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China's WTO Accession— One Year Later

Kim-Kwong Chan

Commentators regard China's WTO accession as the most significant sociopolitical milestone for modern China. This is because China actively wants to link up with the global economic order even at the political expense of substituting her long-treasured socialist planned economy for a full-fledge capitalistic market economy. Some enthusiastic officials have praised WTO accession as a sign of China's coming of age within the international community, while other sober-minded scholars have cautioned that WTO may usher in unprecedented social challenges not previously encountered. Some analysts have forecast that WTO accession would bring a new economic boom to China, while others have predicted the coming of economic doom. Indeed, its consequences—like most issues in China—are contradictory, paradoxical and controversial. This article will take a bird's eye view of the country's social, economic and religious situations on the first anniversary of China's WTO accession with an emphasis on religion.

Chinese authorities have actively established specialized offices and training programs to prepare officials for WTO compliance. For example, the Ministry of Foreign Trade (MOFTEC) set up the Fair Trade Bureau to investigate cases of dumping in China by multinationals and to reinforce the anti-dumping regulations of WTO. Special training seminars are conducted throughout China to sharpen officials' awareness, as well as that of corporate executives, on global market and WTO regulations. Many universities are offering specialized graduate programs on WTO with hundreds of students enrolling.

In compliance with the WTO agreement, during the past year Chinese authorities have lowered both tariffs and domestic market barriers as well as deregulated some sectors for easier access of foreign investors. More trade concessions are on the drawing board to prepare for full compliance



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by 2006. Besides fulfilling its obligations, China has also learned to claim its WTO rights. Recently, when the US Government decided to increase tariffs for steel imports to protect the US steel industry—a clear case of protectionism in violation of WTO protocol—China united with other nations to fight against this decision. China's participation in the WTO game is increasing as more international trade between herself and other nations falls within the WTO arena.

Within China, one of the main obstacles to full WTO compliance is the stated-owned enterprises (SOEs), a legacy of the planned economy. During the past 12 months, the Chinese government has bankrupted thousands of these inefficient enterprises, sent millions into unemployment and established a whole range of social welfare systems hoping to sustain these unemployed workers. Besides bankruptcy, the government also restructured, merged or privatized many SOEs. There have been numerous alliances of SOEs in recent months—all for a more efficient economic system to face the imminent entry of foreign competition into China. Most of the transformed SOEs take the form of a conglomerate (*jituans*), usually with semi-government ownerships and injection of capital raised through public listing. *Jituans* bear strong regional favor with multi-sectorial economic interests, modeled somewhat like the Korean or Japanese conglomerates in their organizational structures. The emergence of these *jituans*, as well as their commercial behavior, will perhaps shape the future



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business environments in China as they replace the SOEs as the predominant commercial players in post WTO China.

As a result of WTO regulations, China has drawn in more direct foreign investment than in previous years—probably due to the enthusiasm regarding WTO market potential in China. At the same time, China has increased both import and export volumes. Exports, although lower than expected, are still going strong mainly due to the demand for cheap, quality Chinese products as well as the development of new markets. The cost of general consumer items is down as many *jituans* are engaging in cutthroat price wars to capture a future market share. At the same time, in spite of low

prices, consumer purchases are down. This is occurring because Chinese consumers, in general, are expecting even lower prices as China increasingly enters the global market, and cheaper imports will become available to stimulate further price wars. It is also significant to note that personal savings are up in China—a trillion (yes, trillion) US dollars—as Chinese, waiting for bigger bargains in the future, keep more cash in banks.

One of the areas of greatest concern is China's banking industry. Can the four stated-owned banks in China, all of which are technically already insolvent, reshape themselves to remain the dominant financial players? Will they be able to compete with the more effi-

cient foreign and private banks that will soon flood into China? During the past year, the government has been working on major house cleaning and has jailed many senior banking officials for fraud and corruption. At the same time, many foreign financial institutions are eyeing China's lucrative financial markets—from the huge volume of private depositors to untapped investment markets and emerging funds management (which will measure in the billions as the mandatory social security insurances on health, unemployment and retirement are already in full operation). This sector is becoming rather volatile and will be more so in the future.

The most talked about sector of doom is agriculture. With seventy per-

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cent of the Chinese population working on farms, and with the average price of grain fifteen to twenty percent higher than the international market rate, this sector seems to be headed for disaster when China eventually has to lift agricultural import restrictions and lower government subsidies for farm products. Currently there are more than 100 million idle farm laborers (some scholars estimate the number as high as 400 million under-employed farmers in China), and the numbers are on the rise as more farmers may leave the land as cheaper imports flood the market. Unless China can create a sufficient number of jobs fast enough—such as labor intensive low skill manufacturing posts—to absorb these soon-to-be-out-of-work peasants, the rural situation may shortly erupt into a major social disaster—a warning echoed by many Chinese scholars. The government is spending large amounts of money for huge construction projects, such as infrastructures for the “Go-West Campaign” that absorbs millions of surplus farming laborers. The government has also initiated a series of policies for agricultural development and has injected fresh capital into it. All these measures seem to be containing the farming sector in a manageable situation, at least for the time being. However, the government may need to employ more aggressive measures to alleviate the increasing economic burden of the peasants as China integrates further into the WTO global market.

The government has launched several new policies to cope with WTO accession. One of the main features of these policies is to facilitate a greater movement of population by lifting the former restrictions on travel and residency. In the past, the residency registration system often prohibited a company from hiring a suitable candidate if such a person was from out of town; it could take much effort to transfer one’s residential registration

from one place to another. Since the beginning of 2002, the government is slowly changing the residential registration system and testing it in various cities. Regional governments are also encouraged to simplify registration systems to speed up the flow of skilled la-

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bor. For example, the Shenzhen Municipal Government has de facto abolished the Special Zone Entry Permit previously required for those who wanted to live and work in Shenzhen. Since last year, the government has simplified the application for personal passports beginning with residents from major coastal cities. Some cities, such as Shanghai, have recently allowed its citizens to apply for a passport at the post office using just their personal ID card—a great leap forward from previous requirements of submitting documents such as reference letters from the local Public Security Bureau, bank reference letters, work unit references and so on. With a passport, Chinese citizens are free to travel

overseas as long as they can obtain a visa from the respective country they plan to visit. This provides a great opportunity for Chinese business people to engage in international trade. How these policies will change the sociodynamic of China is uncertain, but the government remains very cautious about it.

Although it is estimated that WTO accession is creating two to three million new jobs per year, these new jobs cannot outpace the estimated three to four million unemployed per year from surplus labor cuts from SOEs over the past few years. There is a net increase in unemployment figures, compounded by millions of high school and university graduates entering the labor force each year. The unemployment situation causes alarm, especially in the cities, so the government has restructured the Ministry of Labor as the Ministry of Labor and Social Security in an attempt to oversee the issue of unemployment. As for those already unemployed, who constitute the new class of “urban poor” previously nonexistent under the old economic system, the central government has formulated policies to establish a poverty line and to urge local governments to set up social safety nets to help them.

Whether these policies can ease the socioeconomic shocks of unemployment amplified by WTO accession is yet to be seen. However, the government seems to be well aware of the potential social crisis that may be triggered by WTO accession.

