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As the American political calendar gears up this year for the mid-term elections in November, the Chinese political system also finds itself in its own variation of mid-term. We are at the halfway point of the second five-year term of the current leadership of General Secretary Hu Jintao and Premier Wen Jiabao.

Both men ascended to their positions at the 16th Congress of the Chinese Communist Party in 2002, and were affirmed to continue into a second term at the 17th Party Congress in 2007. According to Party regulations, each must step down from their respective posts at the end of their second five-year term which will coincide with the convening of the 18th Party Congress in October 2012.

Mr. Hu and Mr. Wen are members of the Politburo Standing Committee (PSC), a body of nine men who run China. Where China

was once ruled by a single emperor (or chairman), today it is ruled by a committee. The way the system is set up, one member of this body assumes the position of General Secretary (and often State President, a ceremonial post), thus becoming China's Paramount Leader, (although without the dictatorial powers of previous Paramount Leaders). He is the head of the Party. The second in the hierarchy assumes the position of Premier of the State Council, the body that actually runs the

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China PERSPECTIVE



Waking Up to the Future

Brent Fulton, Editor

China during the past three decades has been characterized by a relentless dynamism. Economic growth was fueled by a young and very willing workforce and Western markets eager for cheaper goods. A nascent legal system struggled to keep up with widespread structural transformation, but *guanxi* remained key to striking a business deal or securing a favorable legal decision. China's one-child policy was acknowledged as bringing about irreversible social change, yet in the faces of a generation of "little emperors" its far-reaching effects were yet indiscernible.

Market forces quickly replaced ideology

changing demographic and social landscape today will help organizations that seek to be relevant into the future to better position themselves for effectiveness in the coming decades. Opportunities may be found in each of the changes ahead, whether one considers the "graying" of China's population, the growth of China's domestic consumer market, a gradual but persistent move toward rule of law, China's potential leadership in the area of alternative energy, or any of the numerous other significant trends outlined in this issue.

This particular issue of *ChinaSource* is itself a sign of the times. This will be the last

Many of the assumptions of the past three decades will soon need to be reconsidered.

as the guiding factor in political and business relationships; Deng Xiaoping's dictum "to get rich is glorious" was taken to heart and corruption became a way of life. Economic gain was pursued with little thought given to the long-term human or environmental cost. Hunger for Western technical expertise and much-needed fluency in English caused China to open its doors wide to almost anyone from abroad who was willing to come.

Turning another page in history and attempting to peer into China's uncertain future, what becomes clear is that many of the assumptions of the past three decades will soon need to be reconsidered.

As the writers in this issue of *ChinaSource* point out, the seeds of change that were sown at the turn of the last century are today beginning to bear fruit in some unanticipated and even surprising ways.

A thoughtful appreciation of China's

print edition of this journal; beginning next quarter *ChinaSource* will be delivered only in electronic format. Although the format is changing, our readers can continue to expect cutting-edge analysis of the trends shaping China and thoughtful insights from those who serve there. In addition, our subscribers will also begin receiving the monthly *ChinaSource Online*, and will have access to the entire archive of past issues of the *ChinaSource* journal.

If you need assistance in accessing the journal electronically in the future, please do not hesitate to contact us at info@chsource.org. As always, we are grateful for your support and welcome your comments and suggestions.

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government of China.

As the terms of these men begin to wind down, scholars and China watchers are now beginning to wonder which leaders currently near the top of the Party hierarchy will be elevated to the PSC generally, and to the positions of General Secretary and Premier respectively. While there are very few (if any) things that outsiders can know with certainty about the inner workings of the party or its processes, it seems fairly clear that Mr. Xi Jinping and Mr. Li Keqiang will assume the two top spots in China's Fifth Generation of Leaders. That certainty rests in the fact that due to age and length of service limits, all of the other seven member of the PSC must step down at the Congress in 2012. In other words, these are the only two men who will most likely remain on the PSC. The likelihood that a new member coming on the body in 2012 will be elevated to the top position is extremely low.

Mr. Xi and Mr. Li represent two of the competing factions within the Chinese Communist Party: The Shanghai Faction, (including the Princelings, children of high officials) and The Youth League Faction composed of those who have risen in power through the Communist Party Youth League. The son of a former Vice-Premier, Mr. Xi was promoted to the PSC in 2007 from his position as Party Secretary in Shanghai, a post that he had been given only a few months earlier, following the downfall of the former Secretary on corruption charges. He has also held leadership posts in other booming coastal provinces that have been the drivers of the reform and opening movement. Mr. Li comes to the PSC directly from his position as Party Secretary in Liaoning Province, in the heart of China's rust belt, and via the Communist Party Youth League.

Party protocol and hierarchy would suggest that Mr. Xi will be given the position of General Secretary (replacing Mr. Hu) and Mr. Li will be given the position of Premier (replacing Mr.

Wen), despite the fact it is widely known that Mr. Hu would prefer to have Mr. Li promoted to the post of General Secretary.

Earlier this year it was expected that Mr. Xi would be elevated to a position on the Central Military Commission (in preparation for his assuming the post of Chairman of that Commission, a title that Mr. Hu currently has). He was not elevated to the post, however, prompting many to wonder if his rise to the top had hit a speed bump or had been derailed. This raised eyebrows because it is widely known that Mr. Hu would prefer to be succeeded by Mr. Li rather than Mr. Xi. Alice Miller, writing in the *Chinese Leadership Monitor* has done an in-depth review of the current portfolios of Mr. Li and Mr. Xi and, as a result, concludes that Mr. Xi still seems to be in line to succeed Mr. Hu and Mr. Li still in line to succeed Mr. Wen.¹

In addition to the interest in who will become the next General Secretary (and President) and Premier, there is also much speculation on who will be the seven new members of the PSC. Tradition (and some protocol) tells us they will most likely come from the ranks of the Provincial Party Secretaries and current Cabinet Ministers. This new Gang of Nine will form the core of China's Fifth Generation of Leaders. That in itself is interesting, but it will also give us clues as to who might make up the Sixth Generation, since the top

two leaders to be elevated in 2022 will, in fact, be one of these nine.²

While current Party leaders would obviously prefer to select their own predecessors, an interesting trend called *ge-dai* (skipping a generation) has emerged, whereby a Party Secretary has influence not over who immediately succeeds him, but over who succeeds his successor. Deng Xiaoping selected Mr. Hu to replace Mr. Jiang. It is believed that Mr. Jiang is the prime backer (and thereby selector) of Mr. Xi. This would indicate then, that Mr. Hu will have influence over who succeeds Mr. Xi. The two names that seem to be emerging so far are Hunan Governor, Mr. Zhou Qiang, and Hebei Governor, Mr. Hu Chenhua. Both are believed to be allies of Mr. Hu and are widely expected to be elevated to the PSC.³

