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中国宗教评论

Religions & Christianity in Today's China

Vol. III 2013 No. 1

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Editorial

Today we would like to present to our readers the first 2013 issue of *Religions & Christianity in Today's China* (中国宗教评论). As usual, it includes the regular series of News Updates with an insight into recent events and general trends with regard to religions and especially Christianity in today's China.

In his article "'Walk before you can run.' The Catholic Church and the Care of China's Elderly" Fr. Joseph Loftus C.M., director of the Non Profit Consultancy BRICKS The Great Wall Appeal in Beijing, describes the convergence of demographic changes which have an impact particularly on the elderly. The Catholic Church is presenting itself as a provider of services to the elderly in this complex environment, however, it so far has not been able to sustainably develop the professional personnel necessary to design over time services of real quality. Fr. Loftus in his article mentions as a positive exception the example of the Vincentian Fraternal Family project with low-cost, effective care of seniors. In his opinion, funding priorities for projects in this field by foreign donors should be altered away from hardware to software. The Church could thus be helped to shift towards solutions that allow it time to develop the competencies to be a significant player in the entire sector.

Prof. Deng Guosheng, Director of the Center for Innovation and Social Responsibility of Tsinghua University, Beijing, in his article "The Decline of Foreign Aid and the Dilemma of the Chinese Grassroots NGOs," describes that with the rapid development of China's economy the donations from the Chinese society have increased correspondingly and gradually. In spite of this trend, China's grassroots NGOs are facing a serious funding dilemma. The legal predicaments, the monopoly of funds by the government and GONGOs (government organized non-governmental organizations), and the sharp decrease of aid from INGOs (international non-governmental organizations) are mainly responsible for the dilemma. The paper argues that, in the near future, it remains necessary for INGOs to continue and increase the aid to Chinese grassroots NGOs, especially in terms of capacity building. – The text is Prof. Deng's contribution to the symposium "Faith-based social services in China today," conducted by Caritas Germany and Jinde Charities in cooperation with the China-Zentrum, Freiburg/Germany, October 18–19, 2012. We will publish further speeches of this symposium in the coming issues of *RCTC*.

Religions & Christianity in Today's China is freely available on the website of the China-Zentrum, www.china-zentrum.de. Additionally, readers who subscribe to *Religions & Christianity in Today's China* will regularly receive e-mail updates providing web links to the contents of each newly published issue.

The China-Zentrum is a non-profit organization. For the publication of *Religions & Christianity in Today's China* we are dependent on the generosity of our friends and readers. In order to help us cover inevitable costs, we would be very grateful if you could consider sending in a voluntary contribution.

Sankt Augustin, February 2013 *The Editors*

News Update on Religion and Church in China October – November 2012

Compiled by Katharina Wenzel-Teuber
Translated by David Streit

The "News Update on Religion and Church in China" appears regularly in each issue of Religions & Christianity in Today's China *(*RCTC*). Since the editorial staff learns of some items only later, it can happen that there are chronological overlaps between "News Updates" of two consecutive issues of* RCTC*. In these cases stories referred to in earlier "News Updates" will not be repeated. All "News Updates" can be found online at the website of the China-Zentrum (www.china-zentrum.de). – The last "News Update" (2012, No. 4, pp. 3-21) covered the period July to September 2012.*

Between October 4 and November 30, 2012:

38 Tibetans set fire to themselves in protest – dramatic increase in self-immolations

Judging by the list published by savetibet.org, with the exception of four monks, a former monk, and a nun, it seems that most of the 38 Tibetans who set fire to themselves were lay people. This means that, between March 16, 2011, and the end of November 2012, a total of 89 Tibetans have set themselves on fire in various Tibetan areas of the PRC. According to a list published by the site tibetoffice.ch, 76 of them died of their burns. On one single day – November 7 – five men and women set fire to themselves, including three 15 and 16 year old monks from the Ngoshul Monastery in the Ngaba (Chinese Aba) Autonomous Tibetan and Qiang Prefecture in Sichuan Province. Some observers surmise that there might have been a connection with the 18th Party Congress, which began on November 8 (see below).

Robert Barnett, an expert on Tibet from Columbia University, spoke of a new phase in the self-immolations. "This is a very serious development, suggesting that Tibetans believe that this rising number of self-immolations will make a substantive difference to their political situation, and it could lead to more people burning themselves," Barnett told *Radio Free Asia* (*RFA*, Oct. 29). According to Barnett, the first phase began in March 2011, when monks of the restive Kirti Monastery (Ngaba) set fire to themselves in protest against the crackdown by the security authorities against their monastery. The protests then spread to other Tibetan areas. The second phase involved laity who were not reacting to a specific provocation but perhaps wanted to express their sympathy with the monks and nuns, Barnett explained. Now it seems to him that a new development has occurred.

There have also been reports of reinforced countermeasures being carried out by local governments. In the Kanlho (Gannan) Autonomous Tibetan Prefecture in Gansu Province, where many of the most recent self-immolations have occurred, *Radio Free Asia* has reported that on October 21 the police offered a reward of RMB 50,000 (about EUR 6,200) for information on any planned self-immolations. *RFA*, citing various human rights organizations, reported that the authorities have arrested hundreds

of persons suspected of some connection with the self-immolations. On November 14, government authorities in the Malho (Huangnan) Autonomous Tibetan Prefecture in Qinghai Province, where many of the self-immolations have occurred, released a bulletin to all lower level government departments with instructions for corrective action. The directive ordered that benefits received by the households of self-immolators under public benefit policies, such as minimum income support or disaster relief, are to be cancelled and that all government projects in their villages are to be halted. Anyone organizing greetings [of condolence] or donations for the surviving family members of those who have burned themselves is to be prosecuted. If Lamas or democratic management committee members of monasteries are involved in the organizing of such activities, their monasteries are to be closed down and those involved in the organizing are to be punished (see a translation of the directive at www.tchrd.org Nov. 25).
In the November 9 edition of the *New York Times*, Andrew Jacobs wrote that many Chinese intellectuals and online commentators, who otherwise vigorously pursue stories of persecuted dissidents, corrupt officials, and illegal land grab, have fallen silent when it comes to the topic of the self-immolations. This silence is increasingly worrying to Tibetan rights activists, Jacobs said. In the article, Wang Lixiong, a Chinese expert on Tibet, stated that in the worldview of educated Chinese there is a subtle undercurrent of antipathy toward Tibetans (*New York Times* Nov. 9; *Radio Free Asia* Oct. 29; *The Washington Post* Oct. 30; www.tchrd.org Nov. 22, 25; Dec. 1. Lists can be found at www.savetibet.org and www.tibetoffice.ch).

October 7–28, 2012:

Synod of Bishops in Rome

During the 13th Ordinary General Assembly of the Synod of Bishops on the theme of "The New Evangelization for the Transmission of the Christian Faith," Cardinal John Tong of Hong Kong acted as one of the three "presidents delegate" selected by Pope Benedict XVI to run the sessions of the Synod (for more information, see *China heute* 2012, No. 4, pp. 213-214, 233-235 [in German]).

October 8, 2012:

New guidelines to prevent commercial use of Buddhist and Daoist religious sites

On October 8, the State Administration [Bureau] of Religious Affairs together with the United Front Work Department of the Chinese Communist Party and eight other government agencies (including the State Administration of Tourism) issued the document "Views on Dealing with Problems in the Administration of Buddhist and Daoist Temples and Monasteries" (*Guanyu chuli sheji fojiao simiao, daojiao gongguan guanli youguan wenti de yijian* 关于处理涉及佛教寺庙, 道教宫观管理有关问题的意见). The document was made public on October 22. The "Views" complain that companies or individuals are investing in the construction or operation of government-registered temples and monasteries, especially in tourist areas, and are entering into binding contracts with them in order to make a profit or even to go public on the stock markets. According to the document, there are also unregistered religious sites run with the help of fake Buddhist monks or Daoist priests where donations are gathered illegally or pilgrims pressured into spending large sums of money for incense or divinations. The document calls for a halt to these irregularities and for a more forceful restriction of religious activities to officially registered facilities and to religious personnel who are listed in the government files (for more information and a translation of the document, see *China heute* 2012, No. 4, pp. 208-212, 227-229 [in German]).