Religion had long been ignored as a minor social issue until last December when President Jiang Zemin called a Religious Work Conference attended by all Politburo members as well as top leaders from all branches of the Government, Party and military.¹ This Conference on Religious Work signified an adjustment in religious policy to face the predicted religious growth in the context of post WTO accession social adjustment in China. The policy can be summarized by four themes:

recognition of religion, containment of religious activity, guidance of religious development, and suppression of non-sanctioned religions (so called “evil cults”).

At the conference, the government openly acknowledged that religion has existed and would continue to exist as part of human civilization. The Party takes a pragmatic stance on religion, somewhat similar to the Party’s position on economic matters, such as adopting a market economy by baptizing it as “socialism with Chinese characteristics.” It is a pragmatic approach to tolerate religion and make the best use of it. While the government should not encourage the development of religion, neither will it suppress it by force. This conference stressed that there is a categorical difference between Party members and religious believers. It emphasized that no religious believer can be a Party member and vice versa. While the Party may take in capitalists as members, no religious believer can join the Party because of the ideological incompatibility.

Religious activities will be contained in a defined area of operation. Only those religions defined by the government as normal religions will be allowed to exist legally in China and enjoy the freedom bounded by policy and regulations. Those groups that do not fall within the government’s definition of normal religion, such as *Falungong*, are considered “evil cults” to be prosecuted by law. Furthermore, religious groups within the category of normal religion must register with the appropriate authority in order to claim their legal protection; otherwise they are still illegal and will be prosecuted by law. Currently, the government is drafting nationwide religious regulations as well as many local regulations. At the same time, the government is



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also expanding as well as upgrading the Religious Affairs Bureau to meet the increasing demand of government involvement anticipated by the growth of religion in China that is predicted as part of the WTO accession social phenomena.

In this conference, the government repeatedly emphasized the slogan “Religion Must Have Mutual Adaptation With Socialist Society.” In the Chinese reality, the government defines what adaptation is required by each religion, to the point that the religion has to change or modify its teachings and practices in order to suit the political objective of the Party. In other words, the Party provides guidance to religious groups, and these groups will comply with such leadership.²

One of the general guidelines for religious groups in China is to help the country in economic development such as introducing foreign investors to China and contributing to charity projects for relief and poverty alleviation. There are also specific guidelines for different religions. For example, the government’s political guidance to

the Protestant Church in anticipating WTO accession is reflected in the opening address of Ye Xiaowen, Minister of the State Administration on Religious Affairs, at the Chinese Protestant Representatives’ Conference held in Beijing in May 2002.³ He stressed that the Chinese Church must confront the challenges of WTO accession as many hostile religious group may take the opportunity to gain a foothold in China. Therefore, the Chinese Church must step up its anti-infiltration capacity to block this foreign advancement while at the same time cultivating positive relationships with friendly foreign religious bodies to promote the policies and achievements of China. This policy of political guidance reflects the

mentality of the government that religion is one of the many social groups the Government uses for its political objectives. The government needs to tightly control religion so that religion can become a positive social force contributing to the stability of the regime and society in light of WTO induced social changes. It also recognizes that WTO accession may trigger a new wave of foreign religious influence, and there is every effort and intention to resist such influence—directly opposite to the government’s policies in other sectors, such as economic and commercial, where there is every effort to take in foreign elements to have a smooth integration into the global market.⁴

The government is alarmed at the emergence and development of various new religious groups in China, some introduced by foreigners, such as the Ba’hai, while most others are indigenous groups such as *Falungong* and Eastern Lightning. These groups do not fall into the category of the narrowly defined “normal religions” of the government. Therefore, they are illegal

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The Call for an Ethical Society

Clarence Chan

In the processes of modernization and development, ethical development is a major factor. It reflects the decrease of corruption in society. In fact, as a modernized economy develops, a decrease in the corruption index is one of its major measurements. The five indexes for modernization include: (1) population growth approaching zero and the national average educational level approaching 13 to 14 years; (2) a balanced level between natural resources and energy production and the consumption index; (3) decreased government involvement in private sector investments when approaching a higher per capita GDP level; (4) improvement of the national information exchange index; and (5) a decrease of the corruption index. Other modernization indexes include a national per capita GDP of US\$3,000 or more, an agricultural production index approaching 12 to 15 percent of the total GDP, a nonagricultural production population above 15 percent of the total employed population, an urban population greater than 50 percent of the total population and a literacy rate over 80 percent. According to reports by the Ministry of Science, the Chinese Academy of Sciences and the State Natural Science Foundation Committee, in the year 2000, eight regions in China have basically realized the country's first modernization. These eight regions are Hong Kong, Macau, Taiwan, Shanghai, Beijing, Tianjin, Liaoning and Guangdong. China has now become a primary advanced country.

Following World Trade Organization accession, China is on the road to im-

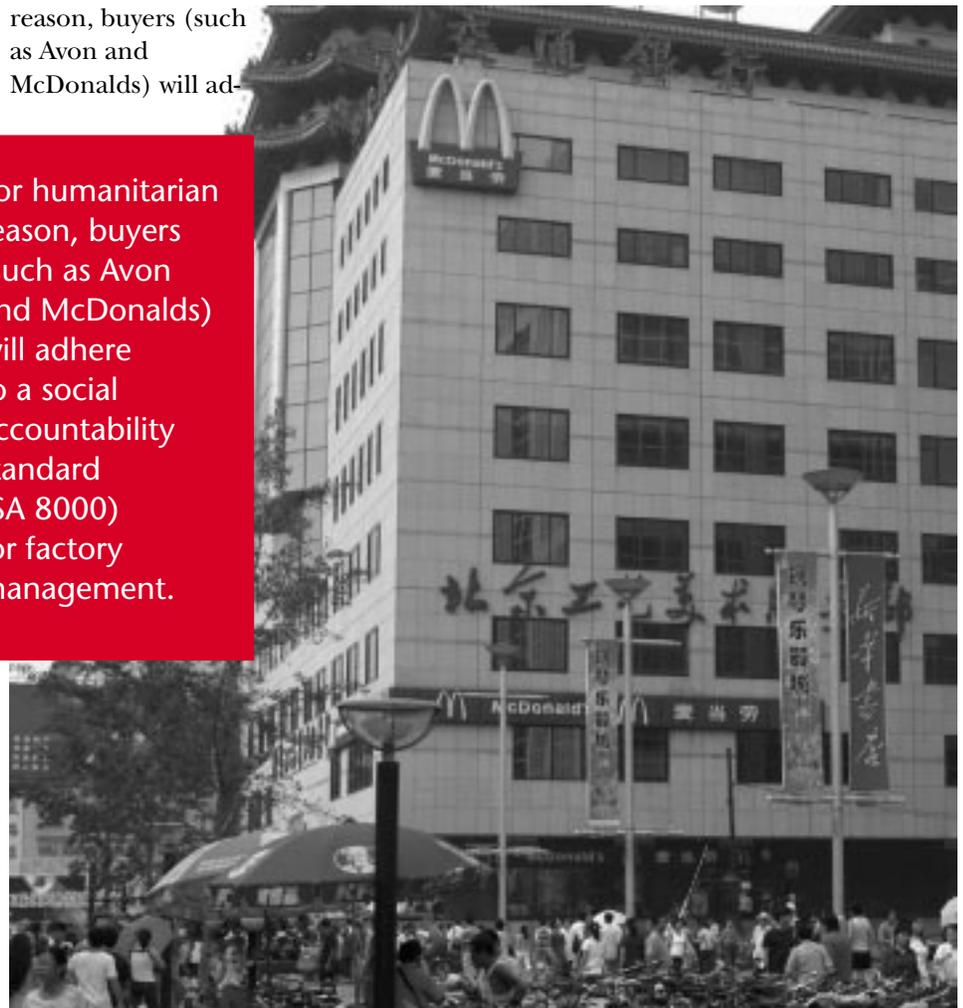
prove her business environment and to create a more ethical society in which both national and international businesses may operate. Recently, in the last decade or so, China has rapidly become a major manufacturing economy. Especially in the coastal regions, thousands upon thousands of factories have been built. Many recruit workers from all over the country. These individuals, called migrant workers, have come from other provinces, often inland, looking for work. Many of these migrants settle down as factory workers living and working inside the factory compounds.

