

(En)countering Globalizations: Religion in the Contemporary World
National Chung Cheng University
Chiayi, Taiwan
March 13-14, 2010

SCHEDULE AND ABSTRACTS

Day One

8:30 AM - 9:15 AM: Registration

9:15 AM - 9:30 AM: Opening Remarks (Rm. 115)

9:30 AM - 10:30 AM:

Keynote Address: Dr. Mark Juergensmeyer (University of California at Santa Barbara, USA) (Rm. 115)

10:30 AM - 11:00 AM: Break

11:00 AM - 1:00 PM: **Sessions 1a and 1b**

Session 1a: Religion, Culture and Identity (Rm. 115)

1. Bhela, Anita. *Globalization, Religion, Culture and Identity: The Indian Context*(University of Delhi, India).

In anthropological terms man's contact with machines has been brief; humans and machines have coexisted for a relatively short span of about 500 years. However, in the Indian context, this coexistence has been even briefer, spanning only 60 to 70 years. The rapid influx of new information and communication technologies has had a devastating and debilitating effect on the religious and cultural identity of the Indian people. The paper focuses on and analyses the impact of globalization on the religion, culture and identity of Hindus in India. It describes how Hinduism, over epochs, adapted to and assimilated outside influences and yet retained its unique character and identity, but that, in the current era, the sudden onslaught of the forces of globalization within a short, compressed, time-frame have endangered that syncretic relationship and put everything in a state of flux. As a consequence, religion is being disestablished and cultural identities are being dissolved. However, this cultural disintegration has resulted in an interesting paradox: Hindus, threatened by the loss of their religious and cultural identity in the real world are trying to keep a grip on to it by living it out vicariously through the virtual world of the TV, internet and other digital technologies.

2. Mutabagnai, Mazen. *Globalization Can Enhance Islamic Identity through Communication* (King Saud University, Saudi Arabia).

Once the notion "globalization" became widespread and discussed widely by intellectual circles, the idea of the national identity being in danger was one of the main themes of discussion. But in Islam even though such fear and apprehension exists, the basics for maintaining and protecting the Islamic identity are firmly established in the scriptures of Islam (Qura'an a Sunnah), and the first generations of Muslims who were firm in adhering to Islam. Not only that but Islam has taken great advantage of globalization particularly in the field of communications which has provided unlimited means for Muslims to learn about Islam. It also provides a great platform for Muslims to communicate with each other through

the Internet via e-mails, chatting, forums, blogs and many other means. It also provided the scholars of religion great opportunities to spread the teaching and tenets of Islam. Communication also helped Muslims to learn about the basic principals governing the way a Muslim identifies himself and the basic character a Muslim must possess in order to be a Muslim. This paper will try to search the into the great achievements of the age of globalization plus some of the negative effects. But more importantly it will explore how Islamic Identity was able not only to survive the challenges of globalization but also how to take advantages of globalization in the field of communication and strengthen Islamic identity and spread knowledge about Islam.

3. Fujimura, Keiji. *How Japanese Understand the Globally Controversial Shrine of the War Dead* (Institute for Intercultural Communication, Japan)

The Yasukuni shrine, often described controversially, is a shrine dedicated for the war dead. Commonly in Japan, we see pro and con groups lining up against around the shrine on August 15, when Japan commemorates the war dead at the end-of-war anniversary. Mass media always reports who in the diet members visits Yasukuni and how international leaders react to it. The reports trigger national debates over how 'right' we are about commemorating the war dead. Polls have shifted to Yasukuni way of commemoration, but recent political leaders, except prime minister Koizumi, have tended to avoid paying a tribute to the shrine. The major reasons are (1) international accusations, particularly from China and Korea, to Japan's political leaders visiting the shrine that enshrines A-class war criminals in World War II, and (2) violation of the constitution on separation of religion and the state. Another controversy that brings up numbers of trials and protests is how Yasukuni has commemorated the war dead. These have largely been how Yasukuni drew attention from the general public, both domestically and internationally. Yet, views of millions of commoners who visit, pray, and work for Yasukuni have not been fully explored to holistically understand the meanings of Yasukuni shrine to the Japanese. This presentation aims to describe different cultural aspects of Yasukuni shrine and to analyze to what extent these views connect, and do not connect, to Yasukuni controversy.

