A STUDY ON THE REPUTATION OF RELIGION
AND ITS INFLUENCE ON SOUTH KOREAN CHRISTIANITY

A Dissertation
Presented to the Faculty of
Asbury Theological Seminary
Wilmore, Kentucky

In Partial Fulfillment of the
Requirements for the Degree
Doctor of Missiology

Dissertation Committee
Dr. Michael A. Rynkiewich, Mentor
Dr. Stephen Offutt, Reader

By
Shin-Ho Choi
April 2017
# TABLE OF CONTENTS

LIST OF TABLES .................................................................................................................. v  
LIST OF FIGURES ............................................................................................................... vii  
ACKNOWLEDGEMENTS ................................................................................................. viii  

## CHAPTER 1: INTRODUCTION AND BACKGROUND TO THE STUDY ...................... 1

Background of the Problem ................................................................................................. 1
  Social Change in South Korea ...................................................................................... 3
  Personal Experience .................................................................................................. 4
  “Gae Dok” or “Gae Dok Gyo” and “Muk Sa” ......................................................... 6
Trust Index of the South Korean Protestant Church .................................................... 8
Religious Context of South Korea: Religious-Market Situation .............................. 9
Reputation as a Significant Issue ............................................................................. 10

Statement of the Problem ............................................................................................... 12
Research Questions .................................................................................................... 13
Delimitations ............................................................................................................. 14

Definition of Key Terms ............................................................................................... 15
  Reputation ............................................................................................................. 15
  Stakeholders ....................................................................................................... 18
  Christianity ......................................................................................................... 19
  Chemyun ........................................................................................................... 19
Religious Market Situation ......................................................................................... 20
Theoretical Framework ................................................................................................. 20
  Reputation Theory ............................................................................................. 20
  Reputation Quotient Model ................................................................................ 25
Research Methodology (Data Collection) ................................................................. 28
  Library/Academic Research .............................................................................. 28
  Survey with Questionnaires .............................................................................. 28
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Analytic Framework (Data Analysis)</td>
<td>30</td>
</tr>
<tr>
<td>Significance of the Study</td>
<td>31</td>
</tr>
<tr>
<td><strong>CHAPTER 2: STUDIES OF REPUTATION AND THE NECESSITY OF</strong></td>
<td></td>
</tr>
<tr>
<td><strong>REPUTATIONAL STUDIES IN THE AREA OF RELIGION</strong></td>
<td>33</td>
</tr>
<tr>
<td>Studies of Reputation</td>
<td>33</td>
</tr>
<tr>
<td>History of Reputational Studies</td>
<td>33</td>
</tr>
<tr>
<td>The Paradigms of the Reputational Studies</td>
<td>35</td>
</tr>
<tr>
<td>Reputation: Operational Definition and Measurement</td>
<td>36</td>
</tr>
<tr>
<td>Effects of Reputation</td>
<td>42</td>
</tr>
<tr>
<td>Reputational Studies in Various Organizations</td>
<td>46</td>
</tr>
<tr>
<td>Reputation Studies of Educational Organizations</td>
<td>46</td>
</tr>
<tr>
<td>Reputation Studies in Politics</td>
<td>51</td>
</tr>
<tr>
<td>Reputation Studies about Religion</td>
<td>53</td>
</tr>
<tr>
<td>The Concept of Reputation in the Studies of Christianity</td>
<td>54</td>
</tr>
<tr>
<td>Defining Religious Reputation</td>
<td>56</td>
</tr>
<tr>
<td>Previous Reputational Studies in Religion</td>
<td>57</td>
</tr>
<tr>
<td>Summary</td>
<td>60</td>
</tr>
<tr>
<td><strong>CHAPTER 3: REPUTATION IN THE FIRST CENTURY MEDITERRANEAN</strong></td>
<td></td>
</tr>
<tr>
<td><strong>WORLD AND EARLY CHRISTIANITY</strong></td>
<td>61</td>
</tr>
<tr>
<td>Reputation in Mediterranean Culture: Cultural-Anthropological Foundation</td>
<td>61</td>
</tr>
<tr>
<td>Reputation as the Pivotal Value in the Ancient Mediterranean World</td>
<td>62</td>
</tr>
<tr>
<td>Reputation as a Zero-Sum Game in a Limited Goods Society</td>
<td>65</td>
</tr>
<tr>
<td>Reputation as Awareness of Group in the Collectivistic Society</td>
<td>69</td>
</tr>
<tr>
<td>Reputation in the New Testament: Biblical Foundation</td>
<td>71</td>
</tr>
<tr>
<td>Reputation as a Pivotal Value in the New Testament</td>
<td>71</td>
</tr>
<tr>
<td>Jesus’ Reputation and Its Influence on People in the New Testament</td>
<td>76</td>
</tr>
<tr>
<td>The Early Christians’ Reputation and Their Influence on People in the New Testament</td>
<td>84</td>
</tr>
<tr>
<td>Reputation of Christianity in the First Three Centuries: Historical Foundation</td>
<td>91</td>
</tr>
</tbody>
</table>
Expansion of Christianity in the First Three Centuries ................................................................. 91
Obstacles to Expansion: When Christianity Has a Bad Reputation .............................................. 94
The Reputation of Christianity in the Roman Empire ................................................................. 95
Summary ........................................................................................................................................ 102

