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Editors' Note

Welcome to the latest issue of The PPE Review: Philosophy, Politics and Economics! Following the success of our previous issues in 2015, we are very pleased to present this newest edition. The confluence of philosophy, politics, and economics as academic disciplines allows for a wide range of ideas, hypotheses, and methodologies, and this is reflected in the range of articles in this issue. As the U.S. gears up for an election this fall, it is ever more evident that the problems the world is facing are complex and multi-faceted, and require complex, multi-faceted analyses to find solutions.

Philosophy, Politics and Economics aims to encourage this kind of multidisciplinary discourse and investigation, especially among high school students who may be contemplating a career that involves one or more of these fields. This issue highlights work from three US-based high school students and one from a Korean high school student. Once again we received many submissions for this issue, and while many impressive articles were received, we selected the four that best exemplified the combination of the three disciplines. Thank you again to all scholars who took the time and effort to send us your articles. We hope to read your future work and congratulations to the newest crop of PPE scholars!

Michelle Beauchamp, PhD

Philosophy, Politics and Economics Editor-In-Chief

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The World Bank's Conditional Loans: A stranglehold on developing economies and societies

James Waltman

Dwight Englewood School (Englewood, NJ)

The Development Agenda

The development agenda is a central issue in relations between international lending organizations and governments of developing economies. Alongside the International Monetary Fund (IMF), the World Bank is the other main international principal lender to about 100 developing countries in Africa, Asia, and South America. The World Bank seeks to promote development, envisioning a world freed from poverty (Easterly, 2000, p.361). The World Bank has become a bigger lender than UN agencies and countries such as the U.S. and Germany, with projects encompassing varied goals such as infrastructural development, literacy, and civil service reforms among other objectives (Mallaby, 2005, pp.75-76).

However, some of the policies and interventions of the World Bank have elicited criticism and opposition owing to the argument that the Bank's structural adjustment strategies counteract development and hurt developing economies and their people. The restrictions attached to World Bank loans may translate to human rights violations. This paper first describes the conditionality attached to structural adjustment programs, then investigates the impacts of World Bank policies and interventions through a literature review and case studies. Various scholars have investigated and discussed the effects of the World Bank's structural adjustment programs on developing economies and their societies. Abouharb and Cingranelli (2007) explored the impact of structural adjustment

programs and conditionalities instituted by the World Bank on the poor and on human rights in the recipient countries. The two scholars observed that structural adjustment agreements led to heightened hardship for the some of the poorest people in the world. In addition, they established that the programs and conditionalities resulted in greater civil strife and greater repression of human rights. For instance, higher exposure to structural adjustment driven by the World Bank led to increased occurrences of anti-government riots, protests, and rebellion, and reduced respect for economic and social rights, worker rights, and physical integrity rights. Altogether, impacts on to the poor, combined with civil conflicts and human rights violations, led to lower economic development rates even after receiving the loans.

Odutayo (2016) explores the effects of conditional development in Ghana, tracing the implementation of structural adjustment programs in the country since the 1980s. Odutayo observes that the World Bank has lauded Ghana's efforts and rated the economy as the most successful in Africa in the implementation of structural adjustment programs. However, Odutayo argues that the structural adjustment programs and conditionalities attached have had a crippling effect on Ghana, rather than leading to the economic development levels claimed by the World Bank. The discussion demonstrates that the World Bank's programs have failed in their efforts to produce tangible poverty alleviation. The programs have not significantly improved living conditions in the country, and have failed to achieve any significant progress in relieving the economy's indebtedness. Furthermore, the plight of the poor did not improve, with poverty levels being higher in Ghana after implementation of structural adjustment programs than before their institution. At the same time, the structural adjustment programs mean that Ghana's primary commitments now lie in using its export revenue to pay debts rather than making long-term investments or spending on public amenities. Odutayo argues that the country has fallen into a debt trap, where implementation of structural adjustment programs helps maintain the interests and wishes of the global capitalist system. Such a scenario entails the developed world exploiting the resources of the global South. Odutayo concludes that policies promoted by the World Bank, such as liberalization and privatization, have led to human rights violations as the poorest Ghanaians are unable to survive in an economic atmosphere in which market forces drive access to resources and services.

In another discussion, Shah (2013) observes that structural adjustment programs are contributing to the maintenance of dependency and poverty in developing countries. Conditions associated with economic liberalization and opening up to international trade do not necessarily serve the interests of the economies receiving funding from the World Bank. The World Bank requires that the recipients remove protectionism, encouraging imports while also exporting their products. However, the differences in development levels means that exports from developing economies are mostly labor-intensive while those from their developed counterparts are capital-intensive. Capital-intensive products are mostly finished and highly processed and are more expensive, while labor-intensive ones are more likely to be raw materials or components and are therefore cheaper. In this context, international trade results in a widening of the gap between the rich global North and the poor global South, and restricts the latter in ways that make it primarily a resource for the developed world.

Ogbimi (2001) analyzes the implementation of structural adjustment plans in various sub-Saharan African economies, focusing on the conditionality associated with mandatory foreign exchange markets. In this case, the conditionality is informed by the view that mechanistic manipulations of the import-export equation should result in a positive balance of payments, which would then demonstrate economic growth and allow the economy to repay its debts. However, this conditionality has had inflationary effects resulting in incessant devaluation of the loan recipient's currency, while at the same time leading to a decline in commodity export prices from these economies. Ogbimi notes that the effects of the mandatory foreign exchange markets in structural adjustment programs have been witnessed in settings such as Nigeria, Tanzania, Ghana, and Zambia. With multinationals also taking advantage of the situation, structural adjustment programs have resulted in resource exploitation of the developing economies by the developed world.

Other scholars have arrived at the same conclusions about the implications of the conditionality of loans provided by the World Bank. The World Bank's policies have veered away from the Bank's initial high ideals, instead forcing governments in the developing world to cripple their own economies, oppress their people, and destroy their environments. The conditional approach to lending has translated to more difficulties in the lives of the poorest without contributing to any significant economic development in the funding recipients. Rothe and Friedrichs (2014, pp.35-36) find that the World Bank's financing policies have benefited the privileged in the global South, rather than helping the poor. They further note that whereas the elite have been the main beneficiaries,

the burden of repayment of World Bank loans usually has negative effects on the lives of the poor. In addition, Rothe and Friedrichs note that funding policies have often caused the reverse of the intended effect, where more money is flowing out of the borrowing economies to the World Bank, rather than from the World Bank to these economies. Such outcomes indicate that the World Bank's lending approaches and conditions are crippling recipient economies, translating to never-ending indebtedness as well as more strain on the poor.

Explanations for the Implications

Social costs and strain on the poor

The noted implications of structural adjustment programs on the poor arise because of the social costs of implementing World Bank projects, associated with conditions attached to funding. According to Goldman (2006, pp.267-268), the World Bank frames the problem as developing countries being stuck in arrested development, with governance being inept and politicized. In such an interpretation, the state constitutes a hindrance to the country's economic development and integration into the global economy. The state's failure to deliver various services to its citizens reflects public sector capacity gaps and failures, which informs funding preconditions such as privatization and liberalization. However, this perspective of development and service provision fails to account for the current social and political contexts of the developing countries, where the poor and disadvantaged are often not in a position to secure resources and services when market forces dictate prices and proceedings. Such poor people depend on public sector provision of essential services, while privatization policies make resources and services inaccessible. As a result, the World Bank's interpretation of the problems facing developing countries and the necessary solutions inform conditionalities that exacerbate the plight of the poor.

Besides the effect of structural adjustment loans in reducing expenditure on social services, the poor also benefit less from the aid provided by the World Bank. Easterly (2000) provides a rationale for the implications of World Bank loans on the poor by exploring the impact of structural adjustment programs on consumption of goods and services among the poor in the developing world. He establishes that World Bank adjustment loans reduce the growth elasticity of poverty reduction, where such adjustment loans act in the same fashion as socioeconomic inequality in minimizing the stake of those living in poverty in aggregate growth. The outcome of such effects entails the poor benefiting less from output expansion in economies that receive many adjustment loans when compared to those that receive few adjustment loans.

Incompatibility with human rights

The strain on the poor occurs in tandem with human rights issues. A number of effects of the structural adjustment programs make them incompatible with the protection of human rights. Conditions such as deregulation and privatization erode the state's traditional role in contexts already characterized by weak governments (Odutayo, 2016). Such erosion creates legitimacy problems for developing country governments, leading them to resort to repressive measures that violate human rights. In addition, politically difficult conditionalities cultivate an atmosphere that threatens citizens' right to physical safety (Ibhawoh, 1999, p.160).