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For humanitarian reason, buyers (such as Avon and McDonalds) will adhere to a social accountability standard (SA 8000) for factory management.

here to a social accountability standard (SA 8000) for factory management. SA 8000 is an international standard created by a few major American companies to satisfy the need for buying merchandise from an ethical manufacturer in developing countries. The SA 8000 provides a formula to prevent manufacturers from unethical humanitarian practices such as child labor, prison labor, forced labor, unfair overtime wages and unsafe working and living environments for the workers. Certain companies require their manufacturers to adhere closely to the standards listed by SA 8000. If manufacturers violate any labor practices covered in this standard, they will not receive orders from purchasing agents. Although many labor unions and labor representatives argue that the SA 8000 is propaganda of Western buyers and companies to promote so called "ethical humanitarian practices," SA 8000

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still provides a framework to rely on for manufacturers of developing countries. For this reason, we have developed a strategy for ethical business development among the manufacturing sector in China.

Two years ago, a management association was formed in southern China. We now call this association “QOL Management Association.” The Association, which currently has a network of over 30 factories in China, called for an alliance of ethical Christian businesses to ensure an ethical standard for manufacturers that we call the Quality of Life Standard (QOL). Similar to the SA 8000, the QOL standard has four aspects: (1) employment standards; (2) safety standards; (3) working conditions/environment standards; and (4) living conditions/environment stan-

dards. (See box below.)

With this standard, the QOL Management Association is calling for ethical humanitarian practices among manufacturers in China and then, worldwide. The QOL standard is an extension of the SA 8000 standard. It has become a social accountability standard for China and other developing countries. Hopefully, this business society will create a force to change the ethical environment in China. To the buyers and factories in developed countries, this standard is also a general framework to rely upon.

The membership standard in the QOL Association is extremely strict in its ethical commitment. Members must sign a members’ commitment which includes statements such as: *I pledge to undertake all business operations ac-*

ording to the legal ordinances as set forth by the respective government. I pledge to keep and to declare correctly all financial accounts and to pay all taxes and dues accordingly. I pledge to produce and provide all the products and services which are legal and beneficial to the public with no effort to infringe upon copyright regulations. I pledge to promote a product or a service as specified, without intention to exaggerate or mislead the customer. I pledge that I will not intentionally hide any known defect or potential danger of the product or service. I pledge that I will not selfishly influence or put pressure on the legislative arm of the government to pass laws which only bring benefit to me but unfairly cause damages to other competing companies or the public. I pledge that I will not monopolize the business market.

This is the beginning of a pledge to ethical practice among businesses in China. In fact, it is the beginning of an ethical movement for the development of an ethical society. For the past two years, the Association has been trying to promote the QOL standard in China and worldwide. However, our influence is little because of the limitations of our network and our resources. The author believes that it must be a cooperative effort of the international community to participate in and promote this movement. An ethical society would enhance a fair and just business environment. Decreased corruption would create less economic waste, which economists call the “spill-over effect.” Corruption creates enormous economic waste which can cause a society or economy to collapse. We have witnessed such cases in Indonesia, Brazil, Japan and China. Corruption is not modernization; rather, it is backwardness of civilization. Therefore, we are not just calling for a movement for ethical development, a movement for modernization; we are calling for a movement towards a fair and just society, a movement to show forth the righteousness of God.

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The Four Aspects of the Quality of Life Standard

1. Standards for Employment

A. Discrimination: A factory shall employ workers on the basis of their ability to do the job, not on the basis of their personal characteristics or beliefs.

B. Forced Labor: Factories shall not use any prison or forced labor.

C. Child Labor: Factories shall employ only workers who meet the applicable minimum legal age requirement of the government. Factories must also comply with other applicable child labor laws.

D. Wages and Hours: Factories shall set working hours, wages and overtime pay in compliance with all applicable laws. Workers shall be paid at least the minimum legal wage or a wage that meets local industry standards, whichever is greater. While it is understood that overtime is often required in production, factories shall carry out operations in ways that limit overtime to a level that ensures humane and productive working conditions.

2. Standards for Safety

Factories must treat all workers with respect and dignity and provide them with a safe and healthy environment. Factories should comply with all applicable laws and regulations regarding factory safety standards. Factories should not use corporal

punishment or any other form of physical or psychological coercion.

3. Standards for Work Environments

A. Health and Safety: Factories must provide a safe, clean and healthy working environment for workers that includes fire safety, sanitation, risk protection and electrical, mechanical and structural safety.

B. Recreational and Educational Programs: Factories are encouraged to develop workplace apprenticeship and training programs for the educational benefit of their workers. Factories are also encouraged to provide workers with recreational and educational programs and facilities.

4. Standards for Living Environments

Factories providing housing for workers must keep these facilities healthy, clean and safe. Factories shall comply with all applicable laws and regulations regarding workers’ housing conditions, health and safety including fire safety, sanitation, risk protection and electrical, mechanical and structural safety.



Social Change in the Church

Janet Chan

The Christianization of Chinese culture has always been the dream of Chinese Christian scholars. Perhaps now this dream may come true — IF churches will seize the opportunity.

There is no denying that since the opening of China in the 1980s, and its more recent entry into the World Trade Organization (WTO), China's economic system and society are undergoing tremendous transformation. Unemployment, internal migration that contributes to urbanization, commercialization and changing values are all affecting Chinese society in both positive and negative ways. What are these changes and how are they impacting society as a whole? How are they affecting Chinese churches and how should the churches respond?

Results of Unemployment

State-owned enterprises (SOEs), which were supposed to supply lifelong employment for their workers, are being replaced by private enterprises. As their jobs disappear, SOE employees receive small monthly subsidies for a period of time as they transit into unemployment. These workers, known as *xia-gong*, are greatly limited by their educational levels and skills and few can be reemployed resulting in an increasing unemployment rate.

Unemployment is a greater problem in rural areas than in urban ones. While the *China Daily* reported the national unemployment rate at 3.6 percent in 2001, that same rate among the 800 million rural population is almost 20 percent. As unemployment rises, social problems such as robbery, prostitution, triad crime and others, increase. On the other hand, economic growth is raising the general standard of living throughout China. There is much improvement in government administration, finance, transportation, education and medical service within the country.

