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Oeconomia Suffocato: The Origins of Antipathy Toward Free Enterprise Among Catholic Intelligentsia[1]

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Abstract:
What is the source of the antipathy of Catholic intellectuals toward free markets? That is the issue addressed in the present paper. We see the antecedents of this viewpoint of theirs in terms of secular humanism, Marxism and mistaken views of morality and economics. One of the explanations for this phenomenon are the teachings of St Augustine. He greatly distrusted the City of Man, seeing it as anarchic and chaotic. In contrast, his City of God is more orderly, but far removed from the hurly burly of free enterprise. Another source of the rejection of capitalism on the part of Catholic intellectuals is liberation theology, which is Marxism minus the atheism of that doctrine. Both economic and cultural Marxism have played a role in the alienation of such intellectuals from the tenets of laissez faire capitalism. Are there any counter currents? Yes, the School of Salamanca, which has been all but forgotten in this community.
Keywords: Catholicism, free enterprise, liberation theology, Marxism.

1. Introduction

Why is there is a yearning among the intelligentsia of the Catholic Church[2] for the promotion of its ideals through the state? This is especially puzzling in that Catholicism is a religion that values independent human agency, a characteristic associated with free enterprise [47].

True moral authority, can only be attained by setting an example or by voluntary choice. It simply cannot be accomplished through the coercive mechanism of the state. Coercion deprives an act of its voluntary nature, the essential ingredient that makes it moral in the first place. This is in contrast to that essential gift of God toward mankind: “agency” [61] (Gen. 2.16-17). Free will has been ordained to man since the beginning; free will cast man out of the Garden of Eden and brought death to the world. Furthermore, free will allowed Christ to choose death upon the cross as an example of sacrifice for the sins of the world. However, in its present state, Catholic social teaching denies the fundamental right of choice – enshrined by God – in favor of imposing morality through the mechanism of the state. This is especially true of freedom of choice in the marketplace. There, the behavior of free and consenting adults is treated as something that must be managed for the greater moral good.[3] This is not a new problem but rather an old one: Catholicism and state control have been intertwined since Constantine the Great made Christianity the official religion of the Empire in the early fourth century of the common era [15, p. 1]. This union with power had been in place for over 1,500 years and, with the exception of very few individuals and groups within Catholicism – Pope Leo XIII and the school of Salamanca, for example – human freedom in the marketplace has been perceived as contrary to the interests of the Church.[4]

The Church’s union with power is not the only factor that results from this desire to control freedom in the marketplace. The teachings of St Augustine – in particular, his idea of utmost good – make a significant contribution to the Church’s anti market stance. For Augustine, order through justice in the City of God is in a constant struggle with chaos and disorder in the City of Man.[5] These views have profound and residual effects on church policy even to this day, which leads to an anti-free-will worldview. Where freedom is allowed, it must necessarily be ordered for the greater good – including markets. This does not, however, explain the present condition among Catholic institutions today. To understand that, we must consider two more necessary ingredients: the first is the Protestant Reformation, which undermined the Church’s power to impose its will politically. This led to the Scientific Revolution and ultimately government justified by social contract in contrast with natural law and divine will. In short, the undermining of Church authority, when this institution became divorced from the state, because of the Reformation, led to an even greater assertion of control in many respects.

The second ingredient of the present condition is the rise of Marxism as a moral authoritative theory regarding mankind's ultimate destiny; it became a secular cousin to Augustine’s City of God, but on earth. With this comes the fusion of Marxism and Christianity into pseudo-Marxist Christianity among the Catholic intelligentsia. Liberation theology, the primary form of Marxist Christianity, is not only what is referenced here.[6] Rather, we refer to the phenomenon of a secular worldview that ascribes a moral historicist destiny to mankind grafted onto Catholic teaching originally meant to be determined via free will. Marxism, because it aims at a utopian moral end, becomes the perfect mechanism for Catholicism to justify partnership with the state, a religion that also seeks a moral utopian end through order and justice. Thus, a dialectic occurs where two seemingly opposing views at first glance – Catholicism and Marxism – have much more in common than would appear based on first appearances. These similarities become very apparent when a common antagonist is identified: capitalism. The free market prevents the ordering for which both systems strive by manifesting its own spontaneous order[7] [41, p. 395]. This makes attractive and practical the union of Catholicism and Marxism into a beneficial alliance against a capitalist common enemy. This alliance ultimately is meant to create the better world to which both Marxism and Catholicism aspire.

In section II we discuss The Bible, Catholicism and Free Enterprise. Section III is given over to a consideration of Rome and Augustine, while section IV deals with the Reformation and section V with Marxism. We conclude in section VI.

2. The Bible, Catholicism and Free Enterprise

The idea that the state should be used to constrain individuals in an effort to bring about a more moral vision of the world has been refuted again and again in biblical passages, even in cases where "excess and greed" are enunciated upon specifically and used in parables to illustrate immoral behavior. The parable of the rich man and the beggar Lazarus stands out as a story with particular weight concerning this issue [61] (Luk. 16.19-25). In this parable, Lazarus is afflicted with sores and starvation while the rich man is finely clothed and lives well day-to-day. Ultimately, after Lazarus longed for the crumbs from the rich man's table and is rejected, he is thus doomed to death from starvation. In time, the rich man also dies. While Lazarus is carried off to heaven by angels into the bosom of Abraham, the rich man is consigned to the fires of hell. What is important in this example from a free enterprise perspective is that nowhere in the parable did Lazarus appeal to the Roman authority to constrain the immoral greed of the rich man. Furthermore, Abraham responds to the rich man in hell saying "Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here and you are in agony" [61] (Luk. 16.25). The rich man was allowed to do what he did to make himself rich and the beggar starve. The entire responsibility of the rich man for his transgressions and inhumanity was left to his own free will because of his agency. No matter the level of greed and cruelty exercised, he was still free to do it, but held accountable only in the next life.

Let us introduce a modicum of economic analysis to the proceedings at this point. There is a strong implication that the reason the poor man is poor is due to the fact that the rich man is rich. That is the latter came to his wealth by exploiting the former. But posit that the wealthy man came to his earnings honestly; that is, he was not a crony capitalist, gaining through government largesse, but was rather a product of laissez faire capitalism. Then, the *only* way he could become affluent would be by *enriching* the poor. Thus, due to his actions, the poor man had more largesse than otherwise would have been the case. The Bill Gates' of the world need not "give back" anything whatsoever to the poor to compensate for their aggrandizement. No, to the contrary, in putting together his fortune in the first place, if he did it compatibly with libertarian principles, he has *already* "given" to the poor, by enriching them. That he refuses to do even more for them, for example by refusing to donate to them through charity, should not be allowed to obfuscate the fact that he has increased their economic status while doing so on his own account.[8]

In a similar vein is the parable of John the Baptist and his response to the people and the publicans. The people are appealing to John, who ask of him "What then should we do" in reference to being good Christians. They were given the answer to donate coats and food if they had them to those who had not [61] (Luk. 3.10-11). When the tax collectors asked the same, the response was similar: "Collect no more than the amount prescribed for you" ([61] Luk. 3.12-13). Finally he told the soldiers, "Do not extort money from anyone by threats or false accusation, and be satisfied with your wages" [61] (Luk. 3.14).

The goal here is not to argue that the bible refutes the legitimacy of the state: it does not. The previous situations necessarily imply, along with many others, that the relationship between an individual and his faith is something distinctly separate from the state, with the former taking precedence over the latter. If they were not separate, why not encourage the tax collectors to take as much from those with wealth and re-distribute to those with little money, in order to act in a Christian manner? Instead, they are told to take the minimum for a reason: the state is not responsible for imposing Christian charity. In the case of the soldier, it required a partial separation of his purpose imposed by the state because of Christian conversion "Do not extort money from anyone by threats" [61] (Luk. 3.14). One of the primary roles of a soldier is the symbolism he provides as an enforcement of government programs through threat of violence. Here the threat of force is morally challenged with regard to the collection of money. This could reference individual extortion but more likely overbearing taxes and threats of collection enforcement by soldiers since the passage immediately follows guidance for tax collectors. Christianity is an individualist and altruist ethos that will be tested and challenged in the trials of this world, but ultimately the ability to surmount those challenges and trials is left to the individual. This is why, in parable after parable, the Roman authority was never appealed to impose Christian morality on society.[9] These passages infer a Christian support of free will and, subsequently, free enterprise. At minimum, the ability to be greedy grants individuals autonomy of moral decision-making and, at maximum, allows and encourages those who would choose to feed Lazarus at the dinner table the opportunity to do so.

Further support for laissez faire capitalism can be explicitly derived from the papal encyclical *Rerum Novarum*. Released by Pope Leo XIII, this document addresses many specific issues regarding the conceptual practice of free markets, most notably a fierce support of property rights. This view is quite clear: “every man has by nature the right to possess property as his own” [26, p. 6] and also “the fact that God has given the earth for the use and enjoyment of the whole human race can in no way be a bar to the owning of private property” [26, p. 8], as well as “private ownership is in accordance with the law of nature” [26, p. 9]. These statements do not indicate an explicit approval of complete economic freedom but certainly a tacit sympathy for this system. Furthermore, the statement “the limits of private possession have been left to be fixed by man's own industry, and by the laws of individual races” [26, p. 8] grants at minimum the individual's right of sovereignty over how property is used at least equal to that of the state. Looking at the rest of the document and its repudiation of forced state collectivism, it is clear that the individual mandate supersedes that of the government.[10]

There is also the school of Salamanca, an enlightenment school of Catholic philosophy spread across Spain and Portugal, which consistently recognized the value of private property and free enterprise in improving the welfare of the community in accordance with Christian teaching. One of the great scholastics of this school, Luis de Molina, is expressly recognized as the “upholder of free will, according to whom the grace of God could only become efficient by the consent of man”, this is in accordance with the individualist altruist approach of Christian teaching [21, p. 46]. The school of Salamanca also fostered capitalist concepts such as subjective valuation, which necessarily requires a free market apparatus to facilitate price fluctuations.

In contrast is value based on use, promoted by St. Augustine [21, p. 25]. Here, a good has value based on its use; for example, shoes are shoes whether they are shiny or of better quality, because value is derived from the fact that you walk in them, so it is implied there is a “just” or “moral” monetary value for that use. When one subscribes to a theory of use value, it implies that prices which exceed the value of the objects’ perceived use are immoral and must be rejected as greedy. However, this runs contrary to powerfully influential philosophers such as St Augustine. There is a significant strain of thought within Catholicism of an individualism that promotes and requires freedom. This is especially true in the marketplace, not merely as a moral litmus test on human actions which will come under judgement in the afterlife but to promote human flourishing at present. People must be free to acquire wealth, which alone cures poverty both for the rich and all of society. As well it offers the means by which the wealthy are able to be charitable. The question that now arises is why, among Catholic intellectuals today, is appealing to the state to impose morality on the market held in higher esteem than an individual's right to choose moral market action for himself, guided by Catholic principles or not? The origin of this edifice is composed of two foundations: Rome, and St. Augustine.

3. In the Beginning There Was Rome, and Then Augustine

In the 4th century B.C.E, the Roman emperor Constantine wedded Christianity to the Roman Empire, consecrating it as the official religion of the Empire and of its subjects. This union dramatically altered Christianity and the way it was spread forever after. With this union of power came the ability to simply graft the morality of the Christian doctrine onto the fallible world of men through law. The state became the sword and shield of God; no longer was it the responsibility of the individual to choose the Christian path of love – love and compassion would be mandated from on high. In theory, the church was always supreme to the government. In practical reality, God was brought down from the heavens and embodied into the Roman authority. According to [15], after Rome became a Christian Empire "laws were passed mitigating many of the evils of slavery, condemned criminals were not to be forced to become gladiators, the condition of prisoners was materially improved, a peasant's plough-oxen could not be distrained for debt, the practice of branding prisoners on the face was stopped, children were given new protection" [31]. The egalitarian nature of the church structure before the Roman union dissipated, giving way to the hierarchical structuring of the Roman authority.

That same structure today is a remnant of the union with Rome. No longer would the spreading of the faith be exclusively voluntary. Rather, violence could now be sanctioned to spread the gospel, just as it had been sanctioned to expand territory under the pagan emperors. The church was superior to the state before Constantine's conversion, but with his conversion Christianity now subordinated the power structure that had once persecuted it. The leaders who this relationship attracted ultimately changed from men such as the apostles to the Borgias. A religion that does not inherently value earthly power, yet comes to possess tremendous amounts of it, as Christianity did, necessarily attracts those who value the power associated with the faith rather than the faith in and of itself.[11] The Roman period set the stage for normalizing the use of state power to impose Christian morality. So as Christianity moved into the feudal age of Europe, a philosophy for its role and purpose, especially its use of power, developed in the vacuum left by the collapse of Rome. The philosophical giant who inscribed the tabula rasa of Catholic thought is Augustine of Hippo, a reformed libertine, whose ideas persist and permeate Roman Catholic teaching to this day.

Augustine is most famous as the early developer of Just War Theory,[12] a set of guidelines dictating which actions justify war and also how Christians should wage it, both in terms of levels of violence employed and appropriate restraint in conflict. For the conceptual understanding of regulating moral action in the market through the state, we must look specifically to Augustine's concept of utmost good in the realms of both man and God. For Augustine there are two realms, which exist in opposition to each other. The first is the City of Man, founded by Cain who slew his brother Abel. The City of Man is home to fallen angels and man. It is a paragon of chaos. The second realm is the City of God, which exists in perfection, filled with those loyal to God, a paragon of order that provides perfect justice. The City of God, made just and perfect by order, opposes the City of Man. In a famous passage regarding the state, Augustine says "Set justice aside then, and what are kingdoms but fair thievish purchases" [1, p. 115]. An unjust state that acts against the divine law of Christian teaching necessarily acts against the interests of true justice and order willed by God. While Augustine never explicitly advocates for a state-driven City of God on earth, it is clear that his worldview is encouraging of it ["Every family then being part of the city, every beginning having relation to it follows evidently that the families peace adheres unto the city's, that is, the orderly command and obedience in the family have real reference to the orderly rule and subjection in the city. So that the father of the family should fetch his instructions from the cities government, whereby he may regulate the peace of his estate by that of the common"] [1, p. 254]. In practical terms, this is useful for the Roman Catholic Church and justifies imposing Christian moral standards through state action. This is necessary for Augustine because free will is the origin of sin and evil, as it voluntarily embraces the passions and turns us away from the will of god [2, pp. 138-142]. This view of the world as corrupted and in need of re-ordering because of free will, combined with the union of Christianity and the Roman state, led to the violent conversions and draconian mandate of Christian belief structures in medieval Europe. Also, in equally detrimental fashion, it divorced the philosophical view of the intelligentsia away from free will and human choice, in favor of a coercive mandate.

This confluence of Rome and Augustine paved the way for justifiable state involvement among the Catholic intelligentsia into "unjust transactions" [44, p. 21]. However, it was not acted upon the way it is in the modern sense until the late 19th century. The reasons for this are many. However, the primary cause of disinterest upon comparison to the present is that such control and action offered no real benefits. Feudalism offered minimal wealth to control in contrast to the present. From Christian Rome to the enlightenment, the church possessed tremendous power and influenced directly or indirectly many European armies. At times when the state, with sanction of the church wanted wealth, it simply took it as needed by force. A famous example is the seizure of all the territory bequeathed to The Knights Templar military order in France. The king of that country, under sanction of the pope, seized Templar territory and property, executing their leader after torturing many into falsely confessing crimes [60, p. 9]. There was more to lose than gain, whether in control or cost, by promoting the regulation of the small amount of free enterprise that existed under feudalism compared to what would exist under the productive capacities unleashed by capitalism. Another reason state regulation of economic behavior was not pursued more vociferously is that enforcement during such periods was weak at best and there were simply other issues of more importance to garner the attention of the Church and its subordinate states. Those same governments were in constant conflict for control with each other and influence in the church itself.

4. The Reformation

The Scientific Revolution, driven by the Renaissance and the Protestant Reformation, altered the dynamic of the Catholic Church's relationship to the state, which had been in place for over 1500 years. The most significant of these events was the Reformation, which rejected the theological authority of the Catholic Church and subsequently its constraints on freedom of conscience. This severely undermined its rule in Europe. By the mid seventeenth century Protestantism was growing in many parts of Europe [42, p. 81]. Protestantism returned individual autonomy to Christian practice and destroyed, though not instantaneously, the duality of a single church and state power structure in Europe. However, the Reformation did not destroy the idea of just government in accordance with divine law and the will of God, which remained among the Catholic intelligentsia. The Reformation lost Catholicism the instrument through which it imposed its will and a large portion of its influence in worldly affairs in Europe.

The rise of capitalism in the seventeenth and eighteenth centuries also brought a new power structure to the world: economics. Material yearnings became ever more influential and important over spiritual ones, as centuries of divine authority under feudalism not only failed to provide material contentment and stem starvation and suffering but also rejected individual liberty. Capitalism began more and more to provide both; for the first time in history it was not only the elite who could live well but also more and more the masses. Furthermore, freedom and individual autonomy allowed interests to be pursued that did not put God first but instead worldly pleasures, whether pursuits of the mind or the "corrupting" pleasures of materialism.