October 8, 2012:

Xinhua reports planned construction of "Buddhist theme park" in Gansu

The theme park will be located in Dunhuang in northwest China's Gansu Province, a city renowned for its ancient Buddhist grottoes. According to the Dunhuang Tourism Bureau, the 20-hectare park will consist of a prayer square, a Buddhist relic study center, a hall for debating Buddhist scriptures, and a meditation center. RMB 3 billion are expected to be invested in the project (*Xinhua* Oct. 8).

October 8, 2012:

15th anniversary of disappearance of Bishop Su Zhimin

For 15 years, Bishop Su Zhimin, underground bishop of the Diocese of Baoding (Hebei Province), has been held in custody at an undisclosed location. During this time he has only been spotted once, in 2003, when he happened to be seen by relatives while being treated, under guard, in a hospital. According to the news agency *AsiaNews*, on the anniversary of the Bishop's disappearance on October 8, 1997, his family has made a new request to the police to be informed of his whereabouts but was told that they did not know where he is. *AsiaNews* reported that Bishop Su Zhimin has already spent a total of 40 years of his life in prison or in labor camps (*AsiaNews* Oct. 18).

October 8, 2012:

Fr. Ismael Zuloaga, SJ, friend and promoter of the Chinese Church, dies in Manila

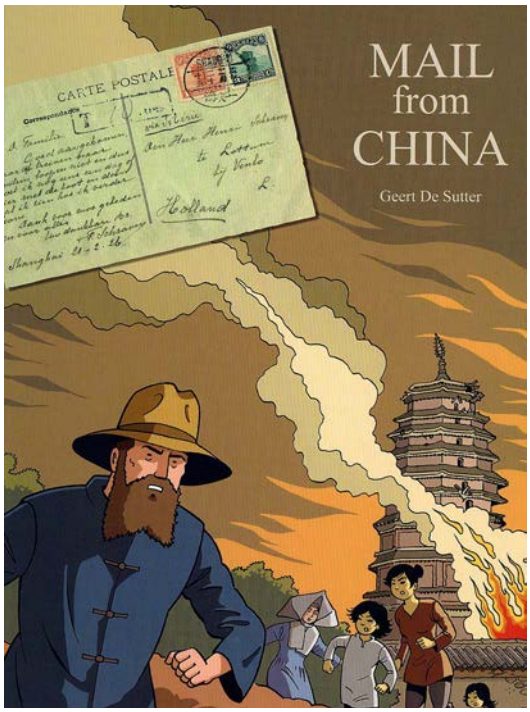
Born in Spain in 1927, from 1965 to 1985 Fr. Zuloaga directed the Xavier School in Manila, founded for the Chinese-Filipino community. He was the Jesuit Superior General's delegate for China and for many years headed a China office in Manila. Among his many important contributions to the Church in Mainland China were his efforts to promote the formation of numerous Chinese priests and sisters in the Philippines (*Xinde* Nov. 29; sjapc.net Oct. 12).

October 9, 2012:

75th anniversary of the murder by Japanese soldiers of Bishop Schraven and companions – apology by the Japanese Bishops' Conference

On October 9, 1937, the Dutch missionary Bishop Frans Schraven was killed by Japanese soldiers in the City of Zhengding (Hebei Province) together with eight other Europeans: six Vincentians, a Trappist monk, and a layman. They were all apparently killed for refusing to hand over 200 Chinese women to the soldiers. When the Japanese occupied the city, thousands of people had taken refuge on the grounds of the cathedral.

For the occasion of the 75th anniversary, the Msgr. Schraven Foundation, founded to promote study of the incident and the beatification of the martyrs, organized a series of commemorative events. In an Oct. 14 liturgy at Broekhuizenvorst (Limburg, Netherlands), the home parish of Frans Schraven, the



Bishop Schraven on the cover of the comic book by Geert de Sutter.

Japanese priest Fr. Fukamizu Masakata read a letter in which Archbishop Leo June Ikenaga, SJ, apologized on behalf of the Japanese Bishops' Conference for the murder and for other cases of misbehavior carried out by Japanese in the past. In reply, Hong Kong native Archbishop Savio Hon (Congregation for the Evangelization of Peoples) asked Fr. Fukamizu to bring "the same peace of Christ, which we share today, to our Japanese brothers and sisters." In an afternoon lecture, the theologian Erik Borgman (Tilburg University) linked Schraven's life with reflections on sexual violence today. The day before, two books had been presented, one of which was in comic book format and featured the life and death in China of Bishop Schraven. The comic book *Mail from China*, with illustrations by the Belgian comic artist Geert de Sutter, was published in Dutch, English, French, and German.

The Cathedral of Zhengding was confiscated in the late 1940s and is now part of a military hospital. In the 1980s the official Church moved the cathedral to the provincial capital of Shijiazhuang and renamed the diocese Shijiazhuang. The underground community headed by Bishop Jia Zhiguo continues to use the name of Zhengding for the diocese (Msgr. Schraven Foundation Press Release Oct. 21; *UCAN* Oct. 9; www.mgrschraven.nl).

October 11, 2012:

Writer Mo Yan awarded 2012 Nobel Prize in Literature

Mo Yan (who was born in 1955 as Guan Moye) is the first writer living in China to be so honored (Gao Xingjian, a Chinese author with French citizenship, was awarded the prize in 2000). Mo Yan is a native of Gaomi in the northern Chinese Province of Shandong. Many of his stories and novels are set in his country home, including his novel *Red Sorghum* (1987), which became famous even outside of China because of the film version created by Zhang Yimou. Mo Yan sees his work as part of the tradition of the realistic folk narrators of China, although he admits to also being influenced by the magical realism of Gabriel García Márquez. Five of his novels are already available in German translation. In China, the award to Mo Yan generally triggered satisfaction, as the award was given to an established author and member of the Chinese Writers' Association and not to a dissident like Liu Xiaobo, winner of the Nobel Peace Prize in 2010. In Western countries, the decision of the Nobel Committee for Mo Yan was partly met with critical views and the writer was accused of conformity to the ruling political system.
Barbara Hoster

Mid-October 2012:

Five-month crackdown against North Korean refugees in Yanbian ends

According to the official Chinese press, the campaign, which began in the Yanbian Korean Autonomous Prefecture in Jilin Province on May 15, 2012, was directed against foreigners illegally working and living there. Observers abroad, however, spoke of a concerted campaign against North Korean refugees. Yanbian, on the border with North Korea, has a population of 2.3 million, 40% of whom are ethnic Koreans. *UCAN* estimates that there are from 10,000 to 15,000 North Korean defectors and illegal migrants in Yanbian. Pastor Chun Ki-won, founder of Durihana, a Seoul based evangelical group which provides aid to North Korean refugees in Yanbian, told *UCAN* that such campaigns are nothing new, but that they have recently increased in intensity. According to Pastor Chun, the current campaign is limiting the Church's ability to help the refugees because if illegal North Koreans are found in one of the many churches of Yanbian, the church runs the danger of losing its registration and being closed down. Apart from sensitive times, however, Christianity in Yanbian is remarkably free, said Bob Fu, president of the US-based organization China Aid. He mentioned that Yanbian even has a functioning university which is openly run by Christian missionaries (*China Daily* May 25; *The Chosun Ilbo* May 25; *Global Times* May 25; *UCAN* Oct. 24).

October 20, 2012:

Celebration marks 70 years of diplomatic relations between the Holy See and the Republic of China (Taiwan)

UCAN reported that the ceremony to mark the occasion in Taipei was intentionally kept very low-key so as not to upset the government in Beijing. During a liturgy in the Cathedral of Taipei, the Holy See's Chargé d'Affaires in Taiwan, Msgr. Paul Russell, and the Deputy Foreign Minister of Taiwan, Vanessa Shih, both addressed those present. Archbishop Hung Shan-chuan presided at the liturgy (*UCAN* Oct. 22).

October 25, 2012:

Fernando Cardinal Filoni publishes article advocating dialogue at the highest levels

In his article entitled "Five years after the publication of Benedict XVI's Letter to the Church in China," Fernando Cardinal Filoni discussed its timeliness given the complicated situation of the Church in China. Cardinal Filoni is the Prefect of the Vatican Congregation for the Evangelization of Peoples. His article, which was published in *Tripod* No. 167, pp. 5-12, first appeared on the website of the Holy Spirit Study Centre of the Diocese of Hong Kong (www.hsstudyc.org.hk) (*Vatican Insider* Oct. 25; for background information see also *China heute* 2012, No. 4, pp. 214-215 [in German]).