Changing Social Values

Prior to the 1980s, enforced policies restricted peasants from migrating to urbanized areas. They did not enjoy social welfare benefits as did the urban population. Now, however, they have greater freedom to move about and choose their occupation. In the past, peasants were generally dependent and obedient, meekly accepting misfortune and seldom striving for their own good; however, changes in government policy have allowed them to improve their lives. They now enjoy self-autonomy in land use and are free to look for work in the cities. Large labor forces have been released from villages and much light industry has sprung up in the countryside. This not only facilitates the growth of urbanization, but also greatly improves the living standard and life-style of the peasants. Traditional values such as dependence and obedience are gradually being replaced by modern values of high energy, aggressiveness and competition.

Chinese intellectuals have been traditionally allied with the government and the ruling political party. This is no longer the case in China. In the aftermath of the events of June 4, 1989, Chinese intellectuals have undergone an identity crisis. No longer enamored with the government, they have had to build up their own social status by other means. With the onset of economic reform and the development of urbanization, many intellectuals have become merchants. This is a radical development in China. Since ancient times in China, merchants were looked down upon, but now, as intellectuals involve themselves in commercial activities, their social status is built up through the improvement of their eco-

conomic status. Thus more and more intellectuals are attracted to business as a viable alternative to a career in politics, government, or education.

As more and more people become enthusiastically involved in industrial and commercial activities in China, many of their traditional values are changing. Sociologist Xia Xue-luan has identified five changes in the social values system of China: (1) from traditional to modern values; (2) from group-oriented to self oriented; (3) from volunteer to utilitarian; (4) from collectivism to individualism; (5) from idealism to pragmatism.

As these changes take place, problematic attitudes such as severe materialism, apathy and hypocrisy are developing. According to Professor Xia, these negative attitudes are a negative repercussion of the planned economy and the collapse of communist idealism. Communist idealism was once the sole hope for getting away from severe poverty and war. However, to people's dismay, their economic situation never improved, and instead was aggravated by the Cultural Revolution in the 1960s and 70s. People generally lost their faith in all philosophical idealism and consequently are turning to pragmatic materialism. Having experienced the disaster of collectivism as well as the Cultural Revolution, people no longer trust mass movements and instead have become self-absorbed.

Deteriorating Morality

A popular song in China goes,

Xia-gong men no worry, pick up knife and axe, travel around as robbers.

Xia-gong women no tears, step into nightclub, earn more as prostitutes.

Xia-gong soldiers no regret, join the triad society, have better livelihood as gangsters.

The song is a telling comment on the deteriorating morality of China. The Hong Kong newspaper *Ming Pao* reported that in a main street of Shenyang (a major city in China), prostitutes can easily be found along the street. More than 100 women are now earning their living there every night. Most are in their thirties and do not

dress like prostitutes. According to local taxi drivers, some women go there alone, concealing their nighttime vocation from their families, others go accompanied by their husband or boyfriend! The police sometimes expel them, but seldom make any arrests. To the women, it is simply an economic necessity. One of the women was quoted as saying, "Who is willing to do such a thing if it's not to make a living?"

Economic growth is not an unmixed blessing to society if it comes at the cost of deteriorating morality. It is believed that with the entry of China into the WTO, international triad forces and gangs will likely expand their influence in China. White collar crime including high tech, commercial and international, is also expected to increase.

Influence on the Churches

Churches, as a part of the society,

are also inevitably influenced by the changes taking place in Chinese society. This is especially true for the rural churches in China. As many rural people can no longer earn their own living by agriculture, they need to go to the cities to find work. Rural church leaders who in the past depended on agriculture for their own sustenance are being put in a difficult situation. On one hand, they have to sustain their family and leaving for the city seems to be the only way. On the other hand, being pillars in their churches, they know that their absence will surely affect the daily operation of the church. Some who choose to go to the city are condemned as being like Balaam, choosing profit over obedience to the will of God.

In addition, the changing social values are also affecting rural churches. Young people are no longer as obedi-

Perspectives on WTO Entry and the Church

A China Researcher—China has taken a huge gamble in joining the WTO and opening her markets to fair competition. Agriculture is already in a dire way in many areas with poor peasants streaming into the cities in search of work. Those who fail to find it are often drawn into crime and prostitution. AIDS and drug-taking are now common. Unemployed and unpaid workers are increasingly restive, taking part in demonstrations and strikes. The gap between a small, wealthy elite and hundreds of millions of impoverished workers and peasants is growing. The Communist Party is corrupt and its reputation at an all time low. The Chinese church and ministries from overseas have increasing opportunities to engage in mercy ministries to the poor—to orphans, widows, the blind, the mentally and physically handicapped and the unemployed. Only the Gospel and a church empowered by the love of Christ can bring spiritual and material liberation to these millions. The church of Jesus Christ shines as a beacon in the growing darkness of a materialistic society—a beacon of truth, integrity, hope and love.

A Businessman in China—WTO from a legal point of view is having little direct effect on the church; however, when going to third and fourth-tier cities in China (500,000-2,000,000), it has proven helpful to remind them of China's entry into the international world via WTO and how they must act according to international practices for religious tolerance, etc. Another indirect effect is that being made by the telecommunications and information market in China. Studies show that TV transmission will be available to 95 percent of the PRC's population by 2005.

A Cross-cultural Trainer Living in China—Let me highlight one challenge and one opportunity that I see WTO membership poses for the church and ministry in China. WTO membership means integration with the world economic system, which is driven by the engine of consumerism. As China continues to integrate and open up, the values that accompany consumerism are planting their roots deeply, and this is something that the church in particu-

ent as before. They have their own ideas, and want to go their own way. Teaching them is not as easy as before. With the rapid development of information technology, internet access is common in the cities. People can easily access information which has both positive and negative potential. On the one hand, disciples may access valuable spiritual information to feed their souls; on the other, they can be drawn into viewing pornography or other polluting content. Church leaders must be aware of these realities, so they can give proper guidance to their disciples.

Challenges Facing the Churches

Perhaps we have painted too negative a view of the situation in China. However, it is clear that rapid changes in society have brought instability, and people are perplexed as they seek to sort out their own beliefs and values.

lar is trying to face. I worship in a Three-Self Church in Beijing and in recent months have heard many sermons that speak to this, urging people to resist materialism and the desire to get rich that absolutely saturates Chinese society today. The sway of Marxism and Maoism is definitely waning, particularly among urban adults, but materialism is alive and well. This is a challenge.

One opportunity that comes with membership is a possibility that as China continues to open, the state/party will continue to relax their grip over religion, albeit it slowly. There is, in my mind, a likelihood that the churches may be given more leeway for outreach and evangelism and even, perhaps, training. China is not suddenly going to establish the principle of religious freedom, but I believe the grip will slowly be loosened.

An Asia Director for an Organization Involved in China—With the incoming of foreign businesses one hopes there will be a greater openness to foreign workers. However, well-trained people will be required to serve in China. The “opening” may give greater access, but it seems that the controls of communism and socialism are not going to abate in the near future. There may be more turning of the eye as far as foreigners are concerned, but things will still be controlled as far as the population is

The church must deal with these changes and issues and, while crisis are present for the people of China, at the same time, they may also be a golden opportunity for churches.

