Religion

Chapter 12  Religion

Charles Chan, Ph.D.

I. Definitions and background

Definition

1 As stated previously, Third Sector organizations by definition have to be organized, so we have included faith-based organizations from the “Big Six” (Catholicism, Protestantism, Buddhism, Taoism, Islam and Confucianism) but did not include ancestor worship in the Religion sub-sector. Since Hong Kong does not have a state religion, all faith-based organizations are private, though some may receive government support and keep close contact with government officials. All well-known faith-based organizations in Hong Kong are non-profit making, so they fall into our target population. Although many faith-based organizations receive significant financial support from the Government to provide social services, they are self-governing and most have their own governance structure. Moreover, many believers contribute to the voluntary work organized by the faith-based organizations (manpower and monetary support).

2 Note that religiously-affiliated service organizations (e.g., some schools, hospitals, day-care centres) are included in the appropriate field in which they operate (e.g. education, health, welfare, etc.); this sub-sector report only includes churches, synagogues, mosques, and other religious worship organizations.

Background

3 Religion is one of the oldest social phenomena in the history of human civilization. And religious freedom is one of the fundamental rights guaranteed by the Basic Law. In Hong Kong, almost half the population has religious beliefs, and faith-based organizations have played an important role in the local society for a very long time.¹

4 Buddhism and Taoism are traditional Chinese religions with roots in Hong Kong. The history of some of the local Buddhist and Taoist temples can be traced back more than 700 years.² There are also more recent structures, such as of the Po Lin Monastery, which was built in the early 20th century. Historical events have attracted Buddhist experts and followers to Hong Kong. Buddhist adherents increased rapidly and the Hong Kong Buddhist Association was established in 1945 to further promote the belief and engage in social services. There are an estimated 800,000 Buddhists in Hong Kong.

5 Taoism has a similar development pattern. It began to blossom in China in the Song Dynasty. Most written records about Taoism’s development in Hong Kong only go back to the Qing Dynasty, and many notable temples, such as the Wong Tai Sin Temple, were built in the early 20th century.³ In 1967, the Hong Kong Taoist Association was established to unite different Taoist denominations.
6 Confucianism is the corpus of the teachings of Confucius, an educator who lived in ancient China (551-479 BC). His teachings were based on a moral code for human relations. The Confucian Academy has been actively promoting Confucius’ beliefs in Hong Kong for more than 20 years, and the believers have been deeply involved in promoting it both as a religion and as a philosophy. No formal estimate of the followers of Confucianism as a religion was available but its leaders emphasize how all people in Hong Kong are descended from people who can be identified as practitioners of Confucianism.

7 Catholic beliefs were brought into Hong Kong by the British colonists and Western preachers 160 years ago. The Roman Catholic Church in Hong Kong was established as a Mission Prefecture in 1841 and as an Apostolic Vicariate in 1874, which became a diocese in 1946. By the 1990s, there were more than 200,000 Catholics in Hong Kong with the number increasing by 2,000 to 3,000 each year. The diocese publishes two weekly newspapers, the Chinese-language, *Kung Kao Po* and its the English-language counterpart, *The Sunday Examiner*. It also operates the Diocesan Audio-Visual Centre and the Hong Kong Catholic Social Communications Office for communication purposes.

8 The presence of the Protestant Community in Hong Kong also dates back to 1841. At present, there are about 1,300 congregations totalling 300,000 Protestant Christians in Hong Kong, scattered among more than 50 denominations, including Baptists, Lutherans, Adventists, Anglicans, Christian and Missionary Alliance, Church of Christ in China and Methodists. They publish two weekly newspapers, *The Christian Weekly* and *The Christian Times*. The earliest ecumenical body that facilitated co-operative work among Protestant churches in Hong Kong was the Hong Kong Chinese Christian Churches Union (established in 1915). The second one was the Hong Kong Christian Council, which was formed in 1954.

9 The Muslim Community in Hong Kong also has a long history. The oldest Masjid was built in the 1840s (the Shelly Street Masjid, rebuilt in 1915). The largest one, the Kowloon Masjid and Islamic Centre on Nathan Road, which can accommodate about 2,000 worshippers, was opened in 1984. The Incorporated Trustees of the Islamic Community Fund of Hong Kong is responsible for coordinating religious affairs and managing masjids and Muslim cemeteries in Hong Kong.

10 The Colloquium of Six Religious Leaders of Hong Kong was established in 1978 and has symbolic significance in contributing to the harmony of Hong Kong society. Other religious communities in Hong Kong include the Hindu community, the Sikh community and the Jewish community, all of which are strongly ethnicity-based.
Methodology

Quantitative Approach

11 Given time constraints, only the six major religious groups were selected for in-depth analysis in this study.

12 The population of the Religion sub-sector includes all religious places of worship and religious organizations. The population list was compiled from the databases of the various religions. The Hong Kong Catholic Church Directory 2002, Hong Kong Church Directory 2002-2004, 道風百年:香港道教與道觀 formed the database of Catholicism, Protestantism and Taoism respectively. A list of all Buddhist temples and organizations was supplied by one of the directors of the Hong Kong Buddhist Association. The Muslim organizational list was obtained from the Hong Kong Islamic Youth Association’s website. Data from the only Confucian organization in Hong Kong, the Confucian Academy, was also included in this study. These databases yielded a population of 342 units.