With the Catholic power structure in retreat a response to capitalism began developing, a response the Catholic intelligentsia would graft onto itself just as Christianity had grafted itself to Rome: Marxism. In theory, Marxism rejects theology, but religion does not – necessarily reject Marxism. Marx, when referring to religion, famously stated: "It is the opium of the people" [29, p. 4]. However, while Marxism rejected religion, it embraced a critical view of capitalism, as did Catholicism among the intelligentsia. While the Marxist rejects religion and would have difficulty accepting religious teaching as part of his philosophy, the theologian has no such encumbrance. There is a mutual willing embrace, in both schools of thought, of harsh criticisms regarding capitalism, especially when this system is viewed as a force that "paves the way for a particular type of tyranny" and is the cause of "hardships, unjust practices, and fratricidal conflicts that persist to this day" [44, p. 26]. Furthermore, free enterprise[13] embodied a new power structure, which for both Marxists and Catholic intelligentsia[14] was anathema. Entrepreneurs, businessmen, profit seekers, hucksters rose up on their hind legs without any by-your-leave of anyone previously in control. This was intolerable to the powers that used to be, or, wanted to be. Control of the means of production is encouraged as long as “it is to be rational and fruitful, any socialization of the means of production must take this argument into consideration” [43, p. 15]. The argument concerns ensuring labor is prioritized over capital and man is aware he is working for himself [43, p. 15]. This is a view reciprocated between Marxism and the Church, that man is not working for himself under laissez faire but is really just a slave to materialism. To save him from this fate, production and private property must be socialized to realize a more just end.

Rerum Novarum explicitly railed against socialism. In referring to advocates of that system, the document states: “They are, moreover, emphatically unjust, for they would rob the lawful possessor, distort the functions of the state, and create utter confusion in the community” [26, p. 4]. However, this encyclical, which is only in part opposed to the adoption of socialist tendencies as a means to justice, cannot on its own counter 1500 years of historical precedent of the role between church and state and doctrinal revisionism. While the Church, in its capacity acting as the state, never explicitly acted as a socialist government, the precedent opposes the ideas espoused in *Rerum Novarum*. The adoption of Marxist thinking into Catholic social thought is clearly evidenced when comparing and contrasting Marx with Catholic writings: “Thus, under the leadership of justice and in the company of charity, created goods should flow fairly to all. All other rights, whatever they may be, including the rights of property and free trade are subordinated to this principle...as the church fathers tell us, the right of private property may never be exercised to the detriment of the common good” [44, p. 22]. Compare this to language in the *Communist Manifesto*: “Private property must, therefore, be abolished and in its place must come the common utilization of all instruments of production and the distribution of all products according to common agreement” [20, p. 14]. The evolution of the view of property rights from *Rerum Novarum* to *Populorum Progressio* is just one example. These illustrations conform to a trend seen across all of the papal encyclicals dealing with the economy.

5. Marxism

Even the meaning of a biblical parable has been distorted and misused by the adoption of Marxist thought into Catholic social teaching. In *Populorum Progressio* appears a quote from St. Ambrose: “You are not making a gift of what is yours to the poor man, but you are giving him back what is his. You have been appropriating things that are for the common use of everyone. The earth belongs to everyone, not to the rich” [44, p. 9]. This passage is meant to reinforce the Marxist position on private property and the idea of greed in its use, but the quote is St Ambrose’s commentary on the tragedy of Naboth, who owned a vineyard he refused to sell to King Ahab, who after Naboth’s refusal simply seized his property. The story is as follows: Upon return to his palace the King’s wife Jezebel inquires about the King’s mood and promptly promises to acquire Naboth’s vineyard for her husband, since he refused to sell. This is done by false accusation and mock trial, after which Naboth is executed and the King takes his land. The irony in the use of this parable in *Populorum Progressio* is that the parable itself speaks to the wickedness and immorality of the state violating the property rights of Naboth by both taking his life and his vineyard. Subsequently, the prophet Elijah visits King Ahab and promises judgement by God for such a violation. The commentary on greed by St Ambrose is in reference to the murder and theft by King Ahab of Naboth’s private property. Once this commentary is filtered through the Marxist lens and adopted by the Catholic intelligentsia it is used to deconstruct the very rights it was meant to enshrine.

6. Conclusion and Implications

The reciprocation and encouragement of anti-market sentiment between Roman Catholicism and Marxism remains strong among the Catholic intelligentsia today. The foundation of such bonds is partially laid in the philosophy of Augustine, where the utmost good is justice through order. This union cemented the idea of an ordered and just world with its attainability through state action. Furthermore, the Protestant Reformation and rise of capitalism had a profound effect on the alliance of Catholicism with Marxism. As the reformation undermined the power structure of Catholicism in governments across Europe and around the globe, capitalism diluted the Catholic Church's influence with the common man. What the Catholic power structures in Feudal Europe failed to provide, higher standards of living and the freedom to pursue those standards, Capitalism and Protestantism encouraged. This weakened a long-held influential power structure in Europe. Pope Francis inveighs against "the worship of the ancient golden calf" and "the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose" or capitalism. This system effectively destroyed much of the Church's influence in the West [25, p. 4]. Thus Marxists and Catholic scholars found themselves to be strange bedfellows. Both are defined by what they became opposed to: the free market. While *mea culpas* have taken place between Catholicism and Protestantism [17, p. 1], antipathy for laissez faire remains strong. While Marxists could not graft Catholicism onto their ethos, no such boundary existed for Catholic social teaching. Up to the present, the prism through which capitalism is viewed by the Catholic cognoscenti is a Marxist one. It can even be argued that biblical teaching is filtered through the lens of Marxism, as we see in the interpretation of parables such as *Naboth* clearly being obfuscated to serve a desired Marxist viewpoint. The circumstances of the *Naboth* parable when accurately read are in fact in favor of private property and opposed to the abolition of it promoted by Marxism.

The implications for Catholic social thought in the future are uncertain. The period of human freedom, especially that of economic freedom, has been impactful. This preserves the staying power of capitalism. It is unlikely that any outside influences on the Catholic intelligentsia will undermine its pseudo-alliance with Marxism. It is likely too deeply embedded for that to occur. A reformation in thought would be most effective only from within. Where the Catholics today have the most influence in government, in particular in Latin America, the failure of states such as Venezuela under the Maduro regime may sway the Church away from Marxism. However, the Church views its own ideas as a middle way between the free market and Marxism and separates itself from the results of secular Marxism in Latin America [43, p. 14]. This view gives the Church the ability to claim successes where they exist and divorce itself from state failures.

The false association of capitalism with colonialism is also a barrier to free enterprise becoming accepted among theologians, especially in Latin America. The system of mercantilism drove colonial expansion, and capitalism was a response arguing against colonial enterprises and for voluntary trade [47, p. 641]. If such a distinction could be made clear then it is possible the tide would turn in favor of economic freedom in Catholic intellectual circles. Finally, concerning the Catholic Intelligentsia, the argument is the following: The fusion of Marxist economic theory with Catholicism,[15] illuminates the antipathy of Catholic teaching toward free enterprise even into the present day. It is an antipathy that is not only unwarranted but does great harm to devout Catholics. It is no accident, for example, that the South American and PIGS (Portugal, Ireland, Greece, Spain) countries most under the sway of the Catholic Church do not do as well, economically, as do those not so encumbered.[16]

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Notes

1. The authors of the present paper wish to thank Bradley Warshauer, Katelyn Fecteau and Alfred Jackson for comments on an earlier draft, which greatly improved it. However, the usual disclaimer applies; we, alone, are fully responsible for all remaining errors.
2. Exceptions within the Jesuit Order include Fr. James Sadowsky, SJ, Fr. James Schall, SJ and Fr. Frank Hilton, SJ.
3. [40, p. 163] calls for the allowance of "capitalist acts between consenting adults".
4. On the school of Salamanca see: [14], [16], [18], [19], [21], [45], [46], [48], [49], [55], [57], [58], [59], [63], [64], [66], [67], [68], [70].
5. [30] discusses several different interpretations regarding the City of God vs the City of Man.
6. Liberation theology substitutes Catholic theism for the atheism of Marxism, but is otherwise indistinguishable from it. See on this: [3], [4], [5], [6], [7], [8], [9], [13], [18], [19], [32], [39], [51], [52], [53], [63], [66], [68], [69].
7. From [41]: "Knowledge of the innumerable facts which make up the human condition is necessarily widely dispersed and fragmentary. Individuals making decisions about courses of action can at best rely on limited information normally pertaining to localized environments. Interaction and co-operation with others are, of course, essential, but this does not imply a planned or directive form of social organization. The spontaneous order which emerges is self- generating or endogenous: it is not deliberately brought about and has no explicit purpose; rather it results from the instinctive adoption of certain (often unformulated) rules. This idea of unplanned order is exemplified by the development of human language but also by animal life, for example in the insect societies of bees, ants, and termites."
8. For the claim that Bill Gates, via MicroSoft, not his later charitable giving, has done more to alleviate poverty than Mother Theresa, see [24], [27], [54].
9. In many parables the presumption of free will appears to supercede the act in and of itself regarding morality, it is not a moral or immoral act if one is not actively choosing to commit it.
10. Rerum Novarum seems to be an outlier in its promotion of free will and private property compared to other encyclicals. This may be because the successor to Leo XIII, Pius X, had modernists purged from the church as he himself was a

traditionalist. Possibly, based on the shift in language over such a short period in the encyclicals, pro free enterprise thinkers in Leo's circle of influence may have been shown the door under the Pius administration of the church as suspected or de facto modernists.

11. A good summation of the implications of concentrated power can be found in [23], specifically chapter 10 "Why the Worst get on Top." For a critique, albeit on other grounds, see [10].

12. For a libertarian perspective on this concept, see [31], [50], [62], [63].

13. For a defense of this system from a theological point of view, see [11], [12], [18], [19], [28], [65], [68].

14. Of course, not all Catholic scholars would agree. Here are some exceptions: [14], [16], [18], [19], [45], [46], [55], [56], [57], [63], [64], [66], [67], [68]. Also see [33], [34].

15. Explained supra.

16. [22], [35], [36], [37], [38].

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Marketing Communication of the Catholic Church –
a Sign of the Times or Profanation of the Sacred?

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Abstract:
The Catholic Church – though in popular opinion it is sometimes treated as a stronghold of conservatism, traditionalism, suspicion of progress and novelty, it changed significantly in the second half of the 20th century and continues to change its attitudes, especially in terms of the use of social communication and attitude to the media mass. The Church's growing openness to media relations and the use of a rich instrumentation of social communication has become one of the reasons for the growing popularity of market orientation among the clergy and active believers, which opens opportunities for the development of the concept of a specific sectoral marketing formula of church marketing. In this article the authors search for the causes of the progressive phenomenon of the marketization of religion, present examples of the activities of the Polish Catholic church, inscribed in the church marketing trend, as well as define the negative consequences resulting from its dissemination. The applied research method is based on the literature analysis and case studies analysis.
Keywords: Church marketing, marketing communication, Catholic Church.

1. Introduction

The reform of the Second Vatican Council greatly changed the attitude of the Church to the surrounding reality, opened it to changes and accepted a number of activities that had not been approved by the Holy See and church hierarchs until then. Since the Second Vatican Council there has been a dynamic transformation of the Church supported by an ever greater openness to the world of progress and adaptation to the conditions in which its believers live. The Second Vatican Council is indicated as one of the key events that influenced the change of the Catholic Church's attitude towards mass media and the acceptance of an attitude of openness towards the public. However, its initial experiences did not fully confirm the pastoral character and openness to the world, as evidenced by the requirement of secrecy by the Council fathers and complaints by journalists and even bishops about too scant information from the Council's Press Office [13, p. 108].

2. Media Evolution and the Internet Revolution in the Church

There are many indications that the Internet, the IT revolution and social transformations leading to the emergence and consolidation of the knowledge society will have an even stronger impact on the dynamics of these transformations. The Internet soon lost the privilege of describing it as a new medium, it became popular and reached almost all kinds of human activity. The expanding virtualization of reality where a modern man lives has even entered the subtle corners of spirituality and faith. The argument confirming the revolutionary and innovativeness of the Internet's influence is, among other things, the fact that the Church uses its possibilities which, it might seem, remained immune to its influence for the longest time due to its traditionalism and deeply rooted conservatism of functioning. Józef Kloch, who draws attention to it, writes that

> at first glance, modern technologies and more than two-thousand-year-old religious community do not match each other. However, if one looks closely, it is possible to see many points of contact – from the use of the Web in the fulfillment of the Church’s mission, to ethical and moral principles, forming a solid axiological foundation for Internet users [10, p. 11].

Meanwhile, the engine of many changes in the Church, leading also to the development of a specific form of sectoral marketing, which is church marketing, is the Internet with new information technologies, more effective and more professional use of mass media in missionary activity and the adoption of a specific market orientation – specific, but nevertheless, it is oriented towards the needs, desires, habits and preferences of the believer [6, pp. 47-59]. The road to the effective use of mass communication and evangelization based on mass communication, with the time also using marketing techniques and tools, was long and free of resistance within the Church. The nineteenth-century birth of mass media, related to the development of printing technology and the emergence of high-circulation press, including the daily press, met with great resistance and even opposition from the Church. The first half of the 19th century was the rejection by the Catholic Church of the freedom of the press through open criticism of articles and the content contained in newspapers polemicizing the Church’s teaching, presenting different views and spreading different doctrines. Deprived of the effects of the struggle against the press, in the mid-nineteenth century, the Church took over the methods of its former ideological opponents. In 1861 the first issue of “L’Osservatore Romano” appeared, and in 1884 the first Polish Catholic magazine – “Przegląd Powszechny” was published. After some time, more and more Catholic titles appeared, mainly due to the support of Pope Leo XIII, a keen advocate of using the press to propagate Christian values. It took the Church almost half a century to accept the press, it took a little time to “get accustomed” to the cinema. Initial distrust was so great that from 1918 the ban on visiting cinemas and watching films by the clergy was in force for over ten years. The rapid development of mass communication media in the twentieth century forced the acceleration of activities related to the response and acceptance of the presence of radio and television in the social life of the Church. In 1925 conceptual work began on the launch of Vatican Radio, which began broadcasting in February 1931, in a short time becoming an important tool for the communication of the Pope and the Church with the world. Currently, Vatican Radio broadcasts its programs in over thirty languages using still traditional radio waves, as well as satellite platforms and the Internet.

In 1957 an encyclical dedicated to the mass media appeared, and as a result of the above mentioned works of the Second Vatican Council a decree was made about means of social transmission of thought, which are the first church document of this rank defining the Church's attitude to the development of communication methods and evolving mass media. The importance of the Church at the time when the media influenced the society was confirmed by the fact that in 1964 the Pontifical Council for Social Communications was established, which was entrusted with the post-conciliar continuation of the mission of observing the development of mass media and using them in evangelization. Three years later for the first time the World Communications Day was celebrated and later on it was continued annually. The following years are the increasingly violent evolution of the media and the attempts of the Church to adapt to the changing reality. In addition to the development of the Catholic press, more and more Catholic radio and television stations are being created, and Christian cinematography is also growing rapidly [15]. The attitude of the Catholic Church to the mass media is revolutionizing the teaching of John Paul II [12], while in Poland the primate Stefan Wyszyński initiates his reflections on the relations of the Church with the means of mass communication [23].

The birth and development of pop culture at the end of the 20th century led, in a short time, to its entry into churches. Father Marcel Rossi, a Brazilian priest evangelizing in an unconventional way, drawing patterns from pop culture, claims that if Christ lived today, he would be a media star. Rossi adds that only by speaking in the language of pop culture the modern Church is able to reach young people and promote its evangelizing work. Polish priests follow his example by implementing activities that are part of the church marketing area, confirming that reaching young people who are the future of the Church is possible only by using their language and entering their world [8]. Perhaps that is why the Church, despite its stereotypical traditionalism and abstinence towards novelty and progress, in a relatively short time broke the barrier of access to the Internet and its use in the work of evangelization. What took fifty years in the case of the press, cinema, radio and television – a dozen or so, in the case of the Internet and new media was realized in a much shorter time.

3. Marketing in the Church – the Requirement of Contemporary Times

Considerations regarding the attitude of the Catholic Church to mass media and the use of marketing methods of building relationships with the believer should be confronted with experiences in this area of other Christian churches and other religions. In the United States and some Western European countries, mainly Protestant ones, a few decades ago a new area of marketing activity emerged which was related to faith, religion, church functioning and parish activities. The terms *church marketing* and *religious marketing* still sound like blasphemy in Polish reality, although they have become a fact and are implemented in practice, even if they are not so. Meanwhile, in countries where Protestantism dominates among Christian religions, church marketing (German *Kirchenmarketing)* is treated as one of many sectoral marketing concepts, allowing the development of missionary activities, strengthening the relationship between the clergy and the believer, reflecting the social expectations of people believers, and thus creating opportunities to limit the progressive secularization of societies. Also in Poland, Protestant clerics seem to better understand the essence of market orientation and the possibility of using strategies and marketing tools for evangelization purposes. This results from several reasons, from the natural adaptation of activities already used in Protestant churches around the world, through the very nature of Protestantism [21], to an important factor in the Polish reality – the need to intensify loud and media marketing and promotional impacts that give the opportunity to exist in the country dominated by the “monopoly” of Catholicism. This area of activity has already been quite well known and described in American conditions and has received a significant number of scientific publications and practical guides for the clergy. In Polish conditions, however, it is still a novelty, while in the sphere of research and scientific observation it is a total *terra incognita*. The reasons for this state of affairs should be sought in the sphere of manners and on the side of the conservative character of a significant part of the Polish clergy, as well as the believer. The treatment of God, faith and religion in terms of marketing is still not fitting, constituting an unwelcome confusion of *sacrum* and *profanum*. Meanwhile, the Church is doomed to promote its activity and is increasingly aware of it. It is the duty of the Church to spread the Good News, to teach about God, to convince unbelievers and to strengthen believers in faith – basically based on information, persuasion and communication, which in essence means using promotional techniques and tools characteristic of marketing communication. Effective fulfillment of these obligations is increasingly difficult in the modern world without using the achievements of marketing, its strategies and techniques.

