

Amity Outlook

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Walk for Living Water

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Editorial Board:

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Anthony Tong
Philip Wickeri
Chen Zemin

Editorial Team:

Chief Editor: She Hongyu
Editorial Consultant: Theresa Carino
Associate Chief Editor: Miao Jianbing
Guest Editors: Isabel Hess-Friemann
Martin Lachmann
Creative Designer: Li Yan

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Dear readers,

2015 embraces the 100th birth anniversary of the late Bishop K.H. Ting, founder of the Amity Foundation and the 30th anniversary of the Amity. In this edition, we dedicate a lecture by Bishop Ting in memory of the solid foundation and legacy Bishop K.H. Ting has laid and left with the Amity Foundation today.

Achieving better understanding and bridging the gap between mainland and Hong Kong has been one of the missions for Amity's Hong Kong Office today. Without leaving Hong Kong, people can get a feel of the harshness and need of the people in marginalized rural areas in the mainland and therefore bring about understanding and support to people on the other side.

Established in 1985, Amity was the first faith based NGO in China. In this edition, we present an article by Dr. Theresa Carino taking Amity as a case study on how faith-based NGOs could contribute to China's social and economic development as well as to the mutual understanding with people of other nations.

In the effort of providing better services to the marginalized people, Amity has also been striving for higher professionalism and better transparency under the leadership of Mr Qiu Zhonghui, who was chosen as one of the most outstanding persons in China's philanthropy sector in 2014. It is much hoped that under the leadership of Mr Qiu, Amity will be providing more and better services for people in need.



She Hongyu
Chief Editor

ON THE COVER:

People of all ages joined the Walk for Living Water on 14th March 2015 in Hong Kong to raise funds for the Amity Foundation's projects of aiding water-deprived communities in inland China.



Love that Loves to the End

By Bishop K. H. Ting

The year 2015 marks both the 100th birth anniversary of the founder of the Amity Foundation, the late Bishop K. H. Ting, and the 30th anniversary of the Amity Foundation. Celebrating the anniversaries, here we present you a lecture given by Bishop K. H. Ting at Nanjing Union Theological Seminary in 1988.



Bishop K. H. Ting (left) and the Archbishop of Canterbury, George Leonard Carey (right), at the ceremony of installing Rt. Rev. Peter Kwong (middle) as the first Archbishop and Primate of Hong Kong Sheng Kung Hui (also known as the Hong Kong Anglican Church) in 1998.

Two or three years ago I spent some time in a convalescent hospital in the suburbs of Nanjing near the Sun Yat-sen Mausoleum. Many people there were aware that I believed in Christ and at meantime religion was often the topic of discussion. There were a few boors who would make jokes about Christian believe in the resurrection and the like. I remember one, a particularly objectionable type, who said, “You say there is a God – bring him out and show him to me and I’ll believe.”

To non-Christians looking at us from the outside, Christianity is just a bunch of doctrines. They would find it easier to believe without these doctrines. With the doctrines, it is just not worth it to them. Yet there are some highly educated people who do believe and find nothing ridiculous about Christianity. The anti-Christians cannot understand such people; they have no way to explain it. When they mention such people in their writings, they simply pass over their religious faith without a word – Sun Yat-sen [1] for example, or Einstein, the writer Lao She, Dr. Lin Qiaozhi, Xu Guangqi [2] or Pavlov.

Writers of essays and biographies do not mention their religion. They are presented as if they were all atheists, which seems rather dishonest.

Actually, almost without exception, the reason Christians became Christian was not because a bunch of doctrines convinced them to turn to Christ. All of us were first touched by love, compelled by love. We first felt the kind of love with which Christ loves us and, touched by the highest, most beautiful, best love there is in this world, we came to the realization that we fell short, that we were sinners. And because of this we willingly gave up everything to accept Christ. We did not first work out each doctrine intellectually. First, we were touched in our deepest feelings, in the depths of our souls, attracted and melted by Christ's love. And because of this we prostrated ourselves and submitted to Christ.

