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PERSPECTIVES AND ANALYSIS FOR THOSE WHO SERVE CHINA

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Mel Sletch

Chinese Leadership in the 21st Century: A New Paradigm

China's record-breaking economic growth has been touted as a miracle. We are now bombarded with daily Chinese economic news. When the Shanghai stock market sneezed in early 2007, the world markets caught a fever! China's economic phenomenon is seen by many as something new under the sun. Nothing can be farther from the truth.

Until the 14th century, China was a world leader in almost every aspect of science, culture and civilization. According to Angus Maddison in *World Economy: A Millennial Perspective*, from the time of Christ until 1870, China's economy was consistently the largest in the world. In 1820, China's gross domestic product (GDP) was 33 percent of the world's GDP. In comparison, the US GDP in 2004 was 28 percent. According to the *Encyclopedia Britannica*:

Chinese writing, at least until relatively recently, was more widely in use than alphabetic writing systems, and until the 18th century more than half of the world's books had been written in Chinese, including works of speculative thought, historical writings of a kind, and novels, along with writings on government and law.¹

The 5,000-Year Race

If we think of the last 5,000 years as a 5,000 meter race, then we will see that China was in the leading pack for the first 4,800 meters! It was only in the last half-lap, or 200 years, that the nation stumbled and fell behind the rest of the world. What is miraculous is that China has raced back into the forefront in a mere 25 years! Since God is the Author and Finisher of the human race, what designs may there be in this sudden revival? God may be using the emerging Chinese leadership to bring about a major paradigm shift.

Faith is Personal, but Never Private

The generally held belief that faith is person-

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al and private is probably one of the greatest lies of our generation. The emphasis on personal freedom has eccentrically emphasized the extreme rights of individuals. Now, it is perfectly alright for anyone to believe in anything as long as he or she does not bring it to the public square. However, though faith is a personal decision, it is never meant to be private. Great spiritual leaders of the past have always brought their faith to the public forum or they would never have attained any significance.

Mr. and Mrs. B are entrepreneurs in northeast China. They attended an Entrepreneurs' Conference in December 2003. By then, their marriage was on the rocks like most marriages of successful Chinese. However, out of respect for his former classmate who is a Christian, Mr. B agreed to attend this conference. On the opening night, all 50 participants were asked to introduce themselves and to state their expectations for the weekend. Mr. B stood

God—"Jesus is All the World to Me." Most modern believers go to worship as a congregation of individuals. There is the necessary small talk and greetings; some exchanges of superficial information take place. However, lives are not dynamically related to one another as a cohesive community.

The genius of China's explosive church growth over the last three decades (from 700,000 protestant believers to more than 70 million—a growth rate of 100 times!) is accompanied by a return to biblical communal faith. Restrictions have forced most believers to meet in house groups. As entrepreneurs take center stage, a new growth pattern has emerged: factory or company churches.

Mr. L became a Christian in 2000 when his girlfriend told him that she would marry only a believer. They were married, but he lived as a wishy-washy believer for four years. However, his business was failing. As he came before God

All across China, **Chinese spiritual leaders are publicly proclaiming their faith.** They cannot contain their new found joy.

up and said his goal was to become a believer during that weekend. The following day he, his wife and their teenage son accepted Christ. On that Sunday, they were all baptized in the South China Sea.

When they returned home, they called the senior management of their company to a meeting, telling them, "We have good news to tell you." They shared their new found faith with 20 of their management personnel that afternoon. A mature Christian friend was on hand to explain the gospel to these 20. Twelve of them accepted Christ.

All across China, Chinese spiritual leaders are publicly proclaiming their faith. They cannot contain their new found joy. They cannot imagine that this is a private matter that should be hidden from public view.

Faith is a Communal, not an Individual Experience

Another expression of individualism is the unhealthy emphasis on the personal enjoyment of our relationship with

to repent and to fully accept him, he realized he had to bring the good news to his staff. Over the last three years, he has established a faith community within his company. They start every workday with corporate worship. When they are challenged with difficulties, they pray together. More than half of his staff of 160 has become believers. Factories, restaurants and other communities like this are springing up all across China.

After I shared about this phenomenon with a group of executives in Helsinki in 2004, a local businessman approached me saying, "You are repeating the mistake of Christian Europe by teaching these Chinese CEOs to impose their faith on their employees." My response to this charge was to tell him that during a lunch meeting with Mr. L and some of his employees, I heard them telling me about the transformations they had seen in one another. Though the potential of another "Rice Christian Syndrome" is real, the majority of these communities are experiencing genuine faith. It is very difficult

to fake genuine Christian faith day in and day out with one's coworkers. Moreover, these Chinese CEOs are not making it a requirement for their employees to believe. They are only making it possible for them as they are part of a community.

Faith is Practical, Not Dichotomized

In the modern world, we like to piggyback our life so that we can manage it better. So, part of every Sunday, and a certain part of our finances, are set aside for God. The rest belongs to other aspects of our lives. We have a time for family, and a lot of time for work to make more money, so that we can have more time for other areas of our lives.

Chinese leaders are practical and pragmatic. Many come to faith at their wits' end. They come to faith in Christ expecting to be different from their old selves. They want their newfound faith to transform all aspects of their lives. The classical Chinese norm is for one to "transform self, manage family, govern the State and bring peace to the world." Chinese businessmen are using this template for their new lives in Christ. The results are stunning transformations in many aspects of Chinese society.

About a year and a half after Mr. B accepted Christ, he and I were walking along the beach together. Suddenly he looked up at me and said, "I just called my sales manager this morning." I responded, "What did you tell him?" He replied, "I told him that we shall no longer offer female companions for our customers." I was both shocked and happy. Another year passed, and he told us that his company had decided not to evade taxes and offer bribes. As a result of this practice, he lost a third of his business within the first year. That translates to US\$8 million in sales!

A French diplomat accepted Christ while in Beijing. At her send-off party, she told the audience why she had made that decision. She said that while growing up in France, she experienced religion in a very rigid form. As a result, she lived a dichotomized life with devastating results. Then she came to China and found that her Chinese Christian friends lived a dynamic life of faith. She was initially amused that her Chinese friends would pray at any place and for anything. On one occasion, her

friend's car would not start and her friend bowed over the steering wheel and asked God to start the car. She was intrigued and very impressed. As a result of this dynamic faith, she decided to keep her out-of-wedlock child and is now part of a vibrant home fellowship in France.

Faith is Risky but Rewarding

Most sermons are lopsided. Either we hear that we must suffer for Christ or that Christ would make us very successful if we are close to Him. Chinese believers know that sacrifice and suffering are inherent in following Christ. After all, he has made it clear that those who follow him must take up their cross. Yet, they truly look forward to the joy and reward that await them.

