

# B

# 宗教蓝皮书

BLUE BOOK OF RELIGIONS

## 中国宗教报告

(2015)

主编/邱永辉

ANNUAL REPORT ON RELIGIONS IN CHINA (2015)



社会科学文献出版社  
SOCIAL SCIENCES ACADEMIC PRESS (CHINA)

2015  
版

 中国社会科学院创新工程学术出版资助项目

# 中国宗教报告 (2015)

---

ANNUAL REPORT ON RELIGIONS IN CHINA (2015)

主 编 / 邱永辉



社会科学文献出版社  
SOCIAL SCIENCES ACADEMIC PRESS (CHINA)

## 图书在版编目(CIP)数据

中国宗教报告. 2015/邱永辉主编. —北京: 社会科学文献出版社,  
2016. 4

(宗教蓝皮书)

ISBN 978 - 7 - 5097 - 8703 - 8

I. ①中… II. ①邱… III. ①宗教 - 研究报告 - 中国 - 2015  
IV. ①B929. 2

中国版本图书馆 CIP 数据核字 (2016) 第 009355 号

宗教蓝皮书

中国宗教报告 (2015)

---

主 编 / 邱永辉

出 版 人 / 谢寿光

项目统筹 / 宋月华 范 迎

责任编辑 / 范 迎

出 版 / 社会科学文献出版社·人文分社 (010) 59367215

地址: 北京市北三环中路甲 29 号院华龙大厦 邮编: 100029

网址: [www.ssap.com.cn](http://www.ssap.com.cn)

发 行 / 市场营销中心 (010) 59367081 59367018

印 装 / 北京季蜂印刷有限公司

规 格 / 开 本: 787mm × 1092mm 1/16

印 张: 21.75 字 数: 328 千字

版 次 / 2016 年 4 月第 1 版 2016 年 4 月第 1 次印刷

书 号 / ISBN 978 - 7 - 5097 - 8703 - 8

定 价 / 79.00 元

皮书序列号 / B - 2008 - 095

---

本书如有印装质量问题, 请与读者服务中心 (010 - 59367028) 联系

 版权所有 翻印必究

## 主编简介

**邱永辉** 中国社会科学院世界宗教研究所研究员，中国社会科学院创新工程世界宗教研究所创新项目“当代宗教发展态势研究”首席研究员，博士生导师，长期从事中国当代宗教、印度宗教文化及世界新兴宗教研究，著有《现代印度的种姓制度》、《印度世俗化研究》、《印度宗教多元文化》、《印度教概论》（入选2011年国家哲学社会科学成果文库）和《南亚宗教发展态势研究》等专著，《当代宗教研究30年综述》、《中国政教关系的权责和谐》等研究论文，主编《宗教与可持续社区》等论文集，译著有《朝圣》等。自2008年起，担任《中国宗教报告》（宗教蓝皮书）主编。

## 摘 要

《中国宗教报告（2015）》由主编及其约请的中国社会科学院世界宗教研究所、中国人民大学哲学院、上海社会科学院宗教研究所共计 15 位专家学者撰写。

本年度“总报告”以中国宗教组织的自治为讨论和分析重点，提出“宗教治理”的理念和模式。总报告提出，“宗教治理”不是传统的从上到下的行政运转和管控，而是一种社会文化建设的模式，是一种国家“软实力”的建设模式；中国宗教治理的未来，是走向一种民主、协商、多元的社会化治理模式。作为“依法治国”、“创新社会管理”的重要组成部分，“宗教治理”的主要内容是中国宗教社团的自治、政府公权力对于宗教团体和宗教事务的依法管理，以及中国社会的方方面面面对宗教的全方位治理。总报告建议，在缺乏“宗教共识”和“立法共识”的现阶段，中国大陆可以借鉴港澳台地区的成功经验，以立法的形式给予宗教组织法人地位，试行“宗教组织的法人制度”。总报告呼吁中国宗教学界与宗教界人士，要与政府管理部门一起努力，建构“宗教治理”话语，为中国社会走向“善治”做出自己的贡献。

