



An Empirical Study: How Christians Influence Global Markets

LaSharnda Beckwith, PhD., Hope International University

Abstract

The purpose of this paper is to analyze the influences of Christianity versus other religions in the global market. Further, this paper provides an analysis of the significant impact of Christianity versus Buddhism and Hinduism in these cultures. The methods used were the review of current literature about Christianity, Hinduism, and Buddhism and these religions relationships toward the free market system. Also, a review was conducted of past and current influencers in business and the means in which Christianity played a significant role. In the early part of the twentieth century, American and French social scientists explored the idea of faith and work. Early in the 1900s, Weber (1905) broached the idea of faith and work and suggested that faith had an impact on the workplace. Most recent scholars as Mitroff and Denton (1999), Giacalone and Jurkerwicz (2010) and Miller and Ewest (1999) conducted research that evaluated the influence of faith and the workplace and noted similar conclusions as that of Weber. When searching for empirical research that evaluates Christianity in particular and its impact on the global environment, the research is limited. However, phenomenological research is currently being conducted in this area. Scholars are currently reviewing marketplace ministry operations and evaluating organizations such as Business For Missions, Business As Missions and others, to determine the impacts these Christian organizations have in the global markets. This paper argues that Christians have influenced the world markets from the beginning of time and continue to do so. As technological advances, open markets and the untightening of governmental regulations continue to take place; these mechanisms have made access to the global economy easier and more attractive. With the ease of entry and the openness to embrace some western processes, Christian business people, Christian educators, Christian physicians, and the like, will continue to make an even greater impact on the global market. Christians can affect the entire supply chain. Ryan Brown (2016), president of Next Level Essentials stated, "Ultimately, Brown says, it is the supply chain that will influence real growth. CEOs are baking this truism into their corporate strategies by taking a broader definition of the supply chain—one that includes planning, decision analysis, and value-adding activities from end to end, rather than just logistics."

Key Words: Christianity, Marketplace, Ministry, Impact, Religion, Globalization, Global economy.

Introduction

Christianity is defined as a group of people who believe in Jesus Christ as the Savior of the world and as those whose lives are guided by the principles of His teachings (Deem, 2011). Some find the idea of believing in the Saviorhood of Jesus to be preposterous, while others cannot imagine how one cannot believe. What can be agreed upon is that emperors and governors have come and gone, but Jesus, the humble Rabbi from ancient Israel, whose birth is still celebrated 2000 years later, has had the most profound impact on people worldwide.

Christianity is responsible for the way our society is organized and for the way we currently live. The Christian contribution is extensive. It has contributed to laws, economic, politics, arts, and more. Historian J. M. Roberts wrote:

'We could none of us today be what we are if a handful of Jews nearly two thousand years ago had not believed that they had known a great teacher, seen him crucified, dead, and buried, and then rise again.' (From the book *What's So Great about Christianity* by Dinesh D'Souza.).

The integration of faith in the workplace is not confined to one part of the world, America but informs many cultures and societies around the globe. Christianity has had tremendous impact and influence on the world as a whole and specifically in the global economy. Christianity is responsible for much of the way the world lives today. It has set the standards of behaving not only in the personal lives of many people, but Christianity has driven behavior in business. Christians and non-Christians use the principle of "*Do unto others as you would have them do unto you,*" quite frequently and the Golden Rule has been embraced both in western and eastern cultures. Many of the ethics' rules included in legislative language can be traced back to the Bible. Dr. Sheeba Sharma (2015) acknowledges in her article, *Influence of the Bible on Gandhi's ethics*, that Jesus' teachings influenced Gandhi although Gandhi did not become a Christian.

French statesman, Alexis de Tocqueville came to the United States in the early 1800's and admitted how surprised he was to see so much volunteerism done by associations mostly founded and run by Christians. To look beyond the altruistic examples of Christianity and evaluate American multinational organizations, many are grounded in Judeo-Christian principles.