Doctrines are of course important. Their specialized language safeguards a message, a gospel – the gospel of God's love for humankind. **God is love, love made manifest in Christ. This is a universe of love. The basic principle and foundation of the universe is love. We are all objects of God's love. God did not hesitate to pay a heavy price for us. Christianity moves and compels**

people, not by its doctrines, but by the love made manifest, love held high and spread abroad, love waiting eagerly for the final coming of a world of love. This love draws countless men and women who give their all to enlarge love's realm.

Doctrine is more concerned with matters of orthodoxy. It inevitably tends toward the rejection of any thought or faith alien to itself. Overemphasis on orthodox doctrine always leads easily to monotony, oppressiveness and a lack of vitality. But love is lively and unrestrained, rich and varied, full of creativity. Love is the richest and most colorful spirit on earth. It is infectious, inestimable, unpredictable and incalculable.

Some people insist that love cannot be devoid of self-interest, that love always has a secret motive. When we see the love of Christ, we must proclaim that there is love without strings, altruistic love. Christ represents this kind of love. We find this kind of love in the person of many faithful Christians as well.

If those friends at the convalescent hospital could approach the four gospels with humble hearts, they would surely get a taste of this kind of genuine love.

How deep, how unchanging was the father's love in the parable of the Prodigal Son. His love tells him that the son will surely return. He eagerly anticipates it. It is this love which melts the son's heart of stone and allows the father to take him back anew as his true son. How the shepherd loved that one sheep that was lost out of the hundred. He did not wait for the sheep to come back, but went to look for it. Finding it, he carried it home.

Jesus so loved his friends that when he saw them suffering over a death in the family, he could not help crying.

When he saw an ambitious youth, he loved him and pointed out to him what it was that he still lacked.

His love made him weep over Jerusalem.

His love for the hungry, the homeless, the naked, the sick, and those in prison was so deep that he said, whatever you do for these people, you have done for me.

The woman despised by the world because she had five husbands, the woman accused of adultery by those who called themselves righteous, the woman who wept over her sins, washed Jesus' feet with her tears and dried them with her hair – Jesus loved them all.

The man who saw Jesus coming and climbed a tree so as to see him better, who expressed his willingness to repent and return to those he had cheated nine times their due – Jesus loved him.

His closest friends fled during his passion and some denied him. He was deeply wounded, yet he still loved them.

One sentence says it all: "Having loved his own who were in the world, he loved them to the end" (Jn. 13-1).

There is no greater love on earth than one who would lay down his life for his friends. This is the love of Christ.

This is the Christ in whom we are bold to believe. Love is the true essence of human life. Love is the greatest truth. Love is the most fundamental attribute of God. Love is the intrinsic attribute of the universe. Natural disasters – storms, earthquakes, volcanoes erupting – happen in our universe. We do not understand why, but even so, we do not believe that the true essence of the universe is hatred or destruction. No, we believe that the true essence of the universe is love and wholeness, the love manifest in Christ. With this love in our universe, we are held firm, we can be at peace, we can live with strength and meaning, we can give thanks and praise.

Notes:

1. **Sun Yat-sen** (1866 – 1925) was a Chinese revolutionary, first president and founding father of the Republic of China. As the foremost pioneer of the Republic of China, Sun was referred to as the "Father of the Nation" in Republic of China (ROC), and is regarded as the "forerunner of democratic revolution" in the People's Republic of China (PRC). Sun played an instrumental role in the overthrow of the Qing dynasty during the years leading up to the Double Ten Revolution. He was appointed to serve as Provisional President of the Republic of China, when it was founded in 1912. He later co-founded the Kuomintang (KMT), serving as its first leader. Sun was a uniting figure in post-Imperial China, and remains unique among 20th-century Chinese politicians for being widely revered amongst the people from both sides of the Taiwan Strait. As a baptized Christian, Sun pictured a revolution as similar to the salvation mission of the Christian church. His conversion to Christianity was related to his revolutionary ideals and push for advancement.

2. **Xu Guangqi** (1562 – 1633), who later adopted the baptismal name Paul, was a Chinese scholar-bureaucrat, agricultural

scientist, astronomer, and mathematician in the Ming Dynasty. Xu spent the majority of his time in positions of high office serving the Ming court. He held positions of Minister of Rites (minister of culture, education, foreign affairs, etc.) and Deputy Senior Grand Secretary (i.e. "Deputy Premier of the Cabinet"). Xu was a colleague and collaborator of the Italian Jesuits Matteo Ricci and Sabatino de Ursis and they translated several classic Western texts into Chinese, including part of Euclid's Elements. He was also the author of the Nong Zheng Quan Shu, one of the first comprehensive treatises on the subject of agriculture. His current title is Servant of God.