Session 1b: Religious Conflict and Violence (Rm. 119)

1. Kulnazarova, Aigul. *Facing the Kashmir Conflict: Politics, Violence and Religion* (Tama University, Japan).

The transfer of power into Indian hands in August 1947 created new conditions for the political and economic development of independent India and the newly created Pakistan. Post-colonial evolution and state-building in the new sovereign countries required the development of friendly relationships with each other. However, in the years following their independence, India and Pakistan have been hindered in tension and conflicts, clashing over disputed territory of Jammu and Kashmir, which remains over the past 60 years one of the core issues in international relations with respect to conflict resolution. At its heart, the Kashmir dispute is a sovereignty-based conflict with religious dimension between India, Pakistan and the people of Kashmir. This paper will provide analyses of political and religious issues of the Kashmir conflict from 1947 to 1990, when a new bloody war broke out between the Muslims of Kashmir and the Central Hindu government.

2. Han Thornton, Songok. *Talibanization and the West: How Globalization Helped to Spawn the Afghan Taliban* (National Cheng Kung University, Taiwan).

The *Counterinsurgency Field Manual* that was issued in 2006 for use in Afghanistan emphasizes the need to deal with local populations on a cultural level, which in this part of the world means a religious level. This is not only a major departure from earlier tactical concerns, but is also at odds with the longstanding US approach to geopolitics in the region.

Washington's consistent goal for two decades has been to make Afghanistan safe for globalization, which in practical terms has been understood as advancing the interests of American oil conglomerates. It is no accident that a former Unocal employee, Hamid Karzai, was installed as the nation's president. Though it seems inconceivable today, at one time the US supported the Taliban against rival Afghan factions, including civil Islamic ones - most notably that of the remarkably humanitarian general Ahmed Shah Massoud. It was assumed that the Taliban was best equipped to provide the stability that Unocal and other globalist enterprises needed for their operations. In short, the Taliban's success and perhaps even its very existence, militarily speaking, owed much to "pipeline politics." This presumed instrument of stability came with a huge cultural price. Talibanization snuffed out the civil Islamic competition that could have been a bridge between the democratic West and non-jihadic Muslims. To save Afghanistan from a permanent state of war, it is imperative that the region's native civil Islam be revived. Instead of fighting the Taliban with bombs and rockets, it would be much less expensive and far more effective - not to mention humane - to combat it on a cultural level. A good place to start would be the indigenous Islamic concept of "Tawhid," which understands Islam as a religion of freedom. This strategic shift requires, to be sure, a more nuanced view of Islamism than the "us versus them" perspective that prevailed during the Bush years. No less, however, it requires a far more pluralistic and egalitarian sense of what globalization should entail. Suffice it to say that this reaches beyond the corporate interests of Unocal.

3. Onouha, Browne. *Religious Violence in Nigeria: What has Globalization Got to Do with It?* (California State University, Sacramento, USA).

Abstract unavailable.

1:00 PM - 2:00 PM: Lunch

2:00 PM - 4:00 PM: **Sessions 2a and 2b**

Session 2a: Globalization, Religion, and Technology (Rm. 115)

1. Liao, Pei-Ru. *Religion in the Media Age: A Case Study of Da-ai Dramas from Tzu-chi Organization* (University of Leeds, UK).

In an information-bombarded era, society has become more and more dependent on mass media communication and computerized communication technology. As "religion finds technology" (Biersdorfer, 2002), religious symbols can increasingly be found in media texts. The production process of religious symbols is as important as the consumption and interpretation processes (Hoover, 1997). As media consumption and interpretation processes can be subjective, Hoover (2006) suggests that modernity has changed the meanings of "traditionally defined religion." My research uses Da-ai dramas (a TV programme from Da-ai TV network) as a case study to examine how the Tzu-chi organization, the largest Buddhist civil organization in Taiwan, uses its own TV network, Da-ai TV network, to spread Buddhism, as well as how the audience or Tzu-chi's followers see Da-ai dramas as a new field to practice Buddhism. One Da-ai drama is chosen to be analyzed in order to understand the production process of religious symbols in this media form. Results suggest a re-thinking of religion in an east Asian context and a re-examination of east Asian modernity in the 21st century.

2. Wan-ting, Chiu and Shang-Chia, Chiou. *Eco-friendly Bionic Design under the Influence of Religion*. (National Yunlin University of Science & Technology, Taiwan).