While there are many unknowns and uncertainties surrounding the current and future leadership of China, and thus the direction the nation will take, it is important for us to remember that God remains sovereign over all of the affairs of China and the world. He does not see the Communist Party in power and say "oops." He does not look at Mr. Hu and say "oops." We can be encouraged by the words of Daniel: "He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding." For His

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Once the journal is available online, you will receive an email with links to access it. You will also be alerted to the monthly articles via an email with links to the web site.

For subscription rates, see page 2. For further information go to www.chinasource.org or email subscriptions@chsource.org.



Jim Nickel

The Future of “**Business as Mission**” in China

Dwight Nordstrom and Ryan Muir

If we take a quick look at the history of the world, we will see the fastest transformation out of poverty was 750 million people globally since 1980 (Source: World Bank); this was not through any sort of significant not-for-profit business help but via for-profit businesses. In China, since 1981, 380 million people have come out of poverty. So, if we are looking to help people in China physically, then the best way to continue this is through for-profit businesses.

Business is critical for every nation because it is economically beneficial, can sustain livelihood and lift people out of poverty (or at least increase standards of living).

Some Christians might not recognize that for-profit business is positive, healthy and necessary, and some may say that Christian business people’s primary responsibility is to give to the church, so that the church can do the “real” spiritual work. However, we believe that as people are given jobs and are lifted out of physical poverty, Business as Mission (BAM) companies can also help lift them out of spiritual poverty as well. This is in contrast to a

large multi-national company that would only lift people out of physical poverty. BAM is therefore a vehicle to benefit people economically as well as spiritually as believers share the good news at the work place, live out the Christian life through honest work practices, and give glory to God.

As China has one of the largest unreached populations in the world, there is a huge channel for Christians to effectively impact a lot of people and help more people to be set free from sin. With this in mind for the “mission” part of BAM, we also know that in China there are huge potentials for doing business due to the large

amounts of foreign directed income that have been invested. Along with this is the great economic growth China has recently been having (eight to ten percent annually for the last twenty years). This makes China a great place for the “business” part of BAM as well.

BAM businesses do not solve all of China’s problems, but if BAM is deployed with the right targets, such as Kingdom-focused goals, we believe China will benefit greatly not only in terms of foreign investment, economic growth, job creation, standards of living and so on, but more importantly in terms of spiritual growth and un-

derstanding of our great Savior and what true joy he can bring us in our lives.

We will next look at our predictions for the future of BAM in China. We hope that for those wanting to or already doing BAM in China, these will help make their efforts more successful and bring glory to God.

The Future of BAM in China

Economic and political predictions are very difficult to make, but from our twenty plus years in Beijing, China's political center, we believe we can come up with a macro analysis for the next ten years. However, we appreciate the fact that China is very big and is now looked at by many large multi-national companies as multiple varied markets; therefore, it is hard to make nationwide predictions.

Income gap to increase: The income/wealth gap will continue to widen (but more slowly than in the past) regardless of government policies.

Labor issues to grow: The labor issues will continue to grow in places where migrant workers come from Hunan and Sichuan, but east central (Yangtze Delta) and north China will not experience the same level of labor shortages. Through our many recent site feasibility studies, we are still finding that east central and north China have the most compelling business potentials in terms of labor, while trying to go west is really difficult. This is perhaps unfortunate because the considerably larger unreached population in the west will not benefit from large BAM-focused companies.

Inflation to increase: Over the next ten years, we do expect inflation to moderately increase, with the current Consumer Price Index (CPI) at three to four percent to increase to around six percent.

China to become the top electric car manufacturer: The World Bank, in 1990, said the biggest drain on China was government policy; since then, this has improved many times over. The second biggest drain was the inefficient use

of resources, but in ten years China will be an efficient and global leader in alternative resources. The mobile phone market was in a similar situation in the 1990s, and China made a huge global impact and became the top supplier of mobile phone parts in 2000. We now believe that the same will happen for electric cars, and China will become the main supply and sourcing country for electric cars and car parts. We are currently working with a battery provider and several energy-efficient technology partners who also have recognized the prospects here in China.

Air pollution in China will improve: However, in areas where the rule of law is not enforced, water pollution will not improve and China will possibly have several big environmental issues; for example, mercury leakages and other large problems.

China does not need as many foreign experts as previously.

Oil shortage consequences: China, in the 1980s, was a net exporter in oil. However, over the next ten years it will become the world's second largest importer. This means it will become more prone to trade wars and skirmishes due to oil shortages.

Guanxi and rule of law: Business disputes are on the rise in China. Traditional methods of decision-making that would have been decided by *guanxi*, where relationships with the right government official would get you your approval or certificate, are now shifting over, more and more, to the rule of law. Slow steps are being taken towards business decisions being decided solely on the rule of law rather than solely on *guanxi*. This will affect decisions about doing business or not doing business. We believe relationships currently still make up seventy percent of the decision-making power compared to thirty percent according to rule of law. This will change as China's legal system ma-

tures. At the 50/50 level there will be a lot more disputes until the rule of law surpasses relationships, when disputes will decrease. A great business to take on during this time would be arbitration! However, many BAM businesses will need to continue to operate using both *guanxi* and rule of law practices in order to have both good legal representation and good government relations.

Non-nationals will find it more difficult to come to China: As China becomes increasingly selective in terms of what "foreign experts" it wants, visas will become increasingly difficult to get and visa requirements will become more stringent. There will be more opportunity for doing business in China, but it will be harder for "fake-run" or "cover" business. This is possibly due to the fact that many "home" graduates are now able to compete with foreign

graduates. China does not need as many foreign experts as previously. Visa requirements will get harder (currently for a work visa, you need proof of two years *related* work experience and a graduation certificate; two years ago you did not need these). BAM businesses need to have successful visa-creating abilities to be able to get more BAM people into China. As many non-nationals increasingly want to make China their home, this will become more and more of an issue. In the 1980s, not many people thought of staying in China long term (five plus years), so this was not a problem. This also means there is an increased need for agencies and groups to have an in-country focus to look after their ever-increasing overseas workers and help them get valid long-term visas.