A Chinese illustration of Xu Guangqi (right) and the Italian Jesuit Matteo Ricci (left)

Mr. Qiu Zhonghui Is Chosen as One of the Most Influential Persons to China's Philanthropy Sector

Mr. Qiu Zhonghui, Vice Board Chair and General Secretary of the Amity Foundation, was chosen as one of the most influential persons to China's philanthropy sector in 2014. "They have not only influenced the philanthropy sector in China, but also the whole of China," stated the *Philanthropic Times* on February 4, 2014. The *Philanthropic Times* released a list of the top 100 philanthropy figures that includes persons from all walks of life.

Focusing on rural community development and on urban community-related projects, Amity is following a two-pronged approach. The building of resilient and self-reliant communities forms the core of this people-centric strategy.



Mr. Qiu Zhonghui also serves as Chair of the Board of Directors of Amity Printing Company Ltd., President of Jiangsu Provincial Christian Council, Member of Jiangsu Provincial Standing Committee of the Chinese People's Political Consultative Conference, and Member of the Standing Committee of China Christian Council (CCC) / National Committee of Three-Self Patriotic Movement (TSPM) of the Protestant Churches in China.

A Walk as Good on the Heart as the Legs

By Denise Mountain

On 14th March 2015 I had the opportunity to attend the Amity Foundation's 5th annual Walk for Living Water, held at the SKH1 Tsang Shiu Tim (TST) Secondary School in Hong Kong. It could so easily have turned out as many other sponsored walks, a fun and meaningful afternoon but forgotten once it's over. However, two things happened beforehand which struck me as seriously ironic later in the day, and which served to heighten the significance of the experiences over the afternoon...and even now.

The first was when I realized, on my way to the venue, that I'd left my water bottle at home. Boo! Now I'd have to grab a bottle of water from the shop. How easy it is to give no more thought to this necessity of life than to the cost of forking out a little money for the privilege of buying some. Such an irony, just one hour later, to be cheering on teams in a "Strong Man Contest", representing the grueling challenge of carrying this precious commodity across country and over obstacles without

losing any of it. It was a fun event to observe, but the contest pointed to a several-times-daily reality for many rural Chinese who live without clean water, let alone tap water or convenience stores. This significance was definitely not lost... a humbling moment, indeed, as I sipped fresh water from my store-bought bottle! Wonderful, then, to know that the events of the day were raising funds for the Amity Foundation's projects to aid water-deprived communities in China.



Students competing with each other in Amity's Strong Men Contest



Young students enjoying the activities.



It was also very encouraging to see lots of visitors taking part in the Hong Kong Water Supplies Department's (WSD) "Water Saving Challenge", especially popular with the primary and middle school students. Staff from the WSD were keen to support Amity's conservation and sustainability programs for China, whilst at the same time encouraging the younger generations to use water responsibly in their own homes. This concern was echoed in the official opening speech by Mr. Enoch Lam Tin Sing, the Director of WSD,

whose tips on water conservation set the tone for the rest of the proceedings. Getting back to the ironies that struck me on the way to the Walk, the second incident was a conversation that morning with a local. She was bemoaning the divide between the people of Hong Kong and the Mainland, not in physical distance but in attitude towards each other. "There's such division, and no attempt from either side to bridge the divide or try to see things from the other's perspective", she said with disappointment. How I wish she could

have seen what I saw as the events for the Walk for Living Water unfolded. What an encouragement it could have been for her to see the other side of the picture. Hundreds of Hong Kong locals of all ages turned out in support of this mainland-based NGO, all with the same goal to raise as much money as possible to help make dramatic changes in the lives of the people of rural China. Many of them were also willing to carry burdens of water-filled buckets around the Shing Mun River in empathy with those mainlanders living in remote areas

who hike great distances every day to retrieve water for their daily needs. Most encouraging, though, was that many participants were the next generation who could potentially influence social welfare in Hong Kong and beyond in the future. Yes, there may be some tensions between locals and mainlanders, sadly considered more news- and gossip-worthy; but the Walk for Living Water was representative to me of a greater reality of compassion and collaboration bringing hope to both parties.