In addition to organizations, Christianity has helped shaped what ethical behavior is in international negotiations and business dealings. In 1994, an Interfaith Declaration meeting was held wherein a Code of Ethics was agreed upon between Christians, Muslims, and Jews. These members encouraged each other to refocus on values that they had in common. Initiated by HRH Duke of Edinburgh, HRH Crown Prince El Hassan of Jordan and Sir Evelyn de Rothschild, the group of distinguished Jewish, Christian and Muslim thinkers and business leaders were brought together to determine if they could agree on some principles that could serve as guidelines for international trade behavior. They met four times and between meetings exchanged papers exploring in some depth the different approaches to behavioral problems arising in business relationships and the basis for their resolution (<http://ethics.iit.edu/ecodes/node/5106>).

The purpose was an attempt to discover what values the three monotheistic faiths had in common concerning economic activity. The goal was to determine what values they shared concerning business. Delegates were asked to express ideas about the cross-cultural problems they discerned with current market behavior, and they were encouraged to explain their different

approaches to the supply chain. All three faiths worked together to frame ethics in the international business arena.

Faith, Relationships, and Globalization

Miller and Ewest (2010) argued that there is a "recent reemergence in the study of the connections and relationships between the marketplace and religion in the West and increasingly globally" (p.2). Those changes in part are due to organizational and economic structures.

Becker, Pfaff and Rubin's (2015) research in economics, sociology, and political science focused on detailed individual-level, city-level, and regional-level data that identified drivers of adoption of the Reformation, its diffusion pattern, and its socioeconomic consequences. These researchers noted the following three lessons from the research survey:

1. The first is that long-lasting social and cultural upheavals are possible when a confluence of supply-side features coincide to permit challengers to the old regime to become sufficiently entrenched.
2. The second general lesson is that religion can influence long-run economic outcomes. "...Religious institutions and religious doctrine affect a host of variables that are important for economic growth. These include human capital, governance, entrepreneurship, social ethic, social networks, and missionary work. "
3. The final general lesson is that institutions matter. One of the primary reasons that religion matters are through its effect on institutions. (P.37)

The data gathered from this research survey provides evidence regarding Christianity's (the Reformation) influence on the economy, society and in the world of politics.

In the Beginning

Max Weber (1905) is known for the work, the *Protestant Work Ethic and the Spirit of Capitalism*. Weber is one of the first researchers to connect religion to the marketplace, focusing on western cultures and economies. Weber posited that Western countries that embraced the Protestant work ethic had the highest rate of business and economic growth. He also argued that in Calvinist and Puritan societies, there was more entrepreneurial activity.

Although Weber looked to Calvinist and Puritan ideals, Luther also had some influence in imputing religious meaning to daily work (Neal, 2013). In fact, Calvin built on Luther's teachings offering a much wider view of work. As Weber observed Calvinism, he noted the economic impact it had on rational economic actions. Weber saw in Calvinist and Puritan forms of Protestant Christianity a historically distinctive "spirit," that when coupled with other variables led to a religiously motivated accent on intellectual, economic engagement and production, and an ascetic Protestant ethic (Miller, 2007).

In addition to Protestants, eventually, Catholics embraced the same ideas concerning capitalism (Novak, 1990; 1996). One might argue that the same was true for Confucian in China and the Shinshu sect of Buddhists in Japan. Albeit true, the characteristics found in Christianity, capitalism, is a western ideal and has influenced other religious denominations.

Long before the term, "globalization" became popular; people of the Christian faith were working and establishing businesses and processes that changed society for the better.

Today, there are two major emerging economies, India and China. China, once the "sick man of Asia" and one of the world's poorest places, now boasts the world's second-largest

economy and may someday soon surpass the U.S. in wealth (Fisher, 2012). In India over the last ten years, the GDP has grown by 7-9% per year, second only to China's sustained growth rates. In 2011, Forbes counted 57 Indian billionaires, up from only four a decade before (Toyama, 2012). Although both these cultures are of different majority religions, both are highly influenced by Christianity.