Church marketing, treated as one of the areas of sectoral marketing, has its specificity, which in an incomparably greater way than in any other area distinguishes it from general marketing. However, it has some features in common with it, causing that using the term *church marketing* makes sense. Apart from the simplified visions of strict church relations with marketing, such as those formulated by Bruno Ballardini, it should be recognized that within the Church there is a place for marketing. Treating the Church as a corporation, God and faith – as a product, religion and its rituals as a product service [1] is exaggerated (probably premeditated), and the claim that the Church *de facto* created marketing exaggeratedly simplified, if not even crude. Nevertheless, it is possible to indicate the factors enabling defining and describing church marketing. First of all, one can indicate readable products present within it. Even if we call them ministries, their character indicates similarity to services, and therefore enters church marketing in the sphere of service marketing. Both masses and other services or the administration of sacraments meet in principle the criteria specific to the product-service involved in the marketing of services. They are intangible, inseparable, diverse, cannot be stored, and thus fit into the Kotler's definition of service marketing as a specific marketing approach to exchange, as intangible and not leading to any action property that one side can offer to another [11, pp. 426-434]. The Church's marketing activity, however, is not limited to the market-oriented management of a range of services provided, but also concerns the shaping and promotion of the image of the Church as an organization. From this point of view, this activity can be comparable to the standards developed by institutions and associations within the marketing of non-profit organizations.

The starting point for treating the Church's activities from a marketing perspective are, of course, human needs – in this case related to the needs of faith in God, the sense of human existence and presence on earth, faith in the afterlife and the fact that death is a term, but only temporal. The diversity of religious doctrines, the multiplicity of denominations and churches is in its own way a competitive range of possibilities that a person can use to satisfy their spiritual needs, and thus there is a market, a free choice and competitive competition. The market is also present within a particular denomination, because the believers usually have at their disposal a multitude of "offers" shaped by particular parishes more or less distant from their place of residence. The specific formula of the exchange on which Church marketing is based can be treated through the prism of the voluntary donations of the believers, but one cannot forget that even by rejecting this mechanism, it remains possible to consider exchange in spiritual categories. The Church satisfies the religious needs of people and even without paying for it, treating them as voluntary, requires them to pay a spiritual payment – an attitude based on participation in religious practices and compliance with the orders and prohibitions resulting from religious doctrine. The concept of marketing mix in relation to church marketing may coincide with the classic 4P model. The product in this case are church services (ministries), but also religious products (candles, wafers, rosaries and other devotional articles), religious magazines and books, as well as preaching homilies (retreats), pastoral visits in the homes of the believers, visiting the sick. The price factor is present – largely discretionary and voluntary, for certain products – specifically defined. The distribution of church services may take on a diverse character, thanks to which the presence of specific distribution channels within church marketing may be determined. The structure of distribution understood in this way is determined by the geographical and territorial structure of the institutionalized church, but one can also point to modern distribution methods related to the use of traditional mass media (radio and television broadcasts of mass) or the Internet. The promotional element of the church marketing mix may be, as in other forms of marketing, extremely rich and diverse. Personal tools (personal contact, opinion leaders, *word-of-mouth* communication) and impersonal (advertising media, cooperation with mass media, the Internet), organization of events and special actions create enormous possibilities, depending on the needs and commitment of the implementers. The development of church marketing has several causes. The most important of them are undoubtedly:

• development of new communication technologies, forcing a change in the way of evangelization and adapting it to the expectations and habits of the believers;
• changing the lifestyle of the believers, forcing the Church to adapt to some of its aspects;
• economizing an increasing part of social life;
• religious competition between religions, movements and religious associations;
• competition for the believers between particular parishes (churches) within a given denomination;
• social expansion of marketing and perceiving the benefits of adapting general marketing solutions in various areas of social life;
• secularization of societies.

Especially the last of these factors contributes to the growing importance of church marketing. The loss of the believers, devastating churches and the decreasing number of vocations are a real problem in many countries, which the church hierarchs and the clergy try to face. Their adoption of market orientation and the related use of marketing techniques for better institutional church management become a necessity and hope for many to improve the deteriorating situation. Church marketing, especially in the Catholic Church, has, however, a large group of opponents pointing to the adverse effects of its use, resulting in the desacralization of God and religion and further weakening faith among the believers. George Barna, one of the advocates and promoters of the concept of political marketing in the United States treats the adoption of marketing vision of church management as the only one that can restore the strong competitive position of faith, religion and the Church in competition with secular elements of culture. Back in the nineties he claimed that the loss of the Church’s influence on society can only be reversed by changes in the factors that shape the church’s marketing mix. It is, therefore, about raising the quality of the product (services), strengthening price competitiveness by optimizing the time of the believers, as well as improving the distribution and promotion of the church offer, especially thanks to the use of techniques and tools used by modern Christians, that is the media they are vulnerable to and from and which they willingly use [2, pp. 44, 47, 60]. As the author of one of the most frequently quoted church marketing definitions in the United States, Barna describes it as the implementation of pastoral and business tasks directed at target groups – the believers, serving their spiritual, social, emotional and physical needs, while meeting the Church’s pastoral goals [3, p. 41]. Church popularizers in the United States treat it as a way to ensure the growth of the Church's importance in the US. His contemporary goal is to transform the old model of religiosity, developed and cultivated by past generations, into religious practice – dynamic, exciting, fulfilling life and constituting a form of entertainment. Thanks to church marketing, it would replace the socially rejected, doctrine – boring and overly moralizing formula of religiosity, satisfying the spiritual needs of Christians and leading to religious stimulation and a new wave of Christianisation [22, p. 31]. In the subject literature, one can also find attempts to explain the essence of the concept of church marketing in the market character of parishes and religious places, according to which churches play the role of specific service agencies. Norman Shawchuck et al. [17, p. 31] even argue that religious organizations, parishes and churches exist to respond to the needs of their members and social needs, and make every effort to recognize and meet the needs and desires of the believers, and also serve them within their own budget limits. The market-based concept of faith and religion and the church marketing that is understood in this way seem to be in exaggeratedly liberal, modern and too bold theories in Polish conditions. We did not use to think in this way about the functioning of the Church, the activities of the parish and the activity of the clergy. Because the Catholic doctrine assumes that the Church is made up of its believers, who should care for its greatness and development, it is difficult to accept the claim that the only task of the Church is to recognize spiritual needs, satisfy them, adore the believers and constantly compete for their interest with religious and secular alternative social activities. However, it does not change the fact that, just as Jesus and the apostles evangelized using various social communication techniques, although they did not call it marketing, so today's Church (also in Poland), even if it defends itself against using the marketing-like nomenclature, has significantly developed its skills in marketing.

The presence of marketing in the Church's activity can also be derived from the well-known economic theory of religion of Rodney Stark and William Sims Bainbridge. They introduced the economic paradigm to the theory of religion, resulting in a completely different view of the sphere of religion and religious movements from the previous ones. The church is treated by them as a religious organization, a social enterprise whose primary purpose is to create, maintain and exchange general compensators with supernatural provenance. According to the authors, human action in every sphere, also within religion and spirituality, is based on a rational search for rewards and avoidance of penalties. People try to look for optimal – favorable exchange rates, based on the excess of prizes over costs. In the absence of real prizes, they are able to accept their promises for the future, and thus compensators. Compensators are, therefore, announcements of the prize, presented to people based on explanations that are not subject to unambiguous evaluation [20, p. 195]. Since religions, churches and religious movements function today in conditions of religious freedom and religious tolerance, there are secularization processes in societies understood as the loss of power over the believers by religious organizations, which leads to the transformation of traditional and ineffective institutions, reduces their social significance and creates access conditions to the religious market of new religious movements [20, p. 148]. The factors conducive to the development of competition on the religious market are: progressive secularization, as well as observable processes of individualization (privatization) of religion, weakening its public representation and institutional context, conditioning the existence of religious communities. This phenomenon takes into account the concept of "invisible religion" by Thomas Luckmann, stressing the depreciation of church religiosity, "shaped in conditions in which Christian churches lose their" interpretive monopoly and temporal systems of meaning interpretation take their place" [14, p. 191] This situation enables the dynamics of religious life, allows creative adaptation of religious organizations' offerings to the religious needs of consumers, stimulates and creates conditions for natural competition where the better win, and the weaker are doomed to lose [18]. The phenomenon of growing competitiveness within religion favors the tendency to use marketing tools that enable building a specific competitive advantage and market position by religious organizations. The competitiveness of religion is a derivative of the progressive secularization of the contemporary world. As Jörg Splett observes, "Christians are not only between them – the religious panorama extends widely, from the great Churches to the so-called Churches «free» and sects (...).

Ecological, scientific, alternative medicine, psychological, feminist, occult and satanic trends appear [19, p. 9]. In the face of the presented concepts, it is possible to state that in the modern world we are dealing with a specific religious market in which people become consumers of religious content. The features of this market – its freedom and pluralism cause that these consumers in the sphere of faith and religion become similar to the consumers of traditional consumer goods and look for the corresponding combination of factors that fit their values, thus achieving a state of satisfaction associated with satisfying needs and desires and maximizing the benefits obtained. This way of treating religion, although probably difficult to accept for many people, occupies an important place in the contemporary sociology of religion, while opening, as already mentioned, the possibility of developing the theory of church marketing.

4. Marketing in the Church – a Threat to the Church

Marketing means commercialization of activities and progressive consumerism among its recipients, even in areas where these phenomena are not obvious. Probably the greatest doubts may arise from the effects of church marketing. Apart from doctrinal ethical concerns regarding the marketing of faith and religion, doubts arise as to how marketing can affect the future of the Church. One can risk the thesis that the coming years will be more and more difficult for the Church in Poland and it will be difficult to stop the trend of the believers departing and the decline in the quantitative ratios. It seems, however, that the Church's growing concern for detaining believers, manifesting themselves in caring for their spiritual needs (and thus *de facto* adopting a market orientation and marketing way of thinking) may result in closer ties with the Church by those who will not turn away from it. Thus, church marketing can strengthen the mechanism of positive qualitative changes in the religious sphere of the Poles [5, pp. 222-226]. In 2016, the Institute of Statistics of the Catholic Church published data on the religiousness of Catholics in Poland, also comparing them with earlier results of research conducted in 1980. Analyzing statistical data, it is impossible not to notice significant changes regarding the Poles' attitude towards faith and the changing model of Polish religiosity. Its ratio can be measured by the percentage of so-called *dominicantes*, i.e. the believers who regularly participate in the Sunday mass, and *communicantes* - who attend the Holy Communion. The comparison of the values of both coefficients and the analysis of their trends show the contemporary tendencies of the changing religious life in Poland and lead to interesting conclusions. The percentage of *dominicantes* in 1980 was 51%. It grew rapidly during martial law (up to almost 60 percent), after which it systematically started to fall, in 2006 it reached the level of 45 percent, and in 2016 - 36.7 percent. In the same period, the percentage of *communicantes* increased from 7,8%. up to 16,0 percent This means that fewer and fewer of the believers go to church every year, but among those who attend masses, the percentage of those joining Communion has steadily increased, which has doubled in the last 35 years. It can be said that sooner or later the Church will have to face the already visible crisis related to the decreasing number of the believers but this crisis is in a way offset by the growing awareness and zeal of faith of those who have not turned their backs on the Church. The church loses its mass character quantitatively, but it gains the "quality" of the believers. It seems that the application of marketing in these circumstances may play a double role from the point of view of the Church. First of all, the use of marketing strategies can be used to popularize the activities of the Church, which together with image-related activities is aimed at regaining the lost believers and acquiring new ones. In this way, it would be possible to determine the quantitative goals of church marketing. However, the goals relating to the study of the needs of believers and attempts to meet their expectations by religious congregations seem to be much more interesting. Thanks to marketing, it would be possible to stimulate the activity of the believers, better match the Church's offer with their needs, desires and postulates, which can significantly strengthen their relationship with the Church. Therefore, the quality goals of church marketing are also important. Of course, the growing percentage of *communicantes* is not the result of fledgling church marketing – this phenomenon began much earlier than the teaching of marketing began to go to seminaries, and representatives of the clergy began to talk about the need for the Church to meet the challenges of modern times, also articulated as the needs and desires of the believers. The reasons for this phenomenon should be sought somewhere else – in the changing political and economic situation, on the side of globalization and its consequences, or the development of new technologies, changing the existing system of relationships and interpersonal interactions. Church marketing, however, can significantly contribute to a further increase in the proportion of ardent members of the Church, even in the face of disadvantageous quantitative statistics. Church marketing can be an idea for saving statistics, clearly showing the weakening religious commitment of Poles. Thus, marketing enters the Church, which until now has been deprived of promotion in the modern media sense, apparently ceases to cope without it. This does not mean that developing the concept of church marketing does not have negative consequences. Like every sectoral marketing, also church marketing, it is an adaptation of business marketing. The mere presence of marketing and business terminology within the faith, religion and the Church may raise serious doubts. The simplified treatment of faith and God as a commodity, and the Church as a service provider for many is an unacceptable desecration and distortion of the essence of religion. The use of marketing tools encouraging the society to more frequent and more conscious contacts with the Church may result in stopping the downward trend in the *dominicantes* percentage. The promotion of faith, God and the Church, its openness to modern techniques of communicating with the public can actually encourage participation in shared religious experiences. However, can they also have a positive effect on the *communicantes* ratio?

The question is justified because the marketing concept of promoting religion may be unacceptable to conservative believers who, because of their awareness of faith and their zeal, are an important, valuable and lasting part of the Church, drawing its strength from dogmatic attachment to tradition and conservatism views. A strategic decision on how to use church marketing techniques to stimulate the number of believers may, therefore, require an assessment of whether the church depends on the total number of believers, or at the depth of their faith and a strong relationship with the Church. Its undertaking and implementation will probably require finding a specific optimum, which is the golden mean between quantity and quality. There is no doubt, however, that entering commercially-oriented marketing into the sphere of ideas is one of the reasons for the deideologization of social life, its progressive secularization. Church marketing, transferring the market rules of functioning in the world of economics and business to the ground of religion can have a significant, but ambiguous and difficult to predict impact on the religious life of society and the functioning of the Church. There is no doubt, however, that the commercialization of an increasing part of social life, including the sphere of religion, has become a characteristic feature of modern civilization and seems to be a progressive phenomenon. Faith and religion for a long time seemed to be an insurmountable barrier to this process, but today they are crossing the border more and more often. In a country where church marketing was created and develops fastest – the United States, these tendencies are perceptible most strongly and clearly. Georg Ritzer in his study on consumption points to mega-churches as a kind of temples of consumption – huge buildings of steel and glass, with hectares of parking, the most original equipped with bowling and psychological counseling, conducting aerobics classes and multimedia lessons of biblical knowledge, where on Sundays at large screens show verses from the Bible and texts of religious songs in the style of pop, that all believers see them [16, p. 47]. *Macdonaldization* or *walmartization* of religion are just some of the terms that occur when assessing such phenomena, which undoubtedly constitute a negative effect of the development of church marketing. Of course, the examples mentioned most often refer to Protestant denominations and cannot be a direct reference point for the Catholic Church in Europe or South America, but they show the potential directions of marketing interactions related to the functioning of church institutions and religious organizations.

The increasing scale of marketing impacts of the Church seems to be a consequence of the growing competition for the believers related to the creation and expansion of new religious movements and sects. Their number creates the basis for the functioning of a specific religious market where the functioning entities try to attract the attention and interest of possibly the largest communities using for this purpose various strategies, techniques and means of communication. These new religious movements are particularly easy to use the wealth of marketing instruments. According to Peter Ludwig Berger, many religious organizations are essentially like market agencies as their activity is dominated by the logic of market economics, and their offer is a specific counterpart of consumer goods [4, p. 186]. New religious movements and sects may constitute a catalyst in the diffusion of marketing management principles in the sphere of functioning of Christian churches. As Hanna Karp notes, new religious movements propagate their own learning and "logo" in various ways: the open parties organized by them are kept in a popular form and calculated as a mass participant, and they are perfectly able to respond to the needs of the market, religious pluralism and religious tolerance, turning spiritual practices into goods and selling them [9, pp. 22-23]. In such circumstances, the Catholic Church can also make efforts to better expose its spiritual offer and respond to the changing expectations of the believers, reporting needs and desires oriented to the market offer also in the sphere of the sacred. Perhaps this will result in a change in the traditional character of the Church's activity and sometimes in adaptation to new conditions dictated by the changing recipients – the believers and previously unknown religious competition.