Well, as if this is not inspiration enough in itself, I have been trying to decide what the most memorable moments of the day were. Perhaps the anticipation of the participants at the start of the Walk, as they shouldered (literally) their burdens and were joyfully sent off by a cheerleading squad; or the sight of the school hall packed with excited walkers, supporters, volunteers and staff; maybe it was the teamwork amongst those carrying their buckets around the Shin Mun River embankment, or the fun of watching

Balloon Castle make Oi Ducks (mascots for the walk in the form of balloon ducks) or watching the kids decorate them; or the proud smiles on the faces of the student volunteers from SKH TST who had been cooking all night to prepare tables full of snacks for fundraising.

So many examples to choose from, but two great impressions do stand out most. The first was the humbling acceptance by a couple of macho high schoolers, who decided to sacrifice a little of the water



People of all ages joined the Walk for Living Water



Political and church representatives and organisations attending the event

they were carrying around the river in order to make it back with at least some still in the bucket! The load may not have seemed so great to begin with, but the strain of the weight was evident 40 minutes into the Walk. The second impression was of the tireless efforts of the army of volunteers who spent the whole day on site and were still smiling by the end of it! Amongst the most passionate of volunteers were the staff of the Hong Kong Red Cross Hospital Schools, who have supported the Walks for Living Water since they began in 2011. Besides building teams of walkers who are so successful

at fund-raising that they are invariably contenders for the largest donations competition, the Red Cross Hospitals staff provide face-painting, tattoo artistry, and bead-making workshops to entertain the crowds throughout the day. Schools Principal Sue Chan proudly watched as two of their students gave testimonies on the experience of visiting the Amity Foundation's projects in action in west China, which was the winning prize from 2014. She said it was very easy to support the work that the Amity Foundation does, as the Hospital Schools share the vision of promoting life education.

Lessons learnt for life, inspiration gained, much fun had! All in all an enlightening day. I can only imagine the blessings the Amity Foundation will continue to bring to countless lives in Hong Kong and rural China over the coming years, living up to their name evoking harmony and goodwill.

Note:

1. **SKH**: Sheng Kung Hui, also known as the Hong Kong Anglican Church.

Building A Discrimination-free Environment for PLWHA



Applicants introduce their projects to the audience for assessment

Since 1996, when the Amity Foundation carried out the first anti-AIDS project, prevention and treatment of AIDS has been one of our major focuses. Amity discovered from its long cooperation with national and international organizations that building a discrimination-free environment for People Living With

HIV/AIDS (PLWHA) should be a focus in the effort of preventing AIDS/HIV. On December 1, 2014, the 26th World AIDS Day, the Amity Foundation initiated the PLWHA-friendly Surroundings Development Project. Until January 31, 2015, Amity received a total of 45 applications from various institutions to

receive subsidies for their implementation of PLWHA projects. Amity culled the list down to 16, taking the institutions' ability of implementing, the project's sustainability, creativity, budget and risks into consideration. The selected projects reached the final round and a concluding review.

February 9th to 10th 2015, the project review was held in Nanjing. Organizations dealing with AIDS/HIV, hospitals, social worker service institutions and universities from Shandong, Hubei, Tianjin, Henan, Chongqing, Hunan, Beijing, Jiangsu and Shanxi provinces took part in the project review. The review committee consisted of people committed to AIDS prevention and treatment and society development for a long period of time. The 16 selected institutions each made statements and answered questions regarding the project and the institutions themselves. Professors annotated directly after their statements and came up with plans to improve and perfect the project. Among the project proposals, apart from a few traditional training and intervention plans dedicated to susceptible populations, most project proposals decided to adopt

innovative ways. This includes the education of teenagers, undergraduates and the public by developing a public-friendly environment. Methods that are particularly popular include micro-movies, choirs, modern dramas or reading times, which feature equal treatment to the AIDS/HIV carriers.