Labor force becoming more stable when working away from their hometowns: In the 1980s, many Chinese people were willing to work away from

Corporate Reasons for Coming to China

Factors	Reasons for coming to China before:	Reasons for coming to China now:
Cheap parts	1 st	4 th
Manufacturing for export	2 nd	3 rd
Cheap, low cost educated labor	3 rd	2 nd
Local Market	4 th	1 st

home for long periods, but in the 1990s, especially by the late 1990s, people were becoming less and less willing to do this for more than two years. However, with China building miles and miles of high-speed trains crisscrossing hundreds of cities across China, the increasing availability of cheap local flights, national phone calls becoming cheaper and the increase of Internet access (now approaching one-third of Chinese homes), many people are more willing to live away from their home towns for longer periods of time.

Local home-grown companies become biggest threat to foreign companies: With proper Human Resource management, foreign-owned companies can maintain their core advantages. The best equation for this is a foreign-owner with key Chinese leaders, which seems to be the most successful setup at the moment.

Corporate reasons for coming to China will continue to change (see chart above): Over the past twenty plus years, we have noticed the weighting of these different factors and their changing positions which will continue to change as China develops.

Summary

We are seeing more and more improvement in the rule of law, infrastructure development, educational development and resource development. We believe that over the next ten years rich areas will continue to get richer, while poor areas will get richer at a slower rate, regardless of government policy.

Doing well at BAM in China has al-

ways been hard work; twenty years ago it was hard too! For the business part of BAM, some of the old challenges exist, but there are also new ones, for example, higher taxes. The mission part of BAM has definitely changed. The new, younger, born post-1980s generation is less willing to ask questions and meet with you outside work. Twenty years ago, there was not the entertainment around to fill the spiritual void—so people would be quite willing to spend time with you chatting about life-changing issues. Nevertheless, today, their hearts are still very open.

We are doing Business as Mission in China initially to help improve the economic situation of the people; more importantly, we practice BAM so that they may know salvation through Christ Jesus our Lord and Savior.

So, if you are in China doing BAM and it's tough, be encouraged and keep persevering! We are doing BAM for the glory of Him who sent us and not our own glory. As for us, we cannot imagine a more exciting place to do BAM. At the moment, and for the foreseeable future, China has the greatest need and the greatest potential.

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Following Hu?

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own purposes, and for this time, He has ordained the leaders of China. Our response should be that of Daniel's: "Blessed be the name of God forever and ever, to whom belong wisdom and might."

For an exhaustive, detailed analysis of the names and biographies of the possible Politburo and Politburo Standing Committee Members, see the following three articles by Cheng Li:

"China's Mid-term Jockeying: Gearing up for 2012: Provincial Chiefs" (*China Leadership Monitor*) www.hoover.org/publications/china-leadership-monitor/article/5330

"China's Mid-term Jockeying: Gearing Up for 2012: Cabinet Ministers" (*China Leadership Monitor*) www.hoover.org/publications/china-leadership-monitor/article/5273

"China's Mid-term Jockeying: Gearing Up for 2012: The Military" (*China Leadership Monitor*) www.hoover.org/publications/china-leadership-monitor/article/35466

See also "Hu, Wen, and Why" (Kay Danielson, *China 20/20*, December 2007) www.chsource.org/site/index.php?option=com_content&view=article&id=500%3Ahu-wen-and-why&catid=66%3Apolitics&Itemid=102&lang=en

Endnotes

1. "The Preparation of Li Keqiang" (by Alice Miller, *China Leadership Monitor*, Winter 2010) www.hoover.org/publications/china-leadership-monitor/article/5327.

2. "The 18th Central Committee Politburo: A Quixotic, Foolhardy, Rashly Speculative, but Nonetheless Ruthlessly Reasoned Projection" (by Alice Miller, *China Leadership Monitor*, Spring 2010) www.hoover.org/publications/china-leadership-monitor/article/35461.

3. "Hu Jintao Picks Core Sixth Generation Leaders" (by Willy Lam, Jamestown Foundation, China Brief, May 15, 2010) [www.jamestown.org/programs/chinabrief/single/?tx_ttnews\[tt_news\]=34988&tx_ttnews\[backPid\]=459&no_cache=1](http://www.jamestown.org/programs/chinabrief/single/?tx_ttnews[tt_news]=34988&tx_ttnews[backPid]=459&no_cache=1)

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Jim Nickel

Family Ministry Approaches: Three Models toward a Lifestyle

Li Sha (李沙)

The church's role is to nurture, encourage and equip parents to train and disciple their own child. This was the main theme of my article in the summer edition of the *ChinaSource* journal titled, "As the Family Goes, So Goes the Church." The local church has the responsibility to engage and equip parents to be spiritual leaders of their child. God's Word teaches that parents have the primary responsibility to disciple their child—not the church or the school.

Parents have become distracted by the self-imposed pressure to help their child excel intellectually and are not giving as much attention to mentoring their child to know, love and serve God. Church leaders in China must reclaim their responsibility to nurture the spiritual life of parents so that they, in turn, can train their own child spiritually.

During the last few years, there has been a growing realization in the church around the world of the need to develop far more effective ministries with children and youth. Leaders recognize that they have not given proper attention to targeting this demographic group. In response, there has been an increasing realization in China of the

need to "rethink" the way we mentor and disciple children.

Basically, there are three approaches that families can take in the spiritual development of children:

1. The "Outsourcing" Approach

Drop off your kids at our door (school, church, community center) for all your academic, athletic and spiritual training needs. We have teachers, coaches, tutors and curriculum so that you (parents) don't need to take your time. We are the professionals and we know what is best to teach and train your child.

The term "outsourcing" involves contracting out a function—commonly

one previously performed in-house—to an external provider. In the "child development world," we have done a fair bit of outsourcing. This approach has worked very well in helping our children learn about analytic geometry, algebraic formulas and the reduction reaction in a chemistry experiment. Children and youth do need "experts" in certain academic areas. However, in the area of spiritual training and discipleship, we may have adopted this method without thinking through all the implications and impact on children.