在“各大宗教报告”栏目下，本年度的 7 篇报告均在对相关宗教的总体情况进行总结评述的基础上，重点探讨了本年度最突出的问题。

——“佛教报告”回顾了 2014 年中国佛教的重要事件，指出在佛教的社会声望不断提升的同时，应当在制度上保障佛教的健康发展。探索切实可行的维护佛教活动场所法律地位，尽快建立健全宗教活动场所法人制度，是解决困局的可行性方案。

——“道教报告”侧重考察了中国道教在 7 个方面的发展状况，重点



关注的是如何让道教宫观承载更多的文化功能，发挥更大的社会影响力。报告建议，从体验、免费、参与、便捷等方面入手，将道教转型为真正的现代型宗教。

——“伊斯兰教报告”回顾了2014年中国伊斯兰教的学术会议、解经工作、推进朝觐管理和服务等工作情况。报告以宁夏为例的讨论，表明“一带一路”战略带动了穆斯林民众对丝路沿线历史文化的关注，该战略与西部地区的社会、宗教发展密切相关，但也面临各种挑战。

——“基督教报告”关注2014年中国基督教会发展的四个重点：招远事件、公益慈善事业、三自爱国运动委员会60周年庆祝活动期间有关“基督教中国化”的研讨，以及努力建立中韩教会间正常的交往及其对中韩教会健康发展的积极作用。

——“天主教报告”从三个层面对2014年中国天主教的成绩与危机、挑战与举措进行探讨：2014年中国天主教的发展概况；热点透视；以“正定惨案”为基础，重新审视中国天主教会在抗日战争期间的人道主义救助工作和在华形象。

——“儒教报告”基于作者近年来对文庙修复和复兴情况的调研，指出文庙复兴的情况分为四种：孔子文化节活动、孔子祭祀仪式、文庙里的读书班、文庙举办的传统文化和公共节日对文庙的活化的影响。报告认为，文庙在当代的活化对于“神圣性”的恢复具有重要意义。

——“民间信仰报告”关注浙江省的民间信仰及其管理问题。报告认为，地方政府在民间信仰事务方面的治理方略，带有强势主导和危机管控的历史惯性。在历次的拆庙整治运动中，民间信仰庙宇皆首当其冲，反复陷入存在的合法性困境，而地方的宗教生态系统也面临着越来越多的挑战。近年来，浙江省逐步从立足于政府本位、自上而下管控的社会管理（Social Administration）向法治化、自治化的社会治理（Social Governance）方向艰难地转型。报告认为，民间信仰治理走向“善治”的过程是一个“文治构建”的过程，即推动社区文化发展，从而构建社区文化认同和社区生命共同体。

“热点报告”栏目特别关注“基督教中国化”。

——卓新平研究员报告了“基督教中国化”这一概念的缘起，提出“基督教中国化”的“三要素”，即对中国政治的认同、对中国社会的适应、对中国文化的表达。

——卢云峰博士、张春泥博士的报告是基于中国人民大学和北京大学中国社会科学调查中心所做的调查数据。根据数据分析，中国基督教信徒的基本情况如下：其一，中国基督教徒的人数仅次于佛教信徒，基督教在中国已经成为仅次于佛教的第二大宗教。分析显示，2010年基督教徒占我国成年总人口的比例为1.93%~2.18%，以此推算全国基督徒总规模为2572.3万~2905.5万人。其二，比较之下，中国基督教团体的活动最为绵密、组织化程度更高、信众对宗教信仰的重视程度也更高。其三，在中国基督徒中，72.5%是女性，基督徒的平均年龄为51岁，这两项数据位于各宗教之首。其四，中国基督徒在社会分层中处于劣势。基督徒的个人收入在各宗教中排名最低；文盲/半文盲的比例排名最高；10.2%的基督徒为零收入且无职业数据，这一比例也位于各信仰群体之首。其五，在社会影响方面，尽管基督徒的社会经济地位较低，但是他们的信任度、公平感、幸福感、精神健康程度与无信仰群体却没有显著差异。