Christianity's Impact on the Global Economy

Christianity has had a tremendous impact on the global economy. Schmidt (2004) in his book, *How Christianity Changed the World*, provides compelling support for the impact that Christianity has had on the economy. Schmidt wrote the following regarding liberty and justice as seen by today's culture:

The freedom and fairness that are enjoyed by humans in Western societies and some non-Western countries are seen as the products of a benevolent, secular government that is the provider of all things. There seems to be no awareness that the liberties and rights that are currently operative in free societies of the West are to a significant degree the result of Christianity's influence. History is replete with examples of individuals who acted as a law unto themselves often curtailing, even obliterating the natural rights and freedoms of the country's citizens. Christianity's influence, however, set into motion the belief that man is accountable to God and that the law is the same regardless of status. More than one thousand years before the birth of Christ the Biblical requirement given by Moses comprised an essential component of the principle that "no man is above the law." (pp. 248-249)

Barro and McCleary (2003) posited that empirical research has neglected to view economics through the lens of religion. Through the use of a survey instrument, Barro et. al. found that economic growth responds positively to the extent of religious beliefs. The research further showed that growth depends on the extent of believing about belonging. The results align with a perspective in which religious beliefs influence individual traits that enhance economic performance.

Huntington (1996), Landes (1999), and Inglehart and Baker (2000) posited that explanations for economic growth should go further to include a nation's culture. Culture is usually thought to influence economic outcomes by affecting personal traits such as honesty, thrift, willingness to work hard, and openness to strangers. Religion is one important dimension of culture (Barro et. al., 2003). It's hard, if not impossible, for some to comprehend how Christianity has influenced Western culture. However, when Western culture is observed and analysis conducted of abundance versus poorer nations around the world, it could be concluded that the prosperity of the Western cultures is the result of the free market system influenced by Christianity.

Belief Systems and Thought

The Bible says in Proverbs 23:7, "*As he thinks within himself, so he is*" (New American Standard). What individuals believe and what nations think has everything to do with their essence and determines whether they grow, multiply, and succeed. (Creech, 2014)

The affluence of people doesn't solely rest with the presence of natural resources, as many seem to think. There are plenty of countries that have considerably fewer natural resources that are more prosperous than those who have more natural resources but are still not as prosperous. The factor determining wealth is connected more to people's belief systems than anything else. John Chamberlain in his 1977 book, "*The Roots of Capitalism*" touched on some of the most important factors concerning belief systems when he wrote the following:

"Thou shalt not steal" means that the Bible countenances private property – for if a thing is owned in the first place, it can scarcely be taken. *'Thou shalt not covet'* means that it is sinful even to contemplate the seizure of another man's goods – which is something Socialists, whether Christian or otherwise, have never managed to explain away. Furthermore, the prohibitions against false witness and adultery mean that contracts should be honored and double-dealing eschewed. As for the Commandment to *'honor thy father and thy mother that thy days may be long,'* this implies that the family, not the State, is the essential continuing unit and constitutive element of society.

In other words, Chamberlain is saying Christian character is the very foundation of fortune.

Entrepreneurs and Christianity

Entrepreneurs are the result of a free market system, and many Christian entrepreneurs have established a global presence. In 2015, the Entrepreneurs Leaders Organization (ELO) World Conference was held in Toronto. Entrepreneurs and thought leaders of the world attended this conference to focus on innovative and creative ideas in which entrepreneurs could make a difference in the world. The conference's total focus was the global market.