Ever since Bionics was first coined by the Western scholar in the mid 20th century, there derived flourishing relative technologies and industries, and so as the related knowledge,

technical theories and cases. However, notwithstanding the thriving practical technologies, the philosophical thinking of Bionics was yet rarely discussed. Henceforth, this study aims to expound the knowledge context of Bionics, and probes into fields such as Biology, design and construction technology. Further, this study will adduce an actual case to prove Bionics as an independent knowledge system, in which the object of the case comes from a well-known religious group in Taiwan, and has been working in a resource recycling center for years; the experiences in recycling not only made the object forms a series of eco-friendly bionic creations, but also caused the enthusiasm to promote bionic design, education and material. Lastly, this study discusses how Bionics is an interdisciplinary knowledge that combines industrial technology and educations of design, environment and life. Bionics, therefore, is worth to be further developed and discussed jointly by designers, researchers and educators.

3. Thzeng, Chi Shiung and Tsai, Chin Chia. *The Visual Object's Transformation of Culture Identity in Taiwan: The Expression of Electric-Techno Neon Gods' Characters Manga Visualization* (National Yunlin University of Science and Technology, Taiwan).

The World Games 2009 and 21st Summer Deaflympics both displayed the global ritual by local visual image of Taiwan religion which indirectly refer to parts of culture identity include religion, god characters and especially the Electric-Techno Neon Gods.

This research devotes problematic of "What transformation phenomenon happened with Electric-Techno Neon Gods as a kind of visual object." It tries to make a study of Gods character's manga visualization by morphological expression, which analyzes in form with figure type, face manufacture, modern component manufacture, transportation type, and extra-possibility. This article rely on viewpoints of "Ritual Process Analysis" and "Skip and Transform of Hierarchology" then discusses the glocalization representation of Electric-Techno Neon Gods, which in order to describe the attributes, stage convert, divine transform prerogative --> sacred --> uninstal sacred --> endophilicity --> entertainingly). By focusing on several case studies of mascot design in Taiwan temples and characters as commercial design, it describes the character function of synchronic after manga visualization. Finally, the article sheds some light on a "visual objects' transformation model of culture identity" as an example of Electric-Techno Neon Gods, the elements and features of these gods, and the possibility challenge of manga visualization for designers.

Session 2b: Globalization, Religion, and Community Development (Rm. 119)

1. Yi-Fang, Kao and Shyh-Huei Hwang. *Study on Presbyterian Church Assisting Aboriginal Community in Craft Industry Development* (National Yunlin University of Science & Technology, Taiwan).

Taitung County with the highest percentage of Taiwan's aboriginal population has seven tribes, which is with most multiple aboriginal groups. The Holistic Aboriginal Development Care Association in Taitung County is a social welfare organization established by the Presbyterian Church to help natives. The association is devoted to improvements in education, social welfare and the economies of aborigines. Though it needs church fundraising and enterprise sponsorship to support administrative and personnel expenses in association, volunteers still endeavor to help natives with economic improvement and craft and cultural heritage. The Hand Creation and Culture Museum of Aboriginal Community is a platform for aboriginal craft exchange where displays artworks of 15 aboriginal craftsmen aiming to accumulate vitality in craft and promote capacity of micro business. The present study based on expert interviews and case studies discusses the system and current status of the Holistic Aboriginal Development Care Association in Taitung County assisting aboriginal community in craft industry development and found the following:

1) The platform accumulates diversified craft cultures which energizes craftsmen to keep creating things and provides relevant system;

- 2) The platform helps diminish the gap in communication among different tribes which allows craftsmen to find self-value and innovative thinking;
- 3) The platform increases exchange of micro-businesses in city and countryside that assists different workshops in looking for chance of sustainable operation.

2. Karolak, Magdalena. *Religion in the Political Context: Case of the Kingdom of Bahrain* (New York Institute of Technology, Bahrain).