——黄海波博士的报告认为，中国基督教全国“两会”，是在中国革命与建设的特定历史条件下形成的组织制度。政府、信徒与一般社会大众，是中国基督教全国“两会”面对的三个基本功能对象，他们对中国基督教全国“两会”有各自不同的功能需求。中国基督教全国“两会”必须承担并切实发挥政治的、宗教的与社会的功能。认知与实践中的“功能错位”，比技术层面的手段、方式的滞后，更为严重地制约着中国基督教全国“两会”的功能发挥。报告认为，需要调整优化中国基督教全国“两会”的功能实现机制，尤其应注重通过促进其有效发挥宗教功能与社会功能而使政治功能的发挥柔性化，从而使其能够在当前形式下最大限度地调动各种积极因素。

——曹南来教授的报告通过“耶商”，即商人基督徒群体这一实证个案，考察“基督教中国化”这一议题的现实状态和处境。报告认为不应忽



视商人基督徒这一改革开放后的新兴群体在“基督教中国化”方面的有益尝试。他们如同近代的“儒商”、“回商”一样，也为国家的自强自立做出了贡献，并发挥了基督教在促进经济社会积极发展与国际经贸合作中的建设作用。报告强调在社会中践行信仰是“基督教中国化”的重要实现方式，因此“中国化”是实现宗教社会融合与创新的一个动态过程。“中国化”的最终目标是建设一个有中国特色的基督教，使其成功嵌入公共道德与个人伦理领域，并且能够积极有效地参与搭建中国传统价值与世界商业经济之间的道德桥梁。

——黑颖博士和杨莉博士有关云南傈僳族基督教的报告认为，自19世纪末20世纪初基督教传入云南怒江地区以来，经过不断调试，与傈僳文化互动融合，表现出了许多傈僳化的特点，同时也使当地的一些传统习惯发生了改变，形成了一种新的傈僳族基督教传统。

本年度的“专题报告”是对中国大陆佛教、道教、伊斯兰教、天主教和基督教五大宗教的活动场所发展现状的全景式呈现。由中国人民大学科学研究基金持续支持，“中国宗教调查（CRS）项目”以合法登记的宗教活动场所作为调查对象，实地调查时间为2013年下半年至2015年上半年，调查范围为全国31个省、自治区、直辖市243个县级单位的4383个宗教活动场所，被访者是宗教活动场所的负责人，调查方法为面对面问卷访谈。这是迄今为止对中国宗教活动场所的历史、形成、组织性、现代性与社会参与等方面的最新、最全面的调查报告。



## Abstract

*Annual Report on Religions in China (2015)* is contributed by editor-in-chief Yonghui Qiu from the Institute of World Religions, Chinese Academy of Social Sciences, together with fifteen invited experts from the Institute of World Religions, CASS; the Department of Philosophy, Renmin University of China; the Institute of Religions, Shanghai Academy of Social Sciences, etc. .

Focusing on the autonomy of Chinese religious organization, the General Report of this year brings forward the concept and pattern of “the governmentality of religion” . The report illustrates that the governmentality of religion is not the traditional top-down administrative operation and control, but a pattern of social and cultural construction and a building model of a country’s soft power, thus the future of Chinese governmentality of religion is a society governance model towards democracy, negotiation and pluralism. As an important part of “religious governance according to law” and “innovation and social management”, the main contents of “the governmentality of religion” are the autonomy of Chinese religious organization, the governmental public power’s management in accordance with law for religious groups and religious affairs, as well as the full range, i. e. all aspects of Chinese society, of religious governance. The report suggests that at this stage of being in the absence of “religious consensus” and “legislative consensus”, mainland China can learn from the successful experience of Hong Kong, Macao and Taiwan regions, granting the religious organizations the legal status by legislation, and starting trial “corporation system of religious organizations” . The report calls for Chinese religious circles working with religious leaders and government authorities, to construct the “religious governance” discourse, and to make due academic contributions to Chinese society towards “good governance” .