Too many Christian parents have abdicated their responsibility to the local church and school. This way of think-

ing has created a perception that church workers are the experts in training children spiritually and parents feel inadequate. The natural outcome of this approach is that parents feel they have fulfilled their responsibility for spiritual training by delegating it to the church. We have learned from research that parents are two to three times more influential in passing on faith to their children than any church program.

2. The “Compartmentalized” Approach

Use this devotion and DVD one night a week during a “family night” to teach your child Bible stories and godly principles. Your child will be entertained and you have a tool to help train your child to love and serve God.

This approach will help ensure that your family is taking time out to have some fun and read God’s Word together. The way it works is for the church to help their families identify resource books and other tools for them to have a “family night.” Dad and mom may lead a game, read a passage from the Bible and pray together. This is a very good part of family discipleship. Dads and moms who set aside a specific time to pray and read God’s Word are taking great steps in growing faith in their child.

Another way that spiritual development is compartmentalized for children and youth is through typical church programming. Youth leaders take care of the youth during a midweek evening where games, food and a short teaching are offered. On Sunday mornings, children’s leaders teach children Bible lessons and send them out the door with very little connection with a parent. As a result, parents of youth and children have no idea what has been taught during the youth group or Sunday school time and therefore cannot incorporate truth into everyday life.

God’s plan for one day a week to be a Sabbath was not a plan for compartmentalization of worship. It was a plan for an intentional focus on one day to help us worship as a lifestyle for the rest

of the week. Daily quiet times and regular family times are intentionally focused activities each day to help us live the rest of the day devoted to God. So these focused times of spiritual growth are ways to bring us into a lifestyle of worshipping and serving God and others.

This approach may be helpful as parents begin to realize their responsibility to train their children in the faith. However, this method does have significant weaknesses:

- The spiritual training is not done within the context of everyday life so the child will begin to compartmentalize his own spiritual life. A young person may begin to believe that his spiritual life is what is done at church, Sunday school and youth group and not bring his faith into the classroom or into conversations with his friends.

- Parents still rely on the church for the bulk of their child’s spiritual training.

- As well intended as the family resource tools are, they are not contextualized to the individualized needs of each child.

Churches and families who use the “compartmentalized” approach do have a vision for the spiritual discipleship of children and youth. If, however, this is the only approach used, a holistic Christian worldview is not developed because the training is divorced from everyday life. Spiritual training becomes just another activity in a child’s life and is not integrated into every part of life.

3. The “Family ConneXions” Approach

Our church will equip you (mom and dad) to train your child to know, love, and serve God. We will nurture your own spiritual life so that you can pass that on to your child, and we will help you develop strategies, methods and tools for you to disciple your own children.

The “Family ConneXions” model is an approach that works well at church and at home. This approach when applied in the home provides a framework that works in every family, regardless of

cultural and socio-economic background. ConneXions is a Christ-centered holistic approach that incorporates training so that the disciple will know Christ, live in supportive and accountable community, have integrity (character), learn his calling and develop gifts and knowledge to serve God and others. Developed by Malcolm Webber, Executive Director of LeaderSource, this model is called the “5C Approach.” A healthy Christian disciple is growing in all five C’s—Christ, community, character, calling and competencies. It is the way Jesus built his “spiritual sons” (the disciples) with a holistic goal in mind (5 C’s), and he used a transformational, holistic process of four dynamics—spiritual, relational, experiential and instructional.*

In Deuteronomy 6:7, God gives parents a practical guide for the spiritual nurture of their children:

And these words which I command you today shall be in your heart. You shall teach them diligently to your children and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

This passage tells parents to teach God’s truths and then talk about them. Parents ought to have interactive discussions with their child about how to live out these truths. “Teaching” implies a concentrated, intentional time of family Bible study. “Talking” implies more casual discussions of godly principles. The rest of verse seven explains that these “talks” are to take place during the normal activities of the day. Children can benefit most when parents tie real life experiences together with God’s viewpoint.

A healthy church can be created through a comprehensive and integrated “Family ConneXions” approach in every program of the church. In short, every ministry of the church equips the family to become Christ-centered, Community-engaged, Character-building, Calling-focused and Competency-driven. The model allows church leaders to look at every ministry of the

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Jim Nickel

Great Expectations

Paul Lee

Four decades ago, the Cultural Revolution was at its peak. Destruction of the existing systems and thinking rushed across the nation of China. Rather than producing the intended clarity in ideology and practice, a broad emptiness was left behind. That decade proved, in retrospect, to be the focused tearing down of much of what had been established in the previous several millennia; it became an obvious fulcrum in Chinese history. Focused change—and more importantly, the acceptance of change—became the way forward. The revolution had begun.

Three decades ago, the entire picture had been redrawn. China was looking ahead onto a very foggy path. Mao was gone. There were many questions and few clear answers. The way of advance was not obvious. With time, however, and slowly at first, the leadership's resolve to step forward into the unknown grew more fervent. Each successful step forward strengthened the next. The desire and need for change began defining decisions and shaping policy. The real revolution was beginning to take shape.

Freedoms were increased, slowly but surely. The New Socialist Economic Policies (read: capitalism) year by year replaced the old socialist economic policies. Infrastructure was built, road by road, school by school, city by city. Each successive five-year plan, times six, refocused on the next essential transformational group of projects.

China was being rebuilt, with increasing focus and clarity.

Looking back, it has been one of the most productive and positive times in the several millennia that China has been around. The narrow path through the fog is now a superhighway, and the way forward has become much more obvious. There are still a few obstacles lying in the roadway ahead, but the focus and intentionality have built much confidence and experience for navigation.

The embracing of change by the government as well as the culture—the Chinese people at all levels—is the driving force which has moved and will continue to move the history of the Middle Kingdom in a positive direction. Mao's embrace of revolution has, in a strange way, become the foundation of much of what is today transforming China in positive ways.

Change is no longer a word which evokes fear and distrust in every Chinese heart. Instead, it has become the traveling companion, the guide, for charting the journey. Mao's successors, Deng Xiaoping and Jiang Zemin, by embracing change, very intentionally steered this fifth of the world consistently toward a brighter future and life.