The processes of globalization have been especially significant in the oil rich Gulf countries. The past 20 years witnessed a rapid modernization of the region. A growing influx of immigrants has been putting pressure on the local culture. The case of Bahrain, the smallest country in the Gulf, is particularly interesting. In 2008, the expatriate population reached nearly half of the island's inhabitants. On the one hand, Bahrain has been under the influence of Western lifestyle that prompted the development of huge shopping malls selling foreign brands, fancy restaurants and nightclubs. On the other hand, the main expatriate groups, namely Indians, Pakistanis and Filipinos, have influenced local culture. In effect, English language became the primary mean of communication. With lack of assimilation of the immigrants, local community values based on Islam, the dominant religion of the island are threatened. The revival of Bahraini Parliament in 2002 gave way for political expression to the Bahraini nation. Foreign cultural influence is one of the main concerns of the parliamentarians. This paper examines the last developments on political scene that prove that religion, as part of Bahraini identity, is the main force behind proposed political reforms.

3. Paterson, Rab. *Japan in Crisis: Demographic Difficulties to Finagling the Fingerprinting of Foreigners* (International Christian University, Japan).

This paper examines the declining and aging population in Japan by looking at possible population scenarios for Japan in the near future as extrapolated from its current situation by UN and other research on Japanese demographics. The reasons for this current situation are then explored to see if the factors causing this situation can be modified to effect a positive change in Japan's demographic difficulties. After arguing that they cannot and therefore that mass immigration is inevitable for the maintenance of Japan's internal social and economic stability and manufacturing needs, the paper then moves on to how the Japanese government has approached this topic. This naturally brings up the "Partial Amendment to the Immigration Control and Refugee Recognition Act" and the way it was presented to the Japanese public in response to Japan's looming demographic change. By looking behind the façade of the law's public anti-terror rationale this paper brings to light an entirely different motive for its implementation, that of monitoring and thereby controlling the large numbers of foreigners Japan must attract to deal with its demographic difficulties. Japanese culture, history and religion will be examined to see what effect these play in forming the Japanese views of the "other" and to what extent this view has driven the Immigration act compared with other concerns. The paper then finally looks at the economic and diplomatic consequences the U.S. suffered after they introduced a similar program (albeit for different reasons) to see what could lie in store for Japan. The conclusion is that this is an ill thought out law, made possible by Japanese views of foreigners and brought in under false pretences that could backfire and ultimately harm Japan's economic and diplomatic future by discouraging immigration to Japan, something it desperately needs to solve its population problems.

4:00 PM - 4:30 PM: Break

4:30 PM - 6:30 PM: **Sessions 3a and 3b**

Session 3a: Globalization and Religion in Taiwan (Rm. 115)

1. Iunn, Tiaukhai. *Siraya Religion in Taiwan since 1945* (St. Andrews University, UK).

This paper puts emphasis on *Alid* ritual of Siraya. Sinification has made a great impact on Siraya since 1662, and the condition became even worse after the end of World War Two (WWII), especially after the government of the Republic of China (ROC) escaped to Taiwan in 1949. Being a deeply Sinified Austronesian people whose Taiwanese Indigenous status is not recognized by the government, the main goal of the Siraya revival movements is to make the government recognize their status/ethnicity and recover their Indigenous status. In the revitalization of Siraya, religion, i.e. Alid belief, is a very important key element for self-identity. As demonstrated by the topic, in this paper I will focus on the nowadays' *Alid* ritual of Siraya and put emphasis on what the ritual actually expresses.

2. Gusman, Yuherina. *The Dissemination and Degradation of Islam Values in Taiwan through Indonesian Migrant Workers: Another Perspective to "Detours to Paradise"* (National Central University, Taiwan).

Globalization have mainly focused on the consequence of increased capital and goods flows on economic development. Globalization also being the majority concerned of politic discussion and economical debates since some years ago. One affect of globalization toward the end of the nineteenth century, highlight the impressive movements of people around the world. Indonesia as part of global village contributes to the capital and goods flows by sending their human recourses to another country as formal and informal labor. Fifth priority countries for Indonesia to distribute its migrant workers are Saudi Arabia, Malaysia, Kuwait, Hongkong and Taiwan. These cooperations not only influenced the economic factor of each country but also bring some social and cultural influences, also the effect to the disseminating and degradation of Islam as majority religion of Indonesia Migrant Workers. This paper will focus to the phenomena of globalization to Islam of Indonesia migrant workers in Taiwan. The focus belongs to Taiwan because between those five countries, Taiwan is not familiar with Islam, and the existence of Indonesia migrant worker as the most migrant worker in Taiwan has caused the spreading of Islam in Taiwan and at the same time bringing on the decline of Islam values to Indonesia migrant workers. Further explanation, this paper will analyze a film titled "Detours to Paradise" (歧路天堂), the feature debut by film critic, scholar and English teacher Rich Lee (李奇).