For instance, local property rights may be at odds with the foreign investment ambitions of structural adjustment programs championed by the World Bank. The vulnerable and indebted governments pursue conditionality terms at the expense of the rights of their citizens, leading to human rights violations associated with vertical imposition of structural adjustment programs. As a result, World Bank projects have resulted in the displacement of poor peasant communities in developing countries (Thomas, 2002, pp. 339-349). According to Ünlü (2013, pp.189-203), these human rights violations can also be explained by the legal implications of structural adjustment programs and conditionality. In this case, administrative international agreements, such as those entered into with the World Bank, are usually implemented without ratification from national parliaments. Although such parliamentary ratification is not a requirement, the exclusion of parliaments counteracts democracy and representation of the people, explaining why their rights and interests are not considered in some World Bank projects.

Inattention to national and local issues

The aforementioned human rights issues accompanying structural adjustment programs and associated World Bank developmental programs can also be explained by the failure to consider national and local factors, wishes, concerns, and interests (Eurodad, 2006, p.3). Here, conditionality in the loans translates to top-down mandatory considerations from the Bank to recipient economies which pay little attention to national and local considerations. The World Bank provides solutions without considering national and local contexts and factors, which is imprudent considering that standardized developmental templates may not work everywhere. Friedrichs and Friedrichs (2014, pp.13-36) provide a case study examining how structural adjustment programs lead to World Bank-supported programs that ignore local considerations, with detrimental effects on populations. In Thailand in the 1990s, one World Bank project entailed

construction of the Pak Mun dam. The vertical decision-making inclinations of the World Bank translated to the planning, construction, and operation of the dam ignoring the input and concerns of villagers and fishermen living by the river. The dam then led to detrimental impacts on the environment and the indigenous communities dependent on the river. The project flooded adjacent forests, led to the loss of edible plants, poisoned the water, and resulted in severe loss of fish stocks. The project also resulted in the disintegration of the centuries-old way of life of the indigenous community, destroying their food sources and their livelihood. In addition, resettlement and compensation efforts were not only insufficient, but also disruptive to local cultures.

Suitability Questions

Whereas the relevance of aid is not in dispute, the aforementioned deleterious impacts of conditionality clauses lead to questions about the appropriateness of structural adjustment agreements. The structural adjustment approach of providing funding may not be suitable for the recipient economies, as national governments should always have a sovereign right to determine and decide their own national economic policies (Eurodad, 2006, pp.11-12) such as whether to liberalize trade barriers or privatize essential services. The earlier mentioned negative implications of structural adjustment loans arise when economic policy decisions are influenced by the organizations such as the World Bank through leveraging increased external funding. The policies resulting from conditionalities fail to work when they are inappropriate or unsuitable for the developing world contexts in which they are implemented. The unsuitability of structural adjustment programs then leads to questions concerning why governments of developing countries have to accept such undesirable terms. Most of these countries are already heavily indebted and highly vulnerable, forcing them to accept such conditions in order to access the much-needed funds (Ibhawoh, 1999, p.160). In addition, corruption and dishonesty among the leadership may also play a role, where personal gain from such loans influences officials and administrations to ignore obvious implications such as national economic ruin from conditional loans. Further, ignorance and a lack of consultation among a majority of the citizens in the recipient nations ensures that they do not take their governments' decisions to task in relation to acceptance of structural adjustment programs (Ogbimi, 2001).

Conclusion and recommendations

The World Bank approach to providing loans to the developing world entails the use of structural adjustment programs, which incorporate financial, economic, social, and environmental conditionalities. These conditionalities have resulted in detrimental impacts on the recipient economies, including added strain on the poorest, violation of human rights, and degradation of the environment, as well as causing civil strife, inflation, resource drain, and heightened indebtedness. The explanations for such negative outcomes include the social costs of policies such as privatization and liberalization, incompatibility with human rights, and lack of attention to national and local issues, while the top-down nature of the policies makes them unsuitable for the recipient economies. The following recommendations may help address the consequences of structural adjustment programs, making the role of the World Bank more positive in developing countries.

- The World Bank should radically minimize binding and non-binding conditionalities to prevent it from micromanaging reform in poor countries.
- In particular, the Bank should stop imposing unsuitable and controversial economic policies that push for privatization and liberalization, leaving such economic policy decisions to the recipient countries.
- Conditions in the programs should be targeted at maximizing accountability of recipient governments to their citizens, rather than to the World Bank.
- Rather than pursue shock therapy approaches, the World Bank should help establish safety nets and social welfare institutions that account for local differences, needs, and capabilities, allowing integration into the global economy to unfold gradually.

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Impact of Corporate Social Responsibility on Financial Performance and Consumer Satisfaction

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Corporate social responsibility outcomes

At the end of 2014, Samsung had raised over \$1 trillion in their Shared Growth Fund to assist small businesses that have difficulty securing funding (Dudovskiy, 2014). From a broader perspective, according to the Federation of Korean Industries (FKI), 234 large Korean firms in 2013 practiced CSR initiatives totalling 2.8 trillion won, which amounted to 3.8% of their total profit and 0.17% of their sales (FKI, 2014). In addition, the international guidance standard for CSR (ISO 26000) was circulated in 2010. Firms have contributed to society through huge sums of funds allocated for social demands and have published their “Corporate Community Relations” in Korea. These CSR activities have been vigorously researched focusing whether they have direct impacts on a firm’s performance (Margolis & Walsh 2003; Margolis et al., 2007). However, relatively little research has been carried out on indirect linkages between CSR and a firm’s performance (Rowely & Berman, 2000; Luo & Bhattacharya, 2006) and on under which conditions CSR has a positive effect on a firm’s performance. This study explores the channel between CSR and FP of Korean firms and the boundary conditions under which CSR affects FP. To be specific, this study will highlight the role of CS in the relationship between CSR and FP. Based on the studies on this relationship, CS is expected to play a role as an indirect link. At the same time, this study will explore whether CSR has more value-enhancing capabilities depending on a firm’s customer awareness levels.

Literature review and research hypotheses

Liberal economic theory dictates that the first priority of firms is to maximize profits and to ensure profits for their investors. M. Friedman (1970) argues that “there is one and only one social responsibility of business--to use its resources and engage in activities designed to increase its profits”. Numerous researchers have attempted to discover whether CSR is good for the firm’s shareholders as well as all other stakeholders. However, their conclusions take conflicting stances on the impact of CSR on FP as a whole. For example, with the meta-analysis of 109 studies on the CSR-FP relationship, Margolis and Walsh (2003) found that 54 studies pointed to a positive relationship, seven studies to a negative relationship, 28 studies to a non-significant relationship, and 20 had mixed findings. One reason for such varied results may be methodological problems in the studies, such as small sample sizes and no consideration of time lags (Wood, 2010). Another explanation is the use of different datasets representing different categories within CSR yielding different results (Kim & Lee, 2013).

This paper suggests two possible explanations for the ongoing debate: (1) omitted links or channels between CSR and FP and (2) contingency conditions. The first explanation is the notion that despite the myriad studies on CSR, there is not a clear channel through which CSR affects FP. Servaes and Tamayo (2013) point out that “the lack of understanding about the channels through which CSR affects firm value” is an inherent problem with existing studies. The concept of CSR has an intellectual basis that a firm is not a closed system but an open one “which takes in resources from and emits output into its larger environment.” For example, Bowen (1953) maintains that businesses have a moral societal obligation to give back to the community that has supported their goods and services. Similarly, Carroll (1979) illustrates firms’ various responsibilities to a society beyond a simple economic responsibility. Hence, in the sense that CSR can be conceived as “business activities focusing on the impacts and outcomes for society, stakeholders, and the firm itself” (Wood, 2010), this paper argues that one can only fully realize the relationship between CSR and FP by considering how CSR affects both society and the stakeholders, how society and stakeholders respond to CSR, and how those responses affect FP. The strength of this approach is that significant implications for corporate strategies using CSR can be seen. This approach contrasts with the weaknesses of the aforementioned studies in terms of corporate strategy because their independent variables tend to be structural factors, such as firm size, debt level, and corporate governance, which have no

flexibility in the short term. As a result, by exploring and understanding the mechanisms through which CSR affects FP, we can further comprehend the effect of CSR on the corporation and embed CSR in corporate strategies for ‘doing good’ as a corporation as well ‘being good’ for society.

The second explanation for the ongoing debate is based on the idea that the impacts of CSR may be neither simple nor unconditional. Existing studies may not have accounted for conditions and circumstances that may have influenced the results. Luo and Bhattacharya (2006) argue that from firm to firm, CSR may have different impacts on FP under different situations. Kook and Kang (2011) find that the higher the corporate governance level, the more positive effect CSR has on FP. It is important for a firm to recognize under which conditions CSR can add more value to the firm as well as to the society.

Keeping these factors in mind, we test several hypotheses to arrive at the conclusion that CSR does affect FP positively. Many studies have demonstrated that CSR leads to greater CS (Luo & Bhattacharya, 2006; Kim, 2011). Luo and Bhattacharya (2006) show a positive link between CSR and CS from three perspectives: (1) generalized customers are likely to be satisfied with CSR because they may be both customers and stakeholders, (2) CSR may be “a key element of corporate identity that can induce customers in identifying the company,” and (3) CSR may increase customers’ perceived value which may be a key antecedent to promote CS. With survey data on mobile phone companies, Kim (2011) finds that if customers perceive a firm’s CSR levels as high, such a condition will have a positive effect on the firm’s image and consumer attitude towards products and consequently increase CS. Therefore, the first research hypothesis is as follows.

