies can give a bigger number of prizes than others. Globalization indicates propensities towards isomorphism, yet a few people may keep on mistaking this procedure for Westernization.

With regards to Singapore, the original pioneers constantly underlined the way that despite the fact that Singapore's monetary advancement was subject to Western innovation and capital, and it was dependent on multinational companies to encourage financial development, the state kept up a specific level of independence and defined expansive social improvement system. In like manner, Malaysian pioneers underscored the significance of Western innovation however not at the cost of indigenous culture and qualities.

Glocalisation and Hybridisation

In the discourse of glocalisation, a few essayists have a tendency to conflate it with hybridisation. This might be fairly deceptive. Glocalisation includes mixing, blending adjusting of at least two procedures one of which must be nearby. In any case, one can acknowledge a half and half form that does not include nearby components. With regards to advanced education in Singapore, a hybridized rendition including the first British model and the US display was acknowledged. One could discover numerous such cases in issues of innovation and business hones where two unique frameworks or modes are consolidated for better outcomes. Glocalisation to be significant must incorporate no less than one part that tends to the nearby culture, arrangement of qualities and practices et cetera. One of the territories in Singapore and Malaysia where the confirmation of glocalisation is very obvious is mass correspondence and particularly in the territory of TV programming. From broadcast dramatization, sitcoms, and even "reality appears," one discovers endeavors of glocalisation. Albeit a few endeavors are not generally effective and there are occasions when one can see brazen impersonation, all things considered the possibility of glocalisation and combination stays speaking to numerous Singaporeans.

Glocalisation as Fusion

Following Robertson's thoughts of copying and reference society as critical highlights of globalization, it can be contended that glocalisation includes combination of thoughts and not visually impaired impersonation. Robertson called attention to that Japan's technique of financial advancement since the Meiji rebuilding has been a watchful and vital imitating of thoughts and innovations from outside. As he would like to think, the inspiration that drove the Japanese tip top to make Japan a worldwide, or a worldwide society, stays to be explored.²⁵ In contemporary advancement talk, best practices has

accomplished a specific stature. From bringing profitability up in the conventional assembling to top of the line innovative work focuses, best practices has made strides. Cautious imitating today, as before, includes combination. Dazzle uniting of thoughts or strategies in all out carelessness of settings would not bring about progress. On account of Singapore and Malaysia, it can be expressed that watchful combination of thoughts and the ceaseless look for best practices have delivered great outcomes.

Richard Falk in dissecting the twenty-first century world request traces five conceivable methodologies of globalization:

1. corporate globalization;
2. metro globalization;
3. magnificent globalization;
4. prophetically catastrophic globalization; and
5. provincial globalization.

On glorious economic process, Falk saw: "Even at the high purpose of company economic process within the mid-1990s, there have been Associate in Nursing assortment of appraisals that penetrated the economic cowl to acknowledge Associate in Nursing yank venture of worldwide domination."30 only a few would see economic process as Associate in Nursing unmixed gift. In any case, note of that Malaysia wasn't broody Associate in Nursing approach of financial independence. the problem of economic process, or all the a lot of significantly, glocalisation in Malaysia in specific and geographic area as a rule should be seen a lot of as a verifiable procedure.

CONCLUSION

Singapore's advancement encounter that was supported by fitting science and innovation methods offers a persuading illustration concerning the adequacy of glocalisation as a cognizant improvement system. Despite the actual fact that the technique wasn't usually nice what is a lot of, there have been passes each once in a very whereas, Singapore, all in all, has incontestible that social combination are often a plus if fittingly outfit for the target of accomplishing monetary development while not creating gross inequality and social separation. The social science concepts of economic process once all is claimed in done and glocalisation specifically are often of unbelievable incentive in understanding the dynamic social amendment in geographic area, significantly in Singapore and Malaysia. it's perpetually conceivable to be pleased with "methodological loyalty," a grip that claims each nation or society have to be compelled to be inspected in light-weight of its own setting through the gadgets of its own home-developed procedure. Such a grip would prompt profound conclusion dispossessing exchange and

understanding between social orders. within the globalized world such talks have restricted qualities. However, it's essential to require the neighborhood settings and factors and to not make up the entice of visually impaired impersonation or aping of western thoughts and concepts. still, eventually what's needed is an appointment of internationally substantial concepts that may change United States of America to investigate procedures of social amendment that's inseparably related to worldwide amendment. to boot needed may be a lot of watchful, reflexive, and thought of use of the concepts, not their deserting.

NOTES

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