CHAPTER 4: REPUTATION IN THE CULTURE AND RELIGION OF SOUTH KOREA

Reputation in South Korean Culture: Chemyun Culture ................................................................. 104
Understanding Chemyun in South Korea ...................................................................................... 105
The Importance of Reputation in South Korea: the Influence of Chemyun on South Korean Behavior .................................................................................................................. 109
The Importance of Reputation in Choice Situation: the Influence of Chemyun on Consumption Behavior .................................................................................................................. 113

Reputation in South Korean Religion ............................................................................................ 116
Four Dominant Religions in South Korean Religious History ...................................................... 117
Reputation in the Transition Process of South Korean Predominant Religions ......................... 123
Reputation in the Transition from Shamanism to Buddhism ....................................................... 123
Reputation in the Transition from Buddhism to Confucianism ................................................ 124
Reputation in the Transition from Confucianism to Christianity and Buddhism ...................... 127

The Importance of Reputation in the South Korean Religious Situation ................................. 132
Religious Tendencies of South Koreans ....................................................................................... 132
Multi-Religious Situation in South Korea ...................................................................................... 135
Summary ........................................................................................................................................ 138

CHAPTER 5: THE INFLUENCE OF RELIGION’S REPUTATION ON PEOPLE’S INTENTION AND BEHAVIOR IN SOUTH KOREA ........................................................................... 140

Questionnaire configuration, data collection, analysis method, and respondents ................. 140
Questionnaire Configuration ........................................................................................................... 140
Data Collection and Analysis Method .......................................................................................... 141
Respondents .................................................................................................................................... 142
Analysis Results and Findings ........................................................................................................ 147
The Reputation of Three Major Religions in South Korea.............................. 147
The Overall Reputation Score of Three Religions in South Korea.................. 148
Reputation Score of Three Religions in South Korea by Independent Variables 152
The Influence of Religious Reputation on People’s Intention and Behavior........ 164
The Influence of Religious Reputation on People’s Intention.......................... 164
The Influence of Religious Reputation on People’s Behavior.......................... 171
Summary .............................................................................................................. 184

CHAPTER 6: FINDINGS AND SUGGESTIONS .................................................. 187
Findings .................................................................................................................. 187
Missiological Implications ...................................................................................... 194
Understanding Religious Consumers .................................................................... 194
Considering Disreputable Factors ........................................................................ 195
Revitalizing Reputable Elements .......................................................................... 197
Recommendations for Further Research ............................................................... 198
Concluding Thoughts ............................................................................................. 200
APPENDICES ...................................................................................................... 202
Appendix A: Survey with Questionnaires .............................................................. 202
Appendix B: The Cover Letter of Survey with Questionnaires ......................... 209
BIBLIOGRAPHY ................................................................................................. 210
LIST OF TABLES