Dr. Z is a 40-year old prominent Chinese economist. He came to faith in Christ in 2002 when he was sent to the US for three months to compare the economies of the two countries. His task was to

The paradigm is shifting, and **Chinese leaders are ready to hold a dialogue** on par with the rest of the world.

discover the differences between the two and then to make any necessary economic recommendations to his government. He found few economic differences and obvious social and political differences. However, the most influential difference was in the area of morality. He discovered that American capitalism is anchored by a faith while Chinese capitalism is now unbridled. As a result, he wrote a report entitled "The Market-Economy with the Church Versus the Market-Economy without the Church."

Dr. Z started to attend church, discuss with believers and read the Bible. When he found the incredible fulfillment of biblical predictions while fully aware of economists' inability to predict even the near future, he surrendered his life to Christ.

In January 2007, he was invited to speak at the UBS Leadership Centre in Wolfsburg, Switzerland. More than 40 Swiss bankers and executives came to listen to his presentation on "China: Economic Changes and More." He asked and answered two questions. The first question

was, "Will the Chinese economy continue to grow at the present blistering rate or will it suddenly implode?" He answered this question convincingly with many statistics and insightful analyses. The second question was, "Will a wealthy and powerful China be a blessing or a curse to the rest of the world?" Before he answered the second question, he announced to them that there is a development in China greater than its economic development. At this pronouncement, everyone in the audience sat up straight, their folded arms fell to their sides, their legs uncrossed and their eyes became fixed on the speaker. He then explained to them that while China has grown economically an incredible ten times over in the last three decades, its Christian population has grown a miraculous 100 times over! He proceeded to tell them that he is one of these millions.

During the question and answer session which followed, a lady asked, "Aren't you risking your life, at least your career by

becoming a Christian?" At that, Dr. Z brilliantly told them, "I see we are all economists here. As economists, we do not look at risks alone. We weigh risks against rewards. In this instance, I have determined that the rewards for being a believer far outweigh the risks!"

The Future of Leadership

China's leadership in the 21st century seems inevitable. There are signs that this new leadership will be a breath of fresh air that will renew the spiritual climate of the world. The paradigm is shifting, and Chinese leaders are ready to hold a dialogue on a par with the rest of the world. The results will be good.

Endnote

Encyclopedia Britannica, 15th ed., s.v. "Writing; Chinese Writing."

Chan-Kei Thong is the author of *Faith of Our Fathers* and president of *Leadership Development International (LDI)*. He is a Singaporean who has been residing in China for more than 20 years. ■

The Right Leader Fits the Role

Brian Ray

L leading an executive team is like working a living, jigsaw puzzle. You, your executives and your roles constantly change and grow in light of your vision and marketplace realities. Our organization has discovered a selection and development model of qualities and behavioral traits required of leaders for different executive roles that we call “The Mastery of Leadership™” model. Check it out yourself. See how the right leader fits the role.

➤ **Called to Leadership** Sooner or later everyone is called to leadership. What will you do when called? Freeze? Run away? Try, but fail? Or step up and lead? You need to know what leadership is and the three non-negotiable qualities that are required of everyone who serves in leadership.

Leadership in the dictionary is at three levels: “the position of, the qualities of and the function of.” Ultimate leadership failure is having a leadership position with no one following. Real leadership is people following—even if you do not have a leadership position. Rate yourself at work, in the community and around home. Use a 10-point scale with 10 being the best and 0 the worst. How closely are people following you? If you rate people following you at anything less than a 10, then here is an opportunity for you to become a better leader.

➤ **Being the Right Leader** Everyone who serves in an executive leadership role must possess three personal qualities: trust, expertise and dynamics. A wealth of leadership research as well as our own experience in recruiting leadership points to specific behaviors and characteristics.

TRUST	EXPERTISE	DYNAMICS
<p>Meeting commitments: being a promise keeper.</p> <p>Walking with integrity: showing consistency in words and deeds.</p> <p>Serving with sincerity: demonstrating support for, care of and trust in others.</p>	<p>Demonstrating skill: success in functional competencies and industry experiences.</p> <p>Managing things: accomplished in planning, organizing, directing and controlling.</p> <p>Directing people: a positive reputation in recruiting, hiring, instructing, developing and motivating.</p>	<p>Vision: more than forward-looking and inspiring, it is seeing and sharing a desired future, setting the right example, as well as encouraging and enabling others.</p> <p>Wisdom: more than knowledge and intelligence, it is sound judgment to make good decisions.</p> <p>Strength: more than energy and endurance, it is exercising physical stamina, intellectual honesty, emotional maturity and spiritual steadfastness.</p> <p>Courage: more than being positive, enthusiastic and confident, it is facing tough situations and following through.</p>

➤ **Who Fits?** Not all leaders fit all roles. Different roles require different leadership qualities. Before you accept any leadership role, learn and apply the four leadership qualities of *fits*: functional competencies, industry experiences, traits and standards. Measure the role and your fit for it before you tie the knot.

FUNCTIONS	INDUSTRIES	TRAITS	STANDARDS
<ul style="list-style-type: none"> • Knowledge, skills, abilities, talents and interests • Work experience, positions and activities • Accomplishments, recognition and reputation • Education—schools, majors, degrees, certifications 	<ul style="list-style-type: none"> • Financial and information services • Healthcare services and medical products • Consumer and retail products and services • Computer and technology services and products • Transportation, utilities and communication • Manufacturing and wholesale distribution • Government and military services • Construction, mining and farming • Professional and educational services 	<ul style="list-style-type: none"> • Personality • Personal presence • Personal interests and activities • Style of directing, coaching, supporting, delegating 	<ul style="list-style-type: none"> • Compatibility of purpose • Harmony of values

► **The Role** A strategic understanding of your business situation, leadership team and the executive position is provided through a dialogue with you, as well as research, development and documentation about the *role*: results, organization, leadership and expectations.

RESULTS	ORGANIZATION	LEADERSHIP	EXPECTATIONS
<ul style="list-style-type: none"> • What is to be changed or accomplished by when? • What are the responsibilities, duties, activities? • What authority and resources? 	<ul style="list-style-type: none"> • What is the purpose/reason for your organization's existence? • Values and culture that demonstrate what is important? • Vision of the future as it is desired? • Mission and goals? • Current situation in light of desired results? • Strategy, structure and staffing? 	<ul style="list-style-type: none"> • Current leadership roles? • People in those leadership roles? • Commitment and competence of followers? 	<p>Time: Length and amount of service required?</p> <p>Place: Geographic base and travel required?</p> <p>Money: Compensation, benefits, equity?</p>

► **Become a Person Others Follow** When Moses, a leader of millions, looked for leadership, he followed this advice: "Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them as leaders of thousands, of hundreds, of fifties and of tens" (Exodus 18:21).

Brian Ray is the founder of Primus Consulting. Over the past 20 years he has served more than one hundred small to larger entrepreneurial enterprises. For more information go to www.primusconsulting.com.

Servanthood and Mentoring A Personal Observation

Nelson Lou

Oswald Chambers once wrote: "It is not what a man does that is of final importance, but what he is in what he does. The atmosphere produced by a man has the lasting influence." We see this in Jesus Christ; in the 33 years of his life, what he was (and is) and the atmosphere left behind have produced the lasting influence for everyone touched by Christianity.