Hypothesis 1: All else being equal, a firm’s CSR may be positively related to CS.

CS has been suggested as one of the most important factors that influences FP (Andersons & Mansi, 2009; Yi & Lee, 2010). Drawing on data from more than 150 firms during the period from 1994 to 2004, Andersons and Mansi (2009) find that lower consumer satisfaction is associated with lower credit ratings and higher debt costs. Yi and Lee (2010) demonstrate that CS increases customers’ referral intention, namely word-of-mouth, and has dynamic and positive effects on FP accordingly. Meanwhile, the effect of CS on FP has been suggested to be cumulative, not immediate (Anderson et al., 1994; Lee & Kang, 2007; Cho et al., 2014). A review of research on CS by La and Yi (2015) finds that all eight studies during the period of 2004-2014 report a positive effect of CS on FP. Thus, the second research hypothesis is as follows.

Hypothesis 2: All else being equal, a firm's CS may be positively related to FP.

As discussed above, studies have shown unclear conclusions about the effects of CSR on FP. However, Margolis et al. (2007) suggest a consistently positive relationship, concluding that “after 35 years of research, the preponderance of evidence indicates a mildly positive relationship between CSR and corporate financial performance.” Many empirical studies on Korean cases have demonstrated a positive association between the two variables. Kim C. (2009), using data from 34 listing companies on the KOSPI 200 index from 1999 to 2007, asserts that CSR can generate long term benefits and increase growth potential. Choi et al. (2009), with data from 569 Korean non-financial firms from 1999-2005, find that the relation between CSR expenditure and FP is nonlinear. Considering Hypotheses 1 and 2 together, CS can be expected to act as an indirect link between CSR and FP. As Luo and Bhattacharya (2006) show, CS may play a mediating role in the relationship between CSR and FP. Meanwhile, Kim et al. (2014), using Korean firms' data from 1999- 2011, find a moderating role of CS in the association between CSR and FP rather than a mediating role. As a result, our third research hypothesis reads:

Hypothesis 3: All else being equal, a firm's CSR may be positively related to FP, and CS may mediate *or* moderate the effects of CSR on FP.

The relationship between CSR and FP may be contingent on some conditions. Servaes and Tamayo (2013) show that CSR and FP are positively associated with high customer awareness because CSR may only be appreciated if customers are aware of it. Taking into consideration such contingency conditions that may influence the relationship, we reach our final research hypothesis:

Hypothesis 4: All else being equal, customer awareness may moderate the relationship between CSR and FP.

Data and variable construction

Table 1 shows variables in the study. CSR is measured by the amount of the donation expenditure, following Kim Y-H (2013) and Choi et al. (2009). We did not use multi-faceted indices, such as the Korea Economic Justice Institute index and the Environmental, Social and Governance index, for two main reasons. One reason is that the impact of CSR can depend on which component of the index is used (Kim & Lee, 2013). Another reason is that companies in such indices are likely to have good CSR records which could potentially result in a selection bias

(Servaes & Tamayo, 2013). CSR^2 is calculated as the square of CSR; it is included in estimations to test the nonlinearity between CSR and FP. As for CS, we used the Korean Customer Satisfaction Index (KCSI) surveyed by Korean Management Consulting. The KCSI has more variations in evaluation scores of firms than the National Customer Satisfaction Index. Furthermore, the Korea Standard Service Quality Index was not employed because it only covers the service sector. To measure FP, Return on Assets (ROA) is employed (the ratio of net profit to total assets). Because not all firms in the KCSI dataset are listed companies, market value indices, such as Tobin's Q, are not used in this study. Customer awareness (ADS) is proxied by advertising expenditure, as suggested by Servaes and Tamayo (2013). ADS is computed as the ratio of advertising expenses to sales.

Table 1 Definition and measurement of variables

<i>Variable</i>	<i>Definition and measurement</i>
CSR	corporate social responsibility, ratio of donation expenditures to sales, %
CSR2	square of CSR
CS	consumer satisfaction, Korean Customer Satisfaction Index
ROA	profitability, ratio of net profit to total assets, %
ADS	customer awareness, ratio of advertising expenditures to sales, %
SIZE	company size, natural log of the company's total assets
GASSET	growth rate of a company, total asset growth rate, %
AGE	the age of a company, difference between the observation year and its establishment year
LISTING	listing status, 1 if a company is listed, 0 otherwise
CSCSR	interaction term between CS and CSR
ADSCSR	interaction term between ADS and CSR

In addition, some control variables are employed. Firm size (SIZE) is controlled because large firms may practice more CSR initiatives and enjoy economies of scale and scope. SIZE is calculated as the natural logarithm of total assets to reduce variance. Firm age (AGE) is also controlled because younger firms may suffer from information asymmetry problems which would be harmful to their FP. AGE is computed as the difference between the observation year and a firm's establishment year. Growth of a company (GASSET) is defined as the total asset growth rate and is included to control the effect of the market share's change on FP. The listing status of a firm (LISTING) is added as a dummy variable because a listed company would enjoy a high reputation effect, resulting in higher FP.

Furthermore, the Year effect and Industry effect are also controlled by using Year dummies and Industry dummies respectively. To explore the moderating roles of CS and ADS, the interaction terms (CSCSR and ADSCSR) are generated. Following Luo and Bhattacharya (2006) and Kim et al. (2014), CS, CSR and ADS are mean-centred before creating the interaction terms. All annual financial data was obtained from the KIS-Value database. Observations with missing values in crucial variables are excluded; eventually the final sample comes from an unbalanced panel of 2093 observations on 186 companies during the period of 2000-2014. Over 50% of 2093 observations are firms that are not listed and 945 cases come from the service sector.

Table 2 shows the descriptive statistics of the variables. First, on average, observed firms spend 0.22% of their sales for CSR, showing higher CSR than the 0.17% observed in the report by the FKI. Some corporations spend none of their sales on CSR. Corporations have a consumer satisfaction average score of 62.3 with a relatively small variation. ROA has a mean value of 4.79% but its standard deviation is 9.79, as the data incorporates ROAs ranging from -147.27 to 80. Average spending on advertising was around 3.53%, which is more than on CSR, and the average corporate age is around 29.43 years.

Table 2 Descriptive statistics of variables

<i>Variable</i>	<i>Mean</i>	<i>Std. Dev.</i>	<i>Min</i>	<i>Max</i>
CSR	0.22	0.93	0.00	22.53
CSR2	0.92	15.68	0.00	507.57
CS	62.30	9.95	27.50	85.90
ROA	4.79	9.79	-147.27	80.00
ADS	3.53	4.43	0.00	28.70
SIZE	19.96	1.89	11.43	25.82
GASSET	11.22	44.98	-74.07	1162.44
AGE	29.43	16.04	1.00	84.00
LISTING	0.44	0.50	0.00	1.00

Table 3 indicates the correlation coefficients of the variables to explore possible multi-collinearity. However, most coefficients do not show a strong correlation. Some exception is the correlation between CSR and CSR², because both CSR and CSR² measure CSR. CSR and CS has a negative but insignificant correlation and CS is positively but insignificantly correlated with ROA. Thus far, Table 3 indicates no support for Hypotheses 1 and 2. However, CSR and ROA have a positive and significant correlation that seemingly supports Hypothesis 3.

Table 3 Zero-order correlation

	1	2	3	4	5	6	7	8
1.ROA	-							
2.CS	0.03	-						
3.CSR	0.08** *	-0.01	-					
4.CSR2	0.01	-0.01	0.87***	-				
5.SIZE	0.01	0.14***	0.00	-0.03	-			
6.GASSET	0.13** *	-0.05**	-0.01	-0.01	0.00	-		
7.ADS	0.13** *	0.07***	0.01	-0.01	-0.18***	0.00	-	
8.AGE	- 0.11***	0.24***	0.02	0.01	0.39***	-0.10***	-0.22***	-
9.LISTING	0.02	0.13***	0.00	-0.03	0.38***	-0.04*	-0.02	0.47***

***, ** and * indicate the rejection of null hypothesis at the 1%, 5% and 10% levels respectively.

The partial correlation analysis is conducted to control other variables in testing the correlation between ROA and other explanatory variables. As shown in Table 4, the first test without CSR² finds that CSR's and CS's partial correlations with ROA are both positive and significant, partly supporting Hypotheses 2 and 3. The second test with the inclusion of CSR² shows that CSR is positive but CSR² is negative, suggesting the existence of a nonlinear correlation between CSR and ROA. These results seem to be in accordance with Choi et al. (2009). As a result, a tentative conclusion is that the existence of such a nonlinear relationship needs to be considered in other estimations.