1-1 Composition of Population by Religion in South Korea ........................................2
1-2 Church Trust Index of the South Korean Protestant Church ................................9
1-3 The Reputation Quotient (RQ) model for Religious Setting ..................................27
2-1 Summary of the Models of Reputation .................................................................40
2-2 How Outsiders Perceive Christianity .................................................................58
3-1 Jesus’ Reputation in Causal Framework ...............................................................83
3-2 Christian Community’s Reputation in Causal Framework ..................................90
3-3 Christian Population in the Roman Empire Between 100 C.E. and 300 C.E. ...........93
4-1 Status of South Korean Religion in 2011 ............................................................137
5-1 The Demographic Characteristics of Respondents ...............................................142
5-2 Religions of Respondents .......................................................................................143
5-3 Respondents’ Experience of Changing Religion ...............................................144
5-4 Respondents’ Previous Religions .........................................................................144
5-5 Respondents’ Experience with Being Evangelized by Religion .........................145
5-6 Believers’ Religious Faithfulness .........................................................................146
5-7 Believers’ Religious Satisfaction .........................................................................147
5-8 Religious Reputation Score of Three Major Religions in South Korea ..............148
5-9 Reputation Score Based on Respondents’ Gender, Education, and Income .........152
5-10 Reputation Score Based on Respondents’ Religion ............................................155
5-11 Reputation Score Based on Respondents’ Religious Faithfulness .......................158
5-12 Reputation Score Based on Respondents’ Religious Satisfaction .......................160
5-13 Reputation Score Based on Respondents’ Previous Religion .........................163
5-14 The Correlation of Religion's Reputation with People's Perception .................165
5-15 The Correlation of Religion's Reputation with People's Intention (1) ..................167
5-16 The Correlation of Religion's Reputation with People's Intention (2) ..................169
5-17 The Correlation of Religion's Reputation with People's Behavior (1) ..................171
5-18 The Correlation of Religion's Reputation with People's Behavior (2) ..................173
5-19 The Correlation of Religion's Reputation with People's Behavior (3) ..................175
5-20 The Correlation of Religion's Reputation with People's Behavior (4) ..................177
5-21 The Correlation of Religion's Reputation with People's Behavior (5) ..................181
5-22 The Correlation of Religion's Reputation with People's Behavior (6) ..................183
# LIST OF FIGURES

1 Key Organizational Viewpoints ..................................................................................17

2 Conceptual Framework Relating Beliefs, Attitudes, Intentions, and Behaviors with Respect to a Given Object .................................................................22

3 Reputation within Causal Framework ......................................................................23

4 Reputation within Causal Framework Including Feedback ........................................24

5 Reputation Quotient (RQ) Model ............................................................................25

6 Reputation are Magnets: They help a company attract resources...............................42

7 Jesus’ Reputation within Causal Framework ............................................................82

8 Reputation of the Early Christian Community within Causal Framework ...............89

9 Reputation of Christian Community in Roman Empire in the First Three Centuries within Causal Framework .................................................................102

10 Reputation of Shamanism in Three Kingdom Period within Causal Framework .....123

11 Buddhism in Three Kingdom Period within Causal Framework .............................124

12 Reputation of Buddhism in the Late Koryo within Causal Framework .....................126
ABSTRACT

The South Korean religions are in a competitive market situation where many religions and denominations compete with each other for adherents. The purpose of this research is to analyze urgent issues that South Korean Protestantism is faced with in its mission and evangelism.

This research project explores this issue through the theoretical perspective of ‘reputation’ that began in the area of business management and has attracted interest in a wide range of academic areas, including economics, marketing, communications, organizational studies, politics, sociology, public relations, and advertising. Although reputation is treated very significantly in the diverse academic areas, so far there is no study that applies reputation theory directly to religious groups and analyzes how reputation of religion influences stakeholders’ intentions and behaviors.

Reputation theory is composed of three stages: antecedents of reputation, reputation, and consequences of reputation. Reputation, stakeholder’s beliefs and attitudes about an organization, is formed by a person’s observations about and experiences with the organization. Reputation influences the stakeholders’ intentions and behaviors, as consequences, to the organization.