I understand the truth of this as I look back at our organization over the past eight years. We have been blessed with both servanthood and mentoring.

What do I mean by servanthood? The simple answer is that a servant is one who is willing to provide services to others. In practice, this involves three words that start with the letter "s": service, sacrifice and self-denial.

The first "s" is easily understood. Service means an expertise or unique experience that one can provide. The second "s," sacrifice, means, at a minimum, one's time. It might mean more, like providing

networking, finances, or other resources. The third "s," self-denial, takes aim at the degree of self-interest one is willing to give up or deny to serve others.

I have been often asked, "Who can be a servant?" or "What does it take to practice servanthood?" As it has evolved in our organization, those members who could provide a service and practiced some degree of sacrifice turned out to be good servants. As members tried this out, gradually there were more sacrifices and at least an attempt at self-denial.

In the Great Commission, the Lord asks us to do something that is the most difficult for me; that is to "go and make disciples." This is not talking about bringing someone to Christ, although that is very important. Rather, discipleship is a mentoring process. It is one-on-one.

Being a mentor, one who can disciple others, is tougher than servanthood. A mentor must "live" with his people. He must develop a relationship with the person he is mentoring. When sorrow and suffering strike, he does not just share the

feeling of hurt but also feels the cause of the suffering.

A mentor must service his people. It is deeds, not words, which count. Sacrifice is the crucial element in this service. Peter and John must have thought back to Christ's words, "Greater love has no one than this, that one lay down his life for his friends" (Jn. 15:13). They realized that the Lord had been their friend and servant. Thus, disciples were born.

Looking at these requirements, it is my observation that mentoring necessitates that a fourth "s" be added to the first three: sanctification. In sanctification, as Oswald Chambers put it, "The regenerated soul deliberately gives up his right to himself to Jesus Christ, and identifies oneself entirely with God's interest in other men."

Should one shy away from being a mentor, or should one stride forward toward the goal? Our organization has a few mentors now, but hopefully it will be blessed with many, many more in the future.

Mr. Lou has over 25 years experience in mechanical and nuclear engineering as well as brokerage and venture investments. In 1996, he was a founder of www.ceaa.org that focuses on mentoring and an entrepreneur culture based on trust, teamwork and creativity. ■



Man De

Mel Sletch

From a “Wolf Culture” to a “Lamb Culture”

Today we are going to consider the current mainstream business culture in China. At the same time, we will also integrate the business spirit of the West to look for a path of renewal for this culture. I will summarize China’s mainstream business culture as the “wolf culture.” This is characterized in the market place by disobedience toward the law, the devouring of customers, a complete lack of honesty and ripping and killing until blood flows. It is characterized in its management by forced implementation, wicked “wolf-like general managers” and the molding of servile workers. The spirit of a company with these qualities is characterized by avaricious hoarding, licentious corruption and an ignorance of (charitable) donations. However, what we will vigorously explain and promote instead is the “lamb culture,” which has its roots in the business spirit of the West.

The “lamb culture” is characterized in the market by observance of the law, putting the customer first, being honest and loving, and cooperation for common interests. It is characterized in its management by an emphasis on servant leadership, by consistency in one’s work and beliefs, and by committing one’s life into one’s work. The spirit of such a company is characterized by a standard of making every effort to earn money, making every effort to save money, and making every effort to give back to society.

Summary of the “Wolf Culture”

Since April of 2004, when a book entitled *Wolf Totem* (狼图腾) was published, the business culture’s, and even the social culture’s, use of the wolf as its core symbol, totem and tenet has saturated both large and small businesses in China. It has permeated the large and small media outlets in many cities. During this time, various individuals have come to the wolf’s defense, sung its praises and glorified it. First, then, we will take a look at the origin and evolution of the “wolf culture.”

Wolves are carnivorous mammals and by nature are fierce, astute, suspicious and rapacious. They prey upon medium and small-sized animals and prefer to live in packs. Wolves are extremely astute; they often follow the movements of sheep and shepherds to attack at the first opportunity. This is what some identify as the wolf’s so-called specialty at seizing opportunity. Wolves like to eat sheep, and thus wolves and sheep can be considered instinctive enemies. When wolves eat sheep, they are extremely ra-

pacious and barbaric. They kill as many sheep as they are able to in a short span of time and then devour them slowly. In addition, they purposely target lambs and crippled sheep which runs counter to the instinctive nature of looking after the young and the weak. Wolves often attack in packs, cooperating with one another to form a battle regiment. This constitutes the “regiment spirit” of the “wolf culture” that its proponents are so fond of discussing.

From ancient times until today, wolves have given mankind memories of cruelty and ferocity. Ferociousness lacks any hint of gentleness, uses sinister methods and has no extreme that it will not use. The wolf’s nature has betrayed man’s nature and is rebellion against tradition, a counteraction against the Chinese people’s long history of following the law and of the Confucius manner of enduring humiliation to carry out important tasks. It is the overthrow of the five Confucian principles of “gentleness, goodness, reverence, modesty and deference.”¹

From a certain perspective, behind the wolf’s wicked appearance, the long-oppressed and afflicted Chinese people saw a spirit capable of a mighty rebellion. This kind of life-force (当下) infused fresh blood into the lagging market economy’s farming culture. Everyone apparently thought that in this dog-eat-dog market with foreign enemies without and “hyenas” within, having the wickedness of the “wolf nature” was the very ability needed for survival. Everyone thought that it would increase the possibility of becoming stronger, succeeding strategically and bringing affluence. By virtue of its rebellion against ethics, its vigorous life-force, and its valiant strength, the wolf has become the 21st century’s most stylish totem in China, a nation that claims to have a sense of propriety.

The publisher of *Wolf Totem* sent a copy of the book to Mr. Zhang Ruimin,² known as China’s top CEO. Zhang’s positive appraisal of the book added fuel to the fire and resulted in a flood of people in the business world reading it. With the business world’s promotion of despotic and monarchic businessmen, the publishing world followed the current. *Wolf Totem* became a hot commodity in both the north and the south, and hundreds of thousands of copies have been sold; some say the

number has reached one million. Many other “wolf” books have sprung up, and the concept has grown in strength.

A recent eight-disc DVD set, *Wolf-like Managers* (狼性总经理) has been playing in airports in Beijing, Xi’an, Shenzhen and other cities. The blood-red cover on the DVD case howls the slogan, “Awaken the Wolf Spirit! Continue in Victory!” On the inside, it says, “In the future, there will only be one kind of businessman who can succeed in the world—the wolf-like manager.”

What exactly does this DVD set promote? Let’s look at its contents. It declares: “In awakening the wolf in Chinese businesses, the greatest task of high-level leaders is to compel employees to evolve; the survival of the fittest, nature’s law of evolution, applies also to the development process of businesses.” This is akin

There are **no two animals on earth that can be contrasted as brilliantly** as the wolf and the lamb.

to calling for domestic businesses to return to jungle fighting and is diametrically opposed to today’s most advanced ideas on international business!