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Multi-Level Challenges in a Long-Term Human Space Program.
The Case of Manned Mission to Mars

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Abstract:
Yuri Gagarin has started the first time in human history the manned mission in space when his *Vostok* aircraft successfully achieved Earth orbit in 1961. Since his times, human space programs did not develop too much, and the biggest achievement still remain landing on the Moon. Despite this stagnation, there are serious plans to launch manned mission to Mars including human space settlement. In out paper, we are going to identify and discuss a couple of challenges that – in our opinion – will be a domain of every human deep-space program.
Keywords: Manned space program, mission to Mars, human space settlement, multilevel challenges.

1. Introduction

In our paper, we are going to discuss a couple of challenges that – in our opinion – are a domain of short-term and long-term manned space mission. Our analysis is supposed to be universal for any possible manned space mission. However, due to currently announced and realized arrangements, we focus on planned manned mission to Mars. We are going to identify and to discuss the following challenges that are the fields of possible risks for such a mission. They include three following fields of risk: (2) rationale for manned mission to Mars, (3) legal challenges, and (4) medical, physiological, and psychological challenges.

Our paper is not a detailed study of mentioned particular challenges. This is rather a kind of roadmap that may be useful to show how complex and challenging is the idea of manned space mission to Mars at various stages of its development.

2. Rationale for Manned Mission to Mars

2.1. Political Challenges

We may start from enough obvious remark. Every space program when analyzed only in financial terms, must be rejected when compared with every action and policy focused on solution of any earthly challenge. Because today the main sponsors of space programs are public space agencies directed by politicians, political leaders decide about their budgets in the context of all available resources. Obviously, political leaders are prone to follow short-term perspective marked by political calendars of elections. History of Mars space programs in NASA is a good illustration how political and economic tensions affected and affect plans of long-term space programs [7].

One of economic challenges for every space agency is a tension between currently realized short-term and/or cheaper programs on the one side, and the idea of realization one, large and long-term space program, on the other side. Obviously, there are some long-term programs including unmanned missions that can be cheaper than relatively short-term manned mission to Mars. Space agency must make a risky and responsible decision in regard to its strategy. Focus on smaller, easier, and cheaper tasks – mostly when all of them include unmanned missions – makes possible avoiding of economic, political, and social risk. On the other side, such strategy opens space for its competitors who can win the next space race – manned mission to Mars. One big manned space program gives a chance but – when failed – takes a risk of collapse of all tasks realized by agency.

2.2. Human Mars Settlement as a New Homeland for Human Species

It is difficult to find efficient and reasonable justification for such risky and unpredictable task like manned mission to Mars, mostly due to the mentioned high cost and political reasons. In our opinion, there is only one theoretically strong argument that could be used to justify such a mission. We mean the idea of human space settlement as an attempt to look for new human base when further life on Earth will not be possible. On the one side, such kind of justification sounds rational. On the other side, we find this argument very weak due to the following reasons.

2.2.1. Internal Catastrophe

In regard to earthly catastrophes including atomic war, overpopulation, epidemics, or environmental pollutions, human base on Mars will not be any alternative solution. Firstly, we must assume that the mankind will be able to build successfully permanent base on Mars before any possible catastrophes on Earth will happen. Secondly, living on Mars will require permanent life support system. Such a system will be an obvious limitation for human liberty and activity, and it makes human life uncomfortable and risky. Such life conditions do not seem to be better and/or more comfortable than simultaneous life on post-catastrophe Earth. Thirdly, let us assume that both mentioned conditions will be fulfilled. Even in a such scenario, we find another challenge that makes successful human settlement on Mars unlikely. Human Mars base will not be self-sustainable at least through many years. Permanent supply chain from Earth will be necessary. Paradoxically, catastrophe on Earth that is here considered as an argument for human space base, will be simultaneously an obstacle and danger for such a mission. It is likely that the mankind threatened by some kind of catastrophe on Earth will not be able to take care on any space program including such costly activities like sending humans and supplies to Mars.

2.2.2. External Catastrophe

Another kind of catastrophes refers to external factors that are independent on human activity. Among them we can identify short-term and long-term catastrophes. Relatively short-term catastrophes include asteroid impact on Earth. Such impact can destroy human life. However, Mars will not provide better anti-asteroid protection due to the fact that thinner Mars atmosphere will protect against asteroids in lower and weaker level. Long-term catastrophe means the death of Sun that will occur probably in 5 billion years. Even if human species will survive next 5 billion years, life on Earth and possible human life on Mars will be destroyed. In such a scenario, only human settlement beyond the solar system could provide shelter for humanity.

2.3. Private Companies and Commercial Exploration of Space

Commercial exploration of space is currently getting increased. One of current examples is participation of commercial companies in cargo supplies for International Space Station and launching satellites. This is only small part of possibilities that space offers for private companies. There are discussed such possible fields of commercial exploration of space like space (mostly asteroid) mining or space tourism. Space tourism includes mostly journey on Low Earth Orbit (LEO) but – dependently on possibly increasing technological advancement – it may include journey on Moon, Mars, and/or other objects. Besides journeys, space tourism includes also hotels that may be built on LEO and/or Moon and Mars. Obviously, we should be aware that – as Chris Impey points out – space tourism will be a hard task also due to required extreme health conditions that currently are available only for astronauts [6, p. 76].

We may assume that humans will explore commercially space in all possible ways if such exploration will be technologically possible and will provide more benefits than costs [1]. There are no reasons that could exclude such a scenario. However, the current challenge for highly advanced commercial exploration of space are high costs and high risk. It seems that successful commercial exploration of space requires not only joint effort of many private companies but, first of all, the real chances for success. Successful space program is a long and incremental task that requires many years of effort that is continued from generation to generation. Such long-term scenario makes this effort highly challenging for private companies that are focused on relatively short-term benefits. For this reason, public space agencies that are focused on realization of public missions not oriented on financial profits, seem to be necessary investors. Public space agency is just a guarantee of continuation of space program. However, the problem is that commercial activity is not oriented for the good of the entire mankind. It would be hard to assume that public space agency funded from public sources will support and guarantee commercial activity. We find here financial and political vicious circle. Private companies are not interested in costly space exploration when such activity is still too risky and too unpredictable. Public space agencies that could provide support and guarantee continuation of space program, cannot finance orbital hotels and space tourism.

We argue that the idea that commercial exploration of space opens room for development of human space settlement program and will drive space development [4], is overestimated. This is possible but highly improbable scenario. Advocates of commercial space exploration argue that space research programs including manned space missions will evolve as some kind of side-effects of commercial activities. This scenario is based on assumptions that private space investors will be prone to invest more and more in space exploration. For instance, they may start their space investment in hotels on LEO, and they will develop it until hotels built on Moon and Mars. However, one catastrophe and one failure connected with paying high compensation may finish private space enterprises. In contrast to them, public space agencies are definitely more resistant to such failures. It seems that at the current, technologically definitely undeveloped stage, public space agencies are the unique guarantee and supporter of long-term space program.

3. Legal Challenges in a Mission to Mars

We want to underline that the issue of space law is a broad field that includes a lot of topics: from current earthly regulations including, among others, legal rules in particular parts of ISS or space patent law [14], to possible future legal systems and forms of governance in human space settlements [2], [3]. In this subsection, we argue that the question of space law applied to future manned mission to Mars and human Mars base is not a trivial task. It will be a big challenge due to the fact that Mars will be beyond any efficient earthly execution. First of all we have consider, that probably the real long-term Mars space project will be organized surely by several space agencies and maybe private companies, so that means at the same beginning several quite different legal systems. We can see that all together project participants will have to face the first challenge of cooperation on the field of legal rules. If we look back to the history of mankind, there was not a similar situation. Usually one nation (country) "discovered" a new lands brings there first of all – own legal system. New times (space challenges) required new rules, of course firstly that will required also common political decision of states involved in space agencies.

Within this broad set of legal challenges during Mars mission, we identify at least the three following ones: (1) current earthly regulation of space exploration and space research development, (2) human attitude towards Mars, and (3) legal rules within and between colonies on Mars.

3.1. Space Exploration and Space Research Development

As we discussed it before, for obvious financial reasons space exploration versus space research development debate is mostly a domain of political discourse. However, this issue involves important legal challenges. We find here at least two fields that should be expressed and protected by space law.

Firstly, increasing potential of private companies including Space X requires strict legal regulations. One of issues is an attempt to demarcate the border between field of opportunities and rights of private and public companies. In situation when private companies get advantage over public agencies, they should follow strict rules in regard to use and to explore space – from LEO to Mars. Another challenge arises here. To what extent private companies can be restricted by law in situation if they will be the unique agents available to explore space? To what extent their activities can be subordinated to attempts and goals of the public?

The second challenge is a need of legal regulations of possible areas of space activities. It should include also possible technologies that can be developed and applied. Consider, for instance, nuclear energy as a possible propulsion. We can easily predict possible the worst scenarios that can happen when nuclear energy will be applied to space exploration. One of issues is the scope of technologies and solutions that could be accessed by private companies. One of questions is if we can permit private companies to use all possible sources of energies including nuclear one. It is worth remember about the following environmental context that can be associated with future space exploration and human space expansion. If future life on Earth will be threatened by some catastrophes and dangers, highly advanced space industry – private or public – can use its technological advantage to control and/or to subordinate the entire Earth or at least some of its poorest part. Such a part may be easily exploited. One of the worst of possible scenarios is aggression of that agency that gets technological advantage over others. Phil Torres discusses future scenarios of wars between various civilizations in space [13]. We may find parallel in shorter time perspective when various space agencies and/or private companies can use their technological advantage to subordinate and exploit others.

3.2. Human Attitude Towards Mars

This topic is currently discussed mostly by philosophers. They discuss it in ethical terms and they consider, among others, the value of Mars itself, human rights to explore and exploit space, human attitude towards any forms of life on Mars (for instance, any possible microbial life) and the risk of contamination Mars by humans [8], [9], [10], [11]. There is no doubt that we need strict and precise legal rules that will protect and shape ways of living and exploration of Mars. "The Treaty on Principles Governing the Activities of States in the Exploration and Use of Outer Space, including the Moon and Other Celestial Bodies" enacted in 1967 was the result of space race between the US and Soviet Union. Its enacting was affected by recent space achievements and occurred two years before the first Moon landing. The further space expansion was soon stopped. The US, mostly due to war in Vietnam, drastically limited NASA budget and declined the plan of permanent human base on Moon [6]. The current period in human space program is a period of stagnation and even recession. The unique human activity from many years in space is only service at International Space Station. Despite this stagnation, we should be aware that in near future space exploration may increase mostly due to commercial interest in space activity. Then, mentioned Treaty enacted in 1967 should be updated to the current challenges.

3.3. Legal Rules Within and Between Colonies on Mars

Currently planned manned mission to Mars becomes a new space race. The first country who will prepare successful manned mission on Mars, will be in a privileged position. Such country will have right to establish his own rules. However, the bigger challenge is a risk of conflict between competitive space agencies when the first successful country will occupy the best part of Mars. It is worth to have in mind that not all parts of Mars or Moon surface are available for human exploration and human settlement. Differences refer to such parameters like landform or ice and mineral resources. Privileged access to particular location is of high value. In case of Mars, it may provide access to resources, or protect against strong and long dust storm. In case of Moon, good location means lower energy consumptions when a given base will have access to peaks that provide "eternal light" (exposition to the Sun light almost through the entire year) [5]. The challenge is what kind of institutional solutions would work. Possibilities include independent missions, joint collaboration, or even international superior institution that would be a central authority for space [1].

4. Medical, Physiological, and Psychological Challenges

In this last subsection, we want to enumerate possible challenges associated with human physiological and psychological conditions. We are not going to discuss technical details appropriate for medicine, biology, or psychology. We are going to emphasize possible ethical, legal, and social challenges possibly affected by human deprivation in space.

4.1. Ethical and Moral Concerns on Human Enhancement

We argue that the program of human enhancement, philosophically associated with transhumanism, should be applied to space research program. We mean opportunities of genetic and pharmacological modification of future deep-space mission astronauts. Such modification may refer to make human body and psyche more resistant to unfriendly space environment. Program of human enhancement may go step further and may mean artificial selection of people to receive desirable futures.

4.2. The Value of Human Life

We predict that the value of human life will be overvalued. It is very likely that in space, it will not be the value of life rooted in Western, democratic, liberal tradition. It seems that space mission will be purely goal and success oriented, not human oriented. Value of individual human life in hard space environment will be difficult to protect in dangerous situations. Such a risk may be a domain of manned space mission to Mars from the beginning.

Another kind of challenges may appear in a long-term perspective. Human reproduction on Mars is necessary for permanent long-term settlement. Let us assume that despite the risk of failure affected by cosmic ray and microgravity [12], human reproductive processes on Mars will be possible technologically and physiologically, and they will work correctly. Due to hard living conditions strongly dependent on life support system, strictly limited possibilities of migration and mobility, and probably highly limited resources, human sexual and reproductive life may be limited and controlled. We predict that social engineering and artificial sexual selection focused on preference for particular, carefully selected traits in future offspring, may be a domain of social and bioethical life in human settlement on Mars.

5. Conclusions

For obvious reasons, the current concerns of space program planners and associated scientists are focused on technological and medical challenges. The first, still hard criterion is to build safe means of interplanetary transport, and to protect astronauts against all environmental challenges in space. We cannot start manned mission without providing these fundaments. However, as we wanted to show, the manned deep-space program including human settlement affects plenty of various challenges at all stages, from the current planning including coping with ethical and legal considerations or political and financial responsibility, to such topics like human reproduction on Mars and the risk of social engineering.

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Does First Class Make Sense for Airlines?

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Abstract:
This topic reflects the behavioral characteristics and the measurement of first class air travel worldwide. Airlines in the East are pushing the boundaries and investing heavily on their first class cabins and potentially competes for their premium passenger. On the other hand, first class market in the western part of the world has been disappearing for decades and rather replaced with improved business class cabins. The worldwide shock of most recent economic crisis had a downward impact on the premium air travel and the post economic impacts were followed by some carriers cutting their first class capacity. The purpose of this research is to highlight whether first class make sense for the airlines to retain? This study is carried out with the research that some airlines have specifically targeted their routes that can fill expensive first class seats, and these were reflected by the strong presence of global business centers whereas others were diminishing due to less lucrative demand. This research will also show the complexity of airline hard product around the world and how they encounter to retain their premium passenger.
Keywords: first class, premium, load factor, business class.

1. Introduction

Flying in the first class is the VIP flying experience, with its unique stratospheric luxury, unprecedented extravagant in the air. First class cabin accounts for 20-30% of the space in aero plane, and it drives as much as 50-70% of the revenue. Over the years it went from screen to couches, to big screen TV, and to the butler. First class market is one of the key areas, where airlines really have a chance to make the margin, however the share of first class travel in total aviation pie is minuscule. Over the last 20 years the airline offering first class is significantly reduced, due to lower revenue, economic fluctuations etc. The first class is characterized by irregular and declined growth in demand and it remained marginally unprofitable. The airline industry appears to be both cyclical and strong influenced by external factors. The difficulties faced by airline in trying to match supply and demand have been compounded by the fact that the airline industry is very dynamic and subject to structural instability. For those passengers who expects in flying absolute luxury would never consider anything but first class, paying high fare to get premium service as a proof of status and wealth. Since early days in 1960's till present, first class air travel was considered as the domain of rich and famous [7]. As now we are in the age of Low cost carrier, passengers need to get to the intended destination as cheaply as possible. But now a days competition is getting tighter more and more, with new product have emerged in the airline industry since then have become daunting players in the long haul premium market. In western part of the world due to low demand of first class the airlines transformed three class cabin models (First, Business, and Economy) into more cost sensitive model of (Business, Premium Economy and Economy), whereas in the Middle eastern and the Asian market increased the level of luxury offering from three room Residence cabin to closed first class suites [7]. In this regard airlines invest a tremendous amount of money through consistent innovation process to retain their first class more luxuries for high profile customer, while others are getting rid of their first class. It is highly complicated to justify whether first class will survive or will disappear in the future of air travel.

The idea behind researching this topic is to highlight how the future of the first-class market is going to be taking into account the brand reputation of the airline hard product and to understand the customer loyalty and behavior concerning the brand and image of the first class. Despite the luxuries quality of first class product, some carriers predict the future of first class is uncertain, whereas others enhanced the level of opulence in the sky. So what could be the future market for first class? Does First class make economic sense? If it does, then on which routes it could be? In order to answer this question we further continue the research and will see the global perspective of International first class air travel with most attractable first class routes. On the other hand if retaining first class is economically unproductive, then what can be done with that floor space to be more profitable?

2. Evolution and the Popularity of First Class and Its Challenges

2.1. Airlines Offering First Class

Currently there are 31 Carriers offering first class: Air China, Air France, Air India, American Airlines, All Nippon Airways, Asiana, British Airways, Cathay Pacific, China Eastern, China Southern, Delta (Domestic routes), Dragon air, El Al, Emirates, Etihad, Garuda Indonesia, Gulf Air, Japan Airlines, Jet Airways, Korean Air, Kuwait Airways, Lufthansa, Malaysian Airlines, Oman Air, Qantas, Qatar Airways, Saudia, Singapore Airlines, Swiss International Airlines, Thai Airways and United Airlines. International first class cabin account for significant revenue and receive most attention in both seats and on-board service. Airlines like Emirates, Etihad, Singapore, British Airways, Thai, Asiana, are constantly refurbishing their first class into private suites in the sky with carrier's unique luxuriousness. Many airlines provide luxury duvets and pillows to enhance the comfort of the passengers and these are the standard first class accoutrements, on demand in-flight entertainment system with a flat screen monitor. Food and Beverage service for first class is outstanding with menus designed by celebrity chefs and the noted sommeliers suggested wine [16].