Two major research agendas are investigated throughout this research. The first agenda explores what reputation is and the meanings and functions of reputation in the ancient Mediterranean world, in the New Testament, in the early Roman Empire, and in South Korean chemyun culture and religious history. For this part of the research, a library research method is used. This research finds that reputation is a very important social value as part of people’s lives and influences on their intentions and behaviors.
The second agenda investigates the reputation of the three main religious groups in South Korea, Protestantism, Catholicism, and Buddhism, by examining the perceptions and attitudes others have towards the religious groups. This research also studies the influence of the reputation of each religious group on stakeholders’ intentions and behaviors towards the religious groups. For this agenda, a survey with questionnaires is used. Specifically, the Reputation Quotient (RQ) model is used as a tool for measuring religious reputation. Data collection was done through offline surveys conducted with Korean men and women in their twenties. To avoid leaning toward a specific religious group, the researcher randomly selected ten places where the younger generation congregate in Seoul. The total number of questionnaires circulated and collected was 700; a total of 641 questionnaires are used for this study because some of data was not appropriate for use. This research finds five characteristics of religious reputation about three religions in South Korea and that the reputation of a religion influences people’s intentions and behaviors in South Korea. The reputation of religion particularly increases the possibility that people will believe in or leave a religion.

This research provides three implications. First, it is crucial to listen to the thoughts and demands of religious consumers. Second, it is necessary to consider the factors that lead a religion to get a bad reputation. Third, the factors that led to Christianity earning a good reputation should be revitalized.
ACKNOWLEDGEMENTS

First and foremost I would like to thank God for this achievement. This work would not have been completed without God’s abundance grace and help.

I would like to extend my heartfelt appreciation to my mentor, Dr. Michael Rynkiewich, who provided me with an extensive personal and professional guidance and taught me a great deal about both academic research and life in general. I am equally grateful to my dissertation reader, Dr. Steven Offutt for his enormous encouragement and very constructive suggestions on the content and format of this work. My dissertation examiner, Dr. Robert Danielson also deserves my special appreciation for his valuable insight and kind advice.

I would also like to express my endless gratitude to Asbury Theological Seminary for providing me with such a golden opportunity to pursue and complete this program. My special thanks are extended to the staff of the Advanced Research Programs at Asbury Theological Seminary for being so helpful and friendly and for all the administrative help.

I am especially indebted to Bishop Dr. Sundo Kim and Rev. Dr. Chungsuk Kim who have provided me with spiritual and financial support. A special gratitude goes out to Mr. Sungshik Kim, CEO at Byucksan Co. Ltd., and to the workers of Byucksan company, who have given me an opportunity to enlarge my experience to understand non-Christians’ thoughts and perspectives while I have served as a senior chaplain.

Nobody has been more important to me during the course of this program than the members of my beloved family. I would like to offer my very special thanks to my
parents, Sunmook Choi and Hunhee Lim, and my parents-in-law, late Rev. Dr. Chunhee Kang and Kuemho Ko. I can hardly find words to express all the wisdom, love and support they have given me. They are my ultimate role models as sincere believers in Christ. My brothers and sisters-in-law also deserve special thanks for their love, prayer and support.

Most importantly, my deepest thanks go to my eternal friend and loving wife, Sinae Kang, who has always patiently stood by my side with endless prayers, encouragement, and love. She deserves this praise of Solomon: “There are many virtuous and capable women in the world, but you surpass them all (Proverbs 31:29, NLT).” I equally express my very special appreciation our two wonderful sons, Minjun (Joel) and Minhyoung (Nathan) for their tireless emotional and moral support during the course of my study. I always glimpsed unending joy when I remembered them amid my heavy academic load. May they find their share of joy in this achievement.
CHAPTER 1

INTRODUCTION AND BACKGROUND TO THE STUDY

**Background of the Problem**

South Korean Christianity is regarded as one of the most successful cases in world mission history. Religious scholars, theologians, and sociologists who study Christianity have, until recently, praised the growth of South Korean Christianity with one voice. At one time Peter Berger insisted that secularization was the general trend in the world, but as he observed the religions of some countries, including South Korean Christianity, he concluded that desecularization is the norm in some countries because religion is prevalent in many regions.¹

Other scholars also conclude that the South Korean Church has achieved remarkable growth in Asia, that Christianity has become the majority religion in South Korea, and that South Korea is one of the most noticeable cases in the growth of Christianity.² The South Korean Christian community is continually growing in the 21st century.³ As shown in Table 1-1, the population and housing census in 2005 shows that

---


³ When we read books and articles, we can see many scholars who insist the South Korean Church is declining. However, as it is mentioned in Table 1, the South Korean Church is still growing. This mistake happens because people confuse the terminology of Christianity. When Protestant scholars
the rate of the religious population of South Korea is continually growing and that South Korean Christianity is the only religion that is still growing in South Korea after 1985.