After the review, Professor Shu Zhang from Nanjing University of Science and Technology announced the list of selected institutions, which would receive the subsidy. With the aim of building a discrimination-free society, the projects of all 16 institutions received professors' unanimous support and recognition. These projects were

capable of integrating the experience of the preliminary attempts. Furthermore, the feasibility and the execution of the projects were inspiring and showed creativity and love of individuals and institutions. The professors hoped that every participant could actually consider and realize that every institution can actively take actions and link clear goals to project designs when problems reveal. Meantime, professors raised their anticipation for the project, emphasizing the cross-field cooperation between different areas of expertise. They hope that institutions will involve individuals from different fields of social development to diversify the institutions' professional background.



Participants mapping their organizations' and projects' location



Experts commenting on the projects

Religion and Development in China

By Theresa Carino



Tibetan residents in Qinhai Province and Amity staffers working on integrated rural development projects there

Development challenges in China

It has become a truism that in the wake of its phenomenal economic rise, China has to face a plethora of social and political problems not least of which is the ever-widening rich-poor gap. China's Gini Coefficient has risen from 0.37 in 1997 to 0.474 in 2012.

The average net worth of a Chinese household rose 17% between 2010 and 2012 to \$71,000 but inequality is a serious and growing problem. Based on a 2012 survey by Peking University, it was reported that the poorest 25% of Chinese citizens owned only 1% of the country's wealth while 30% of the country's wealth is concentrated in the hands of 1% of its citizens. In many ways, China is joining the rest of the world where inequalities are growing, with the richest 10% owning 86% of all wealth and the bottom half owning less than 1%.

The ostentatious display of wealth consumption by the super-rich is grating to those that are much less fortunate. Indicative of the impatience and lack of tolerance for economic and social injustices among younger

generations of migrant laborers in the cities is the rise in the number of protests and demonstrations in China in recent years.

According to official statistics, "mass incidents" or protests rose from 32,000 in 1999 to 182,500 in 2011. The targets of mass protests cover a wide range from tax riots to land and labour disputes and from environmental protests to ethnic clashes. China's urbanization rate is one of the fastest in the world. In 1978, when it started opening up, less than 20 percent of the population lived in urban areas. Today, more than 64% live in cities. This has brought with it new problems both for the cities and the rural areas. In addition, China has a population that is fast aging. Recent estimates indicate that almost 15% of the population (amounting to 204 million) is over 60 years of age.

More space for NGOs and FBOs

The Chinese government realizes that to face these huge challenges, it needs to mobilize NGO and private sector

support. There is a growing recognition that there are areas where NGOs can deliver services and perform more effectively than public institutions. As a consequence, great strides have been made in improving legislation and policies regarding NGOs over the last 30 years. Today, half a million NGOs have been registered and can enjoy tax deduction. However, for a country with such a huge population as China, the proportion of NGOs is very small. It should be pointed out that by 2010, there were about 3 million social organizations that remained unregistered. In other words, almost 90 percent of social organizations in China are unregistered or illegal. The main reason is that existing regulations require NGOs to have oversight by two government departments. Many departments are reluctant to provide this, making registration a major obstacle for many NGOs.

To address the problem, the Guangdong provincial government has experimented with allowing NGO registration without requiring oversight by a state authority since July 2012. In addition, the cost of

registration has been reduced to make it more affordable. In practice, however, the experiment is not moving as smoothly as anticipated. In recent months, there have been reports of set backs. Guangzhou's non-government sector fears an imminent clampdown after city authorities said they were considering new measures against "illegal" social organizations. Many local NGOs, especially those that are rights-based, say they are still struggling to gain legal status even though the policy relaxing NGO registration was launched in 2012.

It should be added that international NGOs can now more easily register at provincial levels and Yunnan is having a trial run, starting in 2013. Thirty-nine international NGOs running 268 charity programs have been included on the provincial government's records.

FBOs encouraged to start social services

Given the generally favorable environment, faith-based

organizations (FBOs) have also been encouraged to respond to social needs. In 2002, religious organizations were given the green light to start social services directly and to engage in relief work. Since 2012, a breakthrough has been made. Six ministries and commissions, including SARA, the United Front Work Department of CPC Central Committee, National Development and Reform Commission, Ministry of Civil Affairs, Ministry of Finance, and State Administration of Taxation jointly issued a document encouraging religious groups to engage in charitable activities. In February 2012, the government announced that certain preferential measures would apply to religious groups and that they would be given the same recognition and preferential treatment as other NGOs.

