

Produktlebenszyklus zu einer höheren Erfolgchance führte als in einer späteren Phase. Ebenfalls auf *high tech*-Unternehmen konzentrierte sich die empirische Untersuchung von Hong Liu, Huang Liu und Paul Jackson (Manchester Business School). Die mit 126 Unternehmen durchgeführte Studie zeigte, dass eine Integration in das nationale Technologie-Netzwerk mit großem Erfolg verbunden war. Die chinesische Regierung spielte dabei eine unterstützende Rolle.

Insgesamt stieß die Konferenz im Jahr 2008 auf sehr großes Interesse, denn mehr als 100 Wissenschaftler aus 21 Ländern nahmen teil. Dementsprechend ist es auch nicht verwunderlich, dass die in diesem Jahr durchgeführte 3. „China Goes Global“-Konferenz (30.9.-2.10.2009) an der Harvard Universität ähnlich starken Zuspruch fand. Themenschwerpunkt war neben chinesischen OFDI die Entwicklung des tertiären Bildungssektors in China. Stärker noch als bei der Konferenz von 2008 wurden in den Vorträgen zu chinesischen OFDI konkrete Unternehmensstrategien aufgegriffen, insbesondere Fragen der Standortwahl, der Investitionsformen, der Beziehungen zwischen Mutterkonzern und chinesischer Tochter im Ausland, organisationales Lernen chinesischer Investoren, institutionelle Einflüsse des chinesischen Binnenmarktes auf die Investitionsentscheidung sowie Besonderheiten der chinesischen Investitionen in spezifischen Branchen. Im Unterschied zum Vorjahr basierten außerdem relativ viele Vorträge auf quantitativen Datenerhebungen mit ökonomischen Analysen.

Zu den Themen im Schwerpunkt zur Entwicklung des tertiären Bildungssektors in China zählten u.a. Chinas globale Positionierung der tertiären Bildung, der Vergleich zwischen Auslandsstudium und Aufbau ausländischer Studiengänge in China, Lehrinhalte an Universitäten sowie die Analyse von Privatuniversitäten und des Berufsbildungssystems. Ähnlich wie bei der Vorjahreskonferenz traten zwei international bekannte Gastredner auf. So eröffnete Alan Rugman, bekannt durch seine betriebswirtschaftliche Forschung zur Internationalisierung von Unternehmen, die Konferenz. Mike Peng, bekannt aufgrund seiner Arbeiten zu institutionellen Einflüssen auf die Internationalisierungsstrategien der Unternehmen, trat am letzten Konferenztag auf. In der abschließenden Diskussion wurde von den Veranstaltern angekündigt, dass sie auch 2010 eine „China Goes Global“-Konferenz an der Harvard Universität durchführen werden (siehe im Einzelnen [www.chinagoesglobal.com](http://www.chinagoesglobal.com)).

Yun Schüler-Zhou, Margot Schüller

### **Religion and Globalization in Asia: Prospects, Patterns, and Problems for the 21st Century**

Conference, USF Centre for the Pacific Rim, San Francisco, California, USA, 13.-14.03.2009

With the progressing modernity and societies becoming more secular and democratic, religion was supposed to loose its hold on modern societies and the

individual respectively. Only few scholars and policy makers could have imagined a time of prosperous and wide-spread religiosity during the first decades of the 21<sup>st</sup> century. In fact, it is quite remarkable that globalization seems to support religions not only in surviving the so called modern times but also in fostering their public appearance, influence, and force. While this phenomenon can be said well documented concerning the western societies, a similar precise research regarding Asia is at an early stage. Therefore, the aim of this conference was to muster experts on different fields to better understand the prospects, patterns, and problems of religion and globalization in Asian societies in the near future.

For the first time the Centre for the Pacific Rim, University of San Francisco (USF), made an invitation for an interdisciplinary conference on religion and globalization in Asia. Altogether, twelve scientists had the possibility to present and discuss their current work on the named subject. The conference itself was supervised by *John Nelson (USF Centre for the Pacific Rim)* who had arranged and organized this event well and with interesting highlights. The conference was generously funded by the Kiriyana Chair for the Pacific Rim and the Zabala Trust (USF Department of Theology and Religious Studies).