Jesus Huerta de Soto, a Professor of Political Economy at Rey Juan Carlos University in Madrid, Spain wrote in his article *Entrepreneurship and the theory of free market environmentalism*:

The most significant discovery of the free market environmentalism theorists is that there exist spontaneous processes impelled by the creative force of human entrepreneurship which assist the economic and social development of the human race to efficiently and respectfully coordinate with and adjust to the rest of the species and elements of the natural environment. It has been discovered, in short, that the most important aggressions against the natural environment, the problems of pollution, the threat of the extinction of many species, the deterioration of natural resources and of the environment in general, far from being an inevitable result of economic development, the operation of the market and the spontaneous system of social organization based on free enterprise, appear when the State intervenes systematically, institutionally and coercively and, to a greater or lesser extent, impedes the spontaneous process of coordination and adjustment which arises from the market and from the free practice of entrepreneurship in all the areas in which human beings relate to each other and to other species and natural resources (2016).

Huerta de Soto's comments suggest that anything, which impedes free enterprise, harms the operation of the environment rather than helps it. Evaluating the economies of those who embrace the ideals of free market systems and those who stifle it supports his thoughts. In markets where creativity and innovation isn't supported, there is a correlation to poverty. In nations where entrepreneur's actions are supported, those nations being mostly Christian, the environment reaps positive benefits.

There are many well-known Christian entrepreneurs in charge of the major multinational organizations but there are also those who may not be as well known, but believe in the ideals of their Christian faith impacting the world. One such leader is Josh Kwan, a Silicon Valley-based entrepreneur who co-founded the non-profit organization called Praxis. He began his career as a journalist in California and eventually married and moved to New York. He shares an interesting story about struggles in his marriage and conflict with work, but what came out of his early days of struggle was an opportunity that came about through his mother's church.

In 2010, together with Dave Blanchard, Kwan co-founded Praxis to nurture and equip entrepreneurs compelled by their Christian faith to advance the common good. They run an accelerator to help entrepreneurs in both the non-profit and for profit sectors build companies and nonprofits to make a significant impact on the world. (Retrieved from <https://findinggodinsiliconvalley.com/helping-entrepreneurs-build-high-impact-organizations-josh-kwan/>).

Kwan's faith has been a sustaining influence in his global enterprise. He believes one must have a strong culture genuinely supported by spiritual beliefs systems.

It starts at the top. If you are the founder, you set the stage for how people work and act. Humility; servant-leadership; and the practice of the spiritual disciplines, including prayer, worship, and Bible reading, form the character traits of committed Christian leaders. Business outcome is important but equally important is *how* entrepreneurs run their businesses. God doesn't guarantee success, and He has a different definition of failure. He cares more about your process than your profits (n.d.)

Bchini's (2014) research study is another example that demonstrates how Christian entrepreneurship has impacted cultures globally. His study was conducted in Tunisia. Bchini studied entrepreneurship and family businesses and found that entrepreneurship through the dimensions of proactiveness, innovation, and risk-taking, reduced risks affecting family businesses.

Christianity's Influence in the East

Two of the most impactful eastern countries and fastest growing economies are China and India. In an era of increased globalization, relaxed tariffs, NAFTA, Andean Pacts, EU and other incentives, Christianity has influence beyond the West. Michele Vu (2011) postulated that China, who is officially atheist, has taken notice of the link between Christianity, the U.S., and economic success. Dr. William Jeynes, a senior fellow at the Witherspoon Institute in Princeton, N.J. presented the following opinion at the Family Research Council:

China believes that Christianity is responsible for much of the historical success

of Western Europe and the United States. "So they want Christianity for the benefits, but they want to control it, and that is the balance they are currently trying to achieve."

He cautions that the Chinese are very much aware of the Church's role in bringing down the Berlin Wall and advancing democracy in the Soviet bloc; therefore the Chinese view Christianity as a belief system that if not controlled, will potentially overthrow the government (Jeynes, 2011).

Wang and Lin's (2015) study explored the question, "Does religious belief affect economic growth?" and found evidence that it does. Reported in the *China Economic Review*, the results showed that Christianity had the most significant effect on economic growth. Also, the study found that as Christianity increased in China, it contributed to China's economic rise. This conclusion was made when the researchers correlated data between areas of robust economic growth and the prevalence of Christian congregations or Christian institutions in the same areas.