13 Questionnaires were sent to 20% of the population by random sampling. Seventy-two questionnaires were sent out with 19 returned, a 26.4% response rate. However, among the responses was one religious organization that did not consider itself part of the Third Sector, and so, there were only 18 valid responses. The number of valid cases collected for each religion range from 0 to 5. With such low representativeness of the quantitative data collected, the team decided not to use such data to reflect stakeholders’ opinions.

14 Nevertheless, an extensive survey on basic statistics of the sub-sector was conducted. Information on faith-based social services in the 1991-2001 decade was obtained from the Land Department, Education and Manpower Bureau, Social Welfare Department and Hospital Authority. It was incorporated into this part of the report to provide a more comprehensive picture of the sub-sector.

Qualitative approach

15 Stratified random sampling of the six religions was conducted. Organizations were randomly selected from each religion and invited to participate in the current study. Data was collected for 16 faith-based organizations, with a response rate of 33.3%. There were four Catholic organizations, five Protestant organizations, four Taoist organizations, two Buddhist organizations, one Muslim organization and one Confucian organization.

16 Information about each faith-based organization was collected through a questionnaire and/or an interview either in person or over the telephone lasting from 20 to 60 minutes. The key informants were the president, chief executive, general secretary, leader or managerial staff of the organizations.

Framework for qualitative data interpretation

17 The approach we decided to adopt for the study on Religion was the same as that
for the study on Education and Research. Readers interested can refer to the sections in the earlier chapter, which discussed the Traditional Inquiry Approach in research and a Social Constructionism approach to data analysis.

II. **Current picture from the study**

*The landscape*

18 As reflected by the information provided by the various government departments, it was found that there are great variations in places of worship and extent of social service provision among the different religions.

19 Table 1 shows that among various religions, Protestants had the most places of worship (87%), followed by Catholics (7%), Taoists (3.4%), Buddhists (2.2%) and Muslims (0.4%). There were no places of worship for followers of Confucius.

20 As indicated from Table 2 to Table 6, Protestants were again the biggest social service providers while Catholics and Buddhists were the second and the third.

21 Table 2 shows that the religious sub-sector operated six (13.6%) public hospitals and institutions in Hong Kong. With the Hospital Authority’s subvention, they are operated by Protestants, Catholics and Buddhists.

22 In the educational services, Table 3 to Table 5 demonstrate that the religious sub-sector was one of the major educational service providers in the 1991-2001 period, providing 46.1% to 56.9% of the kindergarten, primary and secondary education services. In general, the service share of the six religions remained relatively stable in this period.

23 There were 406 faith-based kindergartens among the total 789 kindergartens in 2001. Of the faith-based kindergartens, 354 were non-profit making and 52 were profit-making (Table 3).

24 There were 632 primary day schools in 2001, of which 313 were operated by faith-based organizations. These included aided schools, private local schools and international schools (Table 4).

25 Among 495 secondary schools in 2001, faith-based organizations managed 282, of which five were international schools; the rest were local schools under the aided, direct subsidy scheme, caput and private scheme (Table 5).

26 Table 6 demonstrates that the religious sector received $14.53 billion (37.9%) of social services subvention from 1994 to 2002. According to the Social Welfare Department, the data from 1991-1993 was not readily available. Protestants (23.3%) were again the major social service providers, followed by Catholics (9.8%) and Buddhists and Taoists (2.4% each). Followers of Confucianism received no social services subvention from the Government in this period.

27 According to the Lands Department, the statistics on the direct grant of...
tenancy/land to religious organizations were not available within the limited time frame of this research study. They suggested that separate research by all the District Lands Offices would have to be conducted to obtain this information.

**Role in economy**

28 Many faith-based organizations have provided, either alone or in conjunction with others, health, welfare and education services. They play a very important role in Hong Kong society. The amount of voluntary work and money for charity and the development of civility contribute on a significant scale to the economy of Hong Kong.

**Role in society**

29 Faith-based organizations are well known for providing voluntary manpower to serve the needy in society. All interviewed religious representatives agreed that they were active in participating in community services. As for the quantity of voluntary manpower relative to service requirements, no estimates were provided. There is little doubt that the teachings of all religions have contributed significantly to voluntary work in Hong Kong.

**III. Links among the Government, the market and the Religion Sub-sector**

30 Religious groups have a long-standing history of providing non-profit services in Hong Kong and have operated self-governing structures.¹² Their links with the Government and the market are complex and multi-faceted. The services are largely divided into two types: religious services (which are mainly believer serving) and social services (which are public serving). In particular, religious bodies have significantly distinct characteristics from the traditional understanding of non-governmental organizations.