We can summarize the characteristics of the wolf culture, with the following five distinguishing characteristics.

1. It uses any means to reach a goal emphasizing the method and manner while disregarding ethics and honesty.

2. It employs “cruel competitiveness” expressed as, “You must die so I can live.”

3. It seizes with all its might, eats avariciously and oppresses savagely so that the person providing the wolf with business is deceived on account of his generosity.

4. Its compulsory implementation, absolute submission and endless achievement demands deplete the health and morals of the implementation process.

5. It utilizes a unified domination and devouring that destroys the market and is destructive toward equilibrium, a win-win attitude and sustainable development of the business environment.

Summary of the Lamb Culture

There are no two animals on earth that can be contrasted as brilliantly as the wolf and the lamb. Their relationship

is virtually that of eating or being eaten. If the wolf represents ruthlessness, seizure, betrayal, suspicion, rage, a “You die, I live” mentality, viciousness and monopoly, then the lamb represents gentleness, giving, obedience, trust, serenity, an “I die, you live” mentality, “goodness and an “everyone wins” attitude.

Sheep are useful to humans in many ways and their bodies are used completely for our benefit. Lamb meat is deliciously appetizing, humans can drink sheep’s milk and everyone enjoys eating sheep sweetbread in the morning. Sheepskin and wool can be worn after processing, and sheep hooves and stomachs can be used as wineskins and drinking vessels. There are wool coats, wool blankets, wool hats, toys made of sheep bones that little girls play with and, historically, sheepskin scrolls that allowed mankind

to preserve precious literature. Sheep do not have extravagant food demands. They eat green grass and never harm other living things.

Sheep represent meekness and are always able to hear the voice of their shepherd. In the wilderness, where there is no water or grass, flocks of sheep nonetheless are able to follow a shepherd. Sheep have incredible endurance and can press forward under merciless environmental conditions, climbing up and down steep mountain ridges and cliffs. Sheep have a congenial demeanor and yet are full of vigor. Even under attack, they sometimes are extremely unyielding and will not concede.

In 2005, philosopher Huang Yang pointed out that in ancient China, there once existed a special “lamb culture” made up of the law, of goodness, justice and beauty (the characters for the last three all have the character for “sheep” in them). This culture influenced the social life and religious life of its day.³

The lamb’s most beautiful purpose is to be sacrificed. When it is a year old, the lamb is strongest because it has not yet borne a yoke, it has no deformities, and it is spotless and without blemish. So,

when a lamb is chosen to be sacrificed, it is a beautiful thing! Lambs are used as offerings sacrificed to God—those that meet with the Lord's pleasure will receive His blessing. It is unheard of that a wolf would be used as a sacrificial offering to a God who is so high and above us.

Every Chinese person knows the word "scapegoat" which is literally "sheep substitute for sin" in Chinese.⁴ But few people have understood the logical relationship between "substitute for sin" and "sheep." Few people have understood the logical relationship between "taking one's blame" and "sheep." If one does not have a certain culture and religion to draw on as a resource, the combination of the three characters in "scapesheep" seems illogical. The combination of these three characters is actually a result of biblical culture. In Leviticus, it says that in ancient Judaism the high priest would place his hand on the head of a lamb once a year to symbolize the transfer of responsibility for the entire nation's sins

and took the punishment for the sin of mankind. He thereby allowed men to be cleansed of their sins and to have a restored relationship with God. Jesus is the spotless lamb who atones for men's sins, is completely holy, and is fully God and fully man. Therefore, the lamb has the characteristics of being holy and pure.

In biblical culture, the lamb does not signify weakness and uselessness; rather, it is holy and great and is used to represent Jesus, God's son. The Gospel of John says, "The next day John saw Jesus coming toward him and said, 'Look, the Lamb of God, who takes away the sin of the world!'"⁵ First Peter says, "With the precious blood of Christ, a lamb without blemish or defect."⁶

Contrary to our assumptions, lambs are most holy, most glorious and most authoritative. Revelation says, "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise! Then I heard every creature in heaven and on

among the world's greatest companies, not one has profit-hoarding as one of its business goals. A discussion group at Columbia University's School of Business on "The Competition of Multinational Companies" and the world's top 500 companies found in its research that very seldom did an established company's core principles have anything to do with commercial profit. The following are some goals from well-known companies:

- Motorola: maintain a high level of ethics, respect people at all times.
- Ford: that every person can have a car.
- IBM: respect the individual's complete direction to pursue excellence.
- Wal-Mart: respect the individual, serve the customer and strive for excellence.
- Mary Kay: "Do unto others what you would have them do to you."

These companies' goals say almost nothing about their own profit. Instead, they emphasize the timeless ethics of humanity and social responsibility.

Mary Kay is enthusiastically involved in social welfare projects. Various Mary Kay foundations have donated millions of dollars to a variety of projects. In China, Mary Kay has established a fund to help unemployed women regain employment; it has donated funds to elementary schools in central and western China and jointly established an anti-domestic violence hotline.

Wal-Mart, which is the world's largest chain store, has relied on service rather than hoarding to expand its market. Wal-Mart's founder, Sam Walton, and his wife Helen, are devout Christians, and their faith is what determined the Wal-Mart culture—being conscious of thanksgiving, treating everyone with love and providing the best prices with the best service. In China, Wal-Mart has partnered with the Red Cross to carry out major endowment and charitable activities. It has relied on loving concern and the lamb culture to extend benefits to others and expand its market.

Hunan Mendale Home Textiles Co., Ltd. has biblical principles as the foundation of its business. The core of the company's culture is to achieve honor by building on the cornerstone of love. The company's standards of conduct are: 1) preserve moral integrity; 2) treat others well; and 3) love others as yourself. Both in his company and out-

In biblical culture, the lamb does not signify weakness and uselessness; rather, it is holy and great and is used to represent Jesus.

onto the lamb. He would then send the lamb into the wilderness, calling it the "lamb responsible for sins," or the "lamb that is the substitute for sins" (the Chinese word for "scapegoat"). The lamb's cleansing of the people's sins gained the favor and presence of God.

In Exodus, the Lord struck down the firstborn sons of all Egyptian households for Egypt's oppression of the Israelites. In order to avoid the death of the Jews' own firstborn sons, each Jewish household in Egypt killed one lamb at dusk on the 14th day of the Passover month to take the place of the eldest son and used its blood to cover the doorframe of the house as a symbol to avoid death. Every firstborn son of the Egyptians was killed. As a result of the deaths, Pharaoh finally allowed the Israelites to leave Egypt. This is also the origin of the Jewish Passover.

According to the teaching of the New Testament, the true lamb of substitute for sins is Jesus. Jesus is God's son, who made himself a sacrifice to atone for sin

earth and under the earth and on the sea, and all that is in them, singing, "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!"⁷

We see how the lamb is honored in the world of Western Christianity. The symbol of the lamb has deeply influenced Western culture and has permeated its business, political and social cultures. Its principles are: consecration (its entire body can be used), sacrifice (it is a sacrifice for the forgiveness of sins), assumption of responsibility, "I die and you live" (Jesus' death was exchanged for the eternal life of God's chosen people), love, service, a win-win outlook, observance of rules, meekness, goodness, tolerance, forgiveness, democracy, holiness, justice, loving-kindness and glory.