Table 4 Partial correlations of ROA

	<i>Partial Correlations (ROA)</i>	
CS	0.0496**	0.0507**
CSR		0.1342***
CSR2	0.0836***	-0.1071***
SIZE	0.0454**	0.0421*
GASSET	0.1287***	0.1283***
ADS	0.1012***	0.0991***
AGE	-0.1130***	-0.1113***
LISTING	0.0534**	0.0476**

***, ** and * indicate the rejection of null hypothesis at the 1%, 5% and 10% levels respectively.

Empirical results

Regarding the estimation strategy, two points need to be addressed. One concern is the correction of possible reverse causality between CSR and FP because some studies have shown a bi-directional relationship between the variables (Luo & Bhattacharya, 2006; Kim & Lee, 2013). Following Kim and Choi (2011) and Kim et al. (2014), a lagged value is used to avoid this

potential endogeneity bias. The other issue is related to the method of estimating a mediating effect of CS. We used the Sobel test to explore this mediating relationship, which examines the significance of the product of the coefficients.

Before testing our hypotheses, the first estimations were conducted to verify our arguments on omitted links and contingency conditions in the relationship between CSR and FP. To this end, we investigated both the

existence and the direction of interactions between CSR and FP: (1) High FP positively affects CSR, shown by the slack resources theory, and (2) High CSR positively affects FP, shown by the good management theory. Pooled OLS estimation and random effects estimations were conducted in models (1) to (4) in Table 5.

Table 5 Estimation results for the relationships between CSR and FP

	<i>Dependent variable</i>			
	(1) A pooled OLS (CSR)	(2) A random effects (CSR)	(3) A pooled OLS (ROA)	(4) A fixed effects (ROA)
ROA(t-1)	0.0068***	0.0006		
CSR(t-1)			0.6645***	-0.2002***
SIZE	-0.0162	0.0199	0.4743***	-0.4127
GASSET	-0.0002	-0.0002	0.0267**	0.0148*
ADS	0.0014	0.0058	0.2659***	0.4887*
AGE	0.0029	0.0003	-0.0739***	-0.0765
LISTING	-0.0043	0.0629	1.0902*	0.8525
constant	0.3640	-0.2672	-4.6315	12.4442
R-squared	0.0145	0.0067	0.0619	0.0292
Wald test	F(21,1856)=4.52***	$\chi^2(21)=79.1$ ***	F(21,1856)=4.81***	F(18,182)=4.72***
Hausman test for individual effects		$\chi^2=174.46$ ***		$\chi^2=124.40$ ***
Obs.	1878			

Industry dummies and Year dummies are included. Robust standard errors are in parentheses.

***, ** and * indicate the rejection of null hypothesis at the 1%, 5% and 10% levels respectively.

The pooled OLS estimations show that CSR and ROA have a positive relationship with one another. However, the panel data estimations indicate that the relationship is insignificant or negative. Hausman tests based on the

difference between a fixed effects model and a random effects model were conducted. The tests explore which estimation is correct and subsequently indicate the rejection of the null hypothesis that there exist no specific characteristics of a particular firm, showing the validity of the panel data estimation; hence, a tentative conclusion is that no positive relationship exists between CSR and FP. Possible explanations for this would be no consideration of indirect channels or contingency conditions and nonlinear relationship between them. We further explore these possibilities in other estimations.

Next, models (5) to (7) in Table 6 consider the role of CS in the relationship between CSR and FP, assuming a linear relationship. Models (5) and (6) examine whether CS plays a mediating role and (7) explores its moderating role. As shown in (5), the effect of CSR on CS is negative at the significance level of 6.3%, suggesting no support for Hypothesis 1. As (6) indicates, CS in the previous year is positively related to ROA, which is in line with Hypothesis 2. Regarding Hypothesis 3, the effect of CSR on ROA is insignificant, which is similar to Table 5. To further test Hypothesis 3, the Sobel test is conducted; we find that the coefficient of the mediating effect ($-0.00144 = -0.12667 * 0.011367$) is insignificant with a standard error of 0.008207 and a p-value of 0.8607. In (7) with the inclusion of CSCSR, an interaction term between CS and CSR. Both CSR's effect on ROA and CSCSR's effect on ROA are statistically significant, supporting the existence of a moderating role of CS. Thus, it can be concluded that CS plays a moderating role rather than a mediating role between CSR and FP.

Table 6 Estimations for the role of CS on the relationship between CSR and ROA (linear model)

	<i>Dependent variable</i>		
	(5) CS (a fixed)	(6) ROA (a random)	(7) ROA (a random)
CS		0.0114	0.0115
CS(t-1)		0.1172*	0.1151*
CSR(t-1)	-0.1267*	-0.0029	-0.0890
SIZE	0.3703	0.2492	0.2557
GASSET		0.0170*	0.0170*
ADS	0.1627**	0.2883**	0.2873**
AGE		-0.0440	-0.0439
LISTING		0.6835	0.6616

CSCSR			0.0228**
constant	66.8506***	-11.3790	-11.3501
R-squared	0.6136	0.0592	0.0602
Wald test	F(16,182)=250.72***	$\chi^2(23)=80.38$ ***	$\chi^2(24)=94.94$ ***
Obs.	1878		

Industry dummies and Year dummies are included. Robust standard errors are in parentheses. ***, ** and * indicate the rejection of null hypothesis at the 1%, 5% and 10% levels respectively.

Compared to Table 6, Table 7 considers the nonlinear relationship between CSR and ROA, suggested by the partial correlation results in Table 4. Again, CSR affects CS negatively according to (5). CS in the previous year positively affects ROA, confirming Hypothesis 2. As for Hypothesis 3, we see that CSR has a positive influence whereas CSR^2 has a negative influence on ROA, reaffirming the existence of a nonlinear relationship between CSR and FP. In other words, small amounts of CSR may increase FP but too much of CSR may have a negative impact on FP. Another Sobel test for the mediating role of CS shows no statistical significance with a standard error of 0.008203 and a p-value of 0.8573 for the coefficient of mediating effect ($-0.00147 = -0.12667 * 0.011644$), concluding that there is no CS mediating role. In (12), while a nonlinear relationship between CSR and FP is detected, the coefficient of CSCSR is positive and significant. Therefore, as for Hypothesis 3, we can reaffirm that CS does play a moderating role even in a nonlinear model. A robustness tests which employs Return on Sales instead of ROA showed similar results with those of Table 7.

Table 7 Estimations for the role of CS on the relationship between CSR and ROA (nonlinear model)

	<i>Dependent variable</i>		
	(5) CS (fixed)	(8) ROA (random)	(9) ROA (random)
CS		0.0116	0.0119
CS(t-1)		0.1173*	0.1153*
CSR(t-1)	-0.1267*	1.1210**	1.0748**
CSR2(t-1)		-0.0606***	-0.0632***
SIZE	0.3703	0.2262	0.2343
GASSET		0.0171*	0.0171*

ADS	0.1627**	0.2887**	0.2869**
AGE		-0.0426	-0.0427
LISTING		0.5912	0.5644
CSCSR			0.0247*
constant	66.8506***	-11.1534	-11.1645
R-squared	0.6136	0.0661	0.0686
Wald test	F(16,182)=250.72***	$\chi^2(24)=82.78$ ***	$\chi^2(25)=131.46$ ***
Obs.	1878		

Industry dummies and Year dummies are included. Robust standard errors are in parentheses.

***, ** and * indicate the rejection of null hypothesis at the 1%, 5% and 10% levels respectively.

Finally, to test Hypothesis 4, Table 8 examines the role of customer awareness on the nonlinear relationship between CSR and FP. With an interaction term between ADS and CSR (ADSCSR), we find a significant and positive effect of ADSCSR on ROA. Thus, (10) supports Hypothesis 4 that customer awareness may play a moderating role on the relationship between CSR and FP. These results are in accordance with Servaes and Tamayo (2013). Furthermore, as shown in (11), both customer awareness and CS play moderating roles on the relationship between CSR and FP. In conclusion, as CS and ADS increase, the effect of CSR on FP can be amplified.

Conclusions

Our research question was whether CSR initiatives positively affect a firm's shareholders and stakeholders. This study focused on customer channels, mainly CS and customer awareness, in the links between CSR and FP because the open nature of a corporation allows examination of the interactions between a firm and its environment. Thus, the roles of CS and customer awareness were incorporated into our analysis. Using random effects estimations, we found that (1) CSR has no statistically significant effect on CS, (2) CS affects FP with a time lag, (3) CSR and FP have a nonlinear relationship, (4) CS does not play a mediating role but plays a moderating role in the relationship, and (5) customer awareness also plays a moderating role in the relationship. In conclusion, the analysis supported research Hypotheses 2, 3, and 4, but rejected research Hypothesis 1.