Tickets for the first class is very expensive, because it is identified as the luxury good, improved level of service, separate menus, chauffer drive to the airport from home, fast tracked through immigration which eventually saves time, enhanced level of privacy with onboard individual suites on some airlines, and finally the opportunity cost typically one first class cabin takes up more space that could hold up two business class seats or three to four economy seats.

Over time, first class cabin around the world gets unique lavishness, with Emirates in 2008, introduced in-flight shower, onboard mini bar and lounges on its Airbus 380, while Singapore Airlines offers the widest seat in a 35 inches ergonomic cushion known as Suites on A380. Etihad Airways made headlines with the introduction of its 125 sq. feet three room residence class, top-notch class in the sky which includes private bathroom with shower, double bed accommodating one or two passengers and 32 inch LCD TV screen, a private jet experience on a commercial aircraft. These carriers offer closed suites which ultimately increases the privacy. Other carriers like American, Qatar, Swiss International Airline, Thai, United and Lufthansa offers open suites with pod-style concept, but still allows for some privacy. But not all these carriers are profitable in their first class offering [16].

2.2. Upgraded to First Class by Spending FFPs Miles

FFP (Frequent Flyer Program) is a purchase incentive plan which rewards the passenger for repeat patronage of the service of a particular airline. Once the passenger accumulates the mileage points according to the distance travelled, the passengers can exchange the points for free or discounted tickets, upgrade from one class to another or other forms of benefits. A recent survey by official Airline Guides found that 90% of the world's business travelers participated in a FFP. Participation is highest in US. These business travelers are heavily influenced by their FFP membership. A survey undertaken by the US General Accounting Office in 1990, found more than half the reporting travel agents reporting that travelers always or almost always choose their flights in order to build up FFP mileage points [9].

According to Atmosphere research, only a quarter of the first class passenger pays full price for their seats. The paying customer for first class in US is about 15%, the rest are upgraded through FFPs, thus it generating lower return than its huge fare. 100,000 mile flyers and the mid-tier flyers are mostly found in first class, but now upgrades are difficult than comparing to 5 years ago [15].

In USA, Airlines are avoiding free upgrades rather sell those seats at discounted price. Air travel is growing around the world with much increased demand and that reduce the number of available upgrades. When there is unsold first class seat, they try to maximize the revenue by selling at much discounted fare rather than free upgrades. This can be seen in the case of American, United, and Delta where the number of free upgrades to first class has dropped. In 2010 only 11% of the passenger paid full fare first class ticket. So the US carrier decided to sell the first class seats at discount or paid upgrades rather than free upgrades, since then the US airlines, saw an increasing number of paid first class passengers [7].

North Americans are much more influenced by the frequent flyer programs, than travelers in other parts of the world. Long ago South African Airways offered first class and it had its operation between London Heathrow and Johannesburg provides an interesting case study of the power of frequent flyer program. In 2000s SAA first class product was similar to British Airways product. But the first class traffic on SAA was disproportionally small and the efforts to boost loads all failed. With SAA's poor load factor and at lower fares it was losing money. Then they discovered that FFP was the fault. More than half of the premium traffic between these two markets was UK originating. Travelling on BA's premium cabin could earn points which they and their families could redeem to fly to anywhere in the world BA flew to, but if they flew South African Airlines they could only earn points and would allow them to fly within south Africa. The lack of attractiveness of the FFP for UK passenger was a major factor in inducing SAA to join the STAR alliance in 2005. But later SAA abandoned their first class offering. This analysis clearly shows that the most passenger who board the Premium cabin heavily relay on FFP, and fail to pay full price first class tickets. On more than 20 airlines passenger can able to upgrade to first class for less than half the price of first class ticket. The selected customers receive an e-mail inviting them to bid on an upgrade. Then the airline set a minimum amount to allow its customer to fly in first class. The participating airlines include Lufthansa, Qantas, and some international carriers [7].

Airlines around the world competing to recoup their investments, but many rely on last minute frequent flyer to fill the empty seats, because once the plane leaves the gate, the opportunity to produce revenue on a given seat is lost forever.

3. Brand Reputations

Revenues generated from first class passengers represent an important source of airline revenue so the airlines invest tremendous amount of money through a consistent innovation process to retain their highly profitable passenger segment as a key revenue generator. To facilitate passenger, airlines pursue various innovative strategies such as providing organic meals, the use of personal in flight chef, giant TV monitors, highly qualified and experienced flight attendant, personal amenity kits and strong advertising. This is surprising considering that inflight services encompass multidimensional experiences such as innovative food services, entertainment and onboard facilities. In this regard it is important to model and assess dynamic inflight experiential services as key factors influencing the formation of innovativeness for the highly profitable first class passenger market. In particular, advertising effectiveness often contributes to a favorable evaluation of the brand image because it serves to influence consumer’s perception of a product quality [4]. First class travel has long been distinguished by innovative food services, exemplified by gourmet meals and their distinct presentation presented on stainless steel plates and silverware and is aimed to enhance the authentic atmospherics of inflight dining. The impact of food item on the brand image is significantly related to customer’s positive evaluation because customer satisfaction has become an important phase in service operation as it brings enormous benefits to the airlines. The service quality with its price will directly affects the customer perception in the cabin and also has its effect on future behavioral intention [13]. The inflight product/service designs have a direct influence on perceived service quality and satisfaction for First class passengers. This theoretical content supports that multidimensional in-flight service experiences can be important drivers of customer-centric innovativeness. The first class passengers make attributions with respect to these five in-flight experiential service dimensions, which in turn form their perceptions of the airline’s innovativeness [21].

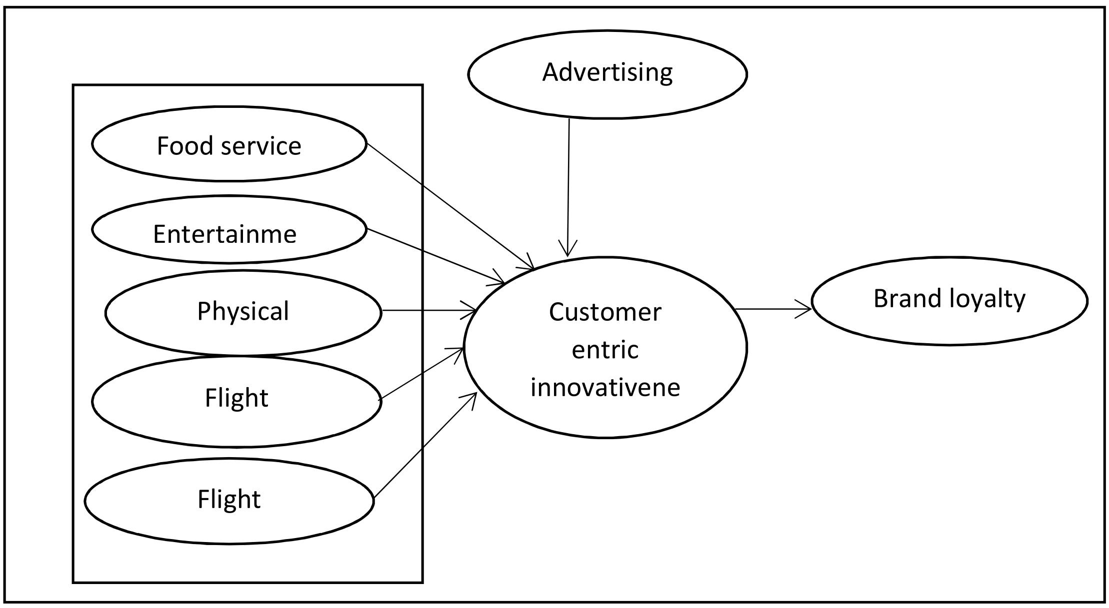

Figure: Conceptual Model of first class inflight service and advertising effectiveness.

For example, Emirates offers a range of international dishes as well as Middle Eastern menu item prepared by one of the world’s leading chef as well as a fine wine selection carefully chosen by sommeliers. Thus the Emirates emphasized superior food service designs as they have positive effect on first class passengers. First class passengers exposed to a high level of advertising effectiveness. For passengers who are influenced by a high level of advertising effectiveness are likely to respond to the firm's innovativeness because of the positive emotional response induced. Emirates airline widely advertise its first class to emphasize distinct and comfortable environments based on flat bed seats, lightening system and air purification system. Airlines have invested strategically in building the brand image of first class, currently serve 37 cities around the world with the A380 jumbo jet, which features its trademark onboard Lounge and shower spa and industry-leading first Class private suite. Emirates advertise its A380 First class cabin with celebrated Hollywood actress, Jennifer Aniston, and the commercial went viral. This campaign was designed to promote the Emirates First class experience with onboard shower spa, Lounge and its comfort. Emirates spend nearly 4% of their revenue on marketing activities, advertising and the remaining on sponsorship. In order to create brand awareness in new markets within a short period of time, the airline has an extremely proactive approach regarding sponsorships. The carrier also continued to build its brand on social media and other platform [6].

This study analyses the first class market segment and the moderating role of advertising in the formation of customer centric innovativeness with respect to inflight service and brand loyalty. Advertising is an essential factor that can influence the formation of customer centric innovativeness through inflight experiences. Facets of advertising like in the case of Emirates first class are considered in forming consumer impressions of the airline brand images and service experiences. This chapter proves that the customer centric innovativeness is a key driver of airline brand, image in the first-class passenger market.

4. Global Perspective of First Class Air Travel

First class market in United States has been disappearing for decades. The reason behind cutting back the capacity is due to lack of service and the decade older cabin which are not the competitive product comparing to Middle Eastern or Asian carriers [15].

British Airways has the huge proportion of first class seats in Europe, 90% of its fleet were equipped with first class. The carrier with more than 12 first class seats per aircraft saw its profit mostly on Trans-Atlantic route Over the past 5 years the first class revenue to New York increased by 25% according to OAG data. For over the decades British Airways highly dependent on Premium traffic, thus it offers more First class seats than any other European or American carrier [8].

Routes	BA's Market share	BA's Ave. Daily No of First class seats
LHR-JFK	78%	159
LHR-BOS	100%	55
LHR-DEL	51%	53
LHR-MIA	54%	52
LHR-IAD	68%	50
LHR-HKG	60%	45
LHR-LAX	64%	44
LHR-SFO	64%	44
LHR-EWR	53%	39

Source: CAPA – Centre for Aviation and OAG

Table: British Airways first market share on its most popular routes.

LHR-JFK is the most popular and profitable first class routes with over 159 seats per day accounts for 78% of share, operating 9 flights per day and all these are fitted with first class layout, with American Airlines 15% market share and the rest by other carriers. As in the future British Airways will gain majority of the position as the American and United continue to cutback first class offerings on this route. For the flights to Boston, BA remains monopoly in offering first class. British Airways in 2013, introduced its inaugural A380 routes to Los Angeles from London Heathrow, predicted that there would be much demand for first class with the number of Hollywood celebrities travel between these two cities regularly. As expected this route is one of the most popular premium routes. The top first class high demand route originates at London Heathrow, because the city is regarded as a world class business destination and thus putting London at the center of technological innovation. British Airways higher share of premium passenger have grown in the past decade as opposed to other carriers either dropped or cut the number first class seats. As long as there is demand on these sectors BA continue to offer its first class [5].

Lufthansa serve only small proportion of first class and cuts over 75% of the first class capacity. On the other hand for the routes between Frankfurt and Los Angeles the first class ticket sales have raised by 10% and these are not upgraded passengers but full fare paying customer, this illustrates that there is still significant demand on some routes. In the near future, the Airline will continue to provide first class service on very specific routes and for other routes the carrier will gradually reduce the first class capacity while utilizing its space for Business and Premium Economy seating [5].

The growth of first class is exclusively seen in Middle East. Air traffic growth in the United Arab Emirates has been so impressive, only few carriers in the world that can able to compete. In the last 10 years, travel to and from Middle East has increased fourfold earning the region of today's aviation cross roads. This is primarily due to the wide bodied aircraft. Middle Eastern carriers have seen a rise in first class traffic, than any other carriers. Emirates and Etihad saw 67% rise in first class volume on the route between Europe, Asia Pacific and North America. This tremendous growth is due to effective economy in that region and thus open the way for premium traveler. In Asia Pacific region number of macro-economic parameters like capability to generate income, rise in GDP per inhabitants, purchasing power which helped the rise in first class traffic via its Middle Eastern hubs. Most of its premium traffic for Gulf Carriers comes from Singapore, India, Thailand, Hong Kong and Far East regions [7]. Qatar Airways offers its first class only on its A380. Carrier does not have any plan to upgrade or to increase the number of first class. The Qatar airways seeking interest in developing its business class on a new level introducing Q suites by the end of 2017. The elimination of first class from its other fleet is due to the shrinking revenue, where its much of its yield are more stable from its business class said Akbar Al Baker CEO of Qatar Airways. He also stated that, "Since the financial downturn first class is not economically beneficial with few business executives flying in first class" [5].

In Chinese market, Air China offers its first class its long haul gateway is Beijing, a market that has genuine first class demand. China Eastern offers first class on a limited fleet, with its gateway of Shanghai. These two airlines are quiet secure and optimistic about the future of first class. But for the China Southern Airlines, case is little unsecure that Guangzhou/Shenzhen are relatively smaller first class market, in a next few years period Shenzhen as the china's startup hub that they will be able to fill the first class cabin. In Japan, All Nippon Airways and Japan airlines offers its first class only on its Boeing 777-300ER, servicing its high demanded routes to US and Europe. These carriers have no plan to upgrade or to increase the number of first class seat on the international routes. As long as there is high demand both the Japanese carrier will continue to offer on a limited fleet [2].

Comparing with other Asian carrier, Air India is not offering a competitive product. The seating is decade older cabin; carrier has no plan to further upgrade its product rather downsizing it gradually. According to the reports from "Times of India" due to poor demand and load factor the airlines is switching to more business and economy layout. Jet Airways offers its first class only on its B777-300ER with 8 closed suites, and 6 of its aircraft were wet leased to Etihad Airways. Jet Airways long haul fleet function as an offshoot of that of Etihad, so the carrier likely to retain with its partner Etihad. Though Jet Airways has an excellent product, without its partner Jet airways first class would have disappeared [10]. Malaysia Airlines has its first class only on A380 according to "Aviation week network" the airlines plans to phase out its A380 by 2018, and will be replacing it with A350. The reason is that the A380 is too large for its network. The carrier had faced various challenges in the recent years including the financial performance, market structure, passenger experience and competition. The Malaysian market is price sensitive and it does not support first class like Singapore Airlines [2].

5. Economic Fluctuations

The decline of yield in the airline industry is inevitable. The collapse of major financial institutions over the past few years has radically affected the world economy. The worldwide shock of the terrorist attacks of 9/11/2001, Arabian Gulf to the most recent economic crisis all had downward impact on the demand for air travel. However these impacts on a key change in the demand for air travel. The traffic mix of Economy, Business and First class passengers have changed over a decade period, as relatively more travelers choose Economy class instead of Premium classes. This led to fall in yield by third in the premium cabins and has prompted huge fall in industry wide yields. Due to this shift more Business travelers have switched from Premium classes to Economy products. The passenger travelling in the First class shifted to Business class, Business class passenger switched to Economy class, thus the differences among the business and leisure increased dramatically. Hence the global economic downturn has significant impact on demand, and it is essential for the carriers to examine whether these changes are caused exclusively by the economic crisis or by the shift in demand side of business traveler due to this crisis. The airline industry is recurrent in nature and has to deal with external shocks, so this chapter will provide the evidence of the changes in the demand for first class travelers in the recent years, and whether these changes will impact the future of first class demand [19].

The developing region in first class traffic is the Middle East, the traffic between Middle East to Europe, Asia pacific and the North America is constantly increasing with the number of onboard first class seats. Despite the financial crisis, year on year there is growth on premium traffic across the major intercontinental routes through its hubs in the Middle East. While historically North Atlantic takes a huge share of first class traffic, but since 2010 slow growth has been reported which tighten the capacity and the revenues fell short. Europe is the weakest among the major intercontinental routes in terms of first class traffic. Routes connecting the transatlantic service from Europe to North America saw a 3.7% rise. Middle East is the only region where they enjoy strong premium traffic despite financial crisis. Middle East experienced premium growth of 12.3%, and those travelling through Europe to Middle East with a growth of 10.2% [1].

This has proved that the behavior of first class traveler which has changed over the years as they have taken advantage of cost reduction and provides the greater choice for traveler at lower price switching to the business class products. External shocks hit the aviation industry over the past few decades; sharp increase of oil price in 1970's and the early 1980's, the recession of 1980's, 1990's, 2000 and the most recent global financial crisis of 2008 all these shocks made the travelers to question the need of paying two to three times the business class fare [17]. So as a result the corporates are decided to cut the travel budget or on the number of people they send on a given trip. Unlike other industry such as automobile, the airline industry will recover slower (takes up to 12-18 months) in times of recession. The first class traffic is exposed to the reactivity of economic downturn and it is most unlikely to recover.