Table 1-1 Composition of Population by Religion in South Korea\(^4\)

<table>
<thead>
<tr>
<th>Population (N)</th>
<th>The Component Ratio (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>40,419,652</td>
</tr>
<tr>
<td>Non-believer</td>
<td>23,216,356</td>
</tr>
<tr>
<td>Buddhism</td>
<td>8,059,624</td>
</tr>
<tr>
<td>Protestantism</td>
<td>6,489,282</td>
</tr>
<tr>
<td>Catholicism</td>
<td>1,865,397</td>
</tr>
<tr>
<td>Confucianism</td>
<td>483,366</td>
</tr>
<tr>
<td>One Buddhism</td>
<td>92,302</td>
</tr>
<tr>
<td>Cheondogyo</td>
<td>26,818</td>
</tr>
<tr>
<td>Taechonggyo</td>
<td>11,030</td>
</tr>
<tr>
<td>The others</td>
<td>175,477</td>
</tr>
</tbody>
</table>

The report given by the South Korean National Statistical Office in 2005 caused a deep shock to the South Korean Protestant Church. Looking at the statistics in detail, it is clear that two large segments of South Korean Christianity face different situations. The Protestant Church has encountered a crisis of decline, whereas the South Korean Catholic

---

\(^4\) South Korean National Statistical Office, *Social Index of South Korea (Seoul: KNSO, 1985); Social Index of South Korea (Seoul: KNSO, 1995); and Social Index of South Korea (Seoul: KNSO, 2005)*; Accessed August 10, 2012, http://kostat.go.kr/portal/korea/index.action. Based on the datum, researcher reconstituted it. Of course, there are other indexes that are surveyed by several organizations beside these indexes that I take. There are two reasons that I just take three indexes. First, these three indexes are only out of complete enumeration survey. Second, there are big deviations among other indexes that are out of sample survey.
Church has grown rapidly in the twenty first century. Table 1-1 shows that the South Korean Protestant Church decreased by 1.6% (143,898 persons), whereas the Roman Catholic Church in South Korea has achieved amazing growth at a rate of 74.4% (2,195,417 persons) during the last ten years. There are a number of reasons why this phenomenon happens in South Korea.

**Social Change in South Korea**

In the relationship between religion and society, religion both influences and is affected by social change. In South Korean religious history, the South Korean religions have often been influenced by social change, especially the nation’s policies. Recently, South Korean religion has been affected by a number of social changes that include postmodernism, globalization, secularization, economic development, growth of functional equivalents, and a relatively stable political situation. For example, secularization and postmodernism in South Korean have made South Korean people gradually move away from the Church. The growth of functional equivalents or alternatives, such as leisure industries, sports, and mass media, caused by economic growth have also contributed to this decline as many people no longer seek healing and consolation from the church, but rather from these substitutes.

---

5 Even though the religious population increased 405,451 persons in all during the period, Buddhism decreased 0.4% in the rate.


7 Even though there is instability again as the president is impeached at the time of this writing, the political situation of South Korea is stable than the days of military dictatorship.

It has been widely accepted that the reason why the Protestant Church is declining in the 21st century comes from the socio-cultural transformation in South Korea. However, a significant question still remains concerning the phenomenon of South Korean Christianity today. The continual growth of Christianity in South Korea must be explained, along with the decline of Protestantism. If people are influenced by secularization and postmodernism, the entire religious population should be in decline. However, according to Table 1-1, membership in religions is still growing, especially the South Korean Catholic Church. If the theories are correct, then because the South Korean Catholic Church is affected by the same socio-cultural changes as South Korea, then the church should be in decline like the Protestant Church. However, the South Korean Catholic Church continues to grow rapidly.