I am a Western physician. China has been my home for two of these past three decades of change. I have watched with much encouragement (though it often was filtered through the discouragement of existing realities) as the impact of the country's embrace of change has taken effect. My expectation is that I will be even more encouraged over the next two decades. Much of the transformation I have seen and have come to further expect is in the area of my profession. I have been asked to describe

here what direction medical care and other social services will take in China and what will drive that change.

It is the trend in medical/social services that I want to describe here, not the present reality. The trend, however, can only be accurately described by looking at past and present realities.

Twenty years ago, the best and most highly educated doctors in the provincial level hospitals where I worked, were, to be honest, vastly incompetent, highly corrupt, poorly educated, culturally controlled, without significant concern for the welfare of the patient and generally proud of what they saw as a great medical system. They had never seen anything else, and moving to lower level hospitals proved that their approach and education were far better. The level of health care delivery in the best hospitals in the province was literally 60 or 70 years behind the West. The system itself was built on a foundation of rust, termites and poor initial construction. Pride, politics, corruption and crippling cultural practices kept most patients from receiving much, if any, true medical care. I could fill books with sad examples of every aspect of what I have stated here, but space does not allow for that. I watched many people die, most unnecessarily, because fear, culture, corruption and a crippled system with nearly nonexistent standards of practice would not allow/accept my intervention. Where I intervened, and (literally) saved people's lives, I was then no longer welcome, even if I did so with the strongest discretion and care. As one moved down in the system (there were six levels of doctor with the lowest having a sixth to a ninth-grade education followed by less than a year of medical education), the realities of patient care became rapidly more dismal and dysfunctional.

Today, the trend is strongly positive. I could easily and extensively list and tell stories of present-day corruption, incompetence, continuing cultural issues, a lack of compassion and consideration for the patients and other issues which are abundant within the health care system

in China. These things are real, and even, in many places, predominant. The access rural and poor people have to reasonable health care is still abysmal in most places. People with leprosy, HIV, disabilities, TB, and many other common illnesses are definitely not receiving anything near what the West would consider reasonable health services.

However, the real story is the highly positive trend that medical care and other social services are taking throughout China. That is all we have time for here.

I am proposing that there are six driving forces which have been, and are continuing, and should be expected to continue to effect positive change and transform the delivery of healthcare and other social services to the Chinese people. These are the following.

1. An Improving Context. More people-favoring politics/policy, a constantly more positive socio-economic setting, developing insurance systems, increasing access, better education, better infrastructure (clinics, hospitals, equipment, roads, communications, etc.) and so on are all indirectly having a positive impact on how effectively the government can deliver health services.

2. Fighting Corruption. Though it is still a major detriment to the function of the health system, year after year we observe both a growing governmental opposition to these practices as well as a growing group of healthcare workers who simply reject this foundation within the system. Where ten years ago corruption of various approaches was nearly impossible for a patient to avoid in a simple visit to the doctor, today it is becoming increasingly common to find entire hospitals where (often because the director has decided to follow his heart and care for the people instead of only for the financial greed of the staff) corruption is becoming a thing of the past.

3. Rapidly Growing Competence. Twenty years ago there was little incentive to do a better job, to be a more effective physician. Today there are many medical education institutions, hospital directors, and individual healthcare

workers who seem to have gained a strong desire to do their job well. The rate at which many physicians have caught up to the knowledge level of the West, and the (slower, but sure) rate at which this competence in diagnosing and caring for patients is becoming more commonly practiced is overwhelming. Whereas twenty years ago one was hard put to find a physician who even knew how to diagnose well, today, especially among the younger doctors, a hunger for better understanding and practice is becoming the norm at higher levels and filtering down into lower levels very quickly.

4. Increasing Compassion and Caring in the Culture. I call this the *Wen Jiabao Effect*. There is surely a continued need for growth here, but twenty years ago it was a rare thing to find a doctor who cared much whether the patient lived or died. Medicine was just a job and cultural thinking placed little value on the life of someone outside one's circle of relationships. If the patient suffered or died, nobody cared. I often saw people die simply to protect the face of the departmental director or some other person on the staff. Today, I could quickly name several dozen doctors in our area who sincerely care about their patients and go out of their way to do things the system would deem unnecessary in order to bring better care, more comfort and simply improved medical practice to patients they have no relationship with. There is clearly a growing consideration of others taking place. I see Wen Jiabao modeling this sincere caring for the little people. I see our provincial director of the Bureau of Health, for the first time of which I am aware, being someone who is willing to step out and use his position to truly impact a position which regularly stands up for the health care needs of the people, especially the poor and disenfranchised. We saw the response of the people to the needs and hurting created by the Sichuan earthquake. We are witnessing a change in the culture which is quite clear. It is quickly becoming more acceptable and practiced

to have compassion and consideration for others, even when one does not have any relationship with them.

5. A Movement from Communism toward Capitalism. When there is a dollar to be made, people will begin to deliver a service. Access to reasonable healthcare is definitely increasing as the system becomes more capitalist. Of course, there are many negatives to this as well. Exploitation and mercenary practices will always increase where capitalist medical systems are in place. However, the other end of the spectrum is also very much happening. A surgeon friend of mine, at my urging, finally left his hospital, tired of delivering standard care, cheating people and having to bow down to the hierarchy there. He started a private surgery clinic which provides higher quality, lower cost specific surgeries to those who need them. The local hospitals were nearly shut down by his move. Their response was to begin providing higher quality, lower cost surgeries. This trend is going on in many aspects of the system. Free commerce is driving improvement in a broad array of delivering what the people need.

6. A More Free-to-Serve and Increasingly Inspired and Empowered Church. Certainly, as freedoms have increased and believers have become empowered, the Spirit has moved many to become involved in caring for those who would otherwise go without. Medical practitioners are coming to Christ, and those who already know him are becoming bolder and being led by the Spirit into a broad array of service ministries. Most of them are simply becoming models of the sort of values that doctors must have in order to be both professionally excellent and sincerely compassionate and loving toward those for whom they care.

There are many examples and other influences which I have no space to present. The trends, however, are clearly very encouraging. The government, the culture, and therefore the healthcare system, have embraced positive change. The upward trend will continue. The Chinese people have enjoyed increased

access to healthcare and social services over the past three decades, and they may look forward with great expectations to even more rapid improvements over the next decade.