Centre stage of the first panel took the keynote address of *Saskia Sassen (Columbia University, London School of Economics)*. Her presentation on "The World's Third Spaces: Neither Global nor National" gave a closer look on the formation of new assemblages of bits of territory, authority and rights that used to be fully encompassed by the nation-state, but today exit the institutional though not geographic settings of the nation-state. In fact, these assemblages neither can be described national nor global. This has to be considered more and more in regard to religion and religious movements respectively. Especially the religious attribute of exclusion and inclusion, the constructed and formalized religious institutions of power and authority, and the religious claim to provide existential meaning lead to 'made'-conflicts. These rise between the nation-state and religions in particular. If globalization can be conceived as a centrifugal process in which parts of territory, authority and rights are separated from the nation-state, religions can try to take over these spaces by promoting their authority. For nation-states new potentials for conflict will emerge: A territory, for instance, can be charged. Authority cannot be charged at all. Saskia Sassen concluded that the research on Third Spaces will help to understand the current process of modernity and with it the present phenomenon of increasing religiosity. Two more papers were presented in the following: *Daromir Rudnyckij (University of Victoria, Canada)* introduced his research on "Spiritual Economies: Islam and Globalization in Contemporary Indonesia". He argued that the concept of Spiritual Economies, based on merging the concurrent processes of economic globalization and religious resurgence in contemporary Indonesia, offers a better comprehension on the articulation of religion and globalization in Indonesia and beyond. This was pointed out on the efforts to create a form of Islamic practice that is conducive to globalization by combining Muslim religious principles with



business management theories and motivational life-coaching programs in Indonesian companies. He concluded that religious reforms can be a means to facilitate globalization, not always a means of resistance against it. Then, *Eric Hanson (Santa Clara University)*, who had published a well known and recommended work of International Relations theory with “Religion and Politics in the International System Today” in 2006, presented his research on “Political and Economic Possibilities for Religious Dialogue between China and India”. He emphasised the current ideological developments in both countries. Two questions came to the fore: What role will religion might play in the internal identity politics in China and India and what role will it might play in the global linkage of states in the new international system? Following Eric Hanson’s assumption that the demarcation between national politics and international politics will become less relevant, both questions have to be answered simultaneously.

In the subsequent break, *Jonathan H.X. Lee (UC Santa Barbara)* showed his remarkable film “Happy Birthday Mazu: Empress of Heaven, Goddess of the Sea”. The film documents developments in transnational pilgrimage rituals of Taiwanese-American immigrants linking San Francisco to Baigang in Taiwan. Jonathan Lee wants to initiate a reconsideration of conventional conceptions of ‘sacred’ vs. ‘profane,’ and ‘pilgrimage’ vs. ‘tourism.’

The second panel’s keynote speaker was *Mark Juergensmeyer (UC Santa Barbara)* who presented his research on “Religious Ambivalence to Globalization in Asia”. He assumes that the new religious rebellion of the 21<sup>st</sup> century roots in the perception that the secular nation-state fails to provide a basis for moral order and national unity. After multiple interviews with militant activists from al-Qaeda to Christian militias, Juergensmeyer is convinced that the rise of religious rebellion is a religious expression of political discontent in a global era. But the rebellion itself remains the interesting phenomenon: It’s not the question if a struggle between the nation-state and religious groups is going on but how and by what means this struggle is organized. At this point it is to remember that a Japanese militant group based on religious beliefs was the first using a weapon of mass destruction. Therefore, the future challenge will be to offer positive proposals for responding to religious activism in ways that will diminish the violence and lead to an accommodation between radical religion and the secular world. In addition to the keynote address three further scientists were able to present their work: *Michael C. Brose (University of Wyoming)* spoke about “Localizing Global Patterns in Islamic Communities in China”. On the basis of recent mosque construction projects, he tries to understand within a case study if and how global trends have affected the Chinese Muslim Community. His aim is to probe the impact of globalization on local forms of Islam and how local, national and transnational identity politics can serve group interest. *Don Baker (University of British Columbia)* followed with his research project on “Globalization, Nationalism, and Korean Religion in the 21<sup>st</sup> Century”. He emphasised that Korea always was an important hub for religions.

Based on the increasing process of globalization, a new form of religiosity has emerged: Various Korean religious organizations have begun asserting that Korea should be recognized as the spiritual guide for the rest of the world. It is, therefore, to discuss which possible implications this 'religious nationalism' will have for Korea's relations to the rest of the world in the years ahead. The panel closed with *Nancy Stalker (University of Texas, Austin)* and her research presentation on "Asian New Religions and Global Soft Power". Based on Joseph Nye's theory on 'hard power' and 'soft power', she focused on how religion acts as a strategic resource for Asian soft power. This soft power especially becomes apparent when looking at Westerners to convert to new or newly transplanted religions with its origins in Asia. Given that this subject is still somewhat underanalyzed, the outcomes of this process of religious transnationalization cannot be estimated today.