Personal Experience

I have served local Protestant churches as an associate pastor and senior pastor for over 10 years in South Korea. I have trained many lay Protestants in evangelism and mission in order to spread the Gospel. I also have talked with members about the renewal and growth of the Korean Protestant Church. They have stressed two significant factors in these conversations.

First, it seems that South Korean Protestantism is faced with a difficult atmosphere. Many South Koreans not only have a negative impression of the Protestant

Chungrim Press, 2006), 94; Won-Gue Lee, Jonggyo Sahwoihakjuk Gwanjumeseo Bon Hanguk Gyohwoieu Wigiwa Heumang [The Crisis and Hope of South Korean Church from the Perspective of Sociology of religion] (Seoul: KMC Publisher, 2010), 168-178; Won-Gue Lee, Himnaera Hangukgyohwoi [ Come On!, South Korea Church] (Seoul: Dong Youn, 2009), 21-22; Won-Gue Lee, Hangukgyohwoi Eodiro Gago Yitna [Where is the South Korean Church Going?] (Seoul: The Christian Literature Society, 2000), 280.
Church but also criticize the church and Protestants in general. These members, especially those in their twenties, are finding it difficult to share the Gospel with other people and even to say that they are Christians because of the negative reputation of the South Korean Protestant Church. In addition, they often hear vociferous criticisms of the Protestant Church in their schools and workplaces, and are hurt when people criticize and condemn the church. Second, lay persons point out that many South Korean pastors are limited in their viewpoints. These pastors never hear how the people outside of the church judge Protestantism in South Korea. They suggest that pastors should listen to the voice of non-believers and the people who believe in other religions in order to grasp their perspectives on the Protestant churches.

The laypersons’ lament cannot be denied. When I served a church, the people whom I met usually were the church members. The opportunity to meet others besides the church members was rare, and it was especially difficult for me to meet non-believers and believers of other religions. This is true of many Korean pastors. The laypersons’ advice that pastors should listen to the voice of the people outside of the Protestant churches is meaningful.

During the time that this research was planned and developed, I had a great opportunity. Generally, pastors serve at local churches, however I have served in a different capacity. My “congregation” is composed of the employees and employer at a business group where I am the senior chaplain. The business group is not a religious corporation that has been established by the Protestant organization or church, but rather it is a common enterprise managed by a sincere Christian owner. Therefore, the workers are not composed of only Christians. The employees of the company that I serve are
made up of people who have diverse religious backgrounds. I preach as a pastor, counsel as a spiritual mentor, and educate as a supervisor to every employee in the company. Through this ministry, I listen to not only the voice of Christians but also the voices and thoughts of non-believers and people who believe in other religions. Throughout conversations with them, I grasp more clearly the situation of the South Korean Protestant churches. That is, many among them have negative perspectives on Protestant churches regardless of whether their understanding of the Protestant church is right or wrong.

“Gae Dok” or “Gae Dok Gyo” and “Muk Sa”

There are two newly-coined words in South Korea nowadays that are often used about the South Korean Protestant Church. The words are frequently used in conversation and online but cannot be found in the Korean dictionary because they are abusive language. The words are “Gae Dok Gyo or Gae Dok” and “Muk Sa.”

“Gae Dok”, is a distorted form of “Gi Dok (基督)” which originated from Chinese characters representing Christ. The term, “Gae” means a dog in Korean, but it becomes an abusive word when the noun mixes with other words. It generally takes on a vulgar meaning. Lots of South Koreans change “Gi” to “Gae” in the term “Gi Dok” in

---

9 When the term “Χριστός” was translated in Chinese, the term “Gi (Χριστός) Dok (ㄖoce)” that had very similar sound with “Χριστός” in Chinese was made.
order to belittle the South Korean Protestant Church today.\textsuperscript{10} Therefore, “Gae Dok” or “Gae Dok Gyo” dishonors the South Korean Protestant Church.\textsuperscript{11}

Another term, “Muk Sa”, came from “Mok Sa (牧師)” which means a pastor in Korean. The term “Mok Sa” is composed of two words, “Mok” and “Sa”; “Mok” means ‘care for’ or ‘nurture’, and “Sa” means ‘teacher’, ‘mentor’, or ‘master’. So, “Mok Sa” is a respectful term that has the meaning of “person who take care of someone” or “spiritual mentor.” However, people have changed the term “Mok” to “Muk,” which means “eat” in Korean, and thereby they have created a new distorted phrase, “Muk Sa,” which means “a glutton.”