Before the research conducted by Wang and Lin, Zhao Xiao (2002-2011), a Chinese government economist and the director of macroeconomics research at SASAC, (State-owned Assets Supervision and Administration Commission) analyzed Christianity's potential impact on the Chinese economy. He argued that China's economy would benefit from the spread of Christianity. Zhao studied the differences between the market economies of America and that of China and noted that "churches were everywhere" in America but not in China. Instead, Zhao stated, "there were only bathhouses everywhere." Due to his research while in America, Zhao wrote the article, "*Market Economies with Churches and Market Economies without Churches*" (2002). In the article, he argued that the key to American success was its churches.

The Economies of India and China

India has overtaken China as the fastest growing and major economy (Kahn, 2016). India expanded by 7.3 percent and gained a strong number one position as the sole bright spot in the global economy. Delhi's Central Statistics Office stated that economic growth is now expected to hit a high of 7.6 percent in 2016, which is 7.2 percent higher than it reached in 2014. Thus, India has outperformed China's 6.9 percent of 2015.

Christianity is a minor religion in India. However, that has not limited its impact on the culture or the economy (Thomas, n.d). According to Thomas, the Christian religion has enlightened the Indian nation in more ways than one.

In 1705, Christian missionary, Bartholomaeus Ziegenbalg and Heinrich Plutschau arrived in India. They both worked to help the Indian people. However, Christian Indians celebrate Ziegenbalg because of his contribution to building the education system. In fact, new Tamil Nadu's education system is based on his language study, literary and education work and the school system he founded (Corney, 2012).

David B. Audretsch and colleague Nancy Meyer, (2009) researched and analyzed the effects of religion and culture on an individual's choice to engage in entrepreneurial activities. They found that Hinduism and its lingering caste system seemed to engender a focus on casual labor for people under its religious influence, while Muslim and Christian populations were more likely to start their small enterprises.

A large-scale data set of nearly ninety thousand workers was used to conduct an empirical analysis in 2007 on the effects of religion and caste membership on entrepreneurship.

The results of the study revealed that Hinduism, as well as belonging to a lower caste, negatively influences an individual's decision to become an entrepreneur. This research suggests that Hindus in India are 8.6 percent less likely to be self-employed compared to people of other religions, while individuals of backward classes are also less liable to be entrepreneurs (<http://sloanreview.mit.edu/article/a-study-of-spirituality-in-the-workplace/>).

According to Thomas, Christianity influenced many areas of the economy, health care systems, languages, literature, education, and social and gender statuses such as the strong influence it had on the upbringing of women in India. Also, Christianity changed the industrial and agricultural enterprises.

Not All Religions are Equal

According to Peter Berger (Bowyer, 2013), the Protestant effect expressed itself in different ways in different times and places: historically in America in the Puritan tradition. Currently, in the developing world, it reveals itself in the explosive growth of Evangelicalism, which is helping to create modern developed economies. Those of the Pentecostal faith seem to be playing a significant role in the Third World similar to the role of Calvinism in Europe and North America.

The empirical investigation of Mehanna (2004) found that for a sample of thirty-three countries, the Muslim majority countries traded less than Christian, Buddhist or other counterparts when controlling for oil-exporting status and regional trade arrangements. Guo (2004) constructed an index of cultural similarity between the United States, China, and their trading partners. Using a gravity model, the results indicated that religious similarity fosters trade, but only between developing countries.

Although there are many different religions in the world, for purposes of this paper, a review and evaluation were done of only the major religions that influence the cultures of China and India; Hinduism and Buddhism.

Although Islam is the second largest religion of the world religions, it is not a part of this study due to the importance of looking at Christianity's influence versus the region's major religions. The countries that are identified as major economies affecting international business are India and China.