**Religious services**

31 The faith-based organizations advocate religious values and facilitate religious sharing. Regular religious worship, study and fellowship groups, seminars, exhibitions and/or newsletters are organized.

**Funding**

32 On religious services, although the religious sector plays the primary role of religious service-funder to their own believers, there are interactions with the market and the Government as well. Religious organizations self-finance religious services with funds generated from the local membership, plus overseas donations from members, and/or parent organizations. Other sources of income include fee services and businesses, such as book publishing and the running of bookstores.

33 The market funds the religious sub-sector through private giving and/or corporate donations, and buying both non-religious products and religious products from religious organizations.
Furthermore, though the Government does not have any role in direct funding of religious activities in terms of subvention or grant, it provides support through the allocation of land resources\textsuperscript{13} for places of worship.

**Management and Staffing**

This sub-sector has the responsibility of recruiting, retaining and training their own staff. Voluntarism is closely connected with it and is the major source of staffing. Interviewees suggested that volunteers are recruited primarily through publicity in places of worship and through religious activities.

Religious bodies manage their own religious services and are accountable to their own governing boards, heads, members’ and/or the faithful and/or parent organizations. The faith-based organizations publish their own annual reports, which are available to the public.

**Government Policies**

Regarding the relationship between the Government and this sub-sector, Articles 141 and 148 of the Basic Law state that their relationship should be based on “the principles of non-subordination, non-interference and mutual respect”\textsuperscript{14}. The Government is restrained from intervening in the internal affairs of the religious sub-sector and its continuing support of the status quo is considered by this sub-sector to be of paramount importance in reflecting a true partnership between the Government and the religious sub-sector.

A number of government policies have been formulated to ensure the freedom to engage in religious activities and to observe religious beliefs in the local community.

(i) According to Article 1 of the Hong Kong Bill of Rights Ordinance,\textsuperscript{15} the rights recognized in this bill should be enjoyed without distinction among religions.

(ii) As stated in Article 15 of the Hong Kong Bill of Rights Ordinance, individuals shall have the right to freedom of religion, “either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching”. The freedom to manifest one’s religion or beliefs may be subject to the limitations that are “necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others”. No coercion, which impairs people’s freedom to have or to adopt a religion or belief of their choice, is allowed.

(iii) The right to freedom of religion is also stated in the Constitution of the People’s Republic of China (Adopted at the Fifth session of the Fifth National People’s Congress on December 4, 1982).\textsuperscript{16} Normal religious activities are protected on the Mainland so long as they do not disrupt the
public order, impair the health of citizens or interfere with the educational system of the state, subject to no foreign control.

(iv) Children of any religion shall have the same right to measures of protection (Article 20 of the Hong Kong Bill of Rights Ordinance).

(v) Persons of all religions shall be equal before the law and are entitled to equal protection of the law (Article 22 of the Hong Kong Bill of Rights Ordinance).

(vi) Persons belonging to religious minorities shall not be denied the right to profess and practice their own religion (Article 23 of the Hong Kong Bill of Rights Ordinance).

(vii) The Sex Discrimination Ordinance shall not apply to organized religions where employment is limited to one gender so as to comply with the doctrines of the religion.

(viii) The right to practice religious beliefs is also extended to prisons. As stated in the Prison Rules, a prisoner’s religion shall be recorded at the time of admission to the prison and he shall be treated during his term of imprisonment as being of any religion so recorded.

39 According to the Lands Department, in applying for short-term tenancy/private treaty grants for religious purposes, the applicant should first approach the Home Affairs Bureau for its policy support and then submit the proposal (including information on location of the proposed site, site area, proposed use, preliminary design of the proposed development, etc.) to the concerned District Lands Office for consideration. The concerned District Lands Office will then determine whether the site can be let/granted for the proposed use taking into account policy support, planning requirements, the programme of the permanent development of the site and comments from relevant departments. Where a direct grant of short-term tenancy/private treaty grant is warranted, the prospective tenant/purchaser must be financially capable of completing the project.

Social services

40 Significant missions of members of the Religion sub-sector are to actualize their faith and philanthropy and to foster the communal spirit through the provision of charitable social services to the local and/or overseas communities. The nature of social services provided range from child-care services (such as child-care centres), education (pre-school, primary, secondary, post-secondary, adult and special education), youth programmes (such as youth centres and youth organizations), elderly care (such as the Care and Attention Home, residential homes, hostels and day centres), medical services (such as medical consultations, rehabilitation services, hospitals and clinics), burial services (such as cemetery and burial ceremonial), community development, food catering to janitorial cleaning.
Religion

Funding

41 On the provision of social services, the Government and the market shoulder the bulk of the funder’s role. Yet, according to the interviewees, they self-finance the social services they reckon as beneficial to the needy should there be no funding from the Government or the market.

42 The relationship between the Government and this sub-sector was described as a partnership by a number of the interviewees who had more collaboration with the Government in the delivery of social services. The Government and the market fund the services in terms of land and/or financial subvention while the faith-based organizations provide managerial and administrative support in the provision of social services.