The Lamb Business Culture

The unlimited and unrestrained hoarding of profit is the distinguishable mark of the wolf business culture. Yet

side it, Mendale advocates on behalf of a culture that has love at its core. In turn, this kind of goodness expands a company's market and increases its profit. Mendale received the designation of the 2005 National Business Most Advanced in Establishing a Business Culture.

We business people should not be like the wolf which is always thinking about how to devour its competition and enemies, or trap customers by lying. Instead, we always should think in the spirit of the lamb culture about how to rely on what is good, be more loving, bring about more good, make more excellent products and use technology and collective service to win over customers and expand the market.

The lamb culture does not rely on evil methods to prevail, such as overthrowing by force and devouring others. Instead, it relies on virtuous methods to bring about restoration, such as both parties undergoing restoration together, using means such as prayer, self-sacrifice and salvation

tomer with love, to contribute, to abide by standards, goodness, forgiveness, loving-kindness and honor.

Conclusion

Yuan Weishi, a philosophy professor at Zhongshan University, once published an extremely influential article in the *China Youth Daily*. The article said: "During the 1970s, the Chinese people painfully discovered that after experiencing the Anti-Rightist Campaign, the Great Leap Forward and the Cultural Revolution, one root cause of all of these was that 'we had been raised on the wolf's milk.'" When we think back on how we have been exposed from an early age to the philosophy of "revolution," or "class struggle," or "there is endless joy in fighting against heaven, there is endless joy fighting against nature, and there is endless joy in fighting against man,"¹⁰ we realize that we do not know what love is, and that we know even less how to "love our enemies" according to the lamb culture.

Lei Feng once said: "Treat your com-

For those of us in the service business, to move about freely in the market, **we should learn from the spirit of the lamb.**

of the spirit to transform what is evil and call the wicked self to repentance and growth in righteousness. Romans says: "Do not repay anyone evil for evil. Do not be overcome by evil but overcome evil with good."⁸ Overcoming evil with good is using goodness, righteousness, grace and self-sacrifice to triumph over evil, dissolve it, and transform it using justice, morality, and spiritual life. As the Gospel of Luke says: "Love your enemies; do good to those who hate you, bless those who curse you, pray for those who mistreat you."⁹ Everyone knows that the outcome of repaying evil for evil is the endless continuation of chaotic imbalance, the never-ending cycle of authoritarianism and autocracy. The situation after the successful revolution against the oppressed can be even more barbaric and autocratic than the situation before it.

For those of us in the service business, to move about freely in the market, we should learn from the spirit of the lamb: to sacrifice completely, to serve the cus-

rades as warmly as spring, treat your enemies as coldly as winter," but most people were considered enemies during that time, including Mao Zedong's two successors, whom he was very close to. Thus, a person was to "treat his enemies as coldly as winter" under most circumstances. He would have to harden his heart, learn how to survive in harsh jungles and become as fierce, cruel and crafty as a wolf; otherwise, there was the possibility that he could be detained, committed to reform through labor or even shot.

What is fortunate is that during the 21st century, the Chinese people who have experienced many disasters and hardships have finally raised the cry to "build a harmonious society"—a society that will have love as its root, and one that will no longer contain ruthless attacks, oppression, schemes or snares. However, everyone knows that a harmonious society can have nothing to do with the wolf culture, and that a harmonious society must have the culture of the lamb as its root.

In order to build a harmonious society and be molded by the culture of the lamb, we should begin by renewing our business culture. In facing the past, we should repent. In facing the future, we should seek renewal. We must begin by changing our own lives. We must begin with ourselves, by not offering bribes or taking bribes, by not evading taxes, by not mistreating our employees, by not gambling or engaging in immorality. We must begin with ourselves, by initiating renewal first in our offices, next among high-level management personnel, then to every employee thus generating a business culture of self-change. Finally, we will be able to influence our suppliers, customers, market inspectors and others.

In order to change the wolf nature within us and achieve the transformation from wolf to lamb, we must change from: ruthlessness to gentleness; seizing to giving; betrayal to obedience; suspicion to trust; rage to serenity; a "you die, I live" mentality to an "I die, you live" mentality; wickedness to goodness; and a monopolizing attitude to a win-win attitude.

We ought to speak of the lamb culture in every business and every industry. We should build up the strength of the lamb culture especially in China's business management training world.

Endnotes

温, 良, 恭, 谦, 和 让 make up one group of Confucian virtues.

2. Zhang Ruimin has been Board Chairman of the Haier Group since 1999, and served as Chief Executive Officer from 1993 to 2000. Zhang is an Alternate Member of the 16th CPC Central Committee. Source: chinavita.com

3. *Overseas Chinese University Journal*, Volume 3 (Philosophy and Social Science Edition), 2005.

4. In Chinese, "scapegoat" is 替罪羊, or literally, "sheep substitute for sin."

5. John 1:29

6. 1 Peter 1:19

7. Revelation 5:12-13

8. Romans 12:17a, 21

9. Luke 6:27-28

10. Mao Zedong said this at the start of the Cultural Revolution.

Translated and abridged from the original Chinese article, "2006: Cong Lang Wenhua Dao Yang Wenhua," written by Man De. Translation is by Diana Wang. Used with permission. ■

China's New Social Class: People's Entrepreneurs

Huo Shui

On the morning of October 19, 2007, at the entrance to the Dihu Park in Henan's Zhengzhou city, a group of people crowded around at the handover ceremony of a Rolls Royce, one of the world's most luxurious cars. The owner of this new car, valued at eight million RMB, was Lu Yongming, a real estate businessman from Henan. Lu Yongming is not the only owner of a Rolls Royce in China. From August last year until October this year, 18 Rolls Royces have been sold in China. In September of this year, 28 Bentleys were sold at once at a Bentley exhibition in Guangdong's Dongguan city. China already has dozens of the world's most expensive Rolls Royces and Bentleys. In fact, owning a Rolls Royce is not the end of Lu Yongming's dreams; his next plan is to order a private helicopter.

Actually, Lu Yongming is not even famous in China. There are too many people who have as much money or even more money. Lu Yongming is not qualified to get into the top richest 800 entrepreneurs listed by Hu Run.

The so-called "Hu Run Hundred Richest" is an agency that specializes in studying the changes in fortunes of the richest entrepreneurs in all walks of life in China. According to the list published by Hu Run on the 10th of October, 2007, out of the top 100 of the 800 richest entrepreneurs, 74 own companies on the stock market; the top 75 have more than 10 billion *yuan*; the top 13 own more than 30 billion *yuan*. The richest, Yang Huiyan, owns 130 billion *yuan*.