Paul Lee is a long-time worker in China. ■

Family Ministry Approaches

continued from page 8

church through the “Family Connections” lens. Leaders of the church challenge men to be spiritual leaders in their homes. Likewise, they challenge older women to mentor younger women to teach their children biblical truths in a relevant way. Youth leaders can partner with parents so that they can be the bridge of biblical truth in all areas of life. Parents could help out during youth group service-oriented activities or become prayer intercessors.

This approach is a lifestyle, not a program. Church leaders mentor parents so that they bring Christ and Christ-like living into the center of every family instead of only developing more programs.

Establishing Lifestyle Family Discipleship

The following are five practical ways that churches can encourage lifestyle family discipleship.

Nurture: Church leaders can nurture the spiritual life of parents so that they can pass on that spiritual life to their children. As it has been said: “We cannot pass on what we don’t have.” Deuteronomy 6:4-5 is addressed to parents who are exhorted to love the LORD with all their heart, soul and strength. Parents model love for God to their children.

Envision: Church leaders can inspire and mobilize parents to realize their responsibility to be the primary spiritual nurturers of their kids. This could be done by the pastor teaching on Sunday mornings, cell groups discussing the importance of spiritual leadership in the home or one-day events to ignite vision for family discipleship.

Equip: The local church can fulfill the critical role of equipping parents to

be what God called them to be. Several examples of churches equipping parents include:

- **Vision Retreats** where an older couple takes a group of single parents and married couples away for a time to grow spiritually in their own faith walk and to discuss ways to intentionally create opportunities for spiritual growth in their families.

- **Instructional Guides on Biblical Truth** for parents to teach their children doctrine. Some churches around the world still use a “catechism” which contains a number of important questions about basic Christian doctrine. The local church can help parents teach biblical truth to children in an age-appropriate and engaging way. For example, one pastor with a passion for family discipleship has created a song-version of a catechism in English called “The Story of God and Man.”

Resource: The local church can resource parents with books, DVDS, curriculum, mentors and prayer intercessors. These resources can be adapted by parents so that they fit the needs of each member of the family.

Partner: The local church can and should partner with parents as they raise their children as spiritual champions. It is in the context of our family relationships and our larger church community where we fully realize what it means to live in Christ.

May God, who gives this patience and encouragement, help you live in complete harmony with each other, as is fitting for followers of Christ Jesus. Then all of you can join together with one voice, giving praise and glory to God, the Father of our Lord Jesus Christ. (Rom. 15:5-6 NLT)

*See the article “The 4/14 Window: Raising up a New Generation of Leaders” in the April 2010 edition of *ChinaSource Online*.

Li Sha (李沙) has been serving in Chinese ministry since 1991. She was the president of a student exchange organization in the 1990s before becoming the Director of Strategic Partnerships for a leader development ministry. She is now serving in family ministry. ■

Finding the People in the People's Republic

Patrick Nachtigall

There are numerous challenges that could derail China's march to super-power status including a collapse of the banking system, regional disintegration, environmental disaster, and military miscalculations. However, perhaps the most likely factor to prevent China's rise will be the one the government can least do anything about: demography. China, as always, has too many people; now, however, it is also lacking in females, youth, and sooner rather than later, a workforce to support its retired population.

The People are Plentiful, but the Workers are Few

In 1797, Robert Thomas Malthus wrote *An Essay on Principles of Population* which argued that there were natural limits to unchecked population growth. Overpopulation would ultimately be reversed by famine and disease. Modern China would have given Malthus a heart attack—a nation of 1.3 billion people modernizing faster and at a bigger scale than any nation in history. China's need for natural resources is being felt from Bolivia to Zambia. With China having to import rice from Thailand, fast-food chains serving millions of customers each day, and Chinese youth struggling with obesity, the amount of food and natural resources needed to give the world's most populous country energy is staggering. It is yet to be seen whether the world could support a prosperous China with a large middle and upper class making South Korean or American level wages.

However, China may never develop that high per capita, prosperous, middle-class due to another significant de-

mographic problem: the bulk of China's workforce will be retiring soon. China's median age will increase from 30 to 41 by 2030 and reach 45 by 2050.¹ China's working population (ages 15 to 59) will fall as a total percentage of the population. The shrinking labor pool will mean a greater need for migrants from within China and immigrants from beyond. With too few people from the younger generations in the work force even now, China's retired workers will be pressed to receive the government support they need in such a poor country. Ironically, China now needs more people (at least of a certain age) to become a top-tier country economically.

With an aging population and not enough people contributing to the country's coffers, the government's safety net will need to be supplemented by families taking care of each other. One would think that China, of all places, should be able to take care of its elderly due to its emphasis on strong filial ties. Throughout China's history, the Confucian emphasis on strong family and community bonds has helped China's aged survive the harshness of later years. But this traditional ethos is now being challenged by a more individualistic, Western mindset which has people preferring to live alone and focus on the nuclear family. In today's China, many women can now envision a life without a husband (as Japanese women started to in the last decade), and if they do marry, they may no longer want the burden of dealing with the husband's in-laws. The timing could not be worse. The move away from filial piety as life-expectancies in China grow dramatically is leaving many older people to wonder

who will take care of them for the latter decades of their life. Elder mistreatment, which may include physical abuse, is no longer unheard of in China, and it may be that in the future, there will be movements and charities that focus on preventing the abuse of the elderly. Meanwhile, China's children are revered, leading some to suspect that the recent spate of school attacks in China comes from a growing resentment toward the spoiled little emperor generation of children. The P.R.C.'s older policies are coming back to haunt their dreams of attaining economic superpower status.

Who Will Hold Up Half the Sky?

In the 1950s, the Great Leap Forward produced a society that viewed it as their patriotic duty to produce children. To the regime, it seemed like a good idea at the time. However, the end result was a population deemed too large to sustain economic development and stability. China then implemented the one-child policy in 1979, which slowed the growth rate, but left too few children—particularly too few *females* in post-Mao generations.

Throughout Han Chinese history, male children were often considered more valuable than female children since it was believed they would care for aging parents. Women, on the other hand, required dowries and were always lost to the husband's family. Agrarian societies like China depended on large families preferably with many male offspring. The abortion of millions of female fetuses that resulted from the one-child policy has been labeled gendercide, leading this nation to suffer extreme imbalances. China's government, still needing population growth to remain low, changed tactics, and created laws to prevent the use of ultrasound technology for selective abortions.