Management and Staffing

43 The Religion sector plays the additional role of social service provider and social service manager. Not only does the sector provide the social services, it also plans, operates and manages the services.

44 The Government and the market play the additional role of social service purchaser from the religious sector. Unlike religious services, the social services are often operated by a church as a non-government organization that is held accountable by the Government and the market where the quality of the social services provided and their budgeting are concerned.

45 Furthermore, unlike volunteers for religious services, who are recruited only from the members and/or believers, volunteers who provide social services are recruited from members, believers and/or the society.

Government Policies

46 The law gives the religious sector the right to have funding and resources from the Government, the market and its own sector so as to support religious and social services. As stated in Article 141 of the Basic Law, this sector has the right to receive financial resources and acquire property.

47 With reference to the Article 15 of the Hong Kong Bill of Rights Ordinance, parents’ and legal guardians’ right to have their children receive religious and moral education in conformity with their convictions shall be respected. Hence, there are different faith-based kindergartens as well as primary, secondary and adult schools and universities, in Hong Kong, involving Catholics, Protestants, Buddhists, Muslims and Taoists.

IV. Major issues facing the sector

Funding

48 For the preaching of religious beliefs, the faith-based organizations were generally satisfied with their current amount of funding and nature of funding
sources. They had no plan to be more dependent on the Government for direct financial support for religious activities. Yet faith-based organizations that were not as close to the former colonial government, such as the Buddhist, Confucian and the Taoist organizations, highlighted their interest in obtaining more land from the Government for building worship places.

49 Among the interviewees, one small religious action group, anxious to respond to the issues and concerns in the local community, requested additional financial support to promote public awareness of their contributions to society.

50 Although the religious organizations generally accepted the contractual partnership in the social services delivery in which the Government was the service funder and service purchaser while the faith-based organizations were the service providers and managers, a literature review showed that this issue is controversial in the United States. Some religious bodies were strongly opposed to this type of partnership. They stated that receiving government money to provide social services would further confuse the question of who works for whom. It was argued that the government should work for the public, including faith-based organizations, and not vice versa. Others argued that the provision of social services would drain time and energy while shifting the focus away from preaching and other worship services, create competition between sister faith-based organizations and invite the intrusive monitoring and regulation of the government into their mission and finances.

51 The literature review suggests that it would be important to study which religious organizations are applying for what types of social services provision, the religious content in such application and whether there is a need for a level playing field among the faith-based organizations and between faith-based organizations and secular organizations.

Management/Staffing

52 Faith-based organizations noted that there was no difficulty in the recruitment of volunteers to assist in religious activities. For traditional Chinese faith-based organizations, they suggested that the believers would approach them actively from time to time; hence, their human resources were always sufficient.

53 All interviewed organizations opined that they had no difficulties in recruiting new members and maintaining old members. Members’ faith was maintained or strengthened through regular participation in religious gatherings, activities, self-study and self-actualization. In recent years, traditional faith-based organizations also organized new activities such as Family Group and “Care for the Society” groups in order to provide guidance for members in this fast changing world.

54 One faith-based organization, which had a longer history of social service delivery and had counterparts in foreign countries, suggested in an interview that it received managerial support from affiliated organizations abroad. The sharing of overseas experiences and the introduction of pioneering social service delivery models to the local community were their competitive edges. No
particular expectation from the Government in further developing its management or staffing was voiced.

55 Another faith-based organization with a shorter history of social services delivery noted that the development of its own social services would need governmental support in training a committed staff in the areas of social service delivery.

56 Apart from the managerial skills required to initiate the social services partnership, the literature review suggested, to sustain the social service partnership, faith-based managerial staffs would also need the knowledge and skills to promote, maintain and adapt organizational procedures and styles to match the changing characters of the partnership. They need the knowledge to bridge their own distinct organizational practices, missions and agendas and those of the Government.20,21

Government policies

57 All faith-based organizations noted that they were satisfied with their current autonomy in religious affairs. They voiced their preference for the continuation of the Government’s policy on the freedom of religion and the continuation of the current “non-subordination, non-interference and mutual respect” relationship with the Government, as stated in the Basic Law. However, concern was expressed over legislation to implement Article 23 of the Basic Law. In particular, there was apprehension that the communication and connection with their overseas parent and sister organizations would be interfered with.

58 Though the faith-based organizations welcomed the partnership with the Government in providing social services, they requested changes in government policies and/or administrative procedures so as to create a level playing field among various faith-based organizations.

59 The faith-based organizations that had less connections with the former colonial government expressed a desire to strengthen their distinct faith-based social services in the future. A review on existing faith-based service delivery configurations was called for, they said. In particular, on the educational service front, they expressed a desire to increase their own primary and secondary schools in the same neighborhood so that they could form their own faith-based “through-train” schools. In this way, children could be inculcated with the same religious beliefs during their primary and secondary education.