The challenge to preach. People are hurting and puzzled by the rapid changes in China today. They need comfort and hope. It is important that Christians take advantage of this opportunity to bring the gospel of Christ to people who may be more receptive than they have ever been. Rural church leaders may feel that they are forced to leave their home churches, but looking at this situation from another perspective, they could also regard themselves as missionaries, sent voluntarily by the rural church to the city. In addition, since transportation and communication are much improved through urbanization, the development of missionary activities throughout the na-

tion is much easier. Some may feel that WTO accession means that China will have to completely open to the outside and almost adopt Western values. That is a dream—China is a country with eons of history, government’s control is tight, and I do not see them relinquishing it. We need to be wise, pray and look for creative and innovative ways we can use the changes for the Gospel’s sake. I believe the reaching of China and beyond is in the hands of the Chinese, not the foreigner. However, as expatriates we need to discern what our part is and fulfill it for the building up and encouragement, nurturing and facilitating of our brothers and sisters in China.

An Expatriate Working in North Central China—Most people in China are unaware of the new reality that WTO accession brings to China. Farmers in rural China will suddenly be in competition with American agri-business. Workers in China’s massive SOEs will face even more direct competition from overseas. While 20 years down the line this will produce a China more integrated with the global community, the intervening period may prove tremendously destabilizing. Our task as Christians working in China is to point to a sure foundation and true hope in the midst of all the coming chaos.

tion is much easier.

Rural preachers will likely not find themselves very effective in reaching urban intellectuals, but they should find a ready and appreciative audience among migrants from the rural areas. Expatriate Christians can help rural pastors who migrate to the cities form churches among the people God has equipped them to reach, and perhaps even help urban churches see and respond to the challenge of cross-cultural missionary work among these migrants.

Intellectuals and other educated individuals form another challenge for the church. While expatriates may presently be involved in helping to reach and disciple them, the Chinese church must recognize their responsibility to them and begin to consider how they can reach and encourage them.

The challenge to teach. Biblical education is essential to every Christian. It helps to develop correct values and attitudes which Chinese society urgently needs at this time. In the recent past, Chinese society has undergone dramatic ideological changes, and a new value system is now under formation. This is a time of golden opportunity for Christian values to be implanted into Chinese culture. The Christianization of Chinese culture has always been the dream of Chinese Christian scholars. Perhaps now this dream may come true—IF churches will seize the opportunity. Churches should never neglect the importance of Sunday school and biblical education, as through these means Christian values can be rooted in young people who will one day be the pillars of society. Expatriate Christians can help by providing appropriately contextualized materials and training, or better, by providing funds and assistance in the reproduction and distribution of indigenous materials and training programs.

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The year 2001 was significant in the history of China. In 2001 China finally won the competition to host the 2008 Summer Olympic Games. In 2001 China also finally joined the World Trade Organization (WTO) after 14 years of negotiations. Winning the Olympic bid was significant in a symbolic way. On the other hand, joining the WTO was significant because it substantially impacted China in practical ways. A year has passed since the WTO entry. China is experiencing tremendous changes at all levels. If we pay attention to these changes, it is not difficult to see where China is heading.

Strong Economical Development.

China's economic growth has been increasing steadily since joining the WTO. Available statistical data all point to 7.4 to 7.8 percent annual growth. Imports and exports are both expanding with exports surpassing imports. At the same time, foreign investment has been steadily pouring into China's market. From January to July of 2002, China approved a total of 1.8 trillion dollars of foreign investment, a 32 percent increase over the same period last year. China has established a series of policies to encourage and attract foreign investment.

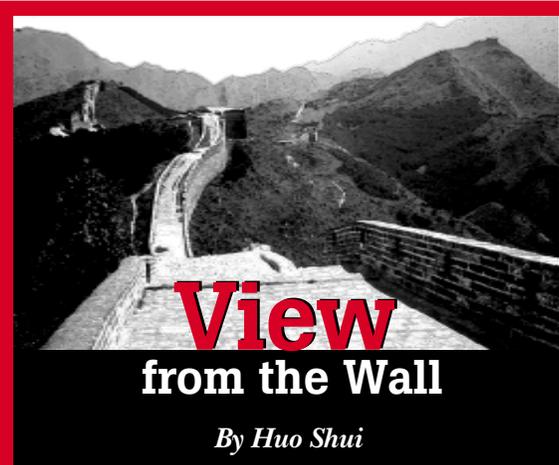
In the financial and banking world, China is experimenting with new reform. State owned banks will eventually be challenged by foreign banks entering China. Thus, China is planning to open up financial, insurance and banking businesses to more competitors.

The government has recently stepped up its effort to weed out tax evaders by strengthening the tax laws and their enforcement. At the same time, China's customs office has effectively stopped smuggling. China's foreign reserve and currency exchange rate remain stable. All these developments point to a growing Chinese economy that will continue to grow over the next several years.

Major Social Changes. The greatest change occurring in China since joining the WTO is not economic but social. Most prominent is the structure that makes up Chinese society. The traditional role of the government in controlling all levels of governance is gradually changing. This is in line with the policy of reforming the laws to suit the new market economy. The Chinese government has abolished more than 3,000 laws and regulations according to the requirements set forth by the WTO, while many new laws are on the drafting board. Many government regulations are being replaced by laws. Government administration and management are becoming more legalized and systematic.

At the grass roots level, direct election has expanded from the villages to the cities. Recently, direct elections for neighborhood representatives were held at selected districts within the city of Beijing. "Conforming to the international standard" has become a concept widely accepted by the Chinese people since joining the WTO. This "international standard" refers to the accepted social standard of modern Western societies. The expansion of this "international standard" is evident not only in the business world, but also in many aspects of people's lives. For example, it affects the language people use. One can now see bilingual street signs

(Chinese and English) on the streets of Beijing. Beijing's policemen, taxi drivers, government workers and even residents are urged to study English. On one hand, the obvious reason for this is the 2008 Olympic Games. However, it is also aimed at helping Beijing evolve into an international city. This new "international standard" is also influencing Chinese society structurally. Capitalism is no longer an abstract concept; it is a living principle seen in everyday life of the Chinese people throughout the nation. The old class struggle and planned economy are history. The Chinese people are accepting a new paradigm from top to bottom.



View from the Wall

By Huo Shui

Changes & Challenges China after Joining the WTO

Increasing Social Tension. As light contrasts with darkness, so there is another side of China behind the new prosperity. The dark side of China includes high unemployment, a wide divide between rich and poor, corruption among officials, environmental problems and moral decline. By joining the WTO, China in essence accepted the principles of globalization and capitalism. China is no longer a Marxist style socialist country. When the pursuit of wealth surpasses the desire for fairness and goodness, a wide gap between the rich and the poor develops, and an "every man for himself" mentality becomes the new standard by which many people live. The new game rules favor those with power and wealth. The Communist Party is becoming a party for special interest groups; it is no longer an advocate for the working class. The working class feels they were betrayed by the party. Farmers feel they are left to fend for themselves like they did before the Communist era. Intellectuals feel they must keep their feelings to themselves.

Moral decline is like a plague that exists in every corner of society. Christian faith continues to grow despite the government's disapproval. Spiritually hungry people are searching for something that can bring them hope. The new religion of "materialism" has long ago replaced the socialist

ideology. Utilitarianism and pragmatism are in vogue. Many young people now live by the philosophy, "Live it up today, for tomorrow I may die."

China's Future Direction.