Estimates about China's sex ratio vary, but according to the Chinese Academy of Social Sciences (CASS), by 2020, China will have between 30 and 40 million more men under the age of 19 than there are women. This is the

equivalent of every young male in the United States not having the potential to find a partner.² According to CASS, the current ratio in China is 123 boys for every 100 girls. Rural China has an even higher rate. In villages throughout the country, it is clear that there are too few females, as is evidenced by villages with no women of marrying age and the thriving industries of sexual slavery and child kidnapping. Abductions are done on females to capture and reserve brides for sons. Boys are captured to be the male heir for a family with no sons. Chinese law enforcement has not been able to keep up with the abductions leaving many families in China existing in a silent state of mourning.

There are other ways of dealing with the shortage. Some Chinese men are dealing with the imbalance by choosing to marry women from Taiwan. Homosexuality, once considered taboo, is now more prevalent, particularly in the cities. The greatest fears, however, for countries facing an excess population of unmarried males, is that the nation will be destabilized by crime waves or war. With more Chinese women starting to view marriage as optional, and modernization leading to smaller families, China's "bare branches" as the men are called, will find it difficult to find a suitable mate.

A large population of frustrated, unmarried males is potentially threatening to China's future, but the problems for China do not stop there. A lack of women in the country means a lack of women in the workforce generating wealth and paying taxes. Furthermore, the innovation, creativity and management skills that women can bring to any economy will be absent, or like Japan, will create limitations to the economy as a result of women not being sufficiently empowered.

A Silver Lining?

Is there a silver lining in all of this for China? Many of these challenges are the result of the success of the P.R.C. in increasing life expectancies and making improvements in medicine, food and hygiene. A healthy but older population

may keep China tame in the future. For those concerned that China may choose to become a militarily aggressive super-power threatening neighbors and starting wars, the lack of young people and the already dangerous imbalance of men to women may rule out high stakes military adventures.

China is trying to re-educate its people to value women and it may, over time, eradicate the anti-female mindset. Furthermore, modernization may enable older people to benefit from a bio-tech revolution. The baby-boomers in America (and in other developed countries) are already introducing a lot of products on the market to keep themselves healthy and productive. Their parents are living surprisingly long lives and retaining a high quality of life. These large demographic groups of aging people will most likely transform the world into a place where people retire later, accomplish more and support their nation-states financially by continuing to pay tax.

For a country like China, however, there is not much time. The population is already very old, and the economy is not developed enough to utilize older people to the extent that they can be used in the developed world. A considerably higher per capita gross domestic product would also be needed by the elderly in order to not get left behind in these opening decades of the 21st century. China in 2030 could be an older, wiser, and wealthier place, but it is demography, not foreign competitors that will provide the toughest obstacles to assuming its place as the wealthiest, most powerful nation in the world.

Endnotes

1. Somnath Chatterji, et al., "The Health of Aging Populations in China and India." *Health Affairs* 27, no. 4. (2008). 1052-1063.

2. "The worldwide war on baby girls." *Economist* 394.8672 (2010): 77-80.

Patrick Nachtigall is the author of Passport of Faith: A Christian's Encounter with World Religions and Faith in the Future: Christianity's Interface with Globalization. He received an M.A. from Yale University and lives in Berlin. ■

INTERCESSORY notes

please pray

1. **For increased freedom for China's Christians** as leadership changes take place over the next decade.
2. **For encouragement and perseverance for China's Christian business people** as they continue to face marked changes in the coming years. Pray that they will have the courage to continue applying biblical principles to their daily lives and businesses.
3. **That Christian parents will reclaim their responsibility for discipling their children** and teaching them biblical living. Pray that churches will support and aid them in this endeavor.
4. **That the positive trends in medical and social services** will continue. Give praise for the improved treatment and conditions that are occurring.

Country Driving

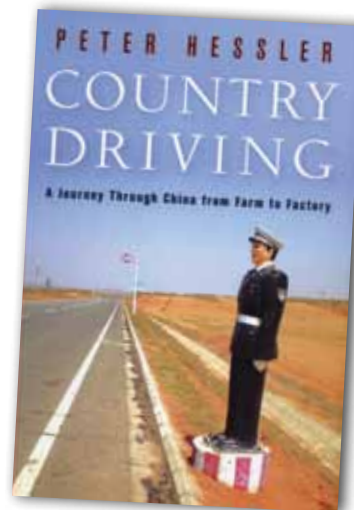
Country Driving: A Journey through China from Farm to Factory by Peter Hessler. Harper (New York: 2010), 438pp. ISBN 978-0-06-180409-0, \$27.99.

Reviewed by Wayne Martindale

You sense adventure when you learn that Hessler gets a Chinese driver's license in 2001, rents a Chinese-made Jeep Cherokee in Beijing, and loads it with such traveling essentials as Oreos, Dove bars, Gatorade and Coke to explore along the farthest reaches of the Great Wall until it disappears in the barren Gobi desert in western Gansu province. In two long journeys and several short ones, Hessler logs 7,000 miles of solo travels—not recommended, even if you have lived in China for several years and are fluent in the language like Hessler.

But like his other two books, *River Town* (2001) and *Oracle Bones* (2006), this one is vastly informative and delivers vintage Hessler: a happy blend of in-depth personal observation, journalistic investigation, historical research—and wit.

In each section, the number of subthemes and customs woven artfully into the main narrative are enormous. We learn a great deal about driving and village life in Book I; education, hospitals, and small-town politics in Book II; and business and economic development in Book III. Hessler includes a few notes on sources, but no index, alas, which would include everything



description of The Great Wall as it morphs from brick or stone to tamped earth, depending on locally available building materials, and from national

barrier to national symbol. In contrast to the popular view, Hessler agrees with David Spindler that the Ming Walls really worked as part of an overall defensive strategy.

Naturally, a book like this is filled with travel lore and sprinkled with statistics. The country's new mobility and explosive development has been fueled by massive government investment in nationwide road building on the American model. Beijing

alone has over a thousand new drivers a day, despite the expensive and time-consuming requirements of a medical exam, written exam, technical course, and two-day driving test often irrelevant to real driving.