60 An appeal for equal access to public funds for religious-based service delivery was made as well. Disparity in the notification and invitation to apply for the funding was noted by the faith-based organizations with a shorter history of social service delivery.

61 In general, the faith-based organizations expressed the need for having more contact points and direct consultations with the Government before new policies or reforms were introduced. They also sought more communication with and understanding from the Government in the implementation of policies.
62 The faith-based organizations were strongly opposed to the Government’s policy on legalizing soccer betting. They said that this policy would bring tremendous negative social impacts, such as encouraging more gambling, and most probably, paving the way for more pathological gamblers. The faith-based organizations and the affiliated schools would also find it more difficult to dissuade students from taking part in gambling activities.

63 New government policies were introduced in many overseas countries to enhance the power of the faith-based organizations so that they could compete with secular organizations for government funding on social services provision. These countries included the US, which introduced a charitable choice policy in February 2001 to safeguard the religious freedom of beneficiaries and to authorize the faith-based organizations to provide government-funded social services without giving up the symbols and substance of their faith; Japan, which introduced the Nonprofit Law in 1998 to grant nonprofit associations the right to own property in their own name; and France, which introduced legislation in 1987 and 1990 to recognize the right of non-governmental organizations to help deliver social services.

64 With reference to international perspectives, Hong Kong law has already acknowledged the freedom of religious bodies to receive resources and funding. However, the question remained whether the local government needs to recognize the religious sector’s right to help deliver social services and whether the government needs to introduce benefits such as significant tax relief for supporters of faith-based social services, though the sector has been doing without such legal recognition for decades. To evolve a theoretical perspective on these issues, more consideration should be given to the evaluation of the full impact of this legitimation of the nonprofit sector and social welfare in the long run, including the theories to appropriately classify the political purposes of this social welfare legitimation, to predict the long-term effect on society, on the character of religious organizations, or on social welfare.

**Public awareness**

65 The interviewed faith-based organizations held a unanimous and positive view on societal acceptance of their religious beliefs as well as public awareness of their philanthropic activities and social functions.

66 The interviewed oriental religions (including the Buddhist and Taoist associations) and the smaller faith-based organizations, however, highlighted the importance of increased governmental recognition of their roles in providing social services. They are still working for a higher level of understanding, acceptance and recognition by the Government.

V. **Conclusion**

67 Some of the hurdles we met in conducting this study were worth noting so that future research in this sector can be conducted more smoothly.
First, tremendous efforts and time were spent on soliciting more comprehensive organizational lists for each religion. Only a few religions have a directory for their own organizations and the availability of the directory was very limited.

As the current study is the first attempt by the Government to study this sub-sector, we had to provide a great deal of explanation regarding the study’s objective and implications before we were in a position to obtain answers from the faith-based organizations to our research questions.

There was an intention to form focus groups. Due to shortness of time, no focus groups were formed but individual interviews were conducted. It was difficult to schedule joint meetings with the different religious leaders given the short notice. They often cited participation in local and overseas meetings as reasons for declining our request.

All in all, the religious sub-sector in Hong Kong is a good model for other nonprofit sub-sectors, including health, education, advocacy and the like, in that it generates its funding, finds its volunteers and manages its services with minimum government intervention.

With worldwide changes in government policy to engage the religious sub-sector in the provision of social services, the link between the government and the sector is getting more complex. This movement invites a debate about the merits of an expanded role for religion in the delivery of social services. On one hand, the government may value the religious sub-sector’s involvement over that of secular organizations as it provides more than social services, but rather a holistic service delivery with “love”, “guidance” and “friendship” that could help people “transform their lives”. On the other hand, some faith-based organizations may oppose collaboration with the government as it might invite government intervention and erode governmental respect for religion.

A preliminary landscape picture of the religious sub-sector in Hong Kong emerged from our research. We have an initial objective framework for understanding which faith-based organizations perform more religious and social services. Tremendous differences in the size of the faith-based organizations and their participation in religious and social services delivery were noted. Protestants have the most places of worship and the most faith-based organizations to deliver social services while the followers of Confucianism have no formal places of worship and no involvement in social services delivery in Hong Kong.

Hence, like that of the research findings in the US, given the fragmented and idiosyncratic structure of the faith-based organizations, there is unlikely to be a coherent response from these organizations on their development of religious and social services. A one-size-fits-all romanticized view that underscores their varieties and differences is unlikely to work.

The current findings raise major questions about the underlying structure of the religious sub-sector in Hong Kong. In particular, the following questions have to be understood before the Government can draft any proposal to boost the
sector’s development to better fulfill the mission of helping communities and to minimize the possible competition for limited resources among the faith-based organizations or between the faith-based organizations and secular organizations:

76 How central is the delivery of social service to the mission of the faith-based organizations and how far would they welcome the reach of public policy and law into their social services delivery?32

77 Do the different faith-based organizations engage in social services provision in their own distinct ways?

78 Do faith-based organizations have distinct advantages over secular organizations in social services delivery?

79 Does a focus on the same economic strata, or some kind of division of labour, advance better the various faith-based organizations’ and secular organizations’ mission on social services delivery?33

80 Can faith-based organizations compete equally in open competition with secular organizations for government funding, or do they need preferential treatment?

