Robertson, Roland

1995

'native'
imperative.
sociology

culturally

in

attempts
in

This is an attempt to capture the central interest in globalization that will become increasingly evident. It sees globalization as the key to a better understanding of modernity. It is relatively obvious that globalization appears under various labels in the work of Robertson (1995), Featherstone, Lash, and others. It is also evident that globalization is the central concern of this new sociology.

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HOMOCENTRIC-HETEROGENEITY

GLOCALIZATION: TIME-SPACE AND

2

2001

London: Sage Publications Ltd

Robertson, Roland

Heterogeneous

Glocalization

Featherstone, Mike, Robertson, Roland, and others.
globalization are life tendencies of both in terms, of recognition leads to temporal centred discussion on. This way of understanding of temporal and spatial issue of the period (1990).

The fact that the concept of the development of the new world order is predominantly adopted in the context of the post-war period and its context is largely still a bipolar world. A significant problem is the dominance of the concept of commonality, where the idea of a single global identity prevails. The concept of the state of the world is predominantly seen as a bipolar world, where the power of the West is dominant.

There is a need to develop a more comprehensive understanding of the concept of globalization, which is based on a more nuanced understanding of the processes of globalization, such as the process of global cultural homogenization. This understanding should take into account the diversity of cultural forms and the complexity of the processes of cultural change, which are not purely cultural, but also involve economic, political, and social aspects.

It is important to recognize that the process of globalization is not a unidimensional process, but rather a multilateral process, involving a variety of actors, including states, corporations, and non-governmental organizations. The process of globalization is not simply the imposition of a single global culture, but rather the emergence of a new, more diverse, and complex cultural landscape, which is shaped by the interplay of various cultural forces.

The concept of the state of the world is also important in understanding the processes of global cultural homogenization. The state of the world is often seen as a homogenizing force, but this is not always the case. The state of the world can also be a catalyst for cultural diversity, providing a platform for the expression of different cultural forms and the emergence of new cultural identities.

In conclusion, the concept of globalization is complex and multifaceted, and understanding the processes of global cultural homogenization requires a nuanced and comprehensive approach that takes into account the diversity of cultural forms and the complexity of the processes of cultural change.
The cultural production (Kleinman, 1999) of cultural products in the USA is increasingly contested.

The current trend for urbanization for cosmopolitans (Champion, 2003) and for subalterns (Miyoshi, 1999) has been termed "glocalization." The glocalization of the world (Hannerz, 1996) is the process by which the cultural and economic features of different countries are integrated in a way that is both cosmopolitan and nationalistic.

The term "glocalization" was coined by Timuçin Çağatay in 1999 as a way to describe the phenomenon of cultural globalization and local cultural practices. It is a term that combines the words "global" and "local," and it is used to describe the process by which global cultural trends and local cultural practices are integrated into a new, hybrid form of cultural production.

The concept of glocalization has been used to explain a wide range of phenomena, from the spread of multinational corporations to the rise of individual consumerism. It has been used to explain the spread of global cultural trends, such as the popularity of fast food and the rise of globalization, as well as the rise of local cultural practices, such as the spread of local foods and the rise of local economies.

In recent years, the concept of glocalization has been used to explain the rise of globalization and the spread of global economic trends. It has been used to explain the rise of globalization and the spread of global economic trends, as well as the rise of local economic trends, such as the rise of local economies and the rise of local civic movements.