3. Chu, Jou-juo. *Religious Organizations and 921 Disaster Reconstruction in Taiwan* (National Chung Cheng University, Taiwan).

The nature of the relationships between government and nonprofits can be classified into three categories - supplementary, complementary and adversarial. This paper scrutinizes the patterns of public private partnership in running the service centers of life reconstruction in the two most devastated counties in central Taiwan, i.e., Taichung and Nantou. Its analysis attempts to cover all phases of disaster management and select consensus formation, resource sharing, administrative coordination and goal attainment in terms of four key measures to evaluate how a public-private partnership was formed and practiced after local governments subcontracted non-profit organizations to conduct welfare delivery and employment promotion. Finally, this paper examines the issues that emerged in the implementation of the 921 earthquake recovery programs which aimed to bring the communities back to normalcy and summarizes the the problems in the way of the advancement of the partnership between the government and religious organizations.

Session 3b: Globalization from Islamic Perspective (Rm. 119)

1. Ibrahim, Fareha. *Globalization: The Impact of Religion on Arab Culture* (Garyounis University, Libya).

As religion is a main factor in the process of globalization, it is vital to study the role of religion in daily life: How was it influenced by globalization and how is it affecting local cultures? It is said that globalization does not necessarily encourage disbelief, but rather it encourages rational belief, that is belief based on doctrine, on principles, on texts; however, with regard to Islamic belief, it seems that globalization has intensified irrational beliefs. Globalization may bring about the unpacking of local cultural complexes, but in the process it creates multifarious local identities and criss-crossing frontiers, so that diversity comes to rule more than ever before, even if similarities across social and spatial distances also become ever more evident. The main purpose of this paper is to provide and discuss the issue of religion and culture in the contemporary Arab world. The focus will put into consideration the impact of religion on local culture. This can provide answers to some major questions such as how does the religion of Islam - in the Arab culture - evolve under the conditions associated with globalization? How does globalization influence the religion of Islam?

2. Malek Mohammad Ghadimi Moghaddam and Foozieh Hosseini Tabatabaee. *The Relationship between Practical Bond in Religious Beliefs and Occurrence of Crime* (Islamic Azad University Torbat-e-Jam, Iran).

Considering the role of religion in moral behavior, there are at least two viewpoints: Some believe that the three factors of intellect, scientific achievements, and moral conscience are sufficient to establish public order, to determine the boundaries of personal freedom and how people interact, and to diminish the improper practices; so there is no need in religion. The other view argues that although the above-mentioned factors are of great significance in preventing improper practices, believing in religion and its obligatory principles and morals are more important in preventing people from deflection, perversity, and immoral behavior. The statistic society of the research includes all citizens of Mashhad in 2007, and the sample consists of 384 (152 criminals and 232 normal) people. Subjects selected by cluster sampling. Results showed: 1) there is a negative relation between the volume and the severe of crime conducting with practical bond in religious beliefs 2) There is a difference between the volume and severe of crimes in different months of lunar year 3) Regardless of the level of education and discipline, people who have hearty faith do less crime than those who are more knowledgeable on religious matters.

3. Ramezan Mahdavi Azadboni and Sayyed Aliakba Rabinata. *Global Village and Ethics: Islamic Perspective* (Mazandarn University, Iran).

The attacks and criticism against ethics is a common part of philosophy in all century. In modern age due to scientific revolution and its great achievement and development, some argued against any ethical system based on religion. But in the present century the attacks against ethical role of religion take different shape. Present century is distinguished from other centuries by its Information-Technology character. It is easy to see with wonder how Information-Technology has reduced the world to a global village through internet, satellite, and so on. Therefore, the question is that whether in such a world –global village-moral values are workable and possible? Educational and moral values, in general, aims at producing desired changes in new generation. This goal was always fulfilled through building limited condition and making barriers. In present century it is impossible to keep new generation away from other cultures due to Information-Technology. It means in global village, making barriers does not work, and in such a world how one can fulfill morale value? The aim of this paper is to display the role of moral values in global village by giving a spiritual notion of humanity. We attempt to content for the possibility of ethical role of religion in contemporary globe by displaying quranique educational principles.