81 Is a level playing field for various faith-based organizations beneficial for the sub-sector’s development in providing religious and social services?

82 In brief, the powerful contribution of the religious sub-sector to religious and social services delivery is beyond doubt. Yet, to further enhance its social services development, an appreciation of its missions, characteristics and future development as well as tensions inherent in various faith-based organizations and with the government is necessary.

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21. Ebrahim Yee Woo YEUNG, Secretary, The Chinese Muslim Cultural & Fraternal Association  
22. 世界紅卍字會  

Government departments:  

Education and Manpower Bureau  
Lands Department  
Social Welfare Department
Appendix I – Sample of Consent Form (English)

Study on Hong Kong Third Sector Landscape (Education)

Consent Form

I, XXX of XXX, hereby agree to participate in the Hong Kong Third Sector Landscape Study conducted by the Central Policy Unit and the Hong Kong Polytechnic University. I have read the attached interview notes prepared by the researchers and agree to let them use the materials for research purposes. All information I provided should not be used for purposes other than what is stated above without my permission.

I understand and accept the above request.

Signature: __________________________
Date: __________________________
Appendix II – Sample of Consent Form (Chinese)

香港第三部門現況研究同意書

本人________ 為 ___________（機構名稱）之 ___________（職位），現同意參與由中央政策組委托香港理工大學舉辦的第三部門現況研究。本人亦同意研究員將個人訪問的內容筆錄以作研究用途。除上述用途外，若非得本人同意，所有訪問內容均不得作其他用途。

本人亦可隨時終止參與此研究。

本人同意／不同意 研究員在報告中鳴謝本人所代表的機構。

本人明白以上內容，並簽署以作證明。

簽名：____________________
日期：____________________

＊請刪除不適用的選擇。
Appendix III – General Interview Guide

Name of organization: ______________________________________________________________________________________

Date: ____________________________  

Time: ____________________________  

Interviewer: ____________________________

1. 貴教派/機構現時的社會功能。
___________________________________________________________________________ 

2. 有什麼可增強貴機構及教派社會功能的發展（資金、立法/修改立法、加強宣傳等）。
___________________________________________________________________________ 

3. 貴教派現時的社會認受性。
___________________________________________________________________________ 

4. 什麼可增強/提高貴教派社會認受性。政府可扮演什麼角色?
___________________________________________________________________________ 

5. 貴機構覺得現時人力資源範圍中要面對的首三項挑戰是什麼？
___________________________________________________________________________ 

6. 貴教派如何維繫信徒/弟子/善信對宗教熱誠?
___________________________________________________________________________ 

7. 香港政府在宗教事務上可扮演什麼角色？對各教派可提供什麼協助？
___________________________________________________________________________
Appendix IV – Sample Invitation Letter and Interview Guide for Key Informants

XXX
XXX 台鑒:

中央政策組現委托香港理工大學進行一項有關非牟利組織的研究，希望透過是次研究了解宗教團體的社會功能及角色。

貴宗教團體在香港社會佔有舉足輕重的地位，台端的意見對本港的宗教發展是十分重要的。現誠意邀請閣下代表貴宗教團體作一次訪問面談。

訪問重點如下:

1. 貴宗教團體現時的社會功能及社會認受性？
2. 人力資源的運用如何配合貴宗教團體的宗旨？
3. 貴宗教團體如何推廣儒家信念？
4. 政府在宗教事務上可扮演什麼角色？

稍後將有研究員聯絡安排訪問，如蒙答允，不勝感激。

如有任何查詢，請致電 2766 5464 或 2766 5506。

香港理工大學
應用社會科學學系副教授
陳清海博士 謹啓

二零零二年十一月一日
Tables

**Table 1: No. of places for religious worship in Hong Kong**

<table>
<thead>
<tr>
<th>Religious Organizations</th>
<th>No. of Places for Religious Worship in 2002</th>
<th>Distribution (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic</td>
<td>97</td>
<td>7%</td>
</tr>
<tr>
<td>Protestant</td>
<td>1200</td>
<td>87%</td>
</tr>
<tr>
<td>Buddhist</td>
<td>30</td>
<td>2.2%</td>
</tr>
<tr>
<td>Taoist</td>
<td>46</td>
<td>3.4%</td>
</tr>
<tr>
<td>Confucian</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Muslim</td>
<td>5</td>
<td>0.4%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1379 (1378)</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Sources:

5. Interview with Dr. Tong, President of the Confucian Academy of Hong Kong.
Table 2: No. of faith-based public hospitals and institutions under the Hospital Authority in Hong Kong