Many foreigners are often perplexed as they travel throughout China. They see skyscrapers filling the landscapes of Shanghai, Beijing and Shenzhen. They see capitalism alive and well in the southeastern coastal areas. They see severe poverty in Yunnan and Guizhou's mountainous regions. They see huge numbers of unemployed workers in northeast China. They see Muslim antigovernment activities in northwestern China. How do you define China? How do you interpret China? Which is the real China? The answer is that China is a mosaic. Joining the WTO did not change the complexity of China; it merely revealed its complexity for the world to see.

Social tension in China since joining the WTO has intensified. This does not necessarily mean that China is heading toward collapse. Rather, a huge middle class is currently being formed hastened by WTO accession. A great majority of the people in China are neither rich nor poor. As this giant ex-communist society evolves into a capitalistic society, a great social force can be unleashed safely and gradually through the governing principles of market economy and privatization.

Large domestic market demand along with exports, plus a successful domestic east-west development strategy, shielded China from the global economic downturn. The big east-west wealth divide will allow China to continue to tap into her own low cost labor in the future. As foreign investment, Western style management and technology continue to pour into China, it will continue to maintain its position as the world's largest manufacturing base.

As long as China does not revert back to its old planned economy, the middle class will increase. There will be more and more Chinese who own homes, cars and stocks.

Middle class people do not like social instability. Thus, the new middle class will be the major force to maintain stability in China, allowing China to continue her growth and development. While a great majority of the Chinese people are not satisfied with what they have right now, most would not want to go back to the old revolu-

garding the methods and strategies about how to get it done.

On the other hand, the lack of political reform in comparison to market reform will only bring greater challenges to the Communist Party after the 16th Party Congress. The internal and external pressures to reform politically will only increase. The Communist Party has no choice. Social tension can only be resolved as society moves forward, not the other way around. Thus, the Communist Party must make progressive political reform, and those reforms

will need to be drastic at times. The Communist Party, as a ruling party, will eventually become an ideological background issue. In the forefront will be Nationalism, replacing it as the new official government ideology. It will then be integrated with the traditional Confucian philosophy to totally replace Marxism.

Conclusion. WTO entry made it possible for China to transform itself into a capitalistic society. Despite the challenges, China's economy will continue to grow. Globalization, the internet, and high technology will not permit anyone to lead China back to its old

How do you DEFINE CHINA?



Photos by Graham Cousins, DH, and Ken Benitrandi

China is a MOSAIC.

tionary days. Some of the poor wish they could go back to the old Communist days, but they are a small minority. The majority support peaceful reform. China's middle class will not allow instability to surface without intervening.

This is the very reason that no matter who becomes the new leader of China this winter after the 16th Party Congress, he cannot and will not alter the existing course of reform. Different leaders in the party are mere reflections of differing ideologies. However when it comes to transitioning the party from a workers' party to an elitist party, from Marxism to a market economy, these leaders all agree it is the only way for the party to maintain control. Their disagreement is only re-

Marxist past. Political reform may take place in ways beyond normal expectations. While the Chinese Communist Party continues to be the ruling party, it no longer exercises Marxism. China cannot escape being more involved in global affairs; it will become an influential major nation. The Taiwan issue may bring uncertainty and may affect China's development, but it will not be able to alter the course down which China is heading. It is better to join with her and help her stay on a straight path during her journey to reform rather than standing in her way.

Huo Shui is a former government political analyst who writes from outside China. Translation is by Tian Hui.

Peoples of China

Changing Paradigms

Jim Nickel

Identifying and discipling unreached groups (UPGs) has always been a little like shooting at moving targets. By the time the results of most UPG research projects are published, the data is often out of date. Discipling strategies based on such “snapshot” views without taking change factors into account will, at best, fall short and, at worst, will widely miss the mark. This is especially true in China today in light of the wrenching social upheavals engendered by the country’s entry into the World Trade Organization (WTO). In some cases the changes are minor, involving little more than the revision of statistics. In other cases, however, the changes are huge, requiring completely new approaches to both UPG research and ministry strategies.

On the positive side, the progress made towards the goal of identifying and targeting the ethno-linguistic peoples of China during the past 25 years has been remarkable. Today, due to the pioneering research of dedicated individuals, the scope of the task of reaching these peoples has been clearly defined. The task is far from complete, but dozens of these people groups have been targeted for evangelization, and thousands of Christians from hundreds of churches and agencies are working among them.

More important, the church in China is taking up the challenge. *Operation China*, the definitive work on China’s ethno-linguistic peoples, has been translated into simplified Chinese and is being printed and distributed within China. Church leaders within the country have pledged to send evangelists to each of the unreached people groups profiled in the book.¹

However, ongoing research must be conducted to track changes in these groups even as efforts to reach them are underway. One significant development is the massive migration of rural peoples to the cities of China. As migrants from various unreached people groups flood into the cities, it may be that urban mission programs will prove to be more strategic than the current

Ken Benintendi



Who will take up
the challenge
of planting Gen-x and
-y churches in China?

model of concentrating our efforts on taking the gospel to these peoples in their rural village settings.

In addition, some of these groups, especially those made up of the majority Han Chinese, are huge, made up of tens of millions, even hundreds of millions of people. These are macro people groups, and it is not realistic to expect that just because they speak the same language the gospel will spread throughout them without encountering barriers of understanding or acceptance. As we consider the challenge of reaching these groups, we must consider the sociological barriers to the spread of the gospel that exist in China.

The Rural / Urban Barrier. One of the major barriers that must be overcome if we are to reach the remaining unreached peoples of China is the barrier between rural and urban peoples. Most of the rapid church growth in China over the past 50 years has taken place in rural areas. The cities of China are still largely unreached with Christians comprising less than one percent of the population in most of them. With the notable exception of campus ministries, most Christian outreach efforts in China are focused on rural areas. In part, it is our orientation to targeting specific ethno-linguistic groups that has led to this imbalance. Ethno-linguistic differences exist in the cities, but socio-economic distinctions are at least as important—and often more important than these. An urban intellectual Zhuang, for example, may have more in common with urban intellectual Han Chinese than with uneducated Zhuang laborers working on the road outside his office.²

The Education Barrier. The barriers between people of various education levels are symbolized by the historical class distinctions between Chinese scholars and the peasants. We don’t use the latter term in the West much anymore, but it is still quite commonly employed by educated Chinese to refer to their uneducated countrymen. Chinese place a very high premium on education, and the shame that accompanies lack of education, as well as the pride that is engendered by advanced education, create formidable barriers to the spread of the gospel from the uneducated to the educated and vice-versa. On the other hand, educated individuals from the West often find it quite easy to connect with educated people in China, especially if they are employed in similar occupations. I recently accompanied a team of ESL teachers as they trained a group of Chinese ESL teachers in Beijing. We were all amazed at the immediate connection and significant identification that took place between these American and Chinese ESL teachers.

China’s entry into the WTO has

opened up many new opportunities for professionals from the West to work in China. We need to take advantage of these opportunities by sending the best and brightest from our churches to practice their profession in China. The intense desire most Chinese have to increase their educational qualifications provides great opportunities for Christian educators from the West to make an impact in China today.

The Generation Gap. One impact of China's entry into the WTO is the growing gap between young and old in China. Bombarded by Western culture, many youth and young adults in China are turning away from traditional ways to embrace "the fast life." Watching the crowds from an unobtrusive vantage point inside a Pizza Hut in Beijing, I observed a couple kissing and hugging in a public display of affection that would have been unthinkable just a few years ago. The international youth culture is taking hold on the young people of China in a powerful way. Churches in the West have long recognized the necessity of programs geared to young people. Who will take up the challenge of planting Gen-x and -y churches in China?