October 26, 2012:

Government think tank recommends loosening China's family planning policy

A report published by the China Development Research Foundation states that the annual growth rate of China's population has decreased in the last decade to 0.57%. According to a summary of the report published by *Xinhua*, it is now no longer excessive population growth that presents the key challenge to China in its family planning policy, but rather structural problems. Among the direct and indirect negative side effects of the birth control policies introduced in 1980s, the report lists social conflicts, high administrative costs, long-term gender imbalance, and an aging population. Over the next three years the government should loosen the one-child policy in those regions where it had been strictly enforced, the report recommended. After 2020 there should no longer be a need for government sponsored family planning. From 2026 China is expected to have an ultra-low birth rate and the government should begin to encourage families to have more children, the report said (*Xinhua* Oct. 26). The China Development Research Foundation comes under the Development Research Center of the State Council.

October 27 – November 1, 2012:

Hong Kong hosts conference on lay ministry in international Chinese communities

The conference was attended by 170 lay people from 50 parishes in Hong Kong, the U.S., Canada, Mauritius, France, Italy, Vietnam, Malaysia, Singapore, Australia, Taiwan, and Macau. The conference theme was "From serving to witnessing – promoting the spirit and light of Christ." Flowing from the "Year of the Laity" of the Diocese of Hong Kong, the conference highlighted the services that the laity perform in their communities, but also dealt with the problems and concerns which are part of believers' lives in a secularized world. In a video message from the Synod of Bishops in Rome, Cardinal John Tong, Bishop of Hong Kong, noted that many lay people are over-dependent on their pastoral leaders in their ministries, and as a result can miss the point of the real mission of the laity as described in the Vatican II document The Dogmatic Constitution on the Church. The conference, chaired by the chairman of Hong Kong's Committee for the Year of the Laity, Vicar General Dominic Chan Chin-ming, was characterized by a spirit of prayer, the exchange of faith and life experiences, missionary commitment, and the willingness to learn from each other. Conference participants visited various parishes and hospitals in order to familiarize themselves with the commitment of the laity in Hong Kong. As part of a second, reciprocal step, ten small groups of lay people from Hong Kong will visit international Chinese communities. Cardinal Tong, who in the meantime had returned from the Synod of Bishops in Rome, bade farewell to the conference participants during the course of a solemn Mass on the Solemnity of All Saints (sundayex.catholic.org.hk Nov. 10). *Martin Welling*

October 29 – November 7, 2012:

First course for foreign students at the Chinese Daoist Academy

19 participants from France, Belgium, Switzerland, Portugal, Italy, Mexico, and Venezuela attended the course, which focused on Daoist ritual. Participants also received instruction on the basic tenets and history of Daoism. At the closing ceremony at the Baiyun Temple in Beijing, representatives of the



Daoist Association, of the State Administration of Religious Affairs, and the Mexican Daoist Jingwei, Chairman of the Mexican Daoist Association, all gave presentations (www.sara.gov.cn Nov. 2; www.taoist.org.cn).

Concluding ceremony in the Baiyun Temple.
Photo: www.taoist.org.cn.

October 31 – November 1, 2012:

Study session on Protestant and Catholic affairs organized by SARA deals with house churches, bishops' ordinations, and theology

Leaders of the departments on Protestantism and Catholicism from among the religious affairs bureaus of 30 provinces and autonomous regions or cities met in Chongqing at a conference organized by the State Administration of Religious Affairs (SARA). According to a report on the SARA website, Jiang Jianyong, Vice-Director of the SARA, mentioned the following specific goals to be achieved: "Privately constructed Protestant meeting places must be regulated in an appropriate manner and an effective management method must be found to maintain stability in the Protestant communities. The task of electing and ordaining Catholic bishops must be carried forward in a well thought out manner and a new approach must be sought to managing dioceses so as to promote the healthy development of the Chinese Catholic Church." In the Protestant church the "construction of theological thought" needs to be deepened and results of these efforts need to be published and promoted, Jiang said. He further noted that Catholic circles must be guided to develop an "inculturated theology" [*bendihua shenxue* 本地化神学] and to promote the democratic administration of the Church. The participants of the study session also spent time discussing the charitable activities of the churches (www.sara.gov.cn Nov. 7).

November 3, 2012:

Auxiliary Bishop Ma Daqin adds new entries on his blog

Shanghai Auxiliary Bishop Ma Daqin, who was not allowed to take office and who has been limited in his freedom of movement since he was consecrated on July 7 and immediately announced his withdrawal from the Catholic Patriotic Association (see *China heute* 2012, Nr. 3, pp. 142-145 and *RCTC* 2012, Nr. 4, pp. 6f., 9, 16f.), has once again published new content on his personal blog. On November 3, he wrote that he was happy that his parents were no longer alive because otherwise they would worry very much about him. He wrote that although he had been invited to "drink tea" [i.e., been summoned to talks by government officials] and had been warned many times not to have any illusions, he continues to be free in his thoughts (*UCAN* Nov. 5; *Vatican Insider* Nov. 9). After his last entry of November 3, there have so far not been any further updates on his blog. On November 30, readers of his blog began a novena for the intentions of Bishop Ma, the Diocese of Shanghai and the Chinese Church.

November 4, 2012:

Bishop Jin Luxian publishes pastoral letter on the Year of Faith – Special activities for the Year of Faith throughout Mainland China



In his letter the 96 year old Bishop of Shanghai, Jin Luxian, reflects on his own personal journey of faith. There have been many special activities throughout the Chinese Church in preparation for the international "Year of Faith" proclaimed by Pope Benedict XVI, which started on October 11, 2012; they were continued during October and November (for earlier activities, see *RCTC* 2012, Nr. 4, p. 11).

The title page of the pastoral letter with the logo of the Year of Faith and the Chinese character for "faith."

November 5, 2012:

SARA director signs new guidelines for teachers and awarding of degrees at religious educational institutions

The "Measures for the Recognition of the Status, for Titles, and Appointment of Teaching Personnel at Institutes for Religious Education" (*Zongjiao yuanxiao jiaoshi zige rending he zhicheng pingshen pinren banfa* 宗教院校教师资格认定和职称评审聘任办法) and the "Measures for the Awarding of Academic Degrees by Institutes for Religious Education" (*Zongjiao yuanxiao xuewei shouyu banfa* 宗教院校学位授予办法) complete the legal framework for religious institutes, a November 23 press release of the State Administration of Religious Affairs (SARA) declared. The two new documents are added to the already existing "Measures for the Establishment of Institutes for Religious Education" of 2007 (German translation in *China heute* 2008, No. 1-2, pp. 20-22) and the "Measures for the Employment of Foreign Experts by Institutes for Religious Education" of 1998. According to the press release, the first draft of both new documents had already been drawn up in 2006 before being subjected to a multi-year review process. Both directives will go into effect on a trial basis beginning January 1, 2013 (see www.sara.gov.cn for the text of the documents and the press release).

The new documents reveal a tendency to unify and bring religious institutes into formal approximation to the state university system. They also reveal a tendency towards centralization (control of awarding of degrees etc. by setting up new working groups to be located at the national religious organizations; all major steps are to be reported to the SARA for entry into the records). Despite the formal harmonization, the degrees of religious schools continue to "be valid only within the religious circles" (Article 23 of the Measures for the Awarding of Academic Degrees). Special procedures for the awarding of academic degrees will be published for institutes of Tibetan Buddhism (ibid. Article 24).

November 6 and 8, 2012:

Amity Press in Nanjing celebrates printing of 100 millionth Bible – 60 million for distribution in Mainland China



A look at the production of the Amity press – May 2012. Photo: Martin Welling.