<table>
<thead>
<tr>
<th></th>
<th>Public Hospitals and Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Faith-based organizations</strong></td>
<td></td>
</tr>
<tr>
<td>Catholic</td>
<td>2 (5.3%)</td>
</tr>
<tr>
<td>Protestant</td>
<td>3 (7.9%)</td>
</tr>
<tr>
<td>Buddhist</td>
<td>1 (2.6%)</td>
</tr>
<tr>
<td>Taoist</td>
<td>- (0%)</td>
</tr>
<tr>
<td>Confucian</td>
<td>- (0%)</td>
</tr>
<tr>
<td>Muslim</td>
<td>- (0%)</td>
</tr>
<tr>
<td><strong>Sub-total</strong></td>
<td>6 (15.8%)</td>
</tr>
<tr>
<td><strong>Non-faith-based organizations</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Sub-total</strong></td>
<td>32 (84.2%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>38 (100%)</td>
</tr>
</tbody>
</table>

### Table 3: No. of faith-based kindergartens in Hong Kong

<table>
<thead>
<tr>
<th></th>
<th>Non-Profit Making</th>
<th>Profit-Making/ Private Independent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faith-based schools</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catholic</td>
<td>43</td>
<td>42</td>
<td>46</td>
</tr>
<tr>
<td>Protestant</td>
<td>234</td>
<td>230</td>
<td>267</td>
</tr>
<tr>
<td>Buddhist</td>
<td>27</td>
<td>23</td>
<td>19</td>
</tr>
<tr>
<td>Taoist</td>
<td>6</td>
<td>13</td>
<td>16</td>
</tr>
<tr>
<td>Confucian</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Muslim</td>
<td>-</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Others*</td>
<td>7</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Sub-total</td>
<td>317</td>
<td>312</td>
</tr>
</tbody>
</table>

| Non-faith-based schools |       |       |       |       |       |       |                   |                   |                      |
| Sub-total              | 93    | 127   | 149   | 297   | 231   | 234   | 390 (49%)          | 358 (49%)          | 383 (48.5%)         |

| Total                 | 410   | 439   | 503   | 386   | 292   | 286   | 796 (100%)         | 731 (100%)         | 789 (100%)          |

Source: Statistics provided by the Education Department.
*Note: "Others" include Sikhism and Judaism.

### Table 4: No. of faith-based primary schools in Hong Kong
<table>
<thead>
<tr>
<th></th>
<th>Local</th>
<th></th>
<th></th>
<th></th>
<th>International</th>
<th></th>
<th>1991 (Distribution)</th>
<th>1996 (Distribution)</th>
<th>2001 (Distribution)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Government</td>
<td>Aided</td>
<td>Private</td>
<td>Direct</td>
<td>Subsidy</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Faith-based schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catholic</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>87</td>
<td>84</td>
<td>91</td>
<td>25</td>
<td>20</td>
<td>20</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>112</td>
<td>104</td>
<td>111</td>
<td>25</td>
<td>20</td>
<td>20</td>
<td>112 (16.9%)</td>
<td>104 (17.1%)</td>
</tr>
<tr>
<td>Protestant</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>131</td>
<td>125</td>
<td>136</td>
<td>27</td>
<td>26</td>
<td>19</td>
<td>131 (23.8%)</td>
<td>125 (24.8%)</td>
</tr>
<tr>
<td>Buddhist</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>21</td>
<td>17</td>
<td>17</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>21 (3.2%)</td>
<td>17 (2.8%)</td>
</tr>
<tr>
<td>Taoist</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10</td>
<td>11</td>
<td>13</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>10 (1.5%)</td>
<td>11 (1.8%)</td>
</tr>
<tr>
<td>Confucian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2 (0.3%)</td>
<td>3 (0.3%)</td>
</tr>
<tr>
<td>Muslim</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>- (0%)</td>
<td>1 (0%)</td>
</tr>
<tr>
<td>Others*</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>5 (0.8%)</td>
<td>1 (0.2%)</td>
</tr>
<tr>
<td>Sub-total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td></td>
<td>254</td>
<td>240</td>
<td>262</td>
<td>52</td>
<td>49</td>
<td>39</td>
<td>306 (46.1%)</td>
<td>289 (47.5%)</td>
</tr>
<tr>
<td>Non-faith-based schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-total</td>
<td>50</td>
<td>46</td>
<td>41</td>
<td>279</td>
<td>241</td>
<td>237</td>
<td>29</td>
<td>30 (53.9%)</td>
<td>319 (52.5%)</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>46</td>
<td>41</td>
<td>353</td>
<td>481</td>
<td>499</td>
<td>81</td>
<td>41</td>
<td>664 (100%)</td>
</tr>
</tbody>
</table>

Source: Statistics provided by the Education Department.