The new regulations define the forms, principles and preferential measures available for religious groups to carry out "charitable" activities. Under the principles of "active support, equal treatment and lawful administration," the new regulation encourages

active involvement from religious organizations in disaster and poverty relief, care of the disabled, seniors and children, providing education opportunities and medical care, environmental protection and public facility construction. Tariff waivers and reductions are allowed when faith-based charitable groups receive donations from outside China and use them directly for charitable causes such as poverty alleviation.

Amity's experience and contributions

With regard to the experience of the Amity Foundation, it should be clarified that the Amity Foundation was established in 1985 as a Christian-initiated NGO precisely because religious institutions then were not allowed to do social work. Amity established a joint venture bible printing company with the United Bible Societies (UBS) that printed bibles for the use of churches in China. Today, it has just completed printing its 125th million bible and has established a reputation for being one of the largest and finest

bible printing presses in the world, exporting bibles to Africa and other parts of Asia.

The development arm of Amity began with the Teachers Project that at its peak in the 80s and mid-90s had as many as over a hundred overseas volunteers teaching English in teacher training colleges in poorer areas around China. Amity had very little income from local churches or domestic sources and its projects were dependent on funding from the ecumenical movement. Over the years, the scale, scope and range of projects grew to include integrated rural development, health, education, scholarships for impoverished students, the building of village schools, village doctor training, HIV-AIDS education, emergency relief and environmental preservation. Today, Amity not only operates in rural areas in poorer western regions of China but runs homes for the elderly, educational centers for autistic and mentally challenged children and has been entrusted by local governments to help incubate NGOs in Jiangsu Province.

In the beginning, there was a lot of prejudice against religion and much suspicion of Christianity as a tool of western imperialism. Amity had to prove to both government and Chinese society that it had the skills and professionalism to do quality development work. To do this has not been easy and the church itself did not have personnel who had social work skills or knowledge. Neither did the Chinese church have funds to support projects.

Yet, Amity's stated mission and goals were very broad and ambitious:

To contribute to China's opening and reform

To help Chinese society better understand Christianity

To contribute to social development, to world peace and the ecumenical sharing of resources.

These goals were espoused in 1985.

Yet in 1991, at the conference on Christian Culture and China's Modernization, Chinese Christians could not see how the church could make any real contribution to China's Four Modernizations when it was

so weak in numbers, so weak in economic and social strength.

How did Amity do it? Amity was able to grow a. through the contributions of overseas church-related partners who generously provided personnel, funding and skills training b. through the hard work, dedication and expertise of Amity staff who included Christians but also many non-Christians c. through the support and collaboration of local partners, many of whom came from government offices related to education, health and poverty alleviation at the county and provincial levels d. through volunteers who came from the churches, universities and all walks of life.

Amity's organizational culture was also important to its success and growth: it adhered to a culture of discipline and to basic development principles that included respect for people, promoting a participatory and consultative approach and an emphasis on building community in a fragmented society and rapidly changing China.

These values have their roots in basic Christian teachings that emphasize the promotion of justice, peace and authentic human development. They include the flourishing of the human person, community and the entire environment. Christians profess the primacy of human dignity: human beings are created in God's image and are imbued with dignity. Poverty and underdevelopment devalue humans and violates God's created order. As Christians, we have to try and change this kind of distorted social order. If we look at Amity's projects through the years, many of them have these values embedded in their goals and practices.

Recently in Nanjing, during the international relief workshop, many of the presentations emphasized the importance of community resilience in disaster relief and rehabilitation. In other words, the emphasis was on the human and the social, not just the hardware, the infrastructure. As they say, we need to integrate both the hardware and the software in order to bring about more community cohesiveness. When you help

reconstruct homes after a terrible disaster, you are also rebuilding community. What I'm trying to say here is that values and beliefs play a strong role in the outcome of Amity's projects. This is why religions can play a strong role in the transformation of Chinese society.

We can see that many Buddhist organizations are now donating to charity. There are Muslim organizations in Ningxia and Gansu which are taking care of orphans and have scholarships for poor students. Among the Catholics today, there is the Jinde Charities that is the Catholic equivalent of Amity. All these are fairly new developments and indicate that more engagement in charitable work can be expected from the different religions. The political and social space has certainly expanded for faith-based NGOs in China compared to 30 years ago.