These are the representatives of China's new class—"people's enterprises," referring to domestic businesses financed and run privately in China. These en-

trepreneurs start off as individuals, and when their businesses develop to a certain size, they become the boss. After further expansion, they are known as leaders of (industrial or commercial)

stitute the fastest growing and most profitable sector. As a result, China's entrepreneurs are attracting ever more attention from society.

The main reason these businessmen are attracting attention is their huge wealth. In every sector—manufacturing, energy, real estate, steel, IT, retail, finance, agriculture and so on—the number one entrepreneur is valued at several tens of billions of *yuan*, and to a large

Mel Sletch



Chinese private businesses and foreign businesses in China are both called **“non-public economy,” that is the non-state-run economy.**

“groups.” When their capital reaches one hundred million *yuan* or floats on the stock market, these businessmen become real “people’s entrepreneurs.”

Chinese private businesses and foreign businesses in China are both called “non-public economy,” that is the non-state-run economy. The non-public economy accounts for more than seventy percent of the GDP in China and provides jobs for the majority of Chinese workers. Among the non-public economy, Chinese people’s enterprises con-

degree they influence the existence and development of these businesses. Compared with state-owned businesses, private businesses are more lively, creative, flexible and competitive. These entrepreneurs truly control China’s economy and, to a certain extent, are the motivating force and leaders in China’s economy; they are the most energetic, hopeful and dynamic force in China’s society.

Because of their massive wealth, private entrepreneurs, who have lots of money at their disposal, have become a

very special group with great wealth in a contemporary China marked by uneven wealth distribution and polarization. Lu Yongming is only average among the several million rich people in China. Not every entrepreneur can afford an eight million *yuan* Rolls Royce, but they all belong to a class of people who have cars, houses (some have villas as well), and never worry about food or clothing. According to China's media, an annual income of more than 100 thousand *yuan* is considered high. Many people's entrepreneurs earn more than a million *yuan*. The annual income of Yang Yuanqing, the CEO of Lenovo (Lianxiang in Chinese) is 21,750,000 Hong Kong dollars, while the average income of a salary worker is between 10 and 35 thousand *yuan*. The massive difference in income has adversely tainted the reputation of these rich entrepreneurs. People wonder where their "first barrel of gold" came from and how they became so prosperous when most people can never become rich, no matter how hard they work.

However, the question about "the first barrel of gold" has not affected the development of privately-owned businesses in China or stopped these entrepreneurs from becoming richer, because the party needs these businesses to create sources of tax revenue and employment opportunities. Therefore, in spite of the suspicions as to the source of "the first barrel of gold," the government has knowingly prevented people from questioning the legality of the wealth of these businessmen.

Although some of these successful businessmen started from scratch and succeeded by sheer hard work, one fact never exposed by the media but known by everyone is that behind many successful people is shadowy support from those in power. Some children of high officials, or high officials themselves, privatize state-run businesses, make inappropriate use of state banks and government privileges for private gain. However the sheer number of such cases has caused them to lose their newsworthiness. Ordinary people calmly watch privatization and the development of the private economy and are used to the exposure of corruption among high officials amounting to billions of *yuan*. All of these officials, in one form or another, took state capital as their own together with entrepreneurs of



Although entrepreneurs of private businesses still cannot get onto China's political stage officially, **the party now regards them as a new social class meriting great attention.**

privately-owned businesses.

Of course, private entrepreneurs also need to actively look for political protection. Every entrepreneur has a public relations story that cannot be publicized—not about the hardship of competition in the market but about bribery of officials and all the associated pain and agony. The key to success for the famous fuel smuggler, Lai Changxing, whose fortune was several billion *yuan*, was that he bribed officials at every level of the government. When exposed, Lai escaped to Canada, but those who helped make his smuggling possible, such as the deputy minister of national security, the director of public security of Fujian Province and the party secretary of Xiamen, all ended up in jail. Who can say that other "successful entrepreneurs" did not become prosperous with the help of political protection?

On the other hand, people's entrepreneurs are also changing China's society and politics. First of all, in their own fiefdoms, they dilute the party's organization and politics. Tens of millions of employees are able to escape the bondage of government politics. They do not

have to attend "political study," or party or youth league activities. There may be great pressure in the workplace, but there is also personal space.

Also, because of the tremendous financial power of private businesses, many local governments, which depend on them for profits and taxes, have to maintain good relationships with them. Some places even allow the boss of a private business to be a honorary "committee member" in the county committee. Although entrepreneurs of private businesses still cannot get onto China's political stage officially, the party now regards them as a new social class meriting great attention. At the end of the Communist Party's Seventeenth Congress on the 21st of October, 2007, the general secretary, Hu Jintao, once again emphasized that the party "should encourage new social classes to make contributions in building a China with socialist characteristics."

As more and more people's enterprises move beyond China and engage with the rest of the world, the integration of China with the international economy is being greatly accelerated. Capitalist mar-

ket economy, management ideas and the Western democratic legal thought which lies behind them are being introduced and popularized in every corner of China through people's businesses. By means of the development of people's enterprises, ordinary Chinese people who have never been exposed to Western culture and thought are gaining a basic understanding of such abstract concepts as competition, efficiency, human rights and the rule of law. Although today's China still struggles to balance justice and efficiency, the current politic is more pragmatic,

new class." This term is less provocative and has also helped sweep away possible barriers to future political "cooperation" when the Party wishes to engage with private businessmen.

In fact, the party's sixteenth congress announced that people's entrepreneurs would be allowed to join the party. At the recently ended seventeenth congress, the chief executive of Qingdao Hai Er Corporation, Zhang Ruimin, as a representative of "the new class," managed to become a member of the central committee of the Communist Party. In

Because the name "capitalist" sounds too negative in China, **the government gave people's entrepreneurs a better-sounding name: "the new class."**

and ordinary people are leading a more normal and peaceful life compared with the past when class equality, collective benefit and political priority were over-emphasized. It can be said that all of this has something to do with the efforts and success of private businessmen in creating wealth for society.

Of course, it could also be said that all this is also a result of the Chinese Communist Party's policy of "reform and opening up to the world." However, if one were to ask why the Party did not continue to hold to the policy of class struggle but chose instead "reform and opening up to the world," then there is only one answer: the party knew very clearly that years of cruel class struggle had brought China to the brink of total breakdown. If the Party had not adopted the capitalist market economy and had failed to develop people's business, then China would have faced the same fate as the former Soviet Union and East European countries. In this sense, the emergence of people's enterprises was a product of changing of times and social progress; the appearance of this "new class" of entrepreneurs was the result of a societal transformation leading to the new "capitalists." Because the name "capitalist" sounds too negative in China, the government gave people's entrepreneurs a better-sounding name: "the

the next twenty years, as China's economy develops and privately-owned businesses invest more around the world, more entrepreneurs will become members of the central committee of the Chinese Communist Party, and the Chinese Communist Party will to a larger degree represent and protect the interests of privately-owned enterprises. In order to avoid another "Communist revolution," it has even been suggested that the Chinese Communist Party simply change its name to the "Democratic Socialist Party," turning it into a social democratic party. While it looks as if this suggestion is not feasible at the moment, it is by no means impossible.