Day Two

8:30 AM - 9:00 AM: Registration

9:00 AM - 10:00 AM: **Asia Association for Global Studies (AAGS) Annual Meeting (Rm. 115)**

10:00 AM - 10:30 AM: **Break**

10:30 AM - 12:00 PM: **Sessions 1a and 1b**

Session 1a: Spirituality in a Global Age (Rm. 115)

1. Rodriguez, Girardo. *The Globalization of the New Spirituality and its Expression in Japan: The Case of Mt. Ikoma* (Ritsumeikan Asia Pacific University, Japan).

The development of the new spirituality, also called New Age or alternative spiritualities, is closely associated with the process of globalization, which allows the mobility of a wide range of different religious referents and practices. However, this process is not limited merely to a local, passive appropriation of new religious influences, for it frequently also involves an interaction with the local context, which in turn provides new elements. The new spirituality has found fertile soil in Japan, as well as in several parts of Asia, which have long cultivated a religious culture sharing many common features with this new global phenomenon. This paper provides an overview of the emergence of the new spirituality in Mt. Ikoma, a mountain range in the Kinki area, Japan, considered as a traditional sacred place, which has historically received diverse religious influences, such as different Buddhist sects, folk religion, Korean shamanism. It also explores its interaction with Ikoma's traditional religious culture. It examines the role of Ikoma as both a site accommodating the globalization of the religious, and a traditional spiritual source capable of enriching the shape of new spirituality practices.

2. Bechler, Silke. *Religion on Stage: The Vedic Sacrifice in Transcultural Public Spheres* (University of Heidelberg, Germany).

New media and technologies change form and content of traditional rituals and bring them from a socially limited context to new transcultural public spheres. The present paper will deal with this development focusing on *yajña*, a traditional Indian form of worship or devotion, characterized by the act of giving oblation to the gods by spreading sacrificial offerings into the fire. Traditionally, this form of sacrifice, which can be traced back for more than three thousand years, was focusing on individual needs as, for instance, good health, prosperity and wealth, the removal of obstacles, etc. In course of time, stimulated by various migration flows, *yajña* crossed its original sphere and now emerges at various places all over the world, where it is performed by Hindus living in the Diaspora as well as by "Westerners" seeking for new religious paths. Strengthened by the influence of new media and technologies the production, consumption, and content of this ritual rapidly changed. Whereas in former times *yajña* was highly focusing on interests concerning a socially limited group, it now shifts from a private into a (transcultural) public sphere, where it is often performed as a public spectacle for various ends, including those of transnational and transcultural philanthropy.

Session 1b: Religious and Cultural Dialogue in the Global Village (Rm. 119)

1. Bernardo, Henry. *Welcoming the "Other": Interreligious Dialogue in Catholic Higher Education Institutions in Cavite, Philippines* (De La Salle University, Philippines).

Catholic institutions for higher learning in the Philippines are becoming more inclusive in their curriculum and programs as a response to the increasing need for interreligious dialogue. This paper presents the results of a descriptive analysis of the state of interreligious dialogue in the five Catholic Higher Education Institutions (CHEIs) in the province of Cavite,

Philippines. The results were obtained through content analysis, survey questionnaires and interviews of different groups of respondents from the five institutions. More specifically, this paper describes the existing condition and atmosphere in the CHEIs relative to the promotion of interreligious dialogue as generally favorable, particularly because of the presence and prevalence of mutual respect, equal treatment and considerations between students and employees with different religions, and the atmosphere of acceptance, tolerance, and religious freedom in all the CHEIs. Likewise, it presents the different challenges and possible hindrances that the CHEIs have to address in the promotion of interreligious dialogue. Finally, this paper recommends possible strategies to effectively promote interreligious dialogue in institutions of higher learning in general and in Catholic higher education institutions in particular.

2. Uddin, Md. Sayed. *The Impact of Globalization on Social Values in the Muslim World* (International Islamic University, Malaysia).