This year’s “Reports on Major Religions” column presents seven reports,



each providing both a general review of a major religion and discussion on the most prominent issues of the year.

“Report on Buddhism” gives an overview of the important events in 2014 Chinese Buddhism, and points out the healthy development of Buddhism should be safeguarded institutionally, when Buddhism has been increasing social prestige. The feasible plan to solve the dilemma is to explore the achievable legal status of the places for Buddhism activities, as well as to establish and perfect the corporation system of sites for religious activities as soon as possible.

“Report on Taoism” pays special attention to the development of Chinese Taoism in seven aspects. Focus is on how to make Taoist temples carry more cultural function and play a greater social influence. The report suggests that Taoism should be transformed into a truly modern religion in aspects of experience, free participation, convenience and so on.

“Report on Islam” focuses on Chinese Islamic conferences, the exegetical works and the outstanding performance of promoting pilgrimage management and service in 2014. Taking Ningxia as an example, taking Ningxia as an example, the report indicates that the Belt and Road Initiative led the Muslim people to pay more attention to Muslim history and culture along the Silk Road, the initiative that is closely related to the development of religion and society in the western region, but that may face a variety of challenges.

“Report on Christianity” captures four points of the development of Chinese Christian churches in 2014: Zhaoyuan event, public charities, the discussions of “Chinization of Christianity” during the 60<sup>th</sup> anniversary celebrations of the Three-Self Patriotic Movement Committee, and efforts to establish normal contacts between Chinese and Korean churches and its positive effect on the healthy development of Chinese and Korean churches.

“Report on Catholicism” displays the achievements and crises, challenges and initiatives of Chinese Catholic in 2014 from three levels: overview of the development of the Chinese Catholic in 2014; hotspot perspective; taking Zhengding tragedy as an example, to re-examine the Catholic Church’s humanitarian relief work during the Anti-Japanese War and its image in China.

Based on the author’s recent investigation of the restoration and rehabilitation

of Confucius temple, “Report on Confucianism” evaluates four cases in the revival of Confucius temple, including Confucius cultural festival, Confucius ritual, the reading class in Confucius temple, and the effect of traditional and public holidays held in temple on the activation of temple. The report insists that it makes great sense to activate Confucius temple in contemporary era restoring the holiness.

“Report on Folk Religions” summarizes the folk beliefs and its management in Zhejiang province. The report points out that as to the governance in folk belief matters, the local governments have a historical tendency of strong dominance and crisis control. In previous demolition and remediation of temples, the folk religion temples as the first to be affected were repeatedly in a dilemma of legitimacy, and the local, religious ecosystem is also facing more and more challenges. Recently, Zhejiang is progressively making the difficult transition from the social administration based on the government-oriented and top-down management to the social governance of legislation and autonomy. The report advocates that the process of folk beliefs’ governance towards “good governance” is a process of “establishing achievements in culture and education”, that is, to promote the development of community culture and to build up a community cultural identity and a community life.

“Report on Hot Issues” is directed at the issue of Chinization of Christianity

The report of professor Xinping Zhou describes the origin of the concept of Chinization, and puts forward the three elements of “Chinization of Christianity”, i. e., to identify Chinese politics, to adapt Chinese society, and to express Chinese culture.