The third panel's keynote address was held by *Nayan Chanda (Yale University)* who presented his research on "Buddhism and Globalization: Early Steps towards a Pan-Asian Identity". He argued that Buddhism as one of the first proselytizing religion in history connected the world significantly with its roots in Asia. Buddha's disciples, monks, and lay people carried out the religion's scriptures and philosophy giving a common material culture, ideas, icons, and imaginations throughout the Asian region. On these common grounds rest a pan-Asian identity, initiated by the desire to convert fellow human beings to one's faith as a major force in connecting the world. This also shaped what has come to be known as globalization. In addition, three more papers were presented in this panel: *Noam Urbach (Haifa University, Israel)* introduced in his paper on "Globalizing the Religious Market: How Incoming Foreign Religions are affecting China's Religious Policy" the concept of Unrecognized Foreign Religions (URF) which seems to be a central force to bring change and diversification to China's religious market. His main puzzle is that China, often described as cautious and suspicious regarding sectarian groups, allows and often even welcomes various URFs. But at the same time, and this is remarkable, China does this welcome covertly and without offering official status. *Keping Wu (Chinese University of Hong Kong)* cast a glance on China as well. With her paper "In Search of Pure Land: Globalization and Buddhist Revival in Contemporary China," she makes a closer look on how the processes of globalization, especially communication technologies and transnationalism, shape and contribute to a Buddhist revival in China. Centre stage of her research is the Pure Land Buddhism which is spread by booklets, tapes, videos, and satellite TV programs through out mainland China. The final paper on "Gender and Moral Visions in Indonesia" was presented by *Rachel Rinaldo (USF Centre for the Pacific Rim)* who argued that in Indonesia gender is a key arena for debates over the role of Islam in public life. Based on the assumption that women are often symbols of community or national identity, their behaviour become a focus of debate in times of flux and transition. Therefore, gender can function as a site of struggles to define the boundaries between religion and the nation-state.



As an outcome of this conference, a strategically edited volume shall be published which will appeal to courses in history, religious science, political science, sociology, anthropology, and cultural studies. In addition, a website will be developed that summarizes the conference proceedings and the key contributors with their work. It will also encompass links to organizations and institutions that promote the study of globalization. All participants agreed on the affectionate atmosphere and the excellent conference organization arranged by all members of the Centre for the Pacific Rim. It is to hope that this conference was not the last one on the given subject.

Sebastian Hiltner

### **Myanmar/Burma Elections 2010: Support or Boycott?**

Friedrich-Naumann-Stiftung für die Freiheit, Berlin 26.6.2009

Myanmar's new constitution, the basis of next year's election, is flawed. It was passed through a rigged referendum. Aung San Kyi has been jailed and is on trial. Given the bleak picture, it seems farfetched to believe that Myanmar's election in 2010 may lead to a better future. But most participants at a recent conference in Berlin did just that: "It is easy to dismiss Burma's so called democratic process. It's more difficult to deal with it. There are good reasons to try. A parliament, in which civilians hold 75 percent of the seats, is better than no parliament", said Irmgard Schwaetzer, member of the Board of the Friedrich-Naumann Foundation for Freedom (FNF), which organized the conference. Mrs. Schwaetzer recalled Indonesia's first election after the fall of the Suharto-Regime. "One quarter of the seats was also reserved for members of the security forces. Five years later, this was not the case anymore. Today, Indonesia is a free, stable democracy. Of course developments in one country can't be transferred to another. But Indonesia's example gives hope. And hope, that's what it's all about in Burma."

The keynote speaker was Robert Templer, Asia program director of the International Crisis Group. "Myanmar's election will indeed be a farce. It will in no way be free and fair. It will put in power a government that will be heavily dominated by the military and its proxies. The opposition will be mostly excluded and ethnic minorities will gain only token powers. But this election, however flawed, will be the most important opportunity in the coming years to expand the political space in Myanmar. The significant political changes ahead could offer important opportunities", Mr. Templer said.

His view was echoed repeatedly throughout the conference. "The elections can be viewed as the means of reaching out to the hard-pressed public and reminding it of the possibilities of democracy. Younger candidates can cut their teeth on politics and prepare themselves for an open democratic system sometime in the future. If there is to be just one reason for contesting the elections, it is that the people of Myanmar