"China has become the largest printer and user of the Bible in the world," Ms. Guo Wei, director of the Foreign Affairs Department of the State Administration of Religious Affairs (SARA), said at the November 8 celebration in Nanjing to mark the printing of the 100 millionth Bible. The Amity Printing Company Ltd, according to *China Daily* the sole authorized printer of Bibles in China, was founded in 1988 as a joint venture between the Amity Foundation and the United Bible Societies (UBS). Chinese Protestants set up the Amity Foundation in Nanjing in 1985 in order to provide social services. The UBS has a decades' long history of supporting the printing of Bibles in China through donations of Bible quality paper, etc. 40 million copies of the Bible in more than 90 languages have been printed for export to 70 countries throughout the whole world. The remaining 60 million, in Chinese and in the languages of nine ethnic minorities, as well as in Braille, have been distributed in China itself.
On November 6, the Protestant Three-Self Patriotic Movement and the China Christian Council sponsored a "Symposium on the printing of the 60 millionth Bible by the Chinese Protestant Church." SARA Vice-Director Jiang Jianyong explained in his address that the 60 million Bibles now completely cover the Bible needs of the Chinese faithful even in the most remote villages. According to Jiang, the SARA continues to support autonomous Bible printing and distribution by the Chinese Church. [Import of Bibles into China, except for personal use is not allowed. Furthermore, Bibles may only be sold by the churches, not in normal bookstores.] According to Liu Yuanlong, Vice-Chairman of the Chinese Catholic Patriotic Association, in the past decade the Amity Printing Company Ltd has also printed 3 million Bibles for the Catholic Church in China (*China Daily* Nov. 10; *UCAN* Nov. 20; www.sara.gov.cn Nov. 7; www.unitedbiblesocieties.org Nov. 12).

November 6, 2012:

Death of Bishop Guo Chuanzhen (Jinan)

In Jinan, Shandong Province, retired Auxiliary Bishop Samuel Guo Chuanzhen, OFM, has died on November 6 at the age of 94. Bishop Guo was born April 14, 1918 in Jinan and was ordained a priest in 1944. In 1945 he began higher studies in history at Fu-Jen Catholic University in Beijing, but was forced to break off his studies and return to his diocese in 1949 with the founding of the People's Republic of China. There he worked as a pastor and as a teacher in the minor seminary. He endured 16 years of labor camps and house arrest. In 1982 he was finally allowed to take up pastoral work once

again. In 1983, Fr. Guo Chuanzhen founded the Holy Spirit Seminary of Shandong, where he served as rector. On April 24, 1988, he was ordained bishop without a Papal mandate, although Rome did later recognize him.
Bishop Joseph Zhang Xianwang celebrated the Requiem Mass for Bishop Guo on November 8, 2012, in the Cathedral of Jinan. Following the liturgy, Bishop Guo was buried in the diocesan cemetery in Huzhuang.
The Diocese of Jinan has 30,000 Catholics, 40 priests, and 20 sisters. There are 11 established parishes with a total of approximately 60 chapels and places where Mass is celebrated (*Fides* Nov. 19; *UCAN* Nov. 7). *Katharina Feith*

November 8–14, 2012:

18th National Congress of Chinese Communist Party

Congress members elected Xi Jinping Chairman of the Party. In March of 2013 he and Li Keqiang are expected to take over the offices of President and Prime Minister of the People's Republic of China, respectively. Among the changes enacted in the Party's constitution, the "scientific development concept" of Hu Jintao has been added to the list of the Party's guiding ideologies. Also added was the important role of "building up an ecological civilization."
The State Administration of Religious Affairs (SARA) reported on November 9 that personalities and the faithful of all religions had enthusiastically followed the opening of the Party Congress live on TV. The SARA report was supplemented with relevant photos. The Catholic news agency *UCAN* pointed out that during his career Xi Jinping has held important government posts in provinces with relatively high numbers of Catholics, such as Hebei (about 1 million Catholics), Fujian (370,000), Zhejiang (over 200,000), and Shanghai (160,000). Some Mainland Chinese Christians interviewed by *UCAN* believed that no major improvements are to be expected under Xi in terms of religious freedom. In a November 6 interview published by *UCAN*, Cardinal John Tong of Hong Kong said that the Chinese government is a collective leadership and that [Xi], even if he wished to change things, would not be able to make any drastic changes – only "step by step."
On November 6, Amnesty International reported that on the eve of the Party Congress human rights activists and lawyers were subjected to an intensified crackdown, and that at least 130 people had either been arrested or had been subject to restrictions on their personal freedom (Amnesty International Nov. 8; *UCAN* Nov. 6, 15; *Xinhua* Nov. 14, 18; www.sara.gov.cn Nov. 9, 14).

November 16, 2012:

Five street children in Guizhou found dead in dumpster

According to local officials in the District of Qixingguan, Bijie City, the five boys, aged 9–12 years, all brothers or cousins with the surname Tao, were killed by carbon monoxide poisoning. Presumably they had lit a fire in the dumpster, which served them as a shelter, in order to keep warm. Four of the five boys had dropped out of school, according to *Xinhua*.
There are many children like the Tao cousins in Guizhou, said Tian Jie of the Dishui Charity Association. He told the *Global Times* that often the parents are migrant workers who leave their children at home with their grandparents, or sometimes even without anyone to look after them. Guizhou is one of the poorest provinces in China. The death of the five boys reportedly sparked an intense debate on the Chinese Internet and on Weibo (*Global Times* Nov. 19, 20; *Xinhua* Nov. 18, 20).

November 21, 2012:

End of this year's Hajj for Chinese Muslims



Zhang Lebin, Vice-Director of the SARA, greets returning Hajjis. Photo: sara.gov.cn.

About 13,800 Muslims from all parts of China took part in this year's Hajj. Thus, the pilgrim numbers in recent years have remained roughly the same, with the official figures being more than 13,000 pilgrims in 2010 and 13,700 in 2011. As in recent years the pilgrimage had been centrally organized by the State Administration of Religious Affairs (SARA) and the Chinese Islamic Association. The last of the 41 charter flights to return home landed in Beijing on November 21. According to a report by SARA, the organization of the Hajj was especially complicated this year. The report describes in particular the efforts to keep the cost of the flights stable despite rising oil prices. The pilgrims were accompanied on the Hajj by a 60-member steering committee, some 200 guides, 100 imams, 50 doctors and nurses, and a few dozen cooks (www.sara.gov.cn Nov. 21).

November 22, 2012:

Bishop K.H. Ting, longtime leading figure of the official Protestant church, dies at 97

Bishop K.H. Ting (Ding Guangxun) played a key role in the reconstruction of the official Protestant church and in urging a policy of greater religious freedom after the persecutions of the Cultural Revolution. He was also a controversial figure due to his closeness to the Communist Party as far back as the 1950ies. K.H. Ting was born in Shanghai in 1915. In 1942 he was ordained an Anglican vicar and was made a bishop in 1953. For many years he headed the Jinling Union Theological Seminary and made a substantial contribution to the theological field in the context of a socialist China. Bishop Ting was the last living Protestant bishop in Mainland China.



Bishop K.H. Ting. Photo: amityfoundation.org.

On the occasion of his cremation on November 27, the official news agency *Xinhua* described him as an "outstanding patriotic religious leader, a famous public figure, a close friend of the Communist Party of China, as well as Vice-Chairman of the 7th, 8th, 9th and 10th National Committees of the Chinese People's Political Consultative Conference." *Xinhua* also mentioned his positions as Chairman (Honorary Chairman at the end) of the Three-Self Patriotic Movement of the Protestant Church and of the China Christian Council, Honorary Rector of Jinling Seminary and Chief Executive of the Amity Foundation. It noted that Hu Jintao, Xi Jinping, Jiang Zemin, Wu Bangguo, Wen Jiaobao, Jia Qinglin, Li Keqiang, and other political leaders had visited Bishop Ting in the hospital before his death or had sent their condolences. The report concluded with an appended list of some 160 figures who had expressed their condolences at Bishop Ting's death (*Neue Zürcher Zeitung* Dec. 4; *South China Morning Post* Nov. 29; *Xinhua* Nov. 28; www.sara.gov.cn Nov. 23). An appraisal of Bishop Ting can be found in Winfried Glüer's obituary in *China heute* 2012, No. 4, pp. 241-244 (in German).

November 25, 2012:

80 religious sisters help good causes by running in the Beijing Marathon



"Sister, run!"
Photo: jinde.org.

The sisters, who came from 22 different religious congregations throughout China, were joined in their efforts by a group of 10 volunteers. They took part in the marathon in order to raise funds for 30 different projects. 17 sisters ran the "mini marathon," 58 managed to run half the official distance and 5 sisters were able to complete the entire race. The sisters' participation in the marathon was reported by a number of different media. On November 24, supplementary collections in the Cathedral and the North Church of Beijing raised a total of RMB 36.182,12 (about EUR 4,500) to support the sisters' projects. Sisters have taken part in the Beijing Marathon each year since 2009. The race usually draws about 30,000 participants. Fr. Dahai Ren, Director of Jinde Charities which co-organized the sisters' charity run, said that he hoped that the sisters' participation in the marathon would make the Church's charitable works better known and that their gesture would help to make the Church's voice heard more clearly in Chinese society (*Fides* Nov. 28; www.xinde.org Dec. 7).