The Wealth Gap. The growing gap between the wealthy and poor in China has the potential to significantly destabilize the country. As a result of China's compliance with the requirements of the WTO, tens of millions of Chinese have already or will soon lose their jobs. Riots are breaking out with alarming frequency in cities across China, as disenfranchised farmers and workers demand their share of the wealth they see others amassing, even as they are laid off. Aside from political implications of the growing wealth gap, we have the command of our Lord to care for and speak up for the poor. Both wealth and poverty create barriers to the spread of the gospel, and Christians who minister in China must find ways to overcome those barriers to be effective in advancing the kingdom of God in this time of wrenching change.

Resource Corner

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...comprehensively
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And More. We have only begun to touch on the many sociological barriers to the spread of the gospel in China today. A recent government report from the Chinese Academy of Social Sciences describes Chinese society as being comprised of ten different occupational strata, including such groups as state and social administrators, managers, private business owners, professional/technical personnel, workers and farmers.³ Perhaps we can discuss the challenges of reaching people in these and the other strata of Chinese society in future columns.

What is clear, even from this cursory look, is that we do need to think about unreached Chinese people groups in new ways. China is changing, and if we are to remain effective in China ministry we must think through the implications of those changes for our work. Looking at the complexities of Chinese society through a sociological lens can help us identify and breach more of the barriers. Let us not be slothful, comfort-

ably continuing to do what we have always done. Rather, let us adjust to the new realities in China, obediently and creatively seeking to make disciples of all the peoples of that great land, whether they are ethno-linguistically or sociologically defined.

Endnotes

1. Limited funding has hampered this strategic project. Contact ChinaSource for more information on how you can help.
2. For discussion on the barriers between rural and urban peoples, see "Country Bumpkins and City Slickers" in the Summer 2000 issue of *ChinaSource*.
3. Lu Xueyi, ed., *Research Report on Social Strata in Contemporary China*, Social Sciences Documentation Publishers, January 2002, as cited in "China's Society Makes a Comeback" by Carol Lee Hamrin in the Fall 2002 issue of *ChinaSource*.

Jim Nickel is vice president of ChinaSource and has been involved in promoting work among the unreached Chinese peoples for 19 years.

Book Review

God in China's Marketplace

Holistic Entrepreneurs in China, Tetsunao Yamamori and Kim-Kwong Chan, William Carey International University Press, 2002, 110 pages. ISBN 0-86585-002-X. Cost: US\$ 10.99 plus S/H. Available from Gabriel Resources, PO Box 1047, Waynesboro, GA 30830; toll free: 1-8-MORE-BOOKS, email: info@omlit.om.org or www.gabriel-resources.org

A review by John A. Swem

Contemporary Christians are often perplexed by the connection between “business” and “missions.” Despite a Reformation heritage which condemns a false dichotomy between the “sacred” and the “secular,” many Christians continue to struggle with the notion that every lawful vocation has equal value in the eyes of God. *Holistic Entrepreneurs in China* will be a valuable source of information for the reader interested in seeing God at work in a most unexpected venue, the business world in China.

***Holistic Entrepreneurs in China* will be a valuable source of information for the reader interested in seeing God at work in a most unexpected venue, the business world in China.**

Coauthors Tetsunao Yamamori and Kim-Kwong Chan have written another short book about China, *Witnesses to Power: Stories of God's Quiet Work in a Changing China*. In both of their books about China, Yamamori and Chan detail the personal stories of several Christians. This book tells the stories under five “models”: the Christian Witnessing Model, the Business-Turned Mission Model, the Bridgehead Model, the Communal Living Model and the Ecclesiastical Self-Supporting Model. The models are not defined, so it is not always apparent what characteristics distinguish one from the other. Nonetheless, these are fascinating accounts and provide a glimpse into a part of

the China world that is very rarely seen by the outsider.

We learn about Jiang Jiexue, the “interior decoration tycoon of Shanghai”; Ming-to Shing, a Hong Kong resident with a small business in south China; Feng Hai and Han Miling, a husband and wife team who founded “one of the most successful private enterprises in northern China”; Dr. and Mrs. Yan, a father and daughter who operate a medical clinic and kindergarten for a church in Guangdong; and unnamed merchants from Wenzhou

doing business in remote Qinghai.

The authors take care to point out that these Christians have succeeded in business without engaging in the most common business practices in China today: bribery and immoral entertainment. All have a clear policy for themselves and their employees that such practices will not be tolerated. Those who have done business in China can attest this is not an easy route to follow.

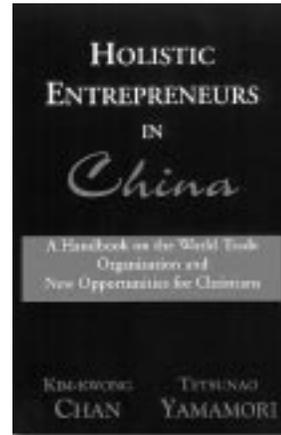
The longest profile, the Communal Living Model, features Mr. Feng Hai and Mrs. Han Miling and is an example of “holistic entrepreneurship” that would put to shame most Christian business people in open Western societies. In 1992, before Feng and Han

were married, they were hired to comanage a private restaurant. They had many conflicts, but after Han's mother gave a Bible to Feng and also shared her faith with her daughter, both became Christians. After they married, they started their own business. The book recounts many miraculous ways the Lord prospered them, even

with people with whom they had no *guanxi*, the supposedly all important relationship in China. Today, their Hua Xia Group employs over 480 people, but there is no pressure on the employees to become Christians. Hua Xia now operates several businesses, including a resort hotel with free Bibles in the rooms. Mr. Feng has appeared on talk shows and in magazines. When

asked why the business is so successful, he simply says that the group follows Christian principles, that its success is nothing but the grace of God, and that his only secret weapon is prayer. The authors note that Hua Xia is in the infancy stage and will face many challenges if it is to transition to a more democratic style of corporate management that will allow it to serve as a holistic model for others.

The Christian Witness Model provides a fascinating contrast, a business with the same commitment to ethical and professional excellence as Hua Xia but with less emphasis on directly impacting its employees and customers. Jiang Jiexue, “the interior decorating tycoon of Shanghai,” finished his schooling in 1976 and then worked in the Shanghai Public Security Bureau for 12 years. He started his business at a time when Shanghai began to prosper economically, and people had money to spend on home improvements. Starting from a 13 square meter office in his home, his Qianxi Company now owns a 10,000 square meter shopping mall and employs 370 people with more than US\$12 million in sales. He reads the Bible daily, is well-known among his business colleagues as a Christian and



attends church regularly with his Christian mother. Sadly, the authors note that the church in Shanghai “is in no position to offer assistance to Jiang or use his gifts for the kingdom,” and that entrepreneurs like him “are lonely sojourners struggling through the complex business world with no spiritual guidance.”