We all have funny (and terrifying) stories about learning to drive, but imagine a whole country learning to drive at the same time. The book is worth it for the entertainment value. For example, everyone who has visited China knows that its drivers love their horns. But what does all that honking mean? Hessler interprets the length and duration of the blasts as though it were a tonal language, something on the order of Cantonese in its complexity. On the grim side, in 2001, China had one-fifth the number of cars as the U. S., but twice the number of fatalities. By the first quarter 2009, Chinese out-paced Americans in purchasing more vehicles, and by 2020, China will have more roads than the U.S.

Hessler's drive along the Great Wall through Inner Mongolia occasions reflections on the complex relationship between the Han Chinese and the Mongols. He stops to visit the mausoleum of Genghis Khan—there's no body; a fake mausoleum with fake history, making the Khan out to be a Chinese hero. In reality, the Mongol conquest that

We all have funny (and terrifying) stories about learning to drive, but imagine a whole country learning to drive at the same time.

But the Wall trip is only the first of three long explorations. Altogether, *Country Driving* covers a large swath of China over a seven-year stretch and is organized into three roughly chronological books or parts called: The Wall, The Village, The Factory.

Each part begins with a map of the area chronicled. If time or interest is limited, any of the three sections can be read alone easily enough.

The basic premises of Peter Hessler's *Country Driving* will not be new to regular readers of *ChinaSource*: China is in the midst of the largest urban migration and most rapid industrialization in his-

from funerals to *feng shui*, and health care to child care.

Book I, The Wall, recounts a journey on newly opened roads, guided by sight of the Great Wall and using a semi-reliable Chinese atlas published by Sino-maps. Along the small towns more or less near the Wall, we glimpse the depopulating villages, where the older generation cares for the children, but where young people (mostly young women in city clothes and high heels) are only to be seen hitchhiking for a visit home. In many of these villages, the kids may be the last generation to grow up there.

This section has lots of history and

launched the Yuan dynasty in 1279 spurred the massive wall-building of the Ming Dynasty (1368-1644) to repulse the raiding by the descendents of the Khan's countrymen. These are the walls of popular imagination.

Book II, *The Village*, follows six years of growth in a sleepy village named Sancha, where Hessler has found a writer's retreat. It is north of Beijing and just beyond the first wall in the honeycomb construction of The Great Wall. Within the village, Hessler follows the Wei family as they struggle through the traumas of poverty to the traumas of prosperity, which sees the father in the family building an inn and restaurant catering to the newly rich of Beijing, who come north with the paved roads and their new automobiles to escape the success of the city. With growing prosperity, there is increased stress and decreased happiness.

Since he had a car, early in the Sancha stay, Hessler was called on to rush the Wei's son to a Beijing hospital where he would need a blood transfusion for low white cell count. This occasions observations on discrimination against the poor, commonly contaminated blood supplies, and generally unhealthy medical practices. Fortunately, Hessler tapped into the knowledge of some medical friends in the U. S. and Wei Jia pulled through.

The growing prosperity of the Wei family provides a window into how business is conducted in China and its tie with politics, the shady process of buying a used car, family tensions, the decline in health from junk food and constant TV, the disenfranchised wife and mother's reliance on a fortuneteller to manage her life. On modern China generally, Hessler ventures these salient observations: "Many people were searching; they longed for some kind of religious or philosophical truth, and they wanted a meaningful connection with others" (263), and "rarely did I know a Chinese couple who seemed happy together" (264). So much opportunity, so much prosperity, so little peace.

Small-town culture from health and education to business and politics—along with the smoking, drinking, and

banqueting requirements to curry business and political favor—are the chief concerns of this section. The family's older mentally impaired child gives occasion for observation on policy and attitudes regarding disability.

In the first book, Hessler describes the villages that are emptying out. In the third and final "book," he describes new cities filling up with industry. This time Hessler rents a car in the established business city of Wenzhou and follows a two-lane road, slated to become an expressway, to the small mountain village of Lishui in southern Zhejiang province. From 2005 to the present, Hessler observes the conversion of Lishui from poor mountainous village to factory

the whole economic zone in Lishui is mid-expansion to four times its original size, the land claimed by leveling another four hundred mountains.

Such economic zones are magnets for both entrepreneurs and laborers, full of double dealing, broken promises, and trial and error. This look at the harsh world of Chinese business and factory life can be supplemented by *Factory Girls: From Village to City in a Changing China* (2008), a recent successful book written by Hessler's wife, Leslie T. Chang.

Hessler's book does a good job of giving faces and personalities to the Chinese who are all affected by this new physical and economic mobility. He

Hessler's book does a good job of giving faces and personalities to the Chinese who are all affected by this new physical and economic mobility.

town. The advent of a four-lane expressway cuts travel time from the established business center of Wenzhou in southern Zhejiang from an unreliable two hours plus to just over an hour. At the other end of the expressway, the government creates a special economic zone by leveling 108 mountains.

As a point of focus, Hessler relates the fortunes of an uncle-nephew partnership from Wenzhou who start a factory with a niche market making metal bra rings. He also relates the ups and downs of the technicians and laborers who come and go. Hessler even follows the history of the European-made machine that bonds the coating to the metal rings to a knock-off made from memory by a Chinese repairman in southern China.

Eventually, there are multiple copycat factories as success is observed in the Lishui bra ring factory, which moves to a newly declared green zone to gain a temporary economic edge because the short-term leases are cheap and nobody pays attention to businesses slated for removal. When the account breaks off,

tells us where they are from, where they are going, what their aspirations and hardships are along the way, and how and why the government leads and responds. His treatment of Christianity is spare, especially for a place like Wenzhou, to which David Aikman devotes a chapter in his *Jesus in Beijing*, estimating the Christian population at ten to fourteen percent a decade ago. But Hessler is keen enough to observe that, "The new pursuit of wealth can seem empty and exhausting....Some...turn to religion...." As Hessler says with requisite humility, "Nobody has today's China figured out," but his book, though not written from a Christian perspective, can only help in getting the current lay of the land, and highlights the need for the permanent and truly satisfying.

Dr. Wayne Martindale, professor of English at Wheaton College, has taught in China with his wife, Nita, five times since 1989. He is co-editor of *The Quotable Lewis* and author of *Beyond the Shadowlands: C. S. Lewis on Heaven and Hell*. ■

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