The entrepreneurs seem to understand that only having money is not enough. There was a joke that was very popular a few years ago in which someone who had become rich but still lacked the corresponding social status or political power said, "Apart from money, I'm completely broke." In order to get on China's political stage and develop a capitalist free economy, entrepreneurs must show their "kind heart" to the public in China, winning understanding and support from a populace long exposed to doctrines of class struggle. A lot of the "new class" have made generous financial donations in order to establish a positive image. According

to incomplete statistics, China's richest fifty entrepreneurs donated altogether RMB 8.34 billion between 2003 and 2007. Chinese entrepreneurs hope to create a space of their own, recognized by the public, using their biggest asset—money. Although their motives may be questionable, weaker members of society do need the benevolence of the rich. However, the charitable actions of the new class are not worth mentioning compared with the size of their wealth. Also, the Chinese government does not yet have laws and regulations to promote charitable work or to encourage the rich to donate. Some people in China have become rich, but their willingness to shoulder social responsibility does not match their wealth. While China has a long way to go in terms of constructing an urban society and maximizing the contributions entrepreneurs could make in building society and civil culture, the first elements of growth in this area are already discernible.

Like the development of any other social force, private entrepreneurs will continue to mature in a relationship of cooperation and conflict with the government. The ruling Chinese Communist Party, who wish to build a "harmonious society," will have to bond with the people's entrepreneurs at the same time seeking in various ways to control their development so as to avoid undue competition with them. The private entrepreneurs wish to preserve their status and wealth and thus not only need to deal with the question of "property law" but also need to pay attention to society's problems and actively promote and take part in the construction of a democratic, law-governed system. "You can't survive without money, but money cannot do everything." The stability and development of China's society require an economic foundation but must also be guaranteed by a democratic political and legal system. In addition to this, there must also be a spiritual support.

May China's new social class—private entrepreneurs—be able to play an even more positive role in China's future.

Huo Shui is a former government political analyst who writes from outside China. Translation is by Paul and Nadine Woods. ■

Kingdom Business for Transformation

God is at Work by Ken Eldred. Regal Books, 2005. 336 pages, hardcover; ISBN-10: 0830738061, ISBN-13: 978-0830738069; \$13.59 at Amazon.com

Reviewed by Brian Williams

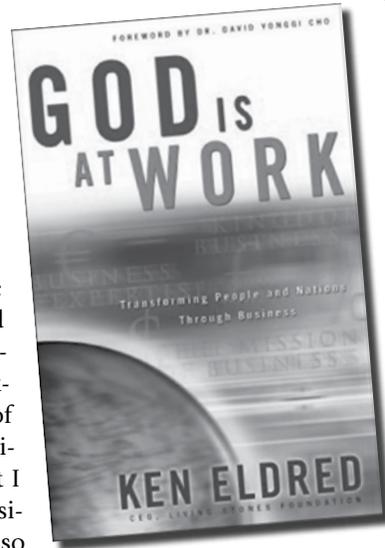
Whether you are new to the Business As Missions (BAM) movement or have years of experience, this is a book that you will find of great help. Ken Eldred has written both a theological and practical framework for how Kingdom business is being used by God to transform individuals, communities and nations. For Kingdom-minded business people that are looking for ways they can bless China, no other BAM book to date has this breadth and depth.

Speaking both as a practitioner and as one who has studied many Kingdom businesses, Eldred establishes a set of

Defining Kingdom Business

What is Kingdom business? How do we relate business and cross-cultural ministry? What are the outward characteristics of a true Kingdom business? What role might I take in a Kingdom business strategy? With so many different ways of doing Kingdom business, it is essential that we develop a set of commonly understood definitions. Eldred begins by suggesting the following:

Kingdom business is for-profit business ventures designed to facilitate God's transformation of people and nations...though the practice takes many forms, what unites these efforts is a commitment to sustainable transformation, captured by a three-fold object: 1) profitabil-



technical expertise needed for worldwide evangelism. (for example: computer consultants, publishing companies, etc.)

- *Front for cross-cultural ministry*—the business' primary purpose is as a vehicle for gaining entry and obtaining/maintaining residence. It is also believed that the title of "business person" can be helpful. Profitability, sustainability and local job creation are all seen as low priority and therefore receive little to no attention.

- *Funding source for cross-cultural ministry*—the sole redeeming value of business is its ability to provide funding for cross-cultural ministry.

Business and cross-cultural ministry (tentmaking): Here the business or job is valued for how it provides people the funding and the legal status to remain in a country where they can do ministry outside of work hours. Ken highlights the following challenge for this approach when he writes: "Operating in a framework that ascribes little eternal value to their jobs, tentmakers often view their nine-to-five work as a hindrance to ministry."²

Business as cross-cultural ministry: Here the business activity itself is considered cross-cultural ministry, a strategic opportunity to demonstrate the gospel in action.

Kingdom business does not consider commerce and ministry as separate spheres of operation.

The concept of Kingdom business sees business as mission. It considers the business activity itself the mission work. Kingdom businesses are for-profit businesses that meet spiritual, social and economic needs. Kingdom business professionals work with real-world problems with which they can demonstrate the gospel in action. Perhaps most importantly, Kingdom businesses provide a powerful platform of respect for the furtherance of the gospel both within the enterprise and out-

With so many different ways of doing Kingdom business, it is essential that we develop a set of commonly understood definitions.

working definitions, outlines a KB framework, points out the theological foundations and historical examples for the movement, suggests metrics for measuring holistic impact and finally, includes a section on "outrageous visions" that encourage us to set out long-term objectives that, if accomplished, the Father would clearly get the credit.

While this book offers much more, for this review I will only highlight two areas which by themselves are of great value—"Defining Kingdom Business" and "Successful Capitalism and Spiritual Transformation."

ity and sustainability, 2) local job and wealth creation and 3) advancement of the local church... Kingdom business pursues each of these simultaneously.¹

He then identifies three very different views for relating business and cross-cultural ministry: "business for missions," "business and missions" and "business as mission."

Business for missions: These businesses are set up to serve solely as a source of assistance to cross-cultural workers. There are several variations:

- *Support function for cross-cultural ministry*—providers of the professional and

side of it.

Individuals engaged in Kingdom business see their role as job-makers who provide work opportunities for those who are desperately lacking them (frequently, these are local believers). Their companies produce valuable goods and services. They create long-term value for all stakeholders: employees, partners, customers, investors and community members. And they effectively further the gospel in the local community in which they operate at no cost to the local or worldwide church. They are missions' vehicles for sustainable transformation.³

So how do you recognize whether a business is being operated as a Kingdom business (KB) or not? Just as Jesus taught that a tree is known by its fruit, a true Kingdom business should have outward characteristics that everyone can see. The following three are part of a list of ten characteristics that were developed by R. Paul Stevens and quoted in the book.

1. A mission or business purpose that is larger and deeper than mere financial profit (though including it) so that the

Just as there are many "parts to the body" **there are many opportunities to be involved in Kingdom business.**

business contributes in some way to the Kingdom of God.