With the results above, several suggestions can be made to firms regarding the CSR, CS, FP, and customer awareness relationship. First, because we observed no mediating role of CS, it is suggested that firms prioritize enhancement of CS through CSR initiatives in order to revitalize the mediating role of CS. Second, the nonlinear relationship between CSR and FP indicates that an increase in CSR expenditure may not always be beneficial for a firm's performance. Furthermore, according to the FKI (2014), approximately 33.9% of all CSR initiatives are one-time donations targeted at the poor; the problem is that such donations serve no lasting purpose or effect on society and have no capacity to enhance CS. Therefore, we suggest that to further enhance the relationship between CSR and FP, firms must improve the quality not the quantity of CSR initiatives.

Table 8 Estimations for the role of ADS on the relationship between CSR and ROA (nonlinear model)

	<i>Dependent variable (A random effects estimation)</i>		
	(8) ROA	(10) ROA	(11) ROA
CS	0.0116	0.0095	0.0097
CS(t-1)	0.1173*	0.1176*	0.1154*
CSR(t-1)	1.1210**	1.4375***	1.3766***
CSR2(t-1)	-0.0606***	-0.0822***	-0.0837***
SIZE	0.2262	0.2070	0.2125
GASSET	0.0171*	0.0171*	0.0171*
ADS	0.2887**	0.2938**	0.2930**
AGE	-0.0426	-0.0406	-0.0404
LISTING	0.5912	0.5684	0.5426
ADSCSR		0.1730*	0.1673*
CSCSR			0.0235*
constant	-11.1534	-10.7286	-10.6753
R-squared	0.0661	0.0691	0.0707
Wald test	$\chi^2 (24)=82.78^{***}$	$\chi^2 (25)=90.03^{***}$	$\chi^2 (26)=186.53^{***}$
Obs.	1878		

Industry dummies and Year dummies are included. Robust standard errors are in parentheses.

***, ** and * indicate the rejection of null hypothesis at the 1%, 5% and 10% levels respectively.

Next, this study shows that CS has the time lag effect on FP, indicating that persistent CSR activities would be beneficial. However, according to FKI (2014), 49.4% of the main CSR programs of 234 major Korean firms are relatively short 1 to 3 year programs. Indeed, as Chon and Yoo (2013) contend, corporations ought to implement “CSR activities with continuity” in order to “raise financial benefit”. Finally, the moderating roles of CS and customer awareness show that firms ought to foster conditions in which CSR initiatives are most effective; raising consumer satisfaction and awareness prior to CSR activities can reap the most financial benefits. According to a survey by FKI (2014), 21.3% of interviewees cited anti-enterprise sentiments as the first obstacle against CSR activities. This may indicate that the dissemination of CSR activities could improve both the quantity of CSR and its effects. In this context, besides publicizing a CSR white paper, it is crucial for firms to find and use efficient and effective various communication channels with customers for the dissemination of their CSR initiatives.

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Women's Rights as Human Rights: A review of feminist history

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Women's rights within a human rights context

Feminism refers to ideologies and political and social movements that support and advocate for women's rights. It aims at establishing political, social, and economic rights for women globally. Among the rights that feminism advocates for include the rights to vote, gain an education, receive equal pay, own property, and have freedom from inhumane treatment (Bodenner, 2016, p. 03). Over the years, feminist movements have recorded significant achievements in advocating for women's rights especially in the West. Feminism has accounted for drastic social changes regarding women status and rights; it has attained women suffrage, the right to own property and right to fair wages, and has made great advances in securing reproductive rights for all women. Many of these rights are now regarded as human rights that are inviolable and inalienable. However, women around the globe still regularly face discrimination, marginalization, and violations of basic human rights (Krug & Savic, 2002, p.232). Attaining women's human rights and achieving equality between men and women means eradicating all acts of discrimination against women.

Early feminism

Human rights issues in feminism date back to the 18th century. The campaign for women's rights as human rights in the U.S. is a recent campaign (Reidy & Sellers, 2005, p.83), but has its roots in the British women's rights movements. The radical changes for women in family life, religion, education, healthcare, employment, leadership, and government emanates from the struggle of different women's groups and individuals throughout history. For many centuries, women

were passive recipients of discrimination, ill-treatment and marginalization within a patriarchal social structure. However, beginning in the 18th century, women in the Western world began to speak up and to fight for equal treatment with men. Women participated in meetings, lobbying, public speaking, demonstrations, and nonviolent resistance to petition for their rights. They worked tirelessly to create a better world for the women of future generations.

The U.S. women's rights movement

In the U.S. the women's rights movement dates back to mid-19th century when some women sought their rights as American citizens in a new democracy (Baker, 2009). On July 13, 1848, five women met for tea and conversation in New York. One of these women was Elizabeth Cady Stanton, a mother, and homemaker who was discontented with the situation of women at that time (Rossi, 1998, p.383). Stanton spoke of her grievances about the many limitations holding women back even after the American Revolution. Even though women had played an active role in the American Revolution, they had not gained the same freedoms as their male compatriots and were still lesser members of American society. The other women agreed with Stanton's concerns, and together they decided to organize a convention. This convention became the first of its kind; the first Women's Rights Movement Convention. The convention's theme was "to discuss the social, civil, and religious condition and rights of women". It was to take place between July 19 and 20, 1848 at Wesleyan Chapel in Seneca Falls.

The idea of these patriotic and visionary women became a milestone in the history of women's rights in Western civilization. Prior to the convention, Stanton drafted a Declaration of Sentiments that borrowed generously from the Declaration of Independence (McMillen, 2009, p.12). In the declaration, Stanton connected the idea of women's rights with that of liberty. She argued that men and women were subject to different treatment although they were equal entities with inalienable rights. Stanton listed some of the areas which highlighted male dominance over women and the unjust treatment of women in society. Among the areas of concern Stanton identified included restriction from voting, lack of property rights, restriction from entry to certain professions, and lack of educational opportunities. When the convention was held, the participants backed the Declaration of Sentiments unanimously. However, one of Stanton's pleas, the right to vote, was widely contested. It was hard to convince the participants that women should have the right to vote as the idea seemed strange

and unattainable. After much debate, the convention's participants agreed that women should have the right to vote and hence participate in areas of governance, such as making laws and choosing leaders. As the convention ended, the participants vowed to use all available means to achieve their goal.

The Declaration of Sentiments received intense criticism from the public and particularly the media. Notably, the issue of women demanding to vote was ridiculed and censured. In fact, the Declaration of Sentiments received so much criticism that many of the women who had attended the convention started to rethink their position. Many withdrew their signatures from the Declaration due to the intense embarrassment and humiliation it caused them especially when their names were published in newspapers. Nonetheless, some remained resilient and did not withdraw their signatures. Not all of the attention was negative however. On the positive side, it sensitized people to the plight of women, and many joined the heated debate about women's rights. From 1850 onwards, more women's rights conventions were held to discuss women's grievances (Orleck, 2014, p.7). Stanton and other women such as Susan Anthony and Lucy Stone travelled around the U.S. creating awareness about women's rights.

In the second half of 19th century, the issue of women's suffrage became central in debates and discussions. Women like Esther Morris, Ida Wells-Barnet, and Mary Terrell contributed significantly to fight for women's suffrage. In 1869, two suffrage movements were formed; the National Woman Suffrage Association (NWSA) and the American Woman Suffrage Association (AWSA) (Noraian, 2009, p.15). The two movements advocated for women's voting rights at the state level. In 1890, NWSA and AWSA merged to create the National American Women Suffrage Association (NAWSA). The two organizations together were stronger and more effective than they had been individually (Campbell, 1993, p.72). The next two decades witnessed significant breakthroughs for NAWSA as many states granted women voting rights as a result of NAWSA's lobbying. In 1869, Wyoming became the first state to grant women the right to vote, followed by Colorado, Utah, and Idaho. It was not until 1920 that women's suffrage was achieved nationally in the US (Mountjoy & McNeese, 2007, p.14). With women's voting rights secured, the 1920s gave rise to the second wave of feminism that focused not only on women's political rights but also social, economic, and reproductive rights (Buechler, 1990, p.12).

However, the fight for women's economic rights such as right to equal employment opportunities and equal pay dates back to 1903 with the formation

of the National Women's Trade Union League (NWTUL). The organization advocated for improved working conditions and better wages for women. In 1920, the Women's Bureau of the Department of Labor was established to gather information on women in the labor force and ensure decent working conditions for women. Advocacy for economic rights became an issue of race as well gender (Harley & Terborg-Penn, 1997, p.17). The National Council of Negro Women, an alliance of black women's groups, formed in 1935 and led by Mary McLeod Bethune, lobbied against racism and sexism in the workplace.

As times progressed the issue of women's rights gained public and political momentum. In 1961, President John F. Kennedy established a commission to look into the status of women at the time. The commission's report documented immense discrimination against women, particularly in the employment. It also made recommendations on the steps that could be taken to curb this substantial discrimination, such as fair hiring practices and paid maternity leave. In June 1963, Congress enacted the Equal Pay Act, legislating that women and men should receive the same pay for equal work (Buchanan, 2009, p.180). The following year saw other laws passed to forbid discrimination in the workplace based on sex and race. The Equal Employment Opportunity Commission (EEOC) was created to enforce the legislations and investigate complaints. The National Organization for Women (NOW), the largest women's rights group in the US, was formed in 1966. NOW utilized various mechanisms such as litigation and public demonstrations to articulate their grievances against continued inequalities.