These terms are used in general when people look down on the South Korean Protestant Church. Moreover, these two terms, which are used sarcastically by some netizens, become popular words in blog and comments in the internet. Furthermore, mass media recently has used these terms without any hesitation.\textsuperscript{12}

As the words are widely prevalent in South Korea, one of the biggest challenges that the South Korean Protestant Church confronts is the severe negative reputation that it

---

\textsuperscript{10} When we use the internet search engine Google to find the term “Gae Dok”, we can find around 3,480,000 videos, blogs, images, web documents, news, and so on, which are related to Gae Dok. Considering 1,470,000 relating datum among them are posted within a year, we can understand that the negative atmosphere of the South Korean Protestant Church is rapidly growing. Available from http://www.google.co.kr/search (accessed June 4, 2011).

\textsuperscript{11} “Gyo” is the traditional South Korean word for religion, and “Gi Dok Gyo” originally means Christianity in South Korean. But South Koreans usually misunderstand “Gi Dok Gyo” as “Protestant Church”, and they use the term “Chun Ju Gyo” as “Roman Catholic Church”. Moreover, even the South Korean press uses it incorrectly. So, we need to divide these terms properly.

has gained among South Koreans. Significantly, the negative reputation to the Protestant Church seems to influence non-believers and people who believe in other religions as well as Protestants.

Trust Index of the South Korean Protestant Church

The bad reputation of the South Korean Protestant Church is caused by some inner factors of the Church.\textsuperscript{13} Scholars point out that while pursuing quantitative and external growth, the Protestant Church has fallen into materialism, group-egoism, exclusivism, and individualistic tendency of faith without public practice. By this theory, the Protestant church is collapsing from within. Moreover, the reputation suffers when pastors commit an act unworthy of a pastor or a series of scandals occur involving lay members. For example, several controversies have arisen related to Rev. David Yonggi Cho who is a former senior pastor at Yoido Full Gospel Church, the largest church in the world. Having been found guilty of breach of trust, corruption, and tax evasion, Rev. Cho and his eldest son, Hee-Jun Cho, were sentenced to two years and six months in prison with four years probation on August 21, 2014.\textsuperscript{14} Hee-Jun has been married several


times and is involved in sexual scandals with several women, such as actors and a politician.\(^{15}\) These scandals have been an embarrassment to the Korean Protestant Church. Referring to these problems of the South Korean Protestant Church, Won-Gue Lee points out that the problems have left a bad impression of the Protestant Church with South Koreans, and he has warned that the Church has been losing public trust in South Korean society from the late 1990s. It seems that his warning is now being realized.

<table>
<thead>
<tr>
<th></th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trust</td>
<td>18.4</td>
<td>19.1</td>
<td>17.6</td>
</tr>
<tr>
<td>Do Not Trust</td>
<td>48.3</td>
<td>33.5</td>
<td>48.4</td>
</tr>
</tbody>
</table>

Table 1-2 Church Trust Index of the South Korean Protestant Church (Unit: %)\(^{16}\)

One of South Korean Christian institutions, Gi Yun Sil (Gidokgyo Yunri Silcheon Uoondong, Christian Ethics Movement), surveyed the “Church Trust Index” of the South Korean Protestant Church of 1,000 people, ranging in age from 19, from 2008 to 2010.\(^{17}\) As shown in Table 1-2, there were more people who did not trust the Protestant Church, than those who did.

---


\(^{16}\) Giyunsil, Survey of Church Trust Index of the South Korean Protestant Church, (Seoul: Christian Ethics Movement, 2008); Survey of Church Trust Index of the South Korean Protestant Church, (Seoul: Christian Ethics Movement, 2009); Survey of Church Trust Index of the South Korean Protestant Church, (Seoul: Christian Ethics Movement, 2010). Based on the datum, researcher reconstituted it.