These stories, told in Part Two in the book, are its real strengths. Part One, called “Foundations,” has some helpful insights into history, culture, sociopolitical dynamics and WTO accession, but often lapses into jargon-laden prose. The China that has emerged on the world business scene with such impact in the last decade was probably much more deeply scarred by the impact of totalitarian one-party rule than the book relates. Some readers may question the assertions that the Chinese Communist Party has ruled the country rather pragmatically “except for brief flings with idealistic radicalism” (p. 18), that the government “disbanded” the Jesus Family movement (p. 63), and that the government “endorsed the Three-Self principle in the hope that it would help the church to be more nationalistic” (p. 72). The book’s “how to do business in China” aspect is helpfully supplemented by an appendix of resource materials. The text contains a number of irregularities in the spelling of Chinese names and the use of pinyin as well as some other minor mistakes.

The book concludes with a challenge to Christian entrepreneurs to take their gifts into the marketplaces of the unreached world. May God allow us to see how much the church misses out when she fails to see that the greatest antipoverty program is the creation of productive and lawful jobs, and that the Lord is as much the Lord of the workplace on Monday as He is of the church building on Sunday.

John Swem is the director of ChinaInsight, Inc. and a researcher for the Intercessor for China prayer calendar series. He lived in mainland China for more than a decade with his wife and their five children.

China’s WTO Accension—One Year Later Continued from page 4

and are targeted for suppression as “evil cults” under the Chinese Criminal Law Article 300. Despite their illegality, they seem to attract increasing numbers of followers as there is a huge pool of dissatisfied unemployed workers or poor peasants who cling to anything that gives them hope, regardless of how exotic the teaching may be. Further, these suppressed religions may echo antigovernment sentiments harbored by these disenfranchised Chinese who thought that the government gave them a raw deal, especially through WTO accession. As a result, these newly developed religious groups may become potentially destabilizing groups undermining the authority of the government—and even the legitimacy of the regime—through religious teaching of eschatological messages. Fully aware of such danger, the government spares no expense to suppress them on the basis of political and national security, rather than on the basis of religion.⁵ The government has already established a special task force within the Public Security Bureau to target these so-called “evil cults.” It is expected that there will be more government campaigns to suppress these religious groups as an increasing number of Chinese, facing negative economic impact from WTO accession, strengthen them.

Overall, the first anniversary of China’s WTO accession has ended without any surprises. The government had long prepared for the event and continues to devise policies to smooth the transition. It is still too early to see the full impact of WTO accession, but there are signs that China will face more severe crises as more cheap imports enter China. Can China survive the onslaught of the powerful multinationals as they try to capture its markets? Or will China be transformed into a mighty economic giant—like the fire phoenix emerging from the ashes of the SOEs—to become the factory of the world?⁶ Perhaps China will have more surprises for us in the days to come. As one noted sinologist once

said: “China? Expect the unexpected.”

Endnotes

1. The full report of this conference as well as the speech made by Jiang is published in *Renmin Ribao (People’s Daily)* December 13, 2001. The subsequent commentary articles are published in the Party’s internal bulletin *Tongxin (Communication)* January, 2002, pp. 1 to 20.

2. In compliance with the government’s supervision of religious matters, some religious groups in China began to change their constitution to reflect this political reality. The China Christian Council altered its constitution in May, 2002, to include the wording: “This Council accepts the legal administrative authority of the State Administration of Religious Affairs,” Article Five of Chapter One of the revised CCC Constitution.

3. Ye Xiaowen, “Opening Speech at the Seventh Chinese Protestant Representatives Conference,” May 22, 2002, in *Religion in China*, No. 4, 2002, pp. 11-13.

4. The new president of the China Christian Council (CCC), Rev Cao Shengjie, made a strong remark about the “foreign infiltration” issue in the CCC/TSPM working report concerning the direction of the CCC in future relations with foreign religious groups. See “Working Report of the Executive Committee of TSPM/CCC” May, 2002, Beijing, in *Tienfeng* No. 7, July, 2002, pp. 4-10. Similar remarks were also echoed at the national meeting, held in Shanghai in August, 2002, of all the provincial church leaders who are responsible for foreign affairs. The content of this meeting emphasized the anti-infiltration issue, namely to be careful of foreign Christian groups who are trying to get footholds in China by taking advantage of WTO accession openness.

5. See *Notification on Certain Questions Regarding the Identification and Elimination of Evil Cults*. Institutional secret mimeographed paper issued by the National Public Security Bureau, April 30, 2000, 22 pages. Available at www.religiousfreedomforchina.org.

6. The Chinese legend of the Fire Phoenix says that when the entire world is destroyed by fire, out of the ashes will rise a phoenix—indicating its indestructibility.

Rev. Kim-Kwong Chan, Ph.D., D.Th. is the executive secretary for Mission and Pastoral Formation of the Hong Kong Christian Council and coauthor with Dr. Tetsuano Yamamori of the recent publication, Holistic Entrepreneurs in China.

Correction

Two photos were incorrectly credited in the *ChinaSource* Summer 2002, Vol. 4, No. 2 issue. Photos on the cover and page 12 are the work of Kenneth Benintendi and should have been attributed to him. *ChinaSource* regrets the error.

Effective China Service in the Era of WTO

A year after China's entry into the World Trade Organization, its effects can be felt throughout society. As contributors to this issue of *ChinaSource* have pointed out, WTO has sown the seeds of greater openness and prosperity, but it is also accentuating social inequality and exacerbating economic problems.

Both the positive and negative consequences of WTO bring new opportunities for service. No one can predict what these opportunities may look like in five or ten years. However, recent discussions among ministry leaders elicited a number of "best practices" in key areas that may serve as guidelines. Here are some highlights:

Leadership Training. "Leaders make leaders." Leadership training consists of more than curriculum and teachers; it must be combined with mentoring. Time should be spent listening to Chinese believers and identifying what a healthy leader should look like in the Chinese context. It is also important to identify leadership profiles appropriate for different phases of a church and to

recognize which are suitable at a particular stage.



Brent Fulton

Witness and Discipleship.

Long-term relationships are key. Efforts should be made to plant seeds, not just "dump the grain." Partnerships should be needs-driven, not resource-driven. Practical help and training should lead ultimately to the self-sufficiency of the Chinese church. Certain conditions should be determined prior to entering into partnership to avoid creating dependency.

Serving among Intellectuals and Professionals.

Effort should be made to understand the changes in the church among urban professionals. Christians among Chinese intellectuals should be encouraged to write and publish their own literature within China. Casualties of social change should be embraced as opportunities to share God's love. The emptiness in materialism should be explored and exposed within the Christian context.

Business/Marketplace Service.

Partnerships should be established with all sectors of the church. There is a need to come alongside Christians working in factories. Christian business people from outside China should be

encouraged to help nurture believers in the business arena. Teaching English and building relationships through consultations provide opportunities for involvement. Relevant models in this sector need to be identified and replicated.

Social Service/NGO's.

Good relationships at every level are vital. Professional excellence, high ethical standards, honesty, integrity and a desire to build trust should be exhibited by Christians serving in this sector. Proper research and preparation and a clear understanding of the needs in Chinese society are necessary for success. Language acquisition and cultural understanding should be stressed. Sustainability should be sought, with the aim of handing projects over to indigenous leaders. Local leaders should be put up front to encourage empowerment and affirm self-worth. Healthy boundaries for the use of funds should be established, with no more than 50 percent of a project's budget coming from outside sources.

Brent Fulton, Ph.D., is the president of ChinaSource and the editor of the ChinaSource journal.



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