Advocacy for women's reproductive rights began in 1916 when Margaret Sanger opened a birth control clinic in New York. The clinic was the first of its type and attracted much attention and criticism. It was shut down after ten days, and Sanger was arrested. However, over time, women's reproductive health and rights gained attention and public acceptance. In 1923, Sanger created the American Birth Control League to campaign for women's right to take charge of their reproductive health. The campaign was followed by several milestones and recorded significant successes. Prior to 1936, birth control information was regarded as obscene and its dissemination forbidden. However, in 1936, several federal amendments were implemented to allow the distribution of birth control information through the mail. The amendment also declared that contraceptive information was no longer considered obscene. In 1960, the women's rights movements achieved another milestone when birth control pills were approved and certified by the Food and Drug Administration (Buchanan, 2009, p.176). Social legislation also continued to improve women's lives: in

1969, the state of California passed a landmark law that allowed married couples to divorce through mutual agreement. Other states followed California's example in subsequent years and also enacted legislation to guarantee the equal division of property following a divorce.

Women's rights to education and equal educational opportunities were also among the agendas of women's rights movements. In 1972, some educational amendments barred sexual discrimination in schools. As a result of this amendment many women enrolled in schools and others ventured into courses that were previously the preserve of men (Monteith, 2004, p.240). The Pregnancy Discrimination Act of 1978 forbade discrimination against women on the basis of pregnancy. A woman could not be denied a job, promotion or be fired due to pregnancy.

Third wave feminism

1980 to present is referred to as the third wave of feminism or women's rights activism. This period has witnessed enormous streamlining of men's and women's rights. During this period, the phrase "women's rights as human rights" was coined to refer to rights that not only apply to women as a group defined by gender but also women as human beings. In 1986, the Supreme Court proclaimed that sexual harassment in the workplace is a type of job discrimination and is therefore illegal. This ruling was enforced by the 1994 Violence Against Women Act. The Act imposed heavy penalties for sex offenders and set aside funds to care for victims of sexual offences and domestic violence.

In 1995, Hillary Clinton gave a landmark speech titled Women's Rights as Human Rights. Clinton was at the time the U.S. First Lady and was addressing the UN Fourth World Conference, held in Beijing, China. In her speech, Clinton argued that the issue of women's rights should not be divorced from human rights; human rights are women's rights and women's rights are human rights (Chozick, 2015, p.6). Clinton recounted the many cases of women's rights violation from rape to domestic violence. She proclaimed that "women are often the ones whose human rights are violated". This legendary speech has been ranked among the top 100 speeches of the 20th century. The third wave of feminism has also witnessed changes in the military to accommodate women (Anderson, 2014, p.80). In 1996, the Supreme Court declared that all Virginia Military Schools that were exclusively for men should be opened to women. In 2013, the defense secretary lifted all gender-based discrimination to military service. In 2016, women were allowed to serve in all armed services jobs as long as they meet the required qualifications.

The role of the UN

The UN has played a critical role in tackling the issue of women's human rights globally. Since its inauguration in 1945, the UN has been at the forefront of promoting equal rights for men and women. The UN Charter adopted in 1945 mandates the UN to promote and protect human rights regardless of individual's race, sex, religion, and language (Hernandez-Truyol, 1996, p.619). The 1948 Universal Declaration of Human Rights further promoted women's rights by stipulating that its entitlements apply to both men and women equally. In 1979 the Declaration on the Elimination of Discrimination against Women declared discrimination against women to be an offence against human dignity (Walters, 2013, p.16). The Declaration provides the platform for the achievement of equality between men and women by ensuring women have access and equal opportunities in politics, education, health, and employment. The issue of women's rights as human rights was confirmed in 1993 at the UN World Conference on Human Rights held in Vienna (Narayan & Harding, 2008, p.28). Women, just like men, are human beings and are entitled to inalienable and inviolable human rights (Hegarty, 1999, p.150). Therefore, neglecting women's rights is equal to violating human rights. Rights such as the right to education and healthcare are fundamental human rights that all humans are entitled to regardless of race, religion, sex, socio-economic status, and language.

The UN acknowledges that women are subjected to many human rights violations as opposed to men. Patriarchal societies have subjected women to ill-treatment, discrimination, marginalization, and exposed them to violence and abuse (Bunch, 1990, p.487). Women are often among the poorest and least empowered group in society. They are denied access to education, health care, employment, property, leadership positions, and community decision-making. Bearing this in mind, the UN has made tremendous strides to promote women's rights as an essential part of the promotion and protection of human rights. Women's rights are inalienable human rights to which all women around the world are entitled. In 1975, the UN organized the first Conference on Women, which took place in Mexico. Following the conference, the UN went a step further to declare a Decade for Women from 1976 to 1985. In this decade, the UN took sweeping measures to promote the status of women, organizing more women's conferences, incorporating women's rights in the agenda of UN meetings, and creating specialized agencies for women. During this Decade for Women, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was drafted and enacted. Although cultures often challenge the universality of women's rights, the UN emphasizes that cultural practices should not undermine inherent and universal human rights.

The Millennium Development Goals adopted by the UN in 2000 included eight essential goals for all countries to embrace, including the promotion of gender equality that is vital for sustainable development in the world. Gender equality is only achievable when women's rights are prioritized and recognized as human rights (Carlsson & Osotimehin, 2013, p.8).

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The Life and Influence of Martin Luther in the Reformation

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Martin Luther: Unwilling revolutionary

Martin Luther was a German monk and theologian. He was a man of the Renaissance, and had a peculiar disposition. None of these things is unique in and of itself; there were many monks and theologians in Renaissance Germany. However, the combination of all these aspects in one man, partnered with his conscience and his deeds, within the political climate at the time, made Martin Luther one of the most famous Europeans of his time. Although he never intended to do anything other than start a dry academic debate on the teachings of the church (a common practice at the time), his “95 Theses” quickly mushroomed into the greatest revolt of all time against the Roman Catholic Church. This paper provides an overview of Luther and his philosophies. Beginning with a brief background story the paper moves on to the formation of ideas such as the 95 Theses, the start of the Reformation, and the repercussions that followed. Finally, other major aspects of his life, works, and legacy will be considered.

Early life

Martin Luther was born in November 1483 in Saxony, a part of the Holy Roman Empire. Luther’s father, Hans Luther, was a prosperous miner and ore smelter who worked his way up the social ladder. Having built up a reasonable fortune and befriended the local aristocracy (Hill, 2007, p.181), he wanted to create a better life for his son.

Writing about his family, Martin Luther stated, “My father was a poor miner; my mother carried in all the wood upon her back; they worked the flesh off their bones to bring us up: no one nowadays would ever have such endurance”(Koestlin, n.d., p.10). In reality, his family was relatively well off by peasant standards, but undoubtedly Luther felt that he was of humble origins compared to many people he met later on in his life.

Hans Luther however, had gone from humble beginnings to relative prosperity. During this time, the aristocracy controlled mining rights. They issued the rights in single portions, called “smelting furnaces,” for short terms or for life, and Hans Luther had owned two of these. However, Hans wanted Martin to become a lawyer.

In 1497, at the age of 15, Luther was sent to a Latin school where he studied grammar, rhetoric, and logic. From there, at his father’s insistence, he entered the University of Erfurt in 1501 to study law. He was not impressed with the university, which he would later describe as “a beerhouse and a whorehouse” (Marty, 2004, p.4). While there, he found that law did not much interest him, but philosophy and theology did. He was deeply influenced by two of his tutors: Bartholomaeus Arnoldi von Usingen, and Jodocus Trutfetter, who encouraged their students to critically read and evaluate even the greatest thinkers (Brecht, 1990).

Luther's education and general outlook should be put into the context of his time. The Renaissance was well under way in Italy, where scholars were rediscovering ancient texts, and found that they were vastly superior to anything that was being formulated in medieval Europe. This epiphany was not limited to philosophy. Raphael, Michelangelo and Copernicus were all contemporaries of Luther. New discoveries (or rediscoveries) in architecture and art were beginning to influence how people thought of the world. This was also the time of discovery and exploration of a new hemisphere, literally a New World, the Americas, as well as developing the eastward route to India and China. While all of these things influenced intellectual climate, perhaps the most revolutionary invention in terms of the spread of ideas was the introduction of movable printing (Johnson, 1987).

As for why Luther chose to become a monk rather than a lawyer, he relates this story. During the summer of 1505, when Luther was 21, he was

caught in a thunderstorm on his way home. A lightning bolt struck the ground beside him, rendering him senseless. Certain that he was about to die, equally certain that he was not ready to die, he prayed to St. Anna (the mother of the Virgin Mary), promising to become a monk, intending to be ready for the next time death knocked at his door (or knocked him off his feet). After the clouds dissipated, he kept his promise (McKim, 2003, p.4).