November 26, 2012:

New law adopted for the protection of the mentally ill

According to estimates of the Ministry of Health, China currently has approximately 16 million persons who suffer from some form of mental illness. The new law (*Zhonghua Renmin Gongheguo Jingshen weisheng fa* 中华人民共和国精神卫生法) is intended to protect the rights and interests of such persons and to improve the development of mental health care as well as the regulations governing the provision of service for the mentally ill. It is hoped that the new law will help prevent abuses in forced psychiatric treatment and prevent unnecessary treatments and admissions to psychiatric hospitals. The dignity, safety, and property of the mentally ill, as well as the privacy of their medical records, must be safeguarded. In future, all sectors of society, including the government, NGOs, and the patients' families, should be responsible for preventive measures and for the treatment of psychiatric disorders. The law not only makes provisions for promoting mental health, for the prevention of mental disorders and their diagnosis and treatment, it also regulates the rehabilitation of patients, the security measures needed and outlines the legal responsibility of those dealing with the mentally ill. Overall, the new law – which will go into effect on May 1, 2013 – represents significant and long-awaited progress, al-

though some improvements in the law's provisions are still desirable. For example, in the section of the law that forbids the psychiatric examination and evaluation of a person without the patient's consent (Article 27), some exceptions still need to be critically evaluated. In arranging for inpatient psychiatric treatment a request can be made for a second and even a third evaluation and medical opinion by a different doctor (Article 32). It is also required that studies on mental health should be performed only by qualified psychiatrists (Article 29), of whom (according to *Xinhua*) there are currently only about 20,000 in China (*Xinhua* Oct. 26, 2012). *Jan Kwee*

Contributions by Katharina Feith, Barbara Hoster, Jan Kwee, and Martin Welling (items indicated).

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"Walk before you can run" The Catholic Church and the Care of China's Elderly

Fr. Joseph Loftus

Introduction

That China for the last 30 years has been going through a period of rapid development stage is a truism and not necessary to discuss in depth. The social changes that follow from such a sustained period of economic growth have been commented on many times by western observers. Two elements in particular that impact on the care of the elderly are well known in the West, vis the consequences of the one child policy and rapid urbanisation. Smaller families have created an inverted age pyramid similar to those seen in developed countries but, because it is driven by a draconian population control policy, the impact is being experienced much more quickly. The single child policy means that any couple, being without siblings, will have sole responsibility for the care of four elderly parents. At the same time urbanisation is creating "empty nest" homes where the young are no longer living with or near their elderly parents. Elders in these circumstances may well be financially supported by children working in distant cities, but lack the quality of care associated with the traditional close-knit family structure. According to official statistics, China had about 185 million people over the age of 60, or 13.7 percent of the population, by the end of last year. By 2053, the number of senior citizens in China is expected to hit 487 million, or 35 % of the population. Japan by contrast, at 20% is already considered to be in a very serious situation.

Poor preparation

What is less well known is the absence of long term preparation for what is now an acute social problem. Traditionally, seniors were cared for according to a family model. Until

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This contribution is based on a lecture J. Loftus gave at the China-Zentrum in Sankt Augustin on June 27, 2012 within the context of a conference on "Aging society in China."

recently, in a still largely agrarian society, it was still possible to think of elderly care taking place without intervention from the State. The Chinese family ideal of "four generations under one roof" was the norm. The rapid changes in society makes the family model of elderly care untenable for urbanised adults living in small apartments whose parents live long distances away. Society urgently needs other models of professional care to compensate for the breakdown of the family model, but there has not been the long term investment in policy, plant, or, most critically, in personnel training to meet that need. The absence both of skilled personnel at all levels and the programmes to train them is a severe bottleneck in the development of care services. Further, the speed of the demographic change means that despite the rapid growth in GDP, China is getting old before it becomes wealthy. The State, its bland promises and pilot schemes notwithstanding, probably cannot afford to rule out nationally the services that the elderly citizenry requires. The for-profit sector will be able to develop services for which the rich are willing to pay, government services, if they follow existing trends, will be concentrated in urban areas and the elderly poor, especially in the depopulating rural areas, will depend on the not-for-profit sector to provide for their needs.

Challenges

Geriatric care policy in developed economies has identified two complimentary models of care to replace and/or shore up the family model. The first is the medical model of care, i.e. residential facilities for those who suffer chronic conditions and need full time nursing care. Western policies also recognise a second, complimentary, model which relieves the burden on the medical model. The community care approach ensures that seniors of varying degrees of disability can remain in their own homes. China's elderly care policy is skewed towards a medical model, and the current five-year plan is committed to increasing the number of nursing home beds to 3% of the elderly population.[1] Developed societies with a good mix of elderly services typically have nursing home places for 7% of the elderly population. Existing neighbourhood programmes in China tend to be urban and cater for active, healthy elderly. Services for the partially invalided or those confined by infirmity to their own homes are poor or nonexistent. These non-residential options are seen as essential in developed countries as they ease the strain on expensive residential places. A further complication is that the medical model requires significant numbers of qualified, certified personnel at all levels of the system. The sector has an estimated need for 10 million caregivers but only 300,000 working in the sector, of whom only 100,000 have any kind of certification.[2]

China will struggle to meet the goals it has set for itself for elderly care. Even if it succeeds, given the focus on a medical model of the issue, the majority of seniors who don't need full time medical care but still need support will have little access to the community based services which would give them a reasonable quality of life. The reality in China is

1 See http://www.chinadaily.com.cn/china/2011-08/24/content_13184532.htm.

2 *Ibid.*

that, "From policy formation, service design, implementation to quality control, there are still too many areas of weakness that need to be addressed."[3]

Church Run Elderly Homes

One would imagine that services provided by the Catholic Church would be of some quality, drawing on its wealth of international experience. In fact, local circumstances make the transfer of skills difficult and, in practice, Church based NGOs do not bring a particularly fresh approach to the issue of elderly care. Instead, these groups are proposing medical model solutions (nursing homes) not unlike government or private sector offerings, without the funds, experience, or skills to ensure that a quality service can be provided sustainably. Church run homes are often underfinanced and poorly maintained. Investment is confined to hardware, and little or no attention is being paid to the "soft skills" of geriatric nursing and management. They ostensibly seek to offer quality care to the "poorest of the poor" but have neither access to sufficient government subsidies nor well run fundraising programmes to supplement the fees paid by impoverished residents.

Church initiatives which follow the medical model of geriatric care absorb large amounts of available funds, much of which come from overseas. Few of the resulting facilities would meet even the most rudimentary of government regulations in developed countries. It is not uncommon for nursing homes to be built with poor wheelchair access, no lifts, insufficient washing facilities, and only rudimentary kitchens. Given that there are no templates for best practice and a poor regulatory framework these problems are inevitable. As standards improve and flaws become apparent, these mistakes have to be rectified, often at high cost.

The financial management of the facilities is often weak, with little or no allowance for ongoing investment in training and upgrading of services. Fees can, on a simple analysis, cover costs and even give a small profit, but long term running costs are rarely factored in and even winter fuel bills can put a strain on the organisation's finances. The underfinancing of these operations means that the quality of care suffers.

Staffing, in a constricting labour market, is becoming increasingly costly. Staff retention is an issue and certified staff can and will increasingly be able to command higher salaries in government or private sector facilities. There is little or no training for existing staff, and this writer is unaware of any Sister (most nursing homes are run or managed by religious communities) studying any aspect of geriatric care at advanced level either in China or overseas.

Church run nursing homes are not models of best practice. They are able to "compete" only in the current, unregulated environment where neither government nor private enterprises provide alternatives of any quality. Nursing Homes are expensive to build and maintain and make the Church effectively a competitor with the State and the private sector. However, unlike its competitors, it has not got the financial resources nor the skill set to be a significant player in the market for nursing care.