6. Improved Business Class Cabins are Popular with Carriers that Dropped First Class

The tendency of the business traveler traveling in first class has fallen in recent years and they find other options of choosing the business class products, one of the reasons why the travelers are switching away from first class is that the increasing fare variation between business class and the first class. The second reason is that the more enhanced business class cabin, with fully flatbed layouts is popular with most carriers as a result some airlines are going away from the first class offering. Earlier days business class were just the forward facing chairs, more like todays premium economy cabin. Over the years, the airlines enhanced their business class offering with fully flatbed on the international routes. This horizontal lie seat occupy lots of space than the traditional cabin, so with keeping in mind the comfort of traveler some carrier use their space by fitting in like a nestled herringbone style, which on the other hand gives added comfort and utilize the space efficiently.

Over the years, many airlines including Air New Zealand, Delta, Continental, Turkish, SAS, South African and Finnair have removed its first class from its entire fleet, in favor of an enhanced business class. In 2014, TAM Airlines a Brazilian national carrier removed its first class cabin from its entire fleet due to poor load factor and demand. This led to improve their business class product. With the onboard service and amenities that were once the realm of first class now available at business cabins [3].

In 1989, Virgin Atlantic made a major breakthrough by introducing its so called upper class to all its long haul routes. This was an upgraded product, but at business class fares. Seat pitch was 55 inches, when all other long haul carriers were offering only 38-48 inches. This together with a cabin service which was equivalent to other airlines first class gave Virgin Atlantic a major competitive advantage. It enabled virgin to expand against head on competition from British Airways in markets where others notably British Caledonian had failed. Later in 2003 its design been transformed into herringbone style offering privacy partition between passenger with direct aisle access. Since its beginning of its service in 1984, Virgin Atlantic has never offered first class but it offers a range of service like, limousine service to the airport, dedicated security channel straight to the gate, access to lounges and onboard bar at business class price, thus its product is competitive to the carriers offering first class on the similar routes [8].

The first class market is shrinking with introduction of fully flatbed concept in business class. As previously mentioned Virgin Atlantic upper class was successful in creating high quality brand image, which it still maintains. Many passengers think of it as a first class product at business class fares. Later many different airlines around the world have adapted to this concept, which leads to difficultly in differentiating the product. Thus over the years most international carriers gradually improved their business class product in various ways with more leg room, better seating, improved catering etc. In the bottom line, Airlines flying first class, similar to its business class product are most unlikely to find a market for their first class.

7. Economical Assessment

This chapter indicates the case study of the airlines first class cabin in long haul market. IATA studies in 1990s and the early 2000s suggested that in many markets first class load factors were not high enough to compensate for the high cost involved. The economic assessment part will show the detailed analysis, whether the International first class is economically reasonable to retain or not. If it is not making any profit in first class how can we utilize the floor space of first class to be more profitable?

The below example shows the Lufthansa flight to Chicago from Frankfurt, to prove the first class on this sector is economically unprofitable.

Route: FRA-ORD

Aircraft type: Boeing 747-800

No. of onboard First class seats: 8
First class SLF: 25%
First class return fare for travel period between (11/01/2017-18/01/2017) is € 6096
Average Economy return fare for travel period between (11/01/2017-18/01/2017) is € 850
Revenues can be calculated by the following formulae,

Revenue = No. of onboard seats * load factor * Average return fare

To calculate first class revenue, we substitute the value in the above mentioned formula, 8 seats * 25% load factor * Ticket price € 6095 = € 12190. B747-800 on this route is equipped with 208 economy seating, carrying 80% load factor. If we convert first class floor space into economy seating, predicting 1 first class floor space can accommodate 3 economy seats. We can install, 8 First class floor space * 3 Economy seats = 24 Economy seats. To calculate the Economy class revenue, we substitute the value in the above mentioned formula, 24 seats * 80% load factor * Ticket price € 850 = € 16320. After comparing those results, economy class revenue is higher than the first class revenue. If Lufthansa converts first class into economy class on this route, huge cost saving of € 4130 per sector (€ 16320 - € 12190) can be incurred. Retaining first class will also results in additional costs for carrier, for Lufthansa 3 cabin crew will take care of 8 first class seats whereas in economy class 3 cabin crew will take care of 120 Passenger. Meals in the first class cost approximately € 100, whereas in Economy relatively cheaper.

Another example to prove that the first class is economically unprofitable for British Airways routes to Vancouver from London Heathrow.

Route: LHR-YVR
Date of travel: Between (17/01/2017-27/01/2017)
Aircraft type: Boeing 747-400

Revenue measure	First class	Business class	Premium Economy class	Economy class
No. of onboard seats	14	70	30	185
Average return fare	£ 4706	£ 3248	£ 985	£ 701
Achieved load factor	30%	55%	70%	80%

Source: Fares from BA webpage
Table: LHR-YVR first, business, premium economy and economy fares during January 2017

Revenue = No. of onboard seats * load factor * Average return fare

To calculate, The First class revenue, 14 seats * 30% load factor * ticket price £ 4706 = £ 19,765.20. For Business class, 70 seats * 50% load factor * ticket price £ 3248 = £ 113,680. For Economy class, 185 seats * 80% load factor * ticket price £ 701 = £ 103748. If British Airways operates without first class on this sector, we can utilize its space for fitting additional economy and business seats. 1 floor space of first class is equivalent to three times the area of economy class and 1.5 times the area of business class. If we convert 10 First class floor spaces, into Economy class, which is capable of carrying 30 Economy seats (10*3) thus the revenue for the added economy class would be, 30 seats *

80% load factor * Ticket price £ 701 = £ 16824. The rest of the 4 first class spaces can be converted into 6 Business classes (4*1.5), this is due to the fact that business travelers between London and Vancouver are increasing, and hence there might be the additional demand for business class. The revenue for added business class would be, 6 seats * 55% load factor * Average ticket price £ 3248 =£ 10718.40. If British Airways retains 14 First classes then the revenue earned during the flight is £ 19,765.20, but if we convert first class into business and economy revenue of £ 27,542.40 (£ 16824 +£ 10718.40) is added. Huge cost saving of £7777.20 can be incurred on this sector per day. Also Canada is situated in the market, where there is no first class demand; as a result of poor load factor earlier in 2015 Lufthansa stopped serving Canada with first class configured aircraft [18].

After analyzing the two above mentioned examples we can clearly see that retaining first class by either carrier is economically unjustified, alongside there is a huge cost saving in terms of flight attendant, onboard lounge, limousine shuttle and catering. If carriers convert low demanded first class floor space into more Economy and Business seating then it would be financially attractive option for both carries and the passengers.

7.1. Analyzing the First-class Demand Between Europe to North East Asia

This case study examines the first class demand for the routes between Europe and North East Asia. Analyzing, London Heathrow (LHR) to Hong Kong (HKG), Paris (CDG) to Tokyo (NRT) and Frankfurt (FRA) to Seoul (ICN) routes to prove that the first class is unprofitable in these segments. The below fare is for the travel period between (17/11/2017 to 29/11/2017).

Routes	Return Fare First class	Return Fare Business class	Airline
LHR – HKG	€ 5667.97	€ 4554.24	British Airways
	€ 4418.31	€ 3193.06	Cathay Pacific
FRA - ICN	€ 3599.09	€ 1479.09	Lufthansa
	€ 5918	€ 2282	Asiana Airlines
CDG-NRT	€ 6670.34	€ 3689.89	Air France

Source: Fares from the webpage of British Airways, Cathay Pacific, Lufthansa and Asiana Airlines
Table: Europe to North East Asia first and business class fares.

An examination of fares on LHR-HKG, shows first class fare is very similar to its business fare. As there is a narrowing gap between these two cabin classes only few passenger travel in first class in favor to business class. For the routes to Seoul and Tokyo the fare level between these two classes is justified with over double the times as high as first class compared to its business class cabin. In fact in 1999 British Airways average yields on all its services from Europe to North East Asia including London-Hong Kong routes were € 4.75 in economy, € 22.52 for business and € 33.67 for those in first class. In essence first class yield was seven times as high as economy yield and the business yield around four and half times [14]. The result below suggests that yields in business class appear to be relatively high in relation to the cost of providing for a business passenger. Thus the question, Does business class is the most profitable market sector on long haul routes? From an economic analysis by

IATA based on returns from twelve airlines for their service between Europe and North East Asia in the late 2013, one can draw some interesting conclusions.

Measure	Cabin class		
	First	Business	Economy
Passenger yield per RPK (US cents)	26.7	19.8	5.8
Break-even load factor	50%	45%	85%
Load factor achieved	29%	54%	81%

Source: compiled IATA report (2013).
Table: Europe to/from North East Asia passenger results by class of service in 2013.

The relationship of average passenger yields by cabin class for first, business and economy is 5.5:3.6:1.5. This is very close to the fare analyzed on LHR-HKG route. Here the average first and business class yields are not as high as those of British Airways a decade ago. Clearly we can see that business class is profitable. The business load factor is 54%, well above the break-even load factor of 45%. The greater concern is the fact that the first class load factor is 29% is only just over half that required to break even 50%.

The first class service between Europe and North East Asia is unprofitable. This pattern of profitable business class service, marginal profitable economy class and totally unprofitable first class appears to be the pattern in many international air markets.

7.2. Analyzing the First-class Demand for the Routes Within Asia Pacific, North and South Atlantic and Within Far East

Measure for the routes within Asia-Pacific	Cabin class	
	First	Business
Passenger yield per RPK (US cents)	20.4	12.9
Break-even load factor	48%	41%
Load factor achieved	30%	45%

Source: Compiled IATA report premium traffic (2014).
Table: Passenger results in first and business class for the routes within Asia-Pacific in 2014.

The above Table shows, only if the actual load factor is above the break-even load factor are the services profitable. Conversely if the actual is below the break-even, losses are being sustained. On this region it is evident that the business class is profitable than the first class.

Category	Within North Atlantic		Within Asia-Pacific		Within Far east		North America-South America	
Class	First	Business	First	Business	First	Business	First	Business
Yield (US cents per RPK)	37.4	19.2	20.4	12.9	23.9	18.7	8.5	7.3
Break-even load factor	36%	37%	48%	41%	108%	57%	117%	93%
Load factor achieved	41%	55%	32%	45%	24%	49%	54%	67%

Source: Compiled IATA report premium traffic (2014).
Table: Passenger yields and load factors in business and first class in four regions (2014).

In the above four areas examined first class were unprofitable everywhere except the North America. This is due to high demand in domestic first class. In fact on routes between North and South America and those within the Far East the load factor required to break even on first class service was over 100 %, and it is clearly impossible. In contrast to first class, business class was profitable in the two largest market areas, within North Atlantic and within Asia-Pacific. First class traffic between North and South America and within Far East is clearly unprofitable and it doesn't make sense to retain. Thus after analyzing these data it is clearly evident that business class is profitable than first class [7].

This chapter shows the, business class load factors were high enough in many markets to ensure profitability. In fact on many long-haul routes, the business class is the most profitable market segment. That is the main reason during 1990s and later many international airlines dropped first class altogether or reduced the number of first class seats and increased the seating and the quality of service offered for business class. Rates of the company and income tax have fallen quiet appreciably over recent years and this could partly explain why sales of first class have been so slow to recover from economic recession and why more and more companies are requiring their business travelers to trade down to business or economy class. Cutting the first class seat is a huge cost saving option for carriers, due to its uncertain demands and it make more sense to replace with business and economy class.

8. Conclusions

The customer inclination that varies due to economic slowdown, and that caused many carriers to step away from the first class and rather investing on business class product. Airlines in the Middle East and Asia are increasingly competing for their premium product with onboard suites, shower, bar and lounge access to attract the high yield business passenger. On the other hand airlines in North America, Europe have reduced the number of planes offering first class and began to focus on their premium economy and business cabin. Providing first class services has an extra operational challenges related to the difference in cabin crew, food and beverage, service quality, lounge facilities etc. The profit margins in the first class are much higher. On average, the cost-per-seat of the first class is roughly 3 times of the business class. The airlines, however, price a first class ticket two to four times that of a business class ticket. This puts the question in the Airline world, whether first class necessarily make sense for future of premium travel. As we have seen the gap between business class and the first class are becoming narrow in many airlines, how much more does one need in first?

For the airlines like BA, Singapore Airlines and Emirates, that make sense in their first class routes but for the US carriers which mostly serve short to medium haul than the long haul routes, the first class is below its margin. Even though the first class seats are booked, over 40% of them were upgraded through frequent flyer miles. Overall in USA, the carriers did not offer competitive first class product, because limited US market support it. Also the demand is not huge comparing with Middle Eastern and Asian carrier due to outdated 15 years old hard product and this is the main reason the US carrier cannot deliver similar level of service as their rivals and that's the main reason why the passenger on the routes between London Heathrow to New York have switched from American Airlines in favors of British Airways which has the market share of nearly 80%. This changed landscape allows US carrier to focus on improved business cabin. As long as at least some of those carriers remain financially healthy, the battle to gain an advantage in the competition for high-yield first class traffic will persist, particularly in the established corridors of power across the Atlantic, Middle East and Pacific to the world's primary financial centers. Air France, ANA, British Airways, Lufthansa, Korean Air, Qantas, Singapore and Swiss all these airlines were based in markets that have first class demand. So these carriers will retain their first class for the predictable future. These routes support some wealthy business man and they insist to fly and can afford the price of first class and it is profitable only in some business routes whereas other sectors are less lucrative. For Emirates, Qatar and Etihad, there isn't much demand in their home markets with the transfer traffic and with a huge share of oligarch in the Middle East, even though it's not economically sense full in offering first class, the airlines still maintain because of brand reputation in the media about luxury, societal prestige, reflecting the wealth of the country and these airlines can successfully fill first Class cabins by drawing customers from multiple route permutations via their Middle Eastern hubs. For Gulf Air, Oman Air, Kuwait Airways and Saudia it depends on political factors. These countries has large share of oligarch who pay relatively high for their Air travel. But if the economies shift to a more egalitarian structure, then the attributes for the first class might decline. In India, for Jet Airways with its partnership with Etihad will certainly boost the first class demand even though it doesn't sell in India. For Air India the future for the first class is bleak with low demand and poor load factor, and it is unlikely to retain the product for the foreseeable future. For El Al with not much available data their first class doesn't have any justification in offering the premium product. Air China and China Eastern will continue to offer first class due to significant demand in that regions. For Garuda Indonesia and Thai Airways as both of their home market is price sensitive to pay for the luxury on-board product. In the near future both the carrier will convert into business class. American and United are phasing out its first class in order to replace it with improved business cabin. First class is unprofitable for many carriers and it is economically unjustified to retain. Cutting the first class seat is a huge cost saving option for carriers, due to its uncertain demands. So if the carriers convert first class floor space into more economy and business seating then it would be more financially attractive option for both airlines and the passengers. The carrier can reduce the cost of empty first class seat and can increase the overall revenue as the future of international first class is far from secure.

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The History of Jehovah's Witnesses in Hungary

Andy Besuden is born in Germany in 1961, he received most of his schooling in Vienna, Austria, where he graduated with a Master's degree in Business Administration in 1986. Originally born into a family of Lutheran beliefs, he started to study the Bible with Jehovah's Witnesses in 1970. Baptized in 1981, he started full-time volunteering as Jehovah's Witness in 1987. After receiving special training, he was sent to Hungary in 1992 to help organizing the preaching work that had been granted legal recognition three years before. Among other assignments, he helped with researching the history of Jehovah's Witnesses in Hungary. At present, Andy Besuden is serving as missionary in Szeged.

Tudor Petcu: First of all, please let us know which would be the main aspects concerning the history of Jehovah's Witnesses in Hungary that we should know. When did the first Jehovah's Witnesses appear in Hungary?

Andy Besuden: *Zion's Watch Tower* (issue of May 15, 1898) had published the following announcement about a brother [a Bible Student, as Jehovah's Witnesses were then called] in Canada: "We bid Goodbye to a dear brother who starts for his native land, Hungary, to tell the good tidings to his countrymen. A professor for years in the schools of his native land, he is well educated in Latin and German as well as Hungarian, and we trust that he may be used of the Lord to find and to seal some of the elect."

The *1996 Yearbook of Jehovah's Witnesses* on page 68 continues about the professor: "His activity evidently yielded results. Five years later, when Charles Taze Russell and his traveling companions visited Zurich, they met, among others, two fellow believers from Hungary. In addition, several letters from Hungarian brothers published in the German edition of Zion's Watch Tower in 1905 show that some were receiving Bible literature by way of Germany."

"In 1908, Andrásné Benedek – a humble Hungarian woman who had become a Bible Student, as Jehovah's Witnesses were then known – returned to Hajdúböszörmény, in eastern Hungary, to share with others the good news that she had learned from God's Word. Four years later, two more Bible Students returned from the United States. They had learned the truth about

God and his purposes by attending some of Brother Russell's public discourses. Brother Russell made it a practice, after such programs, to approach those in the audience whom he had seen attend several times before. He would ask: "Where are you from? What is your nationality? Would you like to return to your relatives and share the truth with them?""

"One of these two Bible Students, Károly Szabó, returned to the town of Marosvásárhely (now Tîrgu-Mureş, Romania), which was then in Hungary. The other brother, József Kiss, worked with Brother Szabó distributing literature in that vicinity before returning to his own hometown, Abara (now Oborín, Slovakia). Their activity brought results, for Brother Szabó's family accepted the truth, and later more people in that area took their stand for the truth and joined in preaching the good news."