His father did not take this well, however, from a secular viewpoint, becoming a monk was not necessarily a bad idea. In the Middle Ages, people were divided into three classes. The first class included ecclesiastical employees such as priests, monks, and bishops. Medieval Europe was essentially a theocratic society, and the all-powerful Church continuously competed with secular authorities for power. Bishops, especially, had power: they could, for example, own property bestowed upon them by the nobility, and exercise rights in deciding important matters. Priests, considered one step below bishops, also had certain privileges. They were exempt from secular laws and answered only to the Church, and were often pardoned by the pope for minor infractions. Then there were the monks who lived in monasteries, and could aspire to become priests. Monasteries served many functions, such as providing protection from wars and supplying basic necessities. However, joining a monastery had its drawbacks. One could not own personal property nor have contact outside the monastery, and a monk had to remain within the Church for the rest of his life. Despite these limitations, the monastic life was a popular choice for many people, because anyone could become a monk regardless of their class, age, or wealth.

In the second class were the nobles, comprising the royal family and the aristocrats. The third class included peasants and the middle class. Luther's family was in the third class, and if Luther had become a lawyer, he would have remained in the third class.

Of course, there was the religious point, which we can be certain was far more important to Luther himself. Medieval religion was harsh by our standards, teaching that because of the concept of original sin, most people were destined to go straight to hell. To escape this dire fate, individuals were to work toward their salvation and by their works would be guaranteed a place in heaven. The Church was in the business of providing the tools and structure for people to do just that. Becoming a monk was one way to get to heaven. Monks

were respected for their piety and were especially likely to advance toward heaven in return for their lifelong service to God. Life on earth was thought by many to be nothing other than a preparation for eternal life, and consequently, how one lived was important (Tanner, 2009).

Luther joined the Augustinian Monastery in Erfurt in 1505, the same year as the lightning strike. There was not much difference between the subjects Luther had been studying to become a lawyer and what he had to learn in order to become a priest, as theology was embedded in most academic topics in the Middle Ages (Bainton, 1950, p.8). After completing his studies in 1507, Luther was ordained into priesthood and was sent to the University of Wittenberg where he taught theology.

The road to dissidence

In 1510, when Luther visited Rome on behalf of his order, he was deeply disappointed by what he found. Many of the priests in this heart of Christendom were shamefully ignorant and apathetic. They might go through six or seven masses a day (while he was painstakingly working on just one), repeating the same sermon. Some seemed to be cynical unbelievers (Bainton, 1950, p.31). For a man who took his faith as seriously as Luther did, this was deeply shocking.

Luther was beginning to think that the apparatus of the Church simply was not enough; this mechanical means had been designed as an intermediary between human and celestial authorities. Confessions and sacraments were thought to be acts that secured a place in heaven, but for Luther, such an approach seemed inadequate. In particular, the idea that people could simply confess their sins and then walk away as if nothing ever happened seemed like a fraud. The inadequacies in the system was especially evident when Luther saw how the priests themselves often took their holy responsibilities no more seriously than any other mundane job. Luther thought—based on his own experiences, such as spending all day confessing, and remembering nothing as soon as he got out of the confession chambers—that man was fundamentally corrupt.

He also feared God intensely. Tradition taught that the mind of God was unknowable and could not be comprehended by mortals. Typically, God was thought to save those who had lived a just life, but there was ultimately no guarantee. Did this mean that God acted on a whim? Could no one ever be sure of their salvation? Luther soon believed the latter, and if this was the case, what good was the apparatus of the church anyway? (Bainton, 1950, p.40).

He would gradually change his view, maintaining that God was just, but his skepticism regarding the Church continued. While preparing a lecture in 1515, he read a passage in the Bible, Hebrews 10:38, which stated that “The just will live by faith.” Until this time, Luther’s faith had been characterized by his fear of God. Now he began to think that simply believing, or putting his faith in God’s mercy, would bring salvation.^{1t} was here that his theology took root.

Luther suffered from severe bouts of depression throughout his life, and was often self-destructive. For instance, he would be struck by a sense of ‘God’s wrath’ towards him in the middle of a conversation, and would leave to try to pray this wrath away. He felt he was wretched, perhaps beyond saving, and deeply worried about his prospects in the afterlife. Also, he was coarse in speech, and thundered against all those who disagreed with him. On the other hand, he could be extremely charming when he was not agonizing over his sinfulness (Maritain, 2016).

The Reformation

The spark that lit the fuse of the Reformation set off by Luther had its origins in economics and theology. Specifically, it involved the pope, who was heavily invested in building St. Peter’s Basilica in Rome. This was an expensive proposition, and it was necessary to raise money for the work. Consistent with the current theological teachings on heaven, purgatory (an intermediate zone preceding one’s entry to heaven), and hell, the Church found a popular and profitable means of raising funds: selling indulgences, which shortened time in purgatory by allowing the Church to forgive certain sins.

Prince Albert of Brandenburg also played a part. At 23, Albert was Bishop of Magdeburg and Halberstadt, and an archbishop of Mainz. This cost him a fortune, to be paid directly to the pope (Hill, 2007, p.186). Fortunately, he was able to reach an agreement with his chief creditor: The pope would send Johann Tetzel, a Dominican friar and experienced salesperson to Germany to sell indulgences so that Albert could pay his debts. The whole affair was not entirely uncontroversial, and Luther considered it to be money grubbing. In October 1517, he wrote to Albert, who was his bishop, protesting against these acts. This letter became known as the 95 Theses.

Luther's understanding of salvation, and his perception of corruption in the Church are clearly laid out in this document. For example, Luther wrote that penalty or suffering for sins continues as long as the hatred of self continues; the pope cannot do anything about this, and cannot make the self-hatred nor guilt disappear. He can only take away what he has imposed on himself. Therefore, these indulgences are useless. For Luther, the indulgences were not only a cynical way for the Church to receive money, but were also immoral: A man who spent his money on a pardon was no better than before. He might have spent the money on the poor; instead, he'd spent it on a worthless piece of paper in order not to take responsibility for his sins. In Thesis 45, Luther states, "Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God." The 95 Theses also contained direct attacks on the Church. Thesis 86, for example, asked: "Why does the pope, whose wealth today is greater than the wealth of the richest Crassus, build the basilica of St. Peter with the money of poor believers rather than with his own money?"

Luther did not intend to rally people for some cause; he saw himself as a scholar, inviting other scholars to engage with him. His friends, however, liked the message, and soon translated the Theses into German. The invention of the printing press made distribution easier; very soon the document was the talk of Germany, and Luther was becoming known. At the end of October 1517, he nailed the Theses to the church door in Wittenberg.

Suddenly, the whole country was arguing about his ideas. Authorities reacted by attacking Luther's ideas and burning his books, but Luther had enough support to make this futile. The situation quickly spiraled out of control, and the pope ordered Luther to come to Rome on the charge of heresy. However, elector Frederick the Wise, similarly annoyed at the Church, supported Luther and told him not to go. The pope responded by excommunicating Luther, who burned the papal order in public (something that no one had ever dared to do before). Emperor Charles V now moved in to put an end to the controversy, and summoned Luther before his council (the Diet of Worms). When, standing before this council, he was asked if he was ready to recant, Luther famously replied:

Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience. May God help me, amen (In Paulson, 2004, p.3).

The emperor replied that if a single monk stood before whole of Christendom, he must surely be wrong, since Christendom could hardly have been all wrong for the past 1,500 years. He then condemned Luther as a heretic. Private conferences were then held to decide what to do with Luther. Most likely, he would have been burned, but he decided to flee, and spent the next year hidden inside a castle belonging to Frederick the Wise where he spent most of his time writing. In one of his polemics, *Refutation of the argument of Latomus*, he argued that a good deed designed to get into God's good graces was not beneficial at all, on the contrary, it was a sin (Helmer & Higbe, 2006). In other words, doing good work for one's own good was hypocritical and not a good deed at all. All men were sinners by nature; absolute faith in Christ was the only thing that could bring salvation.

Luther's most important work at the time (though completed long afterwards) was his translation of the Bible into German. Luther did not use the Latin Bible used by the Church and instead referred to the Greek Bible. Of particular note, he did not see the original text as infallible. In fact, he tailored the translation to fit his own doctrine, something that the Catholic Church was quick to point out and use against him (Schaff, 2016). He changed the meaning of words and put in new terms, and did not incorporate any parts of the Bible that contradicted his own theology. He knew the Bible's content had been selected by Church authorities, and if it contradicted his own understanding of the faith, he simply ignored it. If he felt that the Holy Spirit was not detectable in the text, he assumed that Church authorities had erred (MacKenzie, 2016).