3 See http://www.asiahealthcareblog.com/2010/04/26/elderly-in-china-in-need-of-an-innovators-prescription/.

It is unfortunate that the Church based NGOs have chosen to be present to the crisis among China's elderly by diverting scarce resources to the inadequate care of the few. Community care models are urgently needed, involve better synergies with existing organisational structures, require smaller investments, are better able to adapt to changing needs, and have the potential to bring a better quality of life to far more people.

Community Model of Services

Chinese society as a whole has not yet accepted the need for community models of elderly care as the necessary compliment to medical models. Community based services are provided in neighbourhood centres and focus on the needs of the active elderly. Day care for the semi-invalided or home based services for the housebound are almost non-existent. Catholic lay groups offer spiritual support to elderly parishioners, taking Holy Communion, praying the Rosary in their homes, etc., but there are few, if any, efforts to use the familiar model of locally based volunteer groups to extend the services beyond the spiritual comfort of existing members of the Church.



Spiritual comfort is important for the elderly in their daily life in rural China.
Photo: Vincentian Fraternal Family.

A rare exception is the Vincentian Fraternal Family founded by Xingtai priest Fr. Paul Xi. Originally Fr. Xi attempted to meet the needs of unmarried rural seniors with no caregivers to support them. He set up a small ten-bed residential facility in Hou Dong Wu. The



Supply of eggs and clothing to the elderly in rural areas.
Photo: Vincentian Fraternal Family.

assumption was that the residents would grow their own food and the facility would, without expensive staffing levels, offer a quality of life to ten residents "without son or daughter." Unfortunately, the concept was untenable because the assumption was that residents would be ambulant and in good health. It failed to consider that residents might require ever-increasing levels of nursing care during the course of their time at the facility.



The elderly require increasing levels of nursing care over the years. Photo: Vincentian Fraternal Family.

Once the risks became apparent, the service was radically redesigned. The result was the development of a community based programme using a "cell" structure, modelled on the Society of St Vincent de Paul. The Vincentian Fraternal Family uses a decentralised structure, where care of seniors is attended to by local groups of volunteers according to a template similar to all the groups. Specialist services, as well as volunteer training, are man-



New shoes are tried during the home visit. Photo: Vincentian Fraternal Family.





Above and right: Distribution of clothing and trying on of some pieces directly on site.
Photo: Vincentian Fraternal Family.

aged from a central location. The services managed centrally (nutritional supplements, laundry, and basic rudimentary health services) are beyond the capacity of local volunteers in rural communities operating alone. Equally the services would be too expensive to offer were it not for the experience of the local volunteers and their capacity to take on local responsibility for the seniors in their immediate area. The network is low cost and



Home visit for taking the blood pressure and providing the elderly with eggs as nutritional supplements.
Photo: Vincentian Fraternal Family.

easily expanded and the entire system can be duplicated. Currently 600 seniors are being cared for by volunteers in 6 cells. Without too much organisational challenge that number can expand significantly (or the quality of the service improve) by the addition of more cells. Other groups who wish to adopt the method can do so easily without training as it is essentially only a variation of the basic model of the Church management, i.e. the parish and the diocese.



The helpers provide the elderly with new shoes, warm underwear, and blankets. Photo: Vincentian Fraternal Family.

Unfortunately, this kind of community model programme is rare. While many parishes have individual groups providing some kind of service, they are splintered and uncoordinated. Their potential as service providers in the wider society is underdeveloped. As a result the opportunity to provide services on a community model which are low cost, volunteer based, and immediately improve seniors' quality of life is set aside.



Group photo after the supply with food in front of the church. Photo: Vincentian Fraternal Family.

Conclusion

China is facing a convergence of demographic changes which have impacts particularly on the elderly. Government-sponsored medical model responses are increasingly accepted as flawed and unsustainable, as they are hardware driven, expensive to manage, and require expertise at all levels of geriatric care, which currently are in short supply. The absence of a good regulatory framework inhibits the for-profit companies from entering the market, but they are still expected to succeed at providing paid solutions for the very wealthy. The voluntary sector remains disorganised, under-resourced, and without models of best practice to emulate. The Catholic Church is presenting itself as a provider of services to the elderly in this complex environment. However, despite the considerable expertise available in the Universal Catholic Church, the Chinese Church has not been able to draw on that expertise in devising policy or in the design or implementation of projects. As a result, its proposals ape those of the government or the private sector, though without the resources that their competitors can provide. The Catholic agencies claim to offer services to the poor at low cost, but are not able to develop, attract, or retain the professional personnel necessary to design, offer, and maintain over time services of real quality.

Much of the Church-sponsored medical model responses are funded by overseas donors. The scale of these projects would presume that sufficient investment has gone into needs assessment and the design of the chosen response. Few, if any Church based organisations, have the capacity to analyse needs and propose useful solutions in this complex environment. Medical model projects presented to overseas agencies are often naïve in concept and significantly underestimate the costs of implementation long term. Overseas agencies need to apply a nuanced critique to projects presented for consideration and prioritising the funding of community based responses. Funding priorities should be altered away from hardware to software and focus on capacity building, scholarships in geriatric care and management, exchange visits to see best practice in other countries, etc. If building projects are justified, the building specification should conform to building codes that, at least, approximate to those of developed countries. Such measures could help shift the Church towards solutions within its existing competencies and allow it time to develop the competencies to be a significant player in the entire sector.

The Chinese Church has demonstrated that it has a heart to love the elderly poor especially of rural China, and is taking halting steps in that direction. Government policy is taking an approach to the issue of elderly care which is untenable and the risk is that Church agencies will, in their inexperience, rush into a misguided duplication of that same flawed policy. International funding bodies, by focusing on creating a cohort of professional, informed, geriatric care-givers at all levels linked to the Church, can help the Catholic agencies to build on their own strengths before competing in the most complex and expensive areas of need. With a partnership of this kind between international donor agencies and local service deliverers, the Catholic Church can first learn to walk with confidence in a very complex environment before it begins to run.

中国宗教评论

The Decline of Foreign Aid and the Dilemma of the Chinese Grassroots NGOs

Deng Guosheng

Introduction

In recent years, with the rapid development of China's economy, not only the governments of developed countries have drastically reduced or even stopped their foreign aid to China, but also a growing number of INGOs (international non-governmental organizations), some of which have already cancelled their offices there, have reduced the funding to their Chinese counterparts. What is the impact of the substantial reduction of foreign aid on the Chinese grassroots NGOs and the impact on civil society development?

What this paper attempts to answer is whether China's rapid economic development has brought an increment in local community donations; whether the current growth of local donations can reduce the plight of grassroots NGO funding; whether the assistance from INGOs to Chinese grassroots NGOs is no longer needed; and, also in future, what kind of help INGOs should provide to nurture the development of grassroots NGOs and civil society in China.

1. The economic growth and increase of donations in China

Since 1978 the average annual economic growth rate in China has remained at around 9%. With the rapid development of the economy in 2010, China's gross economic production has become the second largest in the world. Moreover, China's GDP per capita has increased from 155 USD in 1978 to 5,000 USD in 2011. In this context, public awareness regarding charity in this country has increased – as well as the sum of donations.

According to the Charity Statistics Center under the Ministry of Civil Affairs in China,[1] from 2000 to 2005 the sum of donations was less than one billion USD per year. After 2006 there occurred a trend of rapid growth of donations in China. Due to the Wenchuan

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The following text is the contribution of Professor Deng Guosheng, Director of the Center for Innovation and Social Responsibility of Tsinghua University, to the symposium "Faith-based social services in China today," conducted by Caritas Germany and Jinde Charities in cooperation with the China-Zentrum, Freiburg/Germany, October 18-19, 2012.

1 http://cws.mca.gov.cn/article/tjbg/. Official website of Charity Statistics Center under the Ministry of Civil Affairs; and http://www.charity.gov.cn/fsm/sites/newmain/preview1.jsp?ColumnID=423&TID=20120628115915209127610.

earthquake in 2008, the total amount of donations hit a record high in that year, reaching 16.9 billion USD (3.46 times that in 2007). Since then, China's donations have kept at a high but fluctuating level. In 2011, even when multiple scandals in the charitable field were published and no natural catastrophes happened, the overall social donations were still as high as 13.37 billion USD. This amount accounted for 0.18% of the GDP in 2011, or 10 USD per capita each year.