Tudor Petcu: Given the purpose of our dialogue, I would appreciate it very much, if you could highlight in a relevant way the reasons why the Jehovah's Witnesses endured so many sufferings in Hungary during their history. Why were they targeted by the different Hungarian regimes?

Andy Besuden: Jehovah's Witnesses were persecuted all over the world, not only in Hungary. The book *Jehovah's Witnesses – Proclaimers of God's Kingdom* states on page 675:
"Canada and the United States led off the attack by imposing bans on Bible literature during the First World War, and they were soon joined by India and Nyasaland (now called Malawi). During the 1920's, arbitrary restrictions were imposed on the Bible Students in Greece, Hungary, Italy, Romania, and Spain. In some of these places, distribution of Bible literature was forbidden; at times, even private meetings were prohibited. More countries joined in the assault during the 1930's, when bans (some on Jehovah's Witnesses, others on their literature) were imposed in Albania, Austria, Bulgaria, Estonia, Latvia, Lithuania, Poland, certain cantons of Switzerland, what was then Yugoslavia, the Gold Coast (now Ghana), French territories in Africa, Trinidad, and Fiji."

"During World War II, there were bans on Jehovah's Witnesses, their public ministry, and their Bible literature in many parts of the world. This was true not only in Germany, Italy, and Japan – all of which were under dictatorial rule – but also in the many lands that came directly or indirectly under their control before or during that war. Included among these were Albania, Austria, Belgium, Czechoslovakia, Korea, the Netherlands, Netherlands East Indies (now Indonesia), and Norway. During those war years, Argentina, Brazil, Finland, France, and Hungary all issued official decrees against Jehovah's Witnesses or their activity."

What was the reason for this global persecution? *The Watchtower* of December 1, 1998, states: "Basically, Jehovah's Witnesses have been unjustly hated for the same reasons that the early Christians were persecuted. First, Jehovah's Witnesses act upon their religious beliefs in ways that make them unpopular with some. For example, they zealously preach the good news of God's Kingdom, but people often misunderstand their zeal, viewing their preaching as "aggressive proselytizing." (Compare Acts 4:19, 20.) They also are neutral toward the politics and wars of the nations, and sometimes this has been wrongly taken to mean that the Witnesses are disloyal citizens – Micah 4:3, 4."

"Second, Jehovah's Witnesses have been targets of false accusations – barefaced lies and twisted presentations of their beliefs. As a result, they have been the object of unjustified attack in some lands."

Time and again, leaders of established religions, which cooperate with state institutions, were and are behind the persecution of Jehovah's Witnesses. This contributes to the fact that even when regimes (together with the ideologies behind them) changed, the hostile attitude towards the Witnesses remained.

Tudor Petcu: I would be interested to find out some more information especially about the sufferings of Jehovah's Witnesses during Horty Miklos' dictatorship and also during the communist regime. So, please explain to us how affected Hungarian communism the Jehovah's Witnesses from a social point of view and when I am asking you that I especially make reference to the Hungarian communist prisons where Jehovah's Witnesses were tortured and persecuted.

Andy Besuden: During the 1920's several Hungarians returned to their home country in order to proclaim the Bible truth they had embraced in the United States. In general, they did not preach in larger cities, but in the villages of their origin and in surrounding areas. Some could even establish congregations consisting of 30 to 40 members.

At first, the state did not care about this kind of activity. Without being hindered the Bible Students could distribute publications, which had either been printed in Cluj or had been sent in from Germany and the United States. Initially, the church did not consider them dangerous, thinking that they are only a few sectarians who ensnare those of weak character or those in dire straits. However, when the Bible Students grew in number, the concerns of the 'accepted' churches – Catholic, Reformed, Evangelical – grew in proportion. In one parish, the priest openly acknowledged that the Bible students are successful because the Church does not deal sufficiently with the spiritual needs of their faithful, they neither shepherd nor evangelize adequately. Furthermore, most villagers and farmers lived in poverty. According to the Church leaders, these two reasons made the lower class accept the promising teachings of the "sectarians."

With the goal to counter the spread of sectarianism, in some places the priests made real efforts to improve the spiritual condition of their parishioners and to intensify pastoral care. They held night masses and visited families, which produced some results.

The 'accepted' churches cooperated closely with the state. Hence, most parishes, which, instead of practicing self-criticism, were dismayed as ever more of their flock joined the "sectarians", could turn to the state to stop the sect of Bible Students (or Millennialists) by force. This resulted in house searches, arrests and imprisonments. The violent exercise of governmental power lead directly to the ban of the Bible Students' publications (books, flyers, tracts). The charge was more or less "incitement against the accepted churches and their clergy". "Incitement" remained the primary accusation until the ban of 1939. Media reports suggested that the Bible students are a *political* movement in a religious disguise, which turns against churches that are an institutional part of society and politics. Especially the Reformed Church demanded state intervention, while it did not make any efforts to regain its lost sheep.

As the Bible Students came under state monitoring, the government also found fault with their message. In their publications and preaching activity the Bible Students discouraged their brothers from fighting, from the use of arms and from participation in or support of wars. Hence, the charge was extended by claiming that the sect spread antimilitary propaganda.

The Treaty of Trianon (article XXXIII, paragraph 55) guaranteed freedom of religious observance, however, the authorities bypassed the treaty by applying the general rules of assembly to sects. This resulted in even tighter monitoring and by 1939, when Jehovah's Witnesses were banned, in outspoken persecution.

The charges against the Bible Students – from 1931 onwards known as Jehovah's Witnesses – were continuously extended. After being accused of incitement against the accepted churches and their clergy and of antimilitary propaganda, now they were labeled as communists. The basis for this was the Bible teaching, which the Witnesses proclaimed, that human governments, borders and inequalities would discontinue. The then authorities identified these as obvious principles of communism. The Witnesses reasoned and showed publications, which explained the Bible's stand against communism – to no avail: without any proof the authorities stuck to their accusation. The charge of being Zionists also remained for some while.

After 1933, the situation became ever serious. Jehovah's Witnesses were viewed as agitators of communism, who were directed by Moscow through America and Prague. This leads too many imprisonments, as society then considered communism to be the most dangerous enemy. House searches, observation and harassment by the police and gendarmerie, imprisonments and court convictions were the daily bread of the Witnesses. Prison sentences were later replaced by internment camp sentences, and whoever did not join the army was sentenced by court-martial. In

March 1937, a countrywide investigation was launched leading to mass imprisonments until June of that year. The authorities' goal was the liquidation of Jehovah's Witnesses as community.

In December 1939, the Interior Minister banned by decree numerous churches, or "sectarian movements". As the war approached, the political authorities obviously perceived the refusal of taking arms as increasingly dangerous. At the same time, the *Belügyi Közlöny* (Ministry of the Interior's Gazette) of December 17, 1939, stated that they do not want to protect only the lawful order of state and society, as well as the institutions of the army and national defense, but also the interests of the historical, recognized churches. Thus, it was plain to see that state and church cooperated closely.

After the Kingdom of Hungary had entered World War II in June 1941, the refusal of taking arms was condemned more strongly with more serious consequences. It was classified as "subversion of the lawful order of state and society". Arrested Witnesses were often beaten, tormented, and women were raped during interrogation. They were tried in camera and severely sentenced on the spot.

The *State Security Centre* (ÁVK), founded in June 1942, acted vigorouslyagainst the Witnesses. Within two months many were imprisoned. After serving their prison sentence the Witnesses were automatically delivered to internment camps. They had to endure ever more brutal treatment and longer sentences. Some were even executed.

In labor camps like Kistarcsa, Nagykanizsa and Bor the Witnesses always stuck together, did not rebel, and did not try to escape. This attitude won the respect and trust even of the Hungarian guards, who as a result tempered their way of dealing with them.

From 1945 to 1948, the Witnesses enjoyed freedom. As soon as possible they had their publications legalized, which they could use freely during their preaching activity. The term "sect" disappeared from legislation, and even the press published articles in a positive tone. However, the negative reputation from the Horthy era was still alive in people, many of whom continued to view the Witnesses as sectarians. As the Witnesses grew in number, they held large public meetings.

By 1948, it became clear that Hungary would follow the example of the Soviet system, hence state dealings with churches would change as well. 1949 was a turning point for Jehovah's Witnesses, from then on they were portrayed as agents of American imperialism. In this environment the refusal of taking arms was viewed as betrayal of socialism or "harmful pacifism". Many Witnesses were imprisoned. Again, state bodies and the press called the Witnesses a sect.

The ultimate goal of the state was to create the exclusive rule of atheist ideology, to which all religious communities seemed to be an obstacle. Each political system produced bogeymen, the Witnesses were always considered as such. During four decades of state socialism the Witnesses were defined as friends of America, imperialists, who distribute the "opium" called religion, and as enemies of the political system. The regime looked for a scapegoat for their own mistakes, which they found in Jehovah's Witnesses.

Meanwhile the large historic churches increasingly viewed small churches and religious communities, including the Witnesses, as their enemies. Hence state and large churches were close allies in their actions against the Witnesses. The communist regime successfully misused the large churches' tradition of theological and ideological attacks against small churches, a leftover from the Horthy era.

In 1949, the principle of separation of church and state were enshrined in the constitution, however, the legal state of small churches was not fully clarified. Still in force was a law from 1895, according to which a religious community could be refused legal recognition, if its deeds violated the interests of any legally recognized church.

The Witnesses did not join the alliance of churches, which is why they were not supervised by the ÁEH (State Office for Church Affairs), but by the Ministry of the Interior based on the law of assembly. In Autumn of 1952, the distribution of the Witnesses' publications was banned, and it was ordered that the existing copies should be confiscated and destroyed.

From 1950 onwards, Jehovah's Witnesses were persecuted in the GDR, from 1951 onwards also in the Soviet Union, Poland, Lithuania, Estonia and Moldavia. They were trialed and deported.

In 1950, the Hungarian brothers in responsible positions were imprisoned and received sentences of many years for inflammatory activities against the regime. Altogether 302 Witnesses were imprisoned that year.

Under the Rákosi regime those refusing to take arms and partaking in illegal religious activities were sent to internment and labor camps, many for 8 to 10 years. Actually, the labor camps were mines, where the Witnesses had to work hard under dangerous conditions. They endured with dignity: they enjoyed being together and organizing congregational meetings. During the amnesty of 1953 not one Witness was set free.

By the late 1950s, it became clear that through persecution the organization of Jehovah's Witnesses cannot be liquidated. This was acknowledged, for example, by the Soviet KGB conference in 1959. They decided on a new strategy, namely the combination of oppressive and subversive measures. As in Hungary similar experiences were made, the state changed tactics during the early 1960s by using subversive measures against Jehovah's Witnesses. In Spring 1961, for example, they imprisoned János Konrád, searched his home and confiscated his literature. Right afterwards other brothers were imprisoned, after their homes had been searched, as if Konrád had revealed names and addresses, which in reality they had already known of. They had a schedule of whom to imprison and whom to release at what time. These cases were not taken to court. The goal was to sow uncertainty and create an atmosphere of distrust among the brothers.

On the basis of the 1960 Defense Act, conscientious objectors continued to be sentenced. Military courts sentenced Witnesses, who refused to take arms, to one to five years imprisonment. Faith could be practiced only at home, and meetings could be held only in forests.

The subversive concept was also unsuccessful, hence in 1964 the Ministry of the Interior and the ÁEH (State Office for Church Affairs) mapped out another strategy against the Witnesses: "One of the best methods of repression is to influence certain sects and their leaders with the prospect of legalization." In 1965, they encouraged János Konrád to draft statutes, which would be acceptable for Jehovah's Witnesses, if legalized. Konrád drafted two versions, however, likely due to two facts legalization could not be accomplished. First, the Witnesses were not willing to disclose the names of responsible brothers, the addresses of certain operations and congregational meetings, as well as the continuous updates of all these. Second, the state was not willing to accept the unchanging position of the Witnesses concerning conscientious objection. Thus, the Witnesses remained illegal, nevertheless they continued to operate with the knowledge of state institutions.

From the late 1960s onwards, tools of secret services, like interception, were increasingly applied to control the Witnesses. For the collection and preparation of incriminating material the acknowledged churches were also engaged.

In 1971, the ÁEH (State Office for Church Affairs) made efforts to provide an unarmed military service for conscientious objectors. Instead of taking an oath they would have to make a declaration. Finally, the Nazarenes made use of this possibility (which went into effect on February 1, 1977), however, the Witnesses' point of view did not change on this matter.

In the 1970s, administrative measures against the Witnesses like those in the 1960s were not taken anymore, only identity checks and warning conversations were applied by the police to those who preached from house to house. Plainclothes policemen, who disturbed the forest meetings, did not raise objections against the meeting itself, but expressed environmental concerns.

In the 1980s, conscientious objection was still a problem between state authorities and the Witnesses who continued to endure three-year prison terms. As prisoners, they were reliable and their conduct was exemplary, working hard and with dignity. After having served their term they were not drafted again.

In those years, circumstances improved rapidly for the Witnesses. In 1985, the Minister of the Interior gave permission to hold conventions in forests and on private property, 1200 persons were even allowed to attend conventions in Vienna, Austria.

In 1984, the Witnesses contacted the ÁEH and continuous negotiations were initiated, during which they were represented by local brothers and some from World Headquarters. As final result, on June 27, 1989, Jehovah's Witnesses were legally recognized by the Hungarian state. For the State Office for Church Affairs, this was the last action of that kind that it took. It was closed down four days later, on July 1, 1989.

Tudor Petcu: Is there in Hungary any relevant book about the sufferings of Jehovah's Witnesses that has been written and if so, please describe it to us in some words and tell us where can we find it?

Andy Besuden: *1996 Yearbook of Jehovah's Witnesses*, pp. 66-115 (available also in Romanian); *A Magyarországi Jehova Tanúi Egyház története – a kezdetektől napjainkig* [*The History of Jehovah's Witnesses in Hungary – From the Beginnings up to Now*], 2017, Budapest: Fazekas Csaba, Jakab Attila, Petrás Éva, Szita Szabolcs (available only in Hungarian); *Ti vagytok az én tanúim…* [*You are my witnesses…*], Martinkó Károly (editor), Budapest (available only in Hungarian).

Tudor Petcu: Who are the most important representatives of Jehovah's Witnesses that have been suffering in the communist Hungary? Where can we find some testimonies about their sorrows?

Andy Besuden: On several occasions, especially in the 1950s, the Communist regime imprisoned those who took the lead among Jehovah's Witnesses. Among them were János Konrád, András Bartha, János Lakó (still alive), Zoltán Hubicsák, György Podlovics and Sándor Völgyes. In the *1996 Yearbook of Jehovah's Witnesses* the Communist era is described on pages 96 to 110. Details can be found in the archives of Jehovah's Witnesses in Budapest and in the books mentioned above (under question 4.).

Tudor Petcu: Taking into account the times in which we are living, what would be your main spiritual testimony and message as a representative of Jehovah's Witnesses for the contemporary Hungarian society? Not least, I would be very tempted to ask you how should we read the Bible and understand Jehovah's Kingdom in the contemporary era, dominated by the values of social pragmatism.

Andy Besuden: As no human government has been and will ever be able to solve the big problems of mankind, people need to know the solution proclaimed by their Creator. Therefore, Jehovah's Witnesses preach the Kingdom message worldwide (Matthew 24:14), which is a basis for a happier life already now and for future blessings that only God can achieve: everlasting life without diseases, peace among humans as well as between humans and animals, no more natural disasters, etc.

To get in line with their Creator, people need to know what He requires from them as outlined in the Bible. For this reason, Jehovah's Witnesses in Hungary – as everywhere else in the world – offer a Bible study free of charge to everybody. In this way, they share with their fellows the results of more than 140 years of concerted Bible study (Acts 8:26-31).

For the past millenniums, the message of the Bible and its meaning has not changed. It is independent from any political, social or religious interpretation. Practical suggestions for how to read the Bible are offered, for example, in the no. 1 2017 issue of *The Watchtower* (available also in Romanian).

Above all, we should never forget that although some 40 humans penned the Bible, its author is Jehovah God himself. Hence, we let the Bible interpret itself (Genesis 40:8) and not by relying on human philosophy or wisdom. A good example for this is God's Kingdom, a realistic discussion of which one can find in the book *God's Kingdom Rules!*, published in 2014 by Jehovah's Witnesses (available also in Romanian).