Helble (2006) reviewed the impact of world religions on international trade. Helble's review of each country's dominant religion is as follows:

Hinduism

Hinduism is a major religion of India where it developed in the 1st millennium BC. Hinduism is a polytheistic religion (worships many gods) and has been a huge influence on the culture of India. It is grounded in the sacred scriptures of the Veddas. Somewhat similar to Christianity, several authors wrote it. Concepts of economics are found in the Veddas (Helble, 2006).

The market-oriented view of Hinduism finds its limits when it comes to the caste system. In the caste system are thousands and each caste has its identity. If one is born into a particular caste, they must stay there. Thus, each caste defines one's profession. Accordingly, there are one or several castes (in the case of India mainly the castes of Agrawal and Aroras) responsible for goods' trade (Helble, 2006).

If one is not born into this caste, it may be impossible ever to overcome and become a successful business leader or entrepreneur.

In Hinduism, economic exchange is welcome, but business transactions such as trading are traditionally reserved to a specific caste. Based on this view alone, Hinduism may limit the prospects of its followers.

Buddhism

Although Buddhism is thought to have originated in China, it did not. Siddhartha Gautama called the Buddha, founded Buddhism in Northern India around 525 BC. It spread from India along the commercial roads to China, Mongolia, Korea, and Japan. Buddhism has more than 400 million followers worldwide and is divided into two main camps: the Theravada in Sri Lanka and South East Asia, and the Mahayana in China, Mongolia, Korea, and Japan.

Buddhism is a flexible system of belief. It can easily be adapted to country-specific customs and therefore today there are many different types of Buddhism. Buddhism is also a liberal belief concerning other religions; although Christians and Muslims in Sri Lanka do not agree (Bos, 2016). Buddhism agrees with the moral teachings of other faiths and calls for inter-religious collaboration to alleviate the suffering of humans (Brodbeck 2002).

Buddhism does not include explicit guidelines for economic behavior. However, the social ethic of Buddha touches several times on economic issues. For example, Buddha did not allow the monks and nuns to take money as a donation. All donations are given in kind and the donors receive religious instruction in exchange. In his context, he also calls for direct economic relations between men, without the intermediation of money (Helble, 2006).

Interdependence is an important principle of Buddhism. Therefore, life is not separate and distinct but intertwined with all things. People are not to dominate nature, but provide sustainability and provision for all. This concept is somewhat different than Christianity (Helble, 2006).

Christianity

Christianity is more than 2000 years old and has become the number one religion worldwide. Christianity is grounded in the teachings of Jesus Christ and the Apostles. Instruction to followers is found in the Holy Bible. There are two parts to the Bible, the Old and New Testaments. God is the Creator. His Son, Jesus, is the Christ and the Savior of the world.

The Christian perspective is from the beginning, and God gave people control over resources. Individuals are responsible for being prudent in the use of God-given abilities. The material means to be produced, must be protected and sustained (Wilson 1997). The New Testament does not condemn accumulating material wealth, as long as men are not distracted from worshipping God or try to replace God with security in material goods.

The values of trust and honesty, which are necessary prerequisites for trade, are compatible with Christian morality. It has to be specified that the early Christian fathers were reluctant with regards to business since it was seen as a source of fraud and greed. Thusly, trade was not condemned as such, but rather considered as part of the natural order. Today, Christian economic thinking recognizes the market system but places some constraints on it, which are defined by Christian ethical standards.

Business Implications

Although Christianity has influenced global markets in positive ways, there are implications that must be considered.

The first implication is the concern expressed by leaders in cultures that are neither capitalist nor Christian. Christianity's influence may harm the culture and identity of these societies. Whereas some less developed nations may be perfectly content with living a calm and peaceful existence, with an attitude toward altruistic ideals, the introduction of capitalism may affect the value systems of the culture.