After 2006, the main aspects causing the rapid growth of China's donations are:

Firstly, they have been catalyzed by China's rapid economic development and growing private wealth. According to the 2012 China Private Bank Development Report, jointly published by the CITIC Bank and the Central University of Finance and Economics, the population with investable assets of 10 million RMB has increased from 361,000 in 2006 to 1.185 million in 2011 in China, an increase of 2.3 times[2] in half a decade. There is no doubt that the economic development and the increase in the number of rich people have laid the ground for China's rapid growth in donations.

Secondly, the Regulation on Foundation Administration was published in 2004. Before that, only the government could initiate the establishment of charitable foundations, and it was almost impossible for the private sector to set up any forms of foundations. Nevertheless, the new amendments to the Regulation in 2004 liberalized the threshold for the private sector to set up a foundation.[3] For the first time it allows enterprises and individuals to initiate the establishment of private foundations. According to HURUN Research Center, there are 35 people among the top 100 biggest donors who set up their own organization or named a foundation by themselves; e.g., the YUPENGNIAN Education Foundation; the HERENG Foundation (Mr. Cao Dewang named his foundation after his father's name); the HESHENG ZHUJIANG Education Development Foundation (named after Mr. Zhu Mengyi's company). Among these non-public funding foundations, YUPENGNIAN Charity Foundation's assets exceed 8 billion RMB, followed by the River Ren Charitable Foundation with more than 3.7 billion RMB.[4]

Had the government not relaxed the set-up threshold for foundations, there would not have been so many rich people contributing such huge donations. In addition, in 2007, China had also amended the Corporate Income Tax Law and the Personal Income Tax Law. According to the Corporate Income Tax Law, the amount of an enterprise's donation that does not exceed 12% of its payable tax can be deducted directly from taxable income. According to the Personal Income Tax Law, the amount of personal donations that do not exceed 30% of the taxpayer's taxable income can also be deducted from their taxable income. Under the previous corporate and personal income tax law, these percentages were only 3% for enterprises and 10% for individuals. The revision of these laws and regulations has greatly stimulated the donation behavior of businesses and the wealthy.

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2 "2012 Personal banking development report" by CITIC Bank and Central University of Finance and Economics, http://news.cq.soufun.com/2012-07-24/8166970_all.html, accessed July 20, 2012.

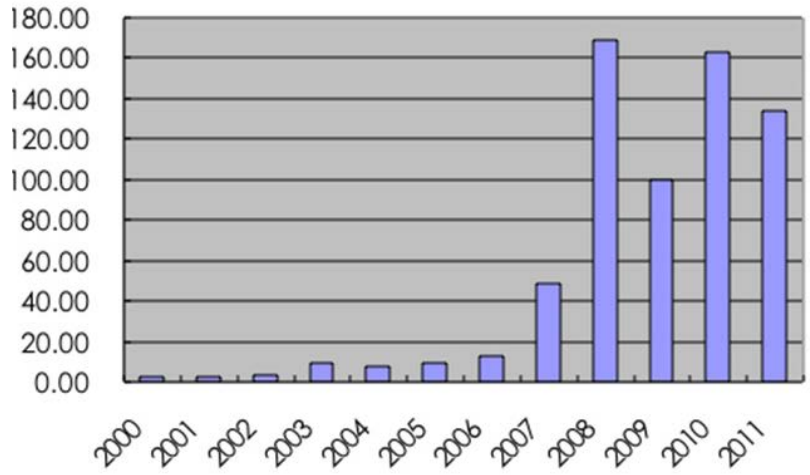
3 According to the Regulation on Foundation Administration in 2004, there are two types of foundations: public foundations and non-public foundations. The public foundations can request donations from the public; these foundations are typically established by governmental departments. The non-public foundations cannot request donations from the public and are typically established by donations from corporations or individuals.

4 http://money.163.com/12/0508/16/810DEF1B00253G87_5.html. Accessed July 25, 2012.

Thirdly, the 2008 Wenchuan earthquake stimulated the motivation among the Chinese people to make donations. That year is also known as China's "starting year of charity" due to the large number of volunteers and charitable organizations involved in the earthquake rescue and relief, which allowed the government and society to recognize the role of philanthropic activities. Hence, both corporate and personal charitable awareness were strengthened after the earthquake.

Overall, since 2006 Chinese society has not only dramatically accumulated huge social wealth, but also witnessed a rapid growth of charitable donations. Of course, compared to the United States and other developed countries, China's donations still fall far behind. In 2011, donations totaled 298.42 billion USD in the United States, which equaled 1.98% of its GDP. The charitable donations of that year in the United States are 22 times those of China.

Chart 1: Sum of donations in China 2000–2011 (in 100 million USD).



2. The funding dilemma faced by Chinese grassroots NGOs

Apparently, as mentioned above, along with the rapid economic development, Chinese people's charity awareness and donations have kept on rising. Yet, in the context of the growing donations, have the resources owned by Chinese grassroots NGOs also increased? Chinese grassroots NGOs in fact have not solved their funding problems in recent years, instead they are facing even more difficulties.

What is the exact cause of the Chinese grassroots NGOs' funding dilemma? In the author's view, reasons like the legal bottleneck that the Chinese grassroots NGOs' funding faces, the donations that mainly flow to GONGOs (government organized non-governmental organizations), and the withdrawal of overseas funding are causing the current situation.

2.1 The legal predicament of grassroots NGOs' funding

Grassroots NGOs are NGOs established by the private sector, as the counterpart of government-organized NGOs (GONGOs). In China there are not only many GONGOs, but also a large number of grassroots NGOs.

The NGO management system in China has two basic characteristics: firstly, the dual management system; secondly, the principle of "one association for one profession." Under the dual management system all NGOs must find a competent professional unit before registering with the relevant authority – namely the Ministry of Civil Affairs; otherwise they will not be able to establish their legal personality. According to the principle of "one association for one profession," only one NGO is allowed in the same administrative region. Due to the government-orientation of GONGOs, there is no difficulty for them to find the corresponding professional department in charge. However, for the grassroots NGOs, as the governmental departments are often reluctant to take political risks when in charge of NGOs from private sectors, or the government has already established similar GONGOs, it is difficult to find a way to register.[5]

Not only are the competent authorities highly discretionary, so are the registration departments in China. Even if some grassroots NGOs get permission from competent authorities, they will not necessarily succeed in registration. Moreover, they may be refused by the registration and management department.

Since the vast majority of grassroots NGOs in China cannot be registered with the Ministry of Civil Affairs to obtain legal status, a large number of grassroots NGOs are registered as enterprises, or even not registered at all.[6] As a result, these grassroots NGOs without legal status have no fundraising qualifications and no preferential taxation privileges, which is much less attractive for donations from firms and individuals.

According to the existing laws and regulations, grassroots NGOs, even if registered with the civil affairs departments, do not have public fundraising qualifications. In China only public foundations, the Red Cross, and other official charity systems can carry out public fundraising and no other types of NGO fundraising are eligible. Apparently, these are almost all government-run GONGOs.

In summary: Due to the limitations by laws and regulations, grassroots NGOs face difficulties in obtaining legal status. Moreover, even if a small number of NGOs gets legal status, they do not have public fundraising qualifications which results in difficulties in obtaining donations from society.

5 Deng Guosheng, "The Hidden Rules Governing China's Unregistered NGOs: Management and Consequences," in: *The China Review*, Vol. 10, No. 1, 2010, pp. 183-206.

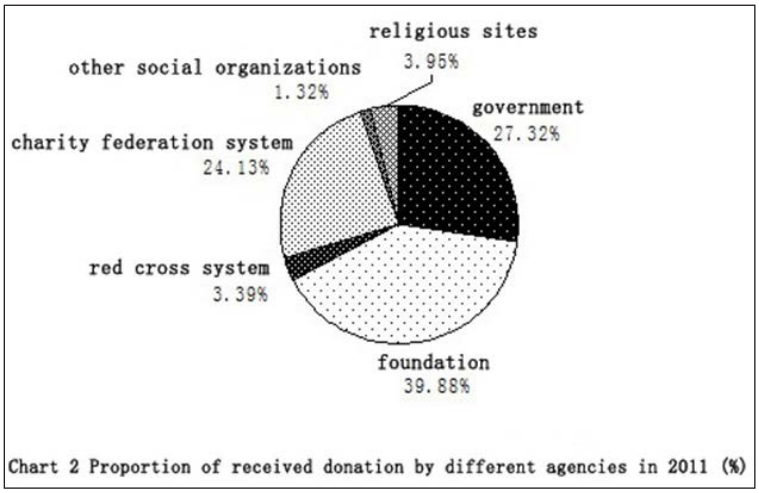
6 The Chinese government views NGOs with a "no recognition, no banning, no intervention policy" (the "three 'no' policy"). This policy states that although the government does not recognize the legal status of these NGOs, as long as they do not harm state security or social stability the government will not ban them or interfere with their internal affairs. See Deng Guosheng. "The Hidden Rules Governing China's Unregistered NGOs," pp. 183-206.