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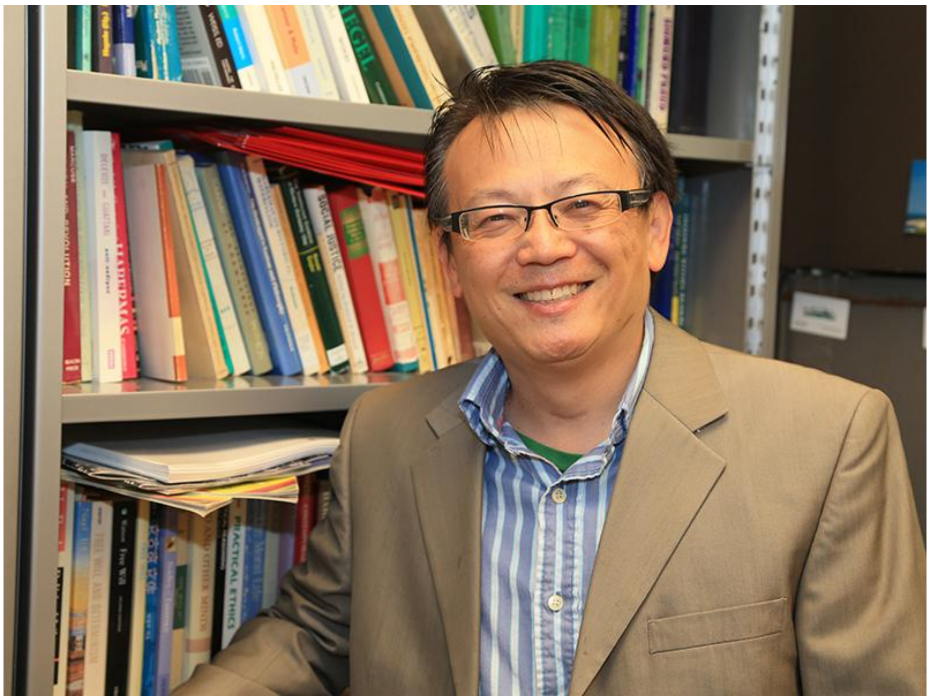
The History of Korean Philosophy



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Tudor Petcu: At the beginning of our dialogue I wish to make reference to the meaning of Korean philosophy in the context of the universal philosophy. I mean I think it would be necessary to present in a relevant way the role that Korean philosophy has played in the evolution of the universal one, especially western philosophy. So, what could you say about this topic?

Halla Kim: The abstract thinking in Korea began with native religious thoughts (a version of shamanism) but it received a critical impetus from various thoughts originated from outside of Korea. Buddhism was originally conceived in India and greatly developed in China, but it was enthusiastically received and promoted during the Three Kingdoms Period (57 BCE – 668 CE) in Korea as well as Unified Silla (668 – 918) and Koryŏ dynasty (918 – 1392). Indeed, it played a critical and decisive role in the development of mature philosophical theorizing in Korea. Among many of its brilliant contributions, an attempt to achieve wisdom and perfection in an individual life and in a society under this light was an integral part of this tradition. Later in the 14th century, Buddhism gave hegemony to Neo-Confucianism which originally arose in Sung China. In particular, Chosŏn dynasty (1392 – 1910) in Korea turned out to be a fertile ground for its further development. For example, the idea of a morally superior person and a virtuous government of a community by such a figure, which culminated in the ideal of sage king, has occupied a central place in this effort.

Tudor Petcu: Which are the main philosophical approaches assumed over the years in the different academic milieus in Korea? Can we talk about a strong Korean phenomenology, or about any analytical Korean philosophy, or so? Every country where philosophy was assumed as a field of research has had a specific and general philosophical tradition, as for example England, very well-known through its analytical philosophy, or Germany through its idealism or phenomenology expressed by Edmund Husserl or Martin Heidegger. In this case, what about the philosophical tradition in Korea?

Halla Kim: Since the turn of the twentieth century, Korean philosophers have been paying close attention to Western philosophical traditions, first to continental philosophy such as German Idealism, Marxism, phenomenology and existentialism. More recently, they began showing keen interest in analytic philosophy. However, hardly any one of them took root in Korea and developed a distinctively Korean (i.e., original) form of thought as a school. However, the situation is different with more traditional philosophy, such as Buddhism, and especially Confucianism. There is no question the Korea Confucianism originated from China but since the fifteenth century Koreans began producing highly distinctive and sophisticated form of Neo-Confucianism. This domesticated from of Confucianism has something to do with the issues those philosophers were concerned with, especially the issues in moral psychology and sage learning. Koreans generally subscribed to the Mencian idea of moral foundations in human nature (in particular the idea of Four Sprouts, i.e., sympathy, shame, deference and right/wrong) and also the metaphysical ramification and development of the idea in Neo-Confucianism of the Song dynasty in China. However, the Koreans were very sensitive about human vulnerability to moral evil in the path of self-cultivation, and subjected the emotional aspects of the vulnerability and its resolution to sharpest analyses and far-reaching insights. For example, the Neo-Confucian philosopher T'oegye (1502 – 1571) argued that this frailty in human psychology must be properly dealt with by a recourse to a metaphysically loaded conception of normativity in what he calls the 'rational principle ("li")'. As opposed to that, his younger contemporary Yulgok (1536 – 1584) suggested that the embodied force of psycho-physical nature ("ki") played a more active role in overcoming our frailty. This famous debate over the origin of Four Spouts and Seven Emotions (such as joy, sorrow, desire, etc.) later spilled over to another debate ("Horak debate") where Han Wŏnjin (1681 – 1751) and Yi Kan (1677 – 1727) had a lengthy discussion over whether there is any difference between human nature and sub-human nature, and also over what, and how much, shelter human nature can provide from evil in the context of moral community. In the eighteenth century, a group of practically oriented philosophers led by Tasan (1762 – 1836) rejected the metaphysically oriented framework such debates presupposed and supplied instead highly naturalistic principles of cosmology and sage learning, sometimes even borrowing from the Jesuit writings to create a theistic Confucianism. Toward the end of the nineteenth century amidst the onset of the foreign/Western influences, Ch'oe Che-u (1824 –1864) invented the first indigenous form of philosophy/religion called "Tonghak (Eastern Learning)" with an emphasis on the internalized conception of heaven in humans. Then in the early to mi-twentieth century, a highly self-conscious group of Korean Christians developed a distinctive form of indigenized philosophical theology by identifying God with nothingness, thus effecting a synthesis of Western theology with East Asian traditions. Ryu Young-Mo (1890 – 1981), Kim Kyŏsin (1901 – 1945) and Ham Sŏkhŏn (1901 – 1989) are among those who developed this syncretism.

Tudor Petcu: Western philosophy has always accorded a huge attention to the relation between philosophy and religion although it is difficult to find too many common denominators, first of all because of their comprehensive logics. Of course, from this point of view there would be a lot to say, especially if we should take into account the modal logics as a way to explain the Reality in comparison with religion, mostly based on a mystical worldview which has its own logics. But we shouldn't forget about the different Christian efforts in the Middle Age to create a liaison, a strong connection between philosophy and religion, as Saint Anselm or Thomas Aquinas did. Anyway, what can you say about the way the relation between philosophy and religion was defined in Korea and who were the main Korean philosophers focused on the analyses of this topic?

Halla Kim: Philosophy and religion go hand in hand in the traditional Korean Philosophy.In his "Eleven Theses on Feuerbach," Karl Marx claims that "the philosophers have only interpreted the world, in various ways. The point, however, is to change it," thus incisively criticizing the abstract, isolated way that philosophy in the West had been practiced, in separation from the true reality of the world. According to Marx's conception, philosophy is to be fundamentally practical beyond 'theories,' both simple and complex (from the Greek verb, "theorein"). Marx's criticism, however, would be completely pointless if directed against the Korean Neo-Confucianism/Buddhism. For the latter has always been preoccupied with a concrete praxis in the daily context. Neo-Confucianism and Buddhism is, by its very nature, fundamentally practical, regardless of any shortcomings it is occasionally perceived to have.

In the familiar division of philosophy influenced by Western approaches, we commonly conceive it as being composed of three parts: metaphysics, ethics and epistemology. For Korean philosophy, this would be completely inadequate. For it miserably fails to capture the most essential part of it; the art of self-cultivation (or as we can put it, “a way of life and thought”) is the most important part of philosophy proper. Just like metaphysics, epistemology, and ethics, the art of self-cultivation (which I propose to call “Eu-praxia”) surely has theoretical components but the most essential component of it is its practical part. One who studies it must not only understand it or theoretically know about it but also must internalize it and actively practice it in his or her concrete relation with others. This is why it is different from theoretical disciplines (including the typically theoretical ‘philosophical ethics’ as it is widely taught in academia). You don’t have to be ethical to teach philosophical ethics but you cannot teach/transmit Eu-praxia without exemplifying it yourself. There should be a unity of thought and action in the art. The Neo-Confucian/Buddhist reflection can be on things in the world but it must be directed toward oneself, thus “self-reflection.”

Tudor Petcu: Would it be correct to say that Buddhism as worldview represents one of the most important foundations of Korean philosophy?

Halla Kim: As Charles Muller suggests, Korean Buddhism is distinctive within the broader field of East Asian Buddhism for the pronounced degree of its syncretic discourse. Korean Buddhist monks throughout history have demonstrated a marked tendency in their essays and commentaries to focus on the solution of disagreements between various sects within Buddhism, or on conflicts between Buddhism and other religions. While a strong ecumenical tendency is noticeable in the writings of dozens of Korean monks, among the most prominent in regard to their exposition of syncretic philosophy are Wŏnhyo (元曉 617 – 686), Pojo Chinul (普照知訥 1158 – 1210) and Hamhŏ Kihwa (涵虛己和 1376 – 1433).

The main operative conceptual framework within which these scholar-monks achieved their syncretic vision is derived from the metaphysics connected with the Hwaŏm (華嚴 Ch. Hua-yen) school, as well as the soteriological discourse of the closely related Awakening of Faith (大乘起信論) tradition, both of which have dual roots in Indian Buddhist and native East Asian philosophy. Among all the earliest forms of Buddhism, the most outstanding is the synoptic philosophy of Wŏnhyo. According to him, the most fundamental Buddhist doctrines are to be understood from the logic of interfusion which enables him to embrace and harmonize different strands of Buddhism without forsaking the substance of them. His view then culminates in the metaphysics of One Mind with its soteriological implications. Then the holism of Ŭisang (625 – 702) and his Hwaŏm Buddhism is discussed with an account of his Ocean Seal Chart (華嚴一乘法界道) followed by a brief discussion of Pure Land Buddhism and Consciousness-Only School in unified Silla dynasty. No discussion of Korean Buddhism is complete without Chinul, the founder of Sŏn (c. Chan, j. Zen) Buddhism in Korea. Chinul’s Sŏn philosophy with a focus on the notion of “True Mind” is developed in the scheme of Sudden Enlightenment to our true nature under the guise of emptiness followed by a Gradual Cultivation. This gave rise to the age-long controversy over Tonjŏm debate, i.e., Sudden Enlightenment vs. Gradual Development in Korea. Indeed, defying Chinul, T’aego Pou (1301 – 1382), towards the end of Koryŏ, the final “national master,” emphasized Buddhism as a quintessentially practical discipline where both awakening and cultivation are fully realized in one fell swoop. This effort of Chinul and T’aego Pou were later continued by Chosŏn Buddhist monks, especially, Kihwa and Sŏsan (1520 – 1601). In addition, the well-known Neo-Confucian attack on Buddhism, in particular, the attack on the quintessential Buddhist concept of emptiness around the time of the foundation of Chosŏn dynasty, is in this respect unfounded, for Buddhism simply does not entail nihilism conceived as expressing a fatalistic stance about the forces of nature (including human nature) with a strong implication for inaction and despair.

Tudor Petcu: We shouldn't forget to highlight the contemporary philosophical theories in Korea, because in our days it's very hard to find a philosophical task given the technological revolution and the development of pragmatism. I am saying that because the general question that is addressed even in the British and American schools of philosophy is the following one: what role can philosophy play in our days, in a society where science is evolving on and on? But in spite of this fact and according to the question I have mentioned above, there are numerous contemporary philosophical views related especially to politics, science and economics. So, which are the most important contemporary Korean philosophical theories and approaches?

Halla Kim: I hope to promote the value and significance of Korean philosophy in the very context of the age of globalization without forsaking our deep-rooted tradition in Buddhism, Neo-Confucianism and Tonghak (Eastern Learning) among others. This is why the topic of Korean philosophy as such and its modernity is important. Our vision is that there is something very valuable in the traditional Korean thought but this merit cannot be fully appreciated until we consider it in light of the achievement and dynamics of western philosophy. Therein lies the importance of East-West comparative philosophy, in particular, East-West comparative ethics. The latter is all the more important because Koreans traditionally prided themselves on epitomizing the value of morality "in the East." The issues in traditional moral theories can best be elucidated and illuminated by the recent development and achievement in moral and cognitive psychology (e.g., the moral modularity hypothesis). Finally, we plan to approach and analyze many of the major issues in traditional Korean philosophy in the context of this comparative scheme and provide new answers to those old questions. For example, we strongly hope to come up with a contemporary understanding of the essential notion of li and ki as well as the causal concepts such as "produce" (pal), "ride" (sŭng), "begets" (saeng). Thus, we can see that all these topics, i.e., philosophy and modernity, East and West comparative philosophy, some major issues in the history of Korean philosophy, Korean Neo-Confucianism and its moral psychology as well as the East-West comparative moral philosophy, are all closely intertwined in the context of the comparative approaches to the problems in Korean philosophy against the most recent development in Western philosophy.

Korean philosophy today is in its unique, particularized situation in the Korean peninsula and it can be best illuminated when we historically revisit the socio-political-economic-intellectual development up to now since 1945. Korea was freed from the Japanese colonial rule (1910 – 1945) as soon as WW II ended. At that time, there were fierce ideological disputes between socialists and liberalists. Since then until now, North Korea has followed Marx-Leninism and Juche (self-reliance) Ideology of its communist founder Kim Il-sŏng, while South Korea has discussed various theories of philosophy under liberalism. Thus, the South Korean philosophy in the 1950s and 60s leaned toward German Idealism and Existentialism. This inclination was natural for the South Korean philosophers who experienced Japan's colonialism and the Korean War (1950 – 1953). The South Koreans had to gather powers in order not to lose the sovereignty of nation and recover the loss of human dignity from the war. At that time, the leading ideology was one-nation-ism (一民主義) that we are one ethnic race speaking one language. Such a strong nationalism in South Korea led to staunch anti-communism. This anti-communism was combined with the nation theory of Fichte and Hegel. The combination of nationalism and anti-communism remained unchanged until the pro-democratic resistance movement in June of 1987 occurred. In this situation, even liberalism was regarded as an impure thought. Korean traditional thoughts were deemed valuable only to the degree to which it supported nationalism. Therefore, South Koreans could not enjoy the freedom of thoughts much like North Koreas. However, the philosophers in South Korea made incessant efforts to achieve democratization. They actively discussed the social critical theory of Frankfurt Schools in the 1970s, Marx-Leninism and North Korean Juche-Ideology in the 1980s, and neo-rationalism, post-Marxism, and post-structuralism in the 1990s. Finally, the issue of environmental value and welfarism came to the fore in the 2000's. They made continual efforts for the purpose of democratization as well. Of course, these efforts were chiefly made rather outside the academic circle rather than in it. The philosophers in academia concentrated on German Idealism, Existentialism, Phenomenology, English and American Analytical Philosophy, East Asian Philosophy, and Korean traditional philosophy. Although there were conflicts between the philosophical activities within academia and those outside of it, various schools of philosophy emerged in South Korea in contrast to North Korea. South Korean philosophers have discussed philosophy in various ways in order to solve the conflicts between Korean traditional philosophy and the trendy Western philosophy, and then they tried to recover the identity of Korean philosophy which they lost during the 36 years of Japan's colonial rules. They have also discussed the true modernization of their community. Furthermore, they have discussed how to unify South and North Korea. True, it must be acknowledged that there were conflicts between the traditional Korean philosophy and the Western philosophy in the process. But we hope to elevate and develop this into productive communication between the two. This is the area in which East and West comparative framework can be considered and employed most fruitfully.

The traditional Korean philosophy is also relevant to the issues of ecological value as well as communal value. Korean philosophers have been doing their best to make contributions to the issue of environmental values in their research agenda (e.g., post-modern variations with a touch of Daoism). The communal value is addressed, too, as can be seen in the traditional Confucian communitarianism. The Korean society has now reached a critical juncture where its tradition has come into conflict with modernity and postmodernity. Its modernization was achieved not by the revolution from below but by the order imposed from above. In a word, the Korean society was modernized in the pre-modern way. Strictly speaking, the Korean society was not modernized until the pro-democratic resistance movement in June of 1987 took place. However, on the one hand, strong collectivism still exists in the Korean society, and, on the other hand, strong egocentrism thrives. Furthermore, Koreans achieved a certain measure of success of modernization at the price of environmental disasters such as the pollution of the air as well as the rivers among others. New philosophical ideasare being sought to shed lights on how to solve these problems as Koreans are now faced with the task of harmonizing the Confucian communitarianism of their traditional society with the modern libertarianism of the Western society. Some of them say that we have to recreate the Western modernity on the basis of our tradition, and some of them say that we have to keep alive our tradition on the basis of the Western modernity. Others say that we have to follow either post-modernity respecting difference among one another from the viewpoint of Post-structuralism, or the 'autonomous movement' from the point of the Spinoza-Marxism. Now, some South Korean philosophers accept the theory of J. Habermas and J. Rawls, but others are sympathetic to the theory of A. MacIntyre, M. Sandel, and C. Taylor in order to synthesize the new tradition and modernity after 1987. Of course, there is also an attempt to solve the problem of modernization from the standpoint of Post-Marxism and Spinoza-Marxism, especially G. Deleuze, and A. Negri. In addition, many South Korean philosophers are seriously discussing this issue in regard to our Confucianism, too. The philosophers inclined toward communitarianism contend that Koreans should not accept the liberalism of the West. They say that the liberalism is not suitable for Koreans because our way of life is essentially based on Confucianism. According to their view, South Korean society is now more individualistic than any other society, and so they must develop the Confucian communitarianism in order to solve this problem. From this angle, they must also recreate the Confucian value in the economic sphere as well as in the political sphere for the purpose of realizing the truly East Asian value. (updated May 1, 2018)