Globalization promotes the integration of socio-cultural, political and economic systems of nations into global ones. Sociologists consider this process as cultural and intellectual assimilation. Numerous studies, in this context, have been conducted and highlighted the nature of globalization and its positive and negative impacts on society. The significant point is the changes that globalization initiated are not in accord with the intellectual and ideological bases of Muslim societies. This paper will assess the changes that are taking place in interpersonal relation as well as in the institution of family. Family plays an important role in the life of an individual and in society as well. As such this paper highlights how family relations and social values are undergoing change under the process of globalization in Muslim societies. It will also assess the impact of globalization on transformation of individual preferences and social values. If we look into the history of Muslim societies we find that individual preferences and social values are based on religious ethos. The globalization affected the Islamic values and made Muslims more materialistic. Finally, it will suggest how Muslim societies can get rid of discursive and unhealthy impact of globalization on Muslim world.

12:00 PM -1:00 PM: **Lunch**

1:00 PM-3:00 PM: **Session 2**

Session 2: Globalization and Religious Thought (Rm. 115)

1. Christian Etzrodt. *The Neo-Calvinist Foundation of Globalization*

Globalization—in the sense of an increasing economic interconnectedness and cultural homogeneity—is a recent phenomenon caused by a long historical process which has its foundation in a specific religious doctrine: Neo-Calvinism. The free-trade ideology was first advocated by the classical economists, especially Adam Smith, the founder of modern economic theory. Smith's accomplishment was not to invent new economic ideas, but to transfer the existing economic ideas from a Catholic context into a Neo-Calvinist context. He constructed his economic theory in a way that supported his religious values. The result is a competitive economy that forces all economic actors to behave like Neo-Calvinists in order to survive in the market. Free trade is only a logical extension of this idea to ensure the universalization of Neo-Calvinist values. But if globalization is backed up by Neo-Calvinist values, which are not shared by other religions, then the opposition of many religions to globalization is easy to understand. In other words, whether we support or reject the liberalization of world markets is a question of values.

2. Bei, Dawei. *Daniel Quinn on Religion: Saving the World through Anti-Globalism?* (Hsuan Chuang University, Taiwan)

Daniel Quinn (b. 1935) is an American ecological and spiritual writer best known for his novel *Ishmael* (1992), whose titular character traces the human population explosion to a lifestyle / cultural complex associated with the so-called Agricultural Revolution. “Totalitarian agriculture,” we are told, tends to create a food surplus, which causes further population growth (and hence increased demand for food) in a vicious cycle which has resulted in mass species extinction, as well as the displacement and destruction of countless other cultures. Since this process—already some 10,000 years old—cannot continue indefinitely, we face a choice between total civilizational collapse, and the development of a stable, sustainable lifestyle.

A former Trappist postulant, Quinn now names “animism” (after E.B. Tylor) as his religion, and criticizes the world’s better-known faiths for mirroring and perpetuating the expansionist beliefs of their host societies. Such religions mistakenly teach that there is something wrong with the world; that we need to be “saved”; and that there is only one right way to live. Nevertheless, Quinn seems to enjoy writing about Christianity, and many of his writings reinterpret familiar biblical imagery in directions critical of that religion.

While Quinn does not discuss “globalism” by that name, he writes scathingly of “our” culture’s expansionist pressures whose reach is, in fact, global. Rather than a glorious future of integration and progress, he warns against the centralizing, universalistic, absolutist values which have led us to the brink of destruction. At the same time, perhaps paradoxically, his project presumes a certain global consciousness if we are to leverage our doom into a mere decline.

3. Voulgarakis, Van. *Mary, Athena and Kuan-yin: What the Church, the Demos and the Sangha can Teach us about Religious Pluralism in Relation to Doctrinal Conformity to Socio-cultural standards* (Chih Lee Institute of Science and Technology, Taiwan)

This work considers the process of doctrinal reinterpretation and rhetorical conformity to globalization-driven changes in socio-cultural standards. Considered are the Virgin Mary, Kuan-yin, and Athena in the context of gender-equality. Being an impersonal, non-negotiable state of affairs rather than a political system which might be negotiated with, globalization leaves no choice to exclusivist groups than to modify their rhetoric in order to maintain their relevance and exclusivity within globalized environments. In this context, pluralism may be served better when it ensures the prosperity and exclusivity of religious groups than when it stands as a moral axiom. The consideration of the three “goddesses” demonstrates the importance of the flexibility of doctrinal interpretation in view of the goal to maintain, amidst the ever-changing, globalized context, the myth of noble origins and of a unified, continuous tradition founded on supposedly ever-relevant and immutable truths.

3:00 PM - 3:15 PM: **Final Words (Rm. 115)**