2.2 Donations mainly flow to the government or GONGOs

According to the statistics of the China Charity Information Donor Center,[7] in 2011, 27.32% of the charity donations in China were received by the government, 24.13% were received by GONGOs, 3.39% by the Red Cross, and 39.88% of the donations were received by foundations. Less than 4% of the funds were raised by religious sites and other institutions, and only 1.32% by other social organizations, including grassroots NGOs. In other words, there is an enormous amount of donations in China each year, but most of them go to the government or GONGOs whereas grassroots NGOs only take about 1%.

Furthermore, when a catastrophe occurs, funds raised by the Red Cross, charities, and foundations would sometimes be appropriated by the government. For example, after the earthquake in Wenchuan the government required the Red Cross, charities, and foundations to turn in all raised funds to the government departments, so that the government could use them in a coordinated manner. Eventually about 80% of the Wenchuan earthquake donations went into the government's fiscal accounts, only about 20% were directly donated to the affected area via enterprises, individuals, or by INGOs and local NGOs for reconstruction projects.[8]

Chart 2: Percentage of donations by organization type.



2.3 Declining of grassroots NGOs' overseas funds

As grassroots NGOs in China have difficulties obtaining legal status and lack fundraising qualifications, these grassroots NGOs in China were, at the very beginning, developed with assistance from overseas.

7 Official website of the Ministry of Civil Affairs, http//www.cws.mca.gov.cn/article/tjbg. Official website of China Charity & Donation Information Center, http://www.charity.gov.cn/fsm/sites/newmain/preview1.jsp?ColumnID=423&TID=20120628115915209127610.

8 Deng Guosheng et al., "Xiangying Wenchuan" 响应汶川 (Response to Wenchuan), Beijing University Press 2009.

1995–2000 was the first phase of the development of Chinese grassroots NGOs. Most scholars believe that the convening of the NGO Forum of the World Conference on Women in 1995 was the beginning of the development of China's grassroots NGOs.[9] Affected by the Forum, the number of overseas NGOs coming into China reached a first climax. The main funding objective of major overseas NGOs is grassroots NGOs. Due to foreign NGOs' funding, grassroots NGOs in China had the opportunity to be established and to develop. E.g., Friends of Nature, the Global Village, Maple Women Hotline, the first generation of well-known grassroots NGOs back then, obtained 90% of their funds from overseas NGOs' funding.

2000–2008 was the second phase of the development of Chinese grassroots NGOs. Since 2000, the number of overseas NGOs providing funding in China had reached a further climax. Thus the development of China's grassroots NGOs also reached a new climax. Due to the sharp increase of the number of grassroots NGOs, however, the demand for overseas aid also increased. Fortunately, during this period local enterprises and individuals became more aware of grassroots NGOs and local resources increased as well. Nevertheless, many grassroots NGOs had no legal status or fundraising eligibility after all, so funding still mainly relied on overseas assistance.

In 2008, China hosted the Olympic Games. Marking this year, the trend of overseas NGOs' withdrawal and reducing the scale of funding was increasingly evident. In the meantime, as the grassroots NGOs played an active role in the 2008 Wenchuan earthquake relief, both the government and society changed their attitude towards them, providing the grassroots NGOs with a better environment for development. But still, under the circumstances of reduced overseas funding and the ever-increasing number of grassroots NGOs, funding issues of the grassroots NGOs suddenly emerged.

According to media reports, in February 2012, seven grassroots NGOs in West China appealed to society that more attention and funding were needed.[10] These grassroots NGOs were founded in the year 2000 and were mainly sponsored by overseas NGOs. Since 2008, overseas NGOs have gradually reduced or even stopped their funding aid. In the meantime very few local funding agencies have shown concern or given support, causing these seven grassroots NGOs soon to fall into financial difficulties. E.g., the Rural Development Association in Nanbu County, Sichuan, dismissed all its full-time employees early this year [2012]. Two full-time staff of Haifu Cows Association in Yihan County, Sichuan, have not received paychecks for two years. The manager of the Ecology and Poverty Research Association in Mount Daba, Sichuan, has to maintain the survival of the institution with his retirement pay and by encouraging his family members.

In summary: After nearly twenty years of development the number of China's grassroots NGOs is increasing. Nevertheless, under China's legal environment grassroots NGOs have difficulties to obtain legal status and have no fundraising qualifications. They therefore still mainly rely on overseas NGOs' assistance. Along with the withdrawal of INGOs and reduced foreign aid, China's grassroots NGOs are facing a significant funding dilemma.

9 Deng Guosheng, "The Hidden Rules Governing China's Unregistered NGOs," pp. 183-206.

10 Http://epaper.jinghua.cn/html/2012-02/06/content_758095.htm.

Meanwhile, among the grassroots NGOs, faith-based organizations face an even worse situation. As the origin of faith-based organizations in China is still relatively sensitive, they receive even less donations.

3. Conclusion and Recommendations

Until now the total number of all types of disabled persons in China has reached 82.96 million, which is 6.34% of the total population. It is estimated that at least 50% of the needs of the population with disabilities are still not being met, especially regarding medical services and assistance. In addition, it is estimated that there are 32.50 million aged people needing long-term care of various types in China. This number might exceed 60 million after 2020. In accordance with the absolute poverty line of 1.25 USD per day per person defined by the World Bank, there are still as many as 130 million people in absolute poverty.

Even though there has been a massive growth in the Chinese economy in recent years, the gap between the rich and the poor is still significant. Especially in the Western rural areas there is hardly any social security for the rural population, thus enormous support and aid are urgently needed from NGOs. However, the grassroots NGOs are still facing many difficulties such as registration and lack of fund-raising qualifications. Therefore, in reality almost all the donations are given to the government owned NGOs and only less than 1% is actually given to the grassroots NGOs. Thus the grassroots NGOs have great difficulties in playing a useful role in helping the poor.

Since 1995, the grassroots NGOs and civil society have gradually developed with the support from International NGOs and other organizations. Up to 2012, the number of grassroots NGOs that have a certain size and popularity has grown from 300 to 5,000 which is almost 16 times more than ten years ago. The number of smaller grassroots NGOs that have less popularity has grown to a million. Nonetheless, many grassroots NGOs are fighting for their survival due to the fact of shortage of funding. Particularly after the international NGOs have been dramatically and rapidly decreasing the support and funding for the grassroots NGOs, these grassroots NGOs are forced to close down due to difficulties in immediately finding alternative resources from the local providers. The situation mentioned above not only affects the development of civil society, but also directly affects the aid to the majority of the poor population in China. Therefore, regarding the current situation, the following recommendations are raised:

First of all, there are still more than 100 million people living below the poverty line in China. Both regional disparities and urban-rural gaps are also huge. With the development of the fast growing economy of China, it is reasonable that the funding from the Western world should gradually be reduced, but not at such a quick pace. Otherwise, the help to a large section of the poor population will not be sufficient or effective.

Secondly, as mentioned above, despite the rapid growth of domestic donations in China the majority of funds are directly donated to the government or GONGOs. Only about 1.32% of the donated funds are actually given to grassroots NGOs. The environment for grassroots NGOs in China is still very miserable. It is thus necessary for the INGOs to

continue to support grassroots NGOs in China. With a significant, rapid funding reduction from INGOs in recent years a considerable part of grassroots NGOs, which have a history of struggle for more than two decades, might have to close down. According to experience, grassroots NGOs have played a much larger and more effective role in helping the poor with poverty reduction than GONGOs did. Therefore, in the next five to ten years INGOs should keep focusing on the growth of grassroots NGOs in China, increasing funding or enlarging cooperation with some of them. It is not only conducive to the growth of grassroots NGOs in China, but also beneficial to the poor population for better assistance.

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