Meanwhile, the Church itself was disintegrating. People were setting up their own congregations, simply ignoring the imperial edict at Worms as well as the papal bull. Many princes and noblemen in Germany supported this move, as they liked the idea of getting rid of the all-powerful Catholic Church. Thus, Protestantism was born. This was not what Luther had wanted. Initially,

Luther's followers consisted primarily of people from the lower classes; he came from peasant origin, and his manners reflected this. He was known for heavy drinking and crude speech. His teachings were well-suited to the lower classes; he explained the scriptures in simple terms and didn't talk down to people. Moreover, he preached that the doctrine of mercy – wherein he himself found peace – and permitted men their sins, as long as they prayed to God. All this made him popular with the commoners who had little money to pay their way to heaven. Despite this, Luther actually changed sides. Unlike contemporary reformers, he did not want to uproot the political system, as he was dependent upon his upper-class supporters for survival; he needed their political authority to help restructure the Church from the roots up.

The German princes not only had ample means for supporting Luther, but also the political power to help his church grow and progress much further than could have happened without their backing. Because these noblemen had slowly been losing rights and funds under the command of the Catholic Church, many readily “converted” to Lutheranism, simply for the sake of overthrowing the heavy hand that had been usurping them. Many of them refused to convene with the king or other dignitaries, in protest of the counter-reformation efforts of the Catholic Church. Others overran monasteries and confiscated all the Church property they could obtain.

These actions cost the peasants dearly. Cities lost significant church funding and occasionally battled over church property, which meant casualties at the front. In 1522, knights in the Rhineland rebelled, followed by a peasant revolt in 1524. When the peasant revolt began, many of them, citing Luther's own writings, expected him to support them in their struggle. However, Luther was not a radical and never had intended to cause a rift or split from the Church. Although he was himself of peasant origins, he did not intend to support a peasant war against the whole establishment. Instead, he denounced the peasants and sided with the rulers (Robinson, 2004). Thousands of peasants were killed during the revolt, but nevertheless Luther's church grew. By this point, the Reformation was in full swing. It spread across Europe, intertwined with political revolution that diminished the importance of Luther's personal contributions (Gray, 2003).

Later in life, Luther suffered from chronic ill health, including Ménière's disease, which causes vertigo, fainting, and tinnitus, and he also suffered from a

cataract in one eye (Iverson, 1996) . This made him even more short-tempered, and both his speech and his writings reflected his negative outlook. He spent a good deal of time thundering against the Jews, and advocated against resisting the Ottoman expansion into Europe, because he saw this as God's punishment against the "Anti-Christ," i.e., the Catholic Church (Cunningham & Grell, 2000, p.240).

Nevertheless, he continued to teach and preach until his death. In fact, his last sermon was delivered only three days before he died. His companions, Justus Jonas and Michael Coelius, reportedly asked him, "Reverend Father, are you ready to die trusting in your Lord Jesus Christ and to confess the doctrine which you have taught in his name?"

A simple "Yes" was his reply (Reeves, 2010, p.60).

The thought of Luther

For Luther, scripture was the ultimate authority on anything related to the faith. Traditions and reason were also valuable, but only if they contributed to understanding scripture. We should, of course, not separate Luther's ideas from his time; this was, after all, the time of the Renaissance. Old texts were being rediscovered and reinterpreted, traditions were being questioned and discarded. Many humanist thinkers wanted to return to what they saw as the roots of Western civilization, and they found these roots in the writings of the ancients.

Similarly, Luther wanted to return to the roots of faith. The truth was to be found in the Bible, and if the Church seemed to disagree with it, then Luther held that the Church was simply wrong. For example, forbidding priests to marry was not in the Bible, but was an idea put forth by the Church to emphasize their sacrifice to God. Similarly, he denied the efficacy of indulgences, which are nowhere mentioned in the Bible. Yet the Church held that the pope (who was not even mentioned in scripture as such) could reach a sort of an agreement with God. Based on these grounds, Luther rejected the special status of priests (as intermediaries between man and God) and considered priesthood universal. In essence, every Christian could be his own priest and a priest for others. He also held that a body of educated specialists was not needed, and rejected such practices as venerating relics, praying to angels, and to the Virgin Mary.

Although Luther maintained that the pope and the Church had no authority over the Bible, he did, of course, know that the Church was the arbiter of the contents of the Bible. Therefore, he often rejected passages from the Bible, which, in his view, did not point to Christ. Additionally, he rejected the existence of purgatory, as well as the idea that the Church could (on the behalf of God) forgive sins. Sin for Luther was the act of self-obsession, selfishness, or narcissism. Humans were sinful, and the only way to escape this was to give oneself to God. His ideas were considered revolutionary, because – in contrast to the Church’s position – there was no need for priests to act as intermediaries between humans and God. Ultimately, there was no need for the traditions of the Church, or even church as a whole. While Luther originally did not mean it in that fashion, he did, in fact, more or less reject everything that the Catholic Church had been building for over 1,000 years, and insisted on returning to the roots of the faith (McKim, 2003, pp.88-94).

Salvation through faith alone was another aspect of his thought. By this, Luther meant that it did not chiefly matter what a person did in life; charity was beneficial, but was not sufficient for salvation. Nor was it enough to merely follow the conventions of Christianity in the way many priests in Rome had done. The heart of his teachings targeted the rich, who believed that giving to charity ensured their salvation. God alone would pronounce judgment, and faith in God and the Christian teachings were the only things that could bring salvation; people needed to give themselves completely over to God.

Luther made this tenet of his faith quite clear in his 1520 paper *Concerning Christian Liberty*: “For the word of God cannot be received and honored by any works, but by faith alone. Hence it is clear that as the soul needs the Word alone for life and justification, so it is justified by faith alone and not by any works.” In so saying, he was in fact attacking the very foundation of the most powerful institution in Europe (Spitz, 1971, p.332).

Another major contribution of Luther was the “Two Governments” theory, also known as “Two Kingdoms” theory. Within the text, Luther stated that God rules the world in two separate ways. On one hand is the secular world, which he rules through secular authorities, using law to do so, while on the other is the spiritual realm, ruled through gospel and grace (Tracy, 1986). Essentially, the Church should have no authority in secular matters, and vice versa, an idea

that pleased the princes. Luther's theory refuted the papal claim that it had a legitimate right to power in the secular world. The papacy had throughout the Middle Ages vied for power with secular authorities. Luther argued that it had no right to do so (Tuininga, 2012). The Church should tend to affairs concerning faith and salvation, while secular authorities should restrict worldly affairs (Sockness, 1992). ^{However} this did not lead immediately to a separation of church and state, as the local authorities continued to influence Church policy and Church policy continued to influence those in government (MacCulloch, 2004, p.157).

Legacy

Martin Luther's most important legacy lies in his theology. By nailing the 95 Theses to that church door, he inadvertently started a political and theological earthquake, marking the end of the dominance of the Catholic Church in Western Europe. The movement he started, collectively called Protestantism, today has over 800 million followers. While there are many different Protestant denominations with varying doctrines, they all share an emphasis on scripture as opposed to priesthood, and the belief that faith alone is central to Christianity. This was the theological fire that Martin Luther ignited, and remains his defining contribution to history and Western culture.

Another lesser-known aspect of his teachings was his anti-Semitism — in point of fact, a very common view during his time. Christianity had managed to convert all the pagans of Europe; the Jews, however, refused to convert, and refused to be completely assimilated into Christian society. Worse, they were blamed for the death of Jesus. Therefore, there is no shortage of anti-Semitic ramblings in Luther's writings. For example, his last sermon was mostly devoted to the noble cause of driving all Jews away from German territory, unless they converted (Poliakov, 1985, p.220). The Jewish Virtual Library (2016) states:

“At the beginning of his career, Martin Luther was apparently sympathetic to Jewish resistance to the Catholic Church. However, he expected the Jews to convert to his purified Christianity; when they did not, he turned violently against them.”

It is true that, for a while, Luther hoped the Jews would be converted to his new faith. In 1523, he wrote that people should be kind to the Jews, in order to convert them to Christianity. Luther seems to have genuinely believed that the main problem Jews had with Christianity was the Catholic Church, and when their conversion failed to materialize, he quickly condemned them. A good example of this view of his was his pamphlet “The Jews and their lies” where he stated, “they are nothing but thieves and robbers who daily eat no morsel and wear no thread of clothing which they have not stolen and pilfered from us by means of their accursed usury.” In another tract, “Warning against the Jews,” he maintained that they would “gladly kill us all” if they could.

Luther was the most widely read author of his generation, and his words certainly had force. The consensus among historians is that Luther's writings significantly influenced the development of anti-Semitism in Germany (Grunberger, 1971, p.465). Fortunately, not all Protestants accepted this aspect of Luther's teachings. John Calvin, for example, the man who did more than anyone else to systematize protestant theory, rejected this part of it, which might be the reason why Luther's anti-Semitism did not become a universal aspect of Protestantism (Steinmetz, 2009).

What people think of Luther himself, ultimately depends on what people think of Protestantism. Catholics who would like to see Christianity united probably view him in a negative light, seeing only a cranky and hateful man who destroyed the unity of the Church. By Jews, he is considered another anti-Semitic Christian who justified their persecution. Finally, for Protestants, he is an influential man who fought for the freedom of thought and helped make Christianity as diverse as it is today.

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