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The term 'globalization' has been widely used in recent years to describe the phenomena of internationalization, the integration of markets, the spread of cultural homogenization, and the increasing interconnectedness of societies. However, this term has been criticized for its connotations of uniformity and homogeneity, and for its inability to capture the variety and complexity of contemporary social processes. One alternative term that has been proposed is 'glocalization', which emphasizes the interpenetration of global and local forces, and the co-evolution of global and local identities. This approach recognizes that globalization is not a simple process of diffusion from the center to the periphery, but rather a complex and pluralistic phenomenon that involves the mutual shaping of global and local spheres of action. In this sense, the concept of 'glocalization' reflects the reality of contemporary social life, which is characterized by both interconnectivity and diversity. Therefore, the term 'glocalization' is considered to be more appropriate than the term 'globalization' for understanding the current globalizing world.
contemporary world of possibilities, there is an interpenetration of the global and the local. This interplay is evident in the work of Robertson (1992b), who explores how the universalism of the world is affected by the contingent nature of the local. Indeed, the idea of the world-as-a-whole is not realized, as the localism of each society plays a crucial role in defining their unique identity. This interplay between the global and the local is evident in the work of McNeill (1980; 1991), who argues that the world is not only a system of relationships, but also a collection of localities that are constantly in flux. This interplay is also evident in the work of Miyoshi (1992), who explores how the introduction of new technologies, such as the Internet, has contributed to the diversification of cultures and the proliferation of local identities. This interplay is also evident in the work of Greenfeld (1992), who explores how the world is not only a collection of nations, but also a collection of people who are constantly in flux. This interplay is also evident in the work of McNeill (1980; 1991), who argues that the world is not only a system of relationships, but also a collection of localities that are constantly in flux. This interplay is also evident in the work of Miyoshi (1992), who explores how the introduction of new technologies, such as the Internet, has contributed to the diversification of cultures and the proliferation of local identities. This interplay is also evident in the work of Greenfeld (1992), who explores how the world is not only a collection of nations, but also a collection of people who are constantly in flux. This interplay is also evident in the work of McNeill (1980; 1991), who argues that the world is not only a system of relationships, but also a collection of localities that are constantly in flux.
In the 19th century, the concept of globalization, with its emphasis on the interconnectedness of the world through trade, communication, and cultural exchange, was a driving force in European expansion and colonialism. This era, marked by the Industrial Revolution and the rise of nation-states, witnessed the development of new technologies that facilitated rapid communication and transportation, furthering the spread of ideas and goods across the globe.

The mid-19th century saw a significant shift in the geopolitical landscape, with the rise of European powers and the establishment of empires, which were seen as a natural extension of their economic and cultural dominance. The concept of the "Universal Declaration of Human Rights" was first introduced in 1948, highlighting the growing awareness of human rights and the need for international cooperation.

In the 20th century, the global political landscape was characterized by two world wars, which led to the dissolution of empires and the formation of new nation-states. The Cold War, which began in the 1950s, marked a period of intense ideological confrontation between the United States and the Soviet Union, further reinforcing the concept of internationalism and the need for cooperation among nations.

The 21st century has seen significant advancements in technology, particularly in the realm of communication and transportation, which have transformed the way in which people interact and engage with each other across the globe. The internet, social media, and mobile communication platforms have made it possible for people to connect with one another in ways that were previously unimaginable, further reinforcing the concept of globalization and the interconnectedness of the world.

In conclusion, the concept of globalization has evolved significantly over the past century, reflecting the changing political, economic, and social landscape of the world. The 21st century presents new challenges and opportunities for globalization, and it will be interesting to see how these developments shape the world in the years to come.
...themselves, representing Shakespeare to us as a universalist rather than a national or local one. We have seen this, for example, in Shakespeare's plays, which are often set in England but are also meant to be transplanted to other places as well.

We have also seen this in the way in which Shakespeare's plays have been adapted and translated into various languages and cultures around the world. The fact that Shakespeare's plays have been translated into so many different languages and have been adapted for local audiences in so many different places suggests that they have a universal appeal.

This universal appeal is also evident in the way in which Shakespeare's plays have been adapted and performed in various settings. The fact that Shakespeare's plays have been performed in various settings around the world suggests that they have a universal appeal.

In conclusion, the fact that Shakespeare's plays have been translated into so many different languages and have been adapted for local audiences in so many different places and have been performed in various settings around the world suggests that they have a universal appeal.
For example, Seyla Spivak, Gayatri Chakravorty Spivak, and Volkmer, 1999, have argued from a Japanese perspective that the phenomenon of glocalization, which they define as the process of globalization in which local practices and ideas are integrated into a global context, is a fundamental aspect of modern society. In contrast, Yoshino and Masu, 1998, have suggested that the idea of a global society is an illusion created by powerful interests that seek to control and manipulate global processes for their own benefit. This debate reflects the tension between the universal and the particular, the global and the local, and the ways in which these forces interact to shape cultural and social identities.

In conclusion, the concept of glocalization has become a powerful tool for understanding the complex dynamics of globalization and the ways in which local cultures and identities are shaped and transformed by global forces. However, it is important to recognize that the concept of glocalization is not without its limitations. As we continue to grapple with the challenges of globalization, it is essential to remain mindful of the diverse perspectives and experiences that shape our understanding of global processes.