A second implication is that of the rise of globalization and the ease of entry into less developed nations. The American work ethic began with honorable intentions and is derived from Calvinist/Puritan influences. However, many view that the American Work ethic has degraded to American secularism (Marker, 2014). The attitude of competitiveness, greed, and self-indulgence are primarily associated with the Individualist cultures in the West, versus the Collectivist cultures elsewhere. Business leaders and entrepreneurs pursuing new global initiatives must consider how to introduce business processes into a new culture and consider the potential impact on the culture.

A third implication involves that of leadership and management. It is important that leaders understand how Christian perspectives are influencing the workplace. Chinese and Indian cultures seem to be aware of the impact of Christianity. However, how do Christian leaders integrate their belief system into cultures that are not of the same belief system? It is important that leaders, in general, embrace a global mindset because they have been immersed into the global economy. Not ignore faith, but value it and be cognizant of others. Geert Hofstede (2001) argued the following:

The survival of humanity will depend on to a large extent on the ability of people who think differently to act together (p. 15).

Global business leaders understand the need to not only be aware of diversity across cultures; they must be open to various cultures and markets and be able to synthesize across diverse cultures (Gupta & Govindarajan, 2002). This mindset requires leaders to understand differences and commit to blending these differences in order to develop a more integrative perspective. It underscores the ability to be sensitive to the needs of others and to make them feel as though they belong (Srinivas, 1995).

Conclusion

The global economy has advanced due to advances in technology and more open markets. However, before the Internet and lifted tariffs, Christian missionaries, and Christians in general, made their way to developing countries and built schools, developed educational programs, and opened businesses to help the poor. Today, major multinationals are in place, putting international, transnational, and localization strategies in place that maximize profits for their stockholders.

There are advantages and disadvantages brought to bear with the onset of globalization. Tricia Gates Brown, a New Testament scholar, has addressed the issues of fairness and social injustices associated with globalization. She offers a Biblical perspective to Christians regarding how to live and respond in light of these matters.

Dunning (2004) turns to the view presented by Brian Griffiths in his book, *Making Globalization Good*. Griffiths captures both the arguments for and criticisms of Christianity and globalization and identifies the foundations of a Christian perspective on the global economy. Griffiths identifies six distinctive components of an acceptable global economy. As a Christian himself, he defends the moral legitimacy of capitalism; particularly the right to do business in the marketplace with a clearly enunciated moral framework that embraces Christian values. It is in the global world where Christians can help to minimize the risks of extreme poverty, address the issues of social injustice and exclusivity, and develop processes and programs that enhance rather than threaten the environment.

The report, "*Changing religion, Changing economies,*" which is the result of a 2015 global study published by Demographic Research, provides a more succinct view of religion and its impact on the world economy (Grim, 2015).

In light of the report done in 2015, seven of the G8 nations were Christian-majority populations. However, the data predicts that by 2050 only one will be a Christian-majority population and that is the United States. The other major economies are projected to be majority Hindu, Muslim and a mixture of others. This is no surprise. As noted earlier in this paper, both Hinduism and Buddhism contrasts to a degree with Christianity concerning capitalism. That's not to say that the people of these religions are not attracted to Christianity due to the perceived benefits of following its tenets.

It is true that in the current day, the influences of different cultures and thus various religions have grown. The number of people affiliated with religion is expected to grow by 2.3 billion, from 5.8 billion in 2010 to 8.1 billion in 2050 according to the *World Religion Database*. As such, there is no doubt that as influences increase there are implications for how the world will look and behave. The economic transformations of China and India provide insight into how that could happen.

Although the report projects that the leading economies of 2050 will represent one of the most religiously diverse groupings in history, it would be interesting to see if that is Christianity. I believe the one religion that still holds the lead in promoting free market capitalism, while taking care of the needs of the poor, the hungry and the tired is Christianity. The people who go into the global market to build businesses, schools, hospitals and communities more than any other are those who embrace Christian values.

In 2005, the Archbishop of Canterbury, Dr. Rowan Williams, said Christian and Muslim leaders should work together to forge a new vision of a prosperous society to challenge the orthodoxies of the global economy.

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