The report of Dr. Yunfeng Lu is a research based on a survey data of Renmin University of China and Chinese social sciences research center, Peking University. The research shows the basic situation of Chinese Christians: Firstly, the number of Chinese Christians is second to Buddhists, and Christianity has become the second largest religion after Buddhism in China. In 2010, the Christians accounted for roughly 1.93 to 2.18 percent of the adult population. Accordingly, the estimated totality of Chinese Christians was 2572300000 to 2905500000. Secondly, compare to other religious communities, Chinese Christian groups were more active, more organized and their believers were more serious to Christian



beliefs. Thirdly, 72.5 percent of Chinese Christians were women, and the average age of Christians was 51 years old. Both of the two numbers were the highest to other religions. Fourthly, Chinese Christians were at a disadvantage in the social stratification. Christian personal income was the lowest to other followers of different faiths; the number of illiteracy/semi-illiteracy in Chinese Christians was the highest; 10.2 percent of Christians were without income and unemployed, which number was also the highest to other religions. Finally, in social impact, despite the lower socio-economic status of Christians, their confidence, sense of happiness and mental health didn't have significant difference from the non-faith groups.

The report of Dr. Haibo Huang indicates that China Christian Council and National Committee of Three-Self Patriotic Movement (CCC/TSPM) are institutional arrangements under a certain historical conditions of Chinese revolution and construction. Government, believers and the general public are the three basic functional objects of CCC/TSPM, which have to meet different functional requirements of the three objects. CCC/TSPM must assume and play effective political, religious and social functions. Compare to the backward means at the technical level, "functionally dislocation" in cognition and practice is more seriously restricting CCC/TSPM to play their role. The report puts forward that we need to adjust and optimize the realization of the function of CCC/TSPM, with particular emphasis on promoting their religious and social functions to play their political function with flexibility, so that CCC/TSPM are able to mobilize a variety of positive factors in the current form.

The report of Prof. Nanlai Cao taking "Christian businessmen" as an example investigates the reality and situation of the issue "chinization of Christianity". The report reminds that Christian businessmen as a emerging group after reform and open up their beneficial attempts to chinization of Christianity should not be overlooked. Like modern Confucian businessmen and Hui businessmen, Christian businessmen also make a contribution to their own country and play a constructive role in promoting economic and social development and international economic and trade cooperation. The report emphasizes that an important way to realize the chinization of Christianity is to live out their faith in society, thus the chinization is a dynamic process to realize the religious and social integration and innovation. The

ultimate goal of chinization is to build Christianity with Chinese characteristics, so that Christianity can be successfully embedded into the public morality and personal ethics, and can actively and effectively participate in building a bridge of morality to connect Chinese traditional moral values with the world's commercial economy.

The report of Dr. Ying Hei and Dr. Li Yang focusing on Yunnan Lisu Christianity maintains that since Christianity was introduced to Yunnan Nujiang at the end of 19<sup>th</sup> century and the beginning of 20<sup>th</sup> century, after continuous testing and interaction with the Lisu cultural, Christianity at that region already showed many of the characteristics of the Lisu, but also some of the local customs and traditions has been changed into a new tradition of Lisu Christianity.

This year's "Special Report" presents a whole picture about the development of the religious activity places from five major religions perspective including Chinese mainland Buddhism, Taoism, Islam, Catholicism and Christianity. Supported by the research fund, Renmin University of China, Chinese religious Survey (CRS) aiming at the legally registered places for religious activities, investigated 4383 sites for religious activities from 31 provinces, municipalities and autonomous regions and 243 county-level units, since the second half of 2013 to the first half of 2015. The respondents of this investigation were the heads of these religious activities places, and the survey method was face-to-face questionnaire interviews. By far, it is the latest and most comprehensive survey on the history, formation, organization, modernity and social participation of religious sites in China.