*Note: "Others" include Sikhism and Judaism.
### Table 5: No. of faith-based secondary schools in Hong Kong

<table>
<thead>
<tr>
<th></th>
<th>Local Government</th>
<th>Aided</th>
<th>Direct Subsidy Scheme</th>
<th>Caput</th>
<th>Private</th>
<th>International</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Faith-based schools</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catholic</td>
<td>- - - 84 85 85</td>
<td>- - - 4 - - -</td>
<td>14 18 8</td>
<td>- - -</td>
<td>98 (21.1%) 103 (21.5%) 97 (19.6%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Protestant</td>
<td>- - - 117 114 128</td>
<td>- - - 2 - - 6</td>
<td>15 17 6</td>
<td>- - 5</td>
<td>132 (28.4%) 131 (27.3%) 147 (29.7%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buddhist</td>
<td>- - - 21 21 22</td>
<td>- - - - - -</td>
<td>2 1 2</td>
<td>- - -</td>
<td>23 (4.9%) 22 (4.6%) 24 (4.8%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taoist</td>
<td>- - - 8 8 11</td>
<td>- - - - - -</td>
<td>- - -</td>
<td>- - -</td>
<td>8 (1.7%) 8 (1.7%) 11 (2.2%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confucian</td>
<td>- - - - 1 1 1</td>
<td>- - - - - -</td>
<td>- - -</td>
<td>- - -</td>
<td>- (0%) 1 (0.2%) 2 (0.4%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muslim</td>
<td>- - - - 1 1 1</td>
<td>- - - - - -</td>
<td>- - -</td>
<td>- - -</td>
<td>- (0%) 2 (0.4%) 1 (0.2%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Others*</td>
<td>- - - - 2 - - -</td>
<td>- - - - - -</td>
<td>- - -</td>
<td>- - -</td>
<td>2 (0.4%) - (0%) - (0%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sub-total</strong></td>
<td>- - - 232 230 248</td>
<td>- - - 6 - - 7</td>
<td>31 37 16</td>
<td>- - 5</td>
<td>263 (56.6%) 267 (55.7%) 282 (56.9%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Non faith-based schools</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sub-total</strong></td>
<td>42 36 36 98 109 117</td>
<td>- - - 21 - - 2</td>
<td>62 67 20</td>
<td>- - 17</td>
<td>202 (43.4%) 212 (44.3%) 213 (43%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>42 36 36 330 339 365</td>
<td>- - - 27 - - 9</td>
<td>93 104 36</td>
<td>- - 22</td>
<td>465 (100%) 479 (100%) 495 (100%)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Statistics provided by the Education Department.

*Note: "Others" include Sikhism and Judaism.
### Table 6: Cumulated social welfare subventions received by faith-based organizations from 1994 to 2002 in Hong Kong

<table>
<thead>
<tr>
<th></th>
<th>Cumulative Data 1994-2002</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Personal Emoluments (HK Dollars)</td>
<td>Other Charges (HK Dollars)</td>
<td>Total (HK Dollars)</td>
<td>Distribution</td>
<td></td>
</tr>
<tr>
<td><strong>Faith-based organizations</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catholic</td>
<td>3,377,127,562</td>
<td>370,128,893</td>
<td>3,747,256,455</td>
<td>9.8%</td>
<td></td>
</tr>
<tr>
<td>Protestant</td>
<td>7,693,403,425</td>
<td>1,263,332,243</td>
<td>8,958,053,628</td>
<td>23.3%</td>
<td></td>
</tr>
<tr>
<td>Buddhist</td>
<td>866,419,643</td>
<td>40,601,201</td>
<td>907,020,844</td>
<td>2.4%</td>
<td></td>
</tr>
<tr>
<td>Taoist</td>
<td>858,863,941</td>
<td>60,259,482</td>
<td>919,123,423</td>
<td>2.4%</td>
<td></td>
</tr>
<tr>
<td>Confucian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>Muslim</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td><strong>Sub-total</strong></td>
<td>12,795,814,571</td>
<td>1,734,321,819</td>
<td>14,531,454,350</td>
<td>37.9%</td>
<td></td>
</tr>
<tr>
<td><strong>Distribution</strong></td>
<td>37.7%</td>
<td>38.7%</td>
<td>37.9%</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Non-faith based organizations</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sub-total</strong></td>
<td>21,081,127,868</td>
<td>2,745,939,179</td>
<td>23,827,067,047</td>
<td>62.1%</td>
<td></td>
</tr>
<tr>
<td><strong>Distribution</strong></td>
<td>62.2%</td>
<td>61.2%</td>
<td>62.1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>33,897,233,695</td>
<td>4,483,650,631</td>
<td>38,382,202,286</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

Source: Statistics provided by the Social Welfare Department.


Catholic Diocese Centre (2001), Hong Kong Catholic Church Directory 2002, Hong Kong: Catholic Truth Society.


Catholic Diocese Centre (2001), Hong Kong Catholic Church Directory 2002, Hong Kong: Catholic Truth Society.


Education and Manpower Bureau, Hong Kong: HKSAR Government.

However, a number of members from The Colloquium of Six Religious Leaders of Hong Kong did say that they do not consider “the Third Sector” an appropriate “descriptor” for classification purposes.

Sources indicated that entering the 21st century religious organizations are obliged to pay two-thirds of the market rate for the land allocated for worship sites.


Hong Kong Joint Secretariat for Colloquium of Religious Leaders, Letter to the Central Policy
Unit dated November 27, 2002.