2. The product and service is offered with such excellence that it suggests the presence of the Kingdom and invites the opportunity to witness.

3. All aspects of the business are considered to be potentially a ministry and the subject of prayer.

One final area of defining Kingdom business is to identify the many different roles that need to be filled. Just as there are many "parts to the body" there are also many opportunities to be involved in Kingdom business. While there is a need for the entrepreneur who can move to a developing country and found a successful business, there is also the need for:

- Mentors and financiers of Kingdom businesses
- Lenders to the poor (microloans)
- Trainers in KB
- Short-term consultants
- Expert advisors
- Sales partners
- One-off support for KB

- Investors in KB
- Managers of KB funds (venture capital)

Much additional work is needed in developing a common set of working definitions for the KB movement, but *God is at Work* will help both the newcomer and the experienced practitioner to better identify both what Kingdom business is and what it is not.

Successful Capitalism and Spiritual Transformation

Douglass North, a secular economist, won a Nobel Prize for his work demonstrating that an economic system cannot be separated from its political system and its moral-cultural system. He showed that economic outcomes are significantly impacted by the formal rules of the political system and by the informal rules of the moral-cultural system. Because of this, nations must seek after solutions that recognize how closely the three systems (economic, political and moral-cultural)

are connected.

Eldred takes this research and highlights the unique opportunity and obligation Christian business people have to model and teach developing nations the connection between capitalism and the biblical moral-cultural system that made capitalism so successful in the West.

We put the nation at a distinct disadvantage if we only teach principles of capitalism and fail to ingrain principles of the Bible. We must equip the nations with the transforming power of the gospel, which leads to growth of their spiritual capital. Spiritual capital is the base on which successful businesses must be built.⁴

He goes on to define *spiritual capital* as:

The concept of spiritual capital explains why there is a relationship between economic prosperity and the pervasiveness of biblical values in the culture. Think of spiritual capital as the faith, trust and commitment that others will do what is right—not only what is right in their own eyes or what benefits them the most, but

what is right in the eyes of God. Showing integrity, being accountable and honest, offering hope, being loyal and trustworthy, loving and encouraging others, exhibiting good stewardship, being fair, creating order and serving others—these are not, for the most part, covered by the laws of the land. We have no legal compulsion to love others, exhibit good stewardship, create order or serve each other.

Those who build spiritual capital do what is right and do it to the best of their ability because they are doing their work "as unto the Lord." They perform to God's standard rather than to society's standard.⁵

Eldred gives over fifty pages to the links between successful capitalism and biblical transformation of the individual and of a culture. He summarizes it with:

Corruption and self-seeking institutions are significant barriers to development, and many developing nations need reform on both the political and economic fronts. But focusing on the government and laws first is looking at the problem backward. The place to start is in changing the hearts of men—transformation starts with one person at a time and spreads. A nation's moral-cultural system is the foundation for its political and economic systems—first modify beliefs, values and attitudes that are holding them back. A culture that is conformed to the pattern of God will see lasting economic and political reforms.⁶

Conclusion

In this review I have tried to briefly show the depth of two sections of *God is at Work*. I have not even touched on the excellent sections showing the theological foundations, historical examples and the tangible metrics for measuring holistic impact or the suggested long-term objectives. This book is "must reading" for anyone who is serious about understanding and implementing a Kingdom business strategy that will transform individuals and communities.

Endnotes

1. *God is at Work*, Ken Eldred, Regal Books, 2005, p. 60.
2. *Ibid.*, p. 71.
3. *Ibid.*, p. 72.
4. *Ibid.*, p. 115.
5. *Ibid.*, p. 97.
6. *Ibid.*, p. 133.

Brian Williams lives in China and has been involved with Kingdom businesses there for more than five years. ■

Resource Corner

Mission of Passion A bilingual mission mobilization picture book

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*"Brother Tony joined
our group traveling to Myanmar,
China and other countries. On
reading his book, I could not stop
exclaiming, 'Well done! We really
need to devote ourselves to promoting
the Great Commission by using
different means and doing our best.'"*

—Rev. David Wang, former
President, Asian Outreach
International

Intercessory Notes

Please pray

1. **For God's blessing upon and wisdom** for Chinese entrepreneurs in China.
2. **That Chinese entrepreneurs will know how to relate** wisely and honestly with the Chinese government.
3. **That China's new social class, private entrepreneurs, might be able to play a positive role** in China's future.
4. **That Chinese business people will practice servanthood** in their daily living.
5. **That Chinese business people will be willing to mentor others.**
6. **That God will use Christian business people** so that the lamb culture will permeate many businesses and industries in China.



China Perspective

The Spirit of the Enterprise

Brent Fulton, Editor

Perusing the pages of an in-flight magazine on a Chinese airline, I came across an editorial on the “faith” or “belief system” of the enterprise (*qiye xinyang*). With the explosion of private entrepreneurship in China, there is no shortage of new companies seeking to grab their share of the action in China’s booming economy. Nor is there any serious debate over whether making money is in fact a good thing. That question was settled decades ago with Deng Xiaoping’s famous pronouncement, “To get rich is glorious.”

Yet, as this writer pointed out, there is the deeper question of the purpose or meaning of the enterprise. Unless the enterprise’s *raison d’être* goes beyond making money for money’s sake, the employees will lose hope and the organization will lose its vitality. Without a core belief system the enterprise will likely lose its way as it grows.

This belief system the writer described as a set of firmly held shared

convictions regarding management practices, or those methods by which the members of the organization believe it is possible to ensure the long-term success of the enterprise.

According to a survey of more than 500 Chinese managers, more than half believed that Chinese enterprises faced a crisis of belief; more than 30 percent felt this crisis was extremely serious. The same survey revealed that 44 percent of managers agreed that Chinese enterprises were progressively moving from an emphasis on products, service, and management to stressing corporate culture, and that ultimately they would move to emphasizing corporate ethics and the belief system of the enterprise. More than 65 percent of those surveyed were of the opinion that the way to build an enterprise’s belief system was through its corporate culture.

As many Chinese managers can attest—and as this editorial also pointed out—getting there is by no means easy. Chinese companies do not lack courageous, clever leaders who oper-

ate in the style of ferocious wolves. (See the article by Man De in this issue for more on the “wolf culture” in the Chinese business world.) What is lacking is a spirit of steadiness, meticulous attention to detail, longsuffering, persistence and firmness. Those without a belief system have no patience and see life as just one big gamble or as a competition to be won. The fundamental problem, according to this writer, is with the spiritual world of the entrepreneur himself or herself.

The encouraging note—sounded by several contributors to this issue—is that an increasing number of Chinese business leaders have been transformed by their belief in Christ. They in turn are transforming their businesses, and through their businesses are having a transforming influence on their employees and their families, their communities, even government officials with whom they interact day in and day out. These business leaders are uniquely positioned within the church and society to play a key leadership role, and their companies serve as living examples of enterprises whose purpose goes much deeper than simply turning a profit.

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

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