# 目 录



## Ⅱ I 总报告

- Ⅱ.1 中国宗教治理报告 ..... 邱永辉 / 001

## Ⅱ II 各大宗教报告

### · 佛教报告 ·

- Ⅱ.2 2014 年佛教影响力与法制化管理报告 ..... 张雪松 / 023

### · 道教报告 ·

- Ⅱ.3 2014 年传统文化复兴背景下的道教发展 ..... 王皓月 / 068

### · 伊斯兰教报告 ·

- Ⅱ.4 2014 年中国伊斯兰教与西部发展  
战略报告 ..... 王宇洁 穆卫宾 / 099

### · 基督教报告 ·

- Ⅱ.5 2014 年中国基督教关注点 ..... 段 琦 / 116



· 天主教报告 ·

- B.6 2014 年中国天主教发展状况及对抗战期间天主教会  
人道主义援助的价值重估 ..... 刘国鹏 / 143

· 儒教报告 ·

- B.7 当代文庙重建与复兴现状研究报告 ..... 杨 莉 / 174

· 民间信仰报告 ·

- B.8 如何走向“善治”：浙江省民间信仰“社会治理”  
转型的反思 ..... 陈进国 林敏霞 / 195

### B III 热点报告：基督教中国化研究

- B.9 关于“基督教中国化”的再思考 ..... 卓新平 / 216
- B.10 当代中国基督教发展状况报告：基于 CGSS（2010）  
和 CFPS（2012）调查数据 ..... 卢云峰 张春泥 / 228
- B.11 中国基督教全国“两会”的组织功能 ..... 黄海波 / 251
- B.12 商人与基督教中国化 ..... 曹南来 / 268
- B.13 云南怒江州基督教的傥傥化过程 ..... 黑 颖 杨 莉 / 283

### B IV 专题报告：中国宗教活动场所调查

- B.14 引导与适应  
——中国人民大学“中国宗教调查报告（2015）”  
..... 魏德东 王卫东 / 312

# CONTENTS

---



## Ⅰ General Report

- B. 1 A Report on Chinese Religious Governance *Yonghui Qiu* / 001

## Ⅱ Reports on Major Religions

### On Buddhism

- B. 2 A Report on the influence and the lawful management of Chinese Buddhism in 2014 *Xuesong Zhang* / 023

### On Taoism

- B. 3 The Development of Daoism under the Background of Traditional Cultural Renaissance *Haoyue Wang* / 068

### On Islam

- B. 4 Chinese Islam and Western Chinese Constructive Strategy *Yujie Wang, Weibing Mu* / 099

### On Christianity

- B. 5 The Focus of Chinese Christianity *Qi Duan* / 116

### On Catholicism

- B. 6 The Focus of Chinese Catholicism in 2014 and the Revaluation of the Catholic Church's Humanitarian Relief during the Anti-Japanese War *Guopeng Liu* / 143





### On Confucianism

- B. 7 A Research on Contemporary Reestablishment and Revival  
of the Confucian Temple *Li Yang / 174*

### On Folk Belief

- B. 8 Towards “the good governance”—Focusing on “the Social  
Governance” of Zhejiang Folk Religion *Jinguo Chen, Minxia Lin / 195*

## III Hot Issues: Studies on the Chinization of Christianity

- B. 9 Rethinking of the Chinization of Christianity *Xinping Zhuo / 216*
- B. 10 A Report on the Development of Contemporary Chinese  
Christianity—Based on the survey data of CGSS (2010)  
and CFPS (2012) *Yunfeng Lu, Chunni Zhang / 228*
- B. 11 On the Organizing Function of China Christian Council and  
National Committee of Three-Self Patriotic Movement *Haibo Huang / 251*
- B. 12 Christian Businessmen: A Beneficial Trial of the  
Chinization of Christianity *Nanlai Cao / 268*
- B. 13 On the Lisu-zation of Christian Faith among Yunnan  
Nujiang’s Lisu People *Ying Hei, Li Yang / 283*

## IV Special Report: Study on Chinese Religious Activity Places

- B. 14 Guidance and Adaptation—Renmin University of China’s  
—*An Investigation Report on Chinese Religions (2015)*  
*Dedong Wei, Weidong Wang / 312*