Conclusion and recommendations:

Being an NGO with a Christian background, Amity has a positive and crucial role to play in providing a

platform for expanding the church's role in society and in building bridges between China and the rest of the world. There are still many areas where breakthroughs can be achieved. In early November this year, Amity organized and hosted an international relief workshop that involved ACT Alliance members such as CCDB, CASA, NCCP, ICCO Cooperation and church-related organizations coming from Asia and Europe. More than 80 participants came from different parts of China representing government, academe, NGOs, churches, media and the private sector. Topics ranged from climate change, DRR, relief and rehabilitation to local culture, gender sensitivity and mapping for greater coordination among emergency responders and relief agencies. The media coverage, for the first time, was very extensive and reports of the meeting citing Amity as the host and organizer appeared in more than a dozen major media and new media outlets.

It would seem that in the next decade or so, like so many NGOs and churches in Asia, Amity will and

must pay more attention to relief and rehabilitation work. DRR is part of the continuum of sustainable development.

Amity can play an increasing role in advocacy work whether it is with children, the elderly, the differently-abled or with climate change, health and HIV-AIDS work.

I would like to propose that the ecumenical movement look at some of the following points of dialogue and exchange that should and ought to include Amity and the Chinese churches:

1) promoting research and theological reflections on church and society, religion and development through exchanges/conferences among FBOs, churches, academe, seminaries and development agencies (INGOs).

Here I would like to propose that we look at the role of religions in development so that inter-faith dialogue and cooperation is incorporated in our conversations;



An Amity volunteer and a nurse holding a baby saved by Amity's Hopeful Heart Project for babies with congenital heart disease

2) developing an Asian regional forum for more sharing and cooperation on climate change, DRR and relief-rehab practices through the ACT Alliance:

This should include advocacy work both nationally and internationally;

3) promoting more dialogue and development exchange among churches and FBOs in China and Africa: The Chinese government and the private sector have been very active in Africa over the last few decades. Chinese NGOs are just beginning to learn more about Africa. What are some of the areas

for S-S exchanges and cooperation that can contribute to more mutual understanding?

4) researching on rising wealth in Asia and the role of the internet and new media in reshaping concepts related to “development” and “philanthropy.”

There is growing wealth in Asia, as the rest of Asia catches up with the “Asian tigers.” There are many more billionaires today and more money is being directed towards charitable causes. How will these changes reshape our practices and thinking on development? How will it affect the orientation and work of FBOs like Amity? How will new media affect our approaches to work and fundraising? How can we utilize new media to enhance development work? This is relatively unexplored territory.

There is obviously much that can be done in areas of mutual learning and cooperation and my hope is that some of these proposals can be taken up in the coming years.

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Headquarters

71 Hankou Road
Nanjing 210008
Jiangsu Province
People's Republic of China
Tel: (86-25) 8326-0800
Fax: (86-25) 8326-0909

Bank Details:

The Amity Foundation
Bank of China, Nanjing Centre Branch
29 Hongwu Road
Nanjing 210005
PR China
A/C #: 5105 5820 9952

Nanjing Headquarters: amitynj@amity.org.cn

Hong Kong Office

13/F, Ultragrace Commercial Building
5 Jordan Road
Kowloon, Hong Kong SAR
People's Republic of China
Tel: (852) 2723-8011
Fax: (852) 2366-2769

Bank Details:

Amity Foundation, Hong Kong
Hong Kong and Shanghai Banking Corp.
238 Nathan Road
Kowloon, Hong Kong SAR
PR China
A/C #: 127-5-017372

Amity Foundation, Hong Kong: amityhk@amityfoundation.org

The Amity Foundation is an independent Chinese voluntary organization founded in 1985 on the initiative of Chinese Christians to promote education, social services, health, rural development, environmental protection, disaster relief, and poverty reduction in the underdeveloped areas of China. Amity projects have benefited more than ten million people both at home and abroad.

The Amity Foundation has more than 80 full-time staffers at its Nanjing headquarters. Hundreds of volunteers work with Amity all over China. The Amity Foundation receives funds from partners abroad as well as in Hong Kong and mainland China.