\(^{17}\) The institution gives a definition of trust as follows; “Trust is a subjective judgment that expects positively the intention or behavior of church member and church organization.” See Church Trust Network, “Hangukgyohwe Shinhwegipyo Yongu Bogosu” [Research Report on Korean Church Trust Index], Gyohwe Shinhwehwebok Series [Church Trust Restoration Series] 1 (2007), 16.
Religious Context of South Korea: Religious-Market Situation

To truly understand the status of religion in South Korean, the reputation of religion must be studied within the multi-religious context of the country. South Korea is a society in which many kinds of religions coexist. These include Buddhism, Confucianism, Won-Buddhism, Cheondogyo, Catholic and Protestant. Furthermore, the number of surveyed “new religions” is calculated at about 400. If one considers Folk belief, South Korean society manifests religious pluralism. Different religious groups of South Korea coexist in a competitive atmosphere. Moreover, Protestantism is divided into many denominations and polarized in respect to conservative and liberal. In plural-religious and plural-denominational circumstances, “a competitive market-situation” has developed in South Korea.19

Reputation as a Significant Issue

The negative reputation of the South Korean Protestant Church is not a simple problem to overcome. As is shown in the “Toyota recall ripple,” reputation is one of the

---

18 Hong-Yoon Cho, “Shinheung Chonggyo” [New Religions], in Hangukineul Chonggyo [South Korean Religions], ed. Yi-Heum Youn et al. (Seoul: Jungeumsa, 1987), 150-164.

most significant issues in today’s competitive society. Prominent politicians, businessmen, and entertainers have lost their reputation overnight, after building them up over a long period of time, because of shameful things such as bribery, drugs, sex, or other scandals. This is the same for organizations as well as individuals. Through the so-called IMF period, South Koreans experienced suffering when the nation’s economy collapsed while South Korean corporations and South Korea’s sovereign credit rating went down. When the reputation of the nation went bad, many foreign stakeholders withdrew their capital from South Korea.

Scholars regard the concepts of impression, image, and credibility as significant components of reputation in a highly competitive society. “Personal reputation,” a perception of character that is made by others, is a key factor of the success or failures of relationships in private lives as well as at work. For example, for politicians reputation is considered as one of the most significant elements in an election. Not only is “personal reputation” a key to the success of individuals, but organizational reputation is

---


an important part of public relations. The study of organizational reputation is very significant in the field of economics, and there has been a lot of research related to corporate reputation.

Reputation is especially important in South Korea since the culture there is based on honor and shame, the so-called Chemyon (Che 肢 is body, and myon 面 is face) that is essentially a product of Confucianism. Under Confucianism, conforming to society’s expectations, especially as related to duty, was extremely important. South Koreans believe that person’s, family’s, or company’s public reputation is of utmost importance. People turn their backs on other groups and organizations when their reputations go bad. If this is the case, it is likely that there may be a similar response to the negative reputation of a religion. This research explores this idea about the South Korean Protestant Church.

**Statement of the Problem**

Religion in South Korea can be seen as a competitive market where many religions and denominations compete with each other for adherents. There is an especially intense competition among Buddhism and the two Christianities: Protestant and Catholic. Despite this competition, South Korean Christianity, which came from the West, is achieving an amazing growth and has become the largest religion in South Korea today. This is notable, especially since the Protestant Church began its mission in South Korea roughly one hundred years later than the Catholic Church and fifteen hundred years after Buddhism. Through the 20th century, the South Korean Protestant Church had achieved amazing growth, much more than the South Korean Catholic Church. However, in the 21st century, the South Korean Protestant Church is the only declining religion
among the three main religious groups in South Korea. This is a significant problem facing the Protestant Church, as it seems to be losing competitiveness in the South Korean religious market. Discovering the reason for this could allow the church to reverse this trend.

One of the most significant emerging issues in the intensely competitive society is reputation. In today’s society, reputation is a significant element that influences public and personal relationships. Reputation is even more important in South Korean culture than American culture because South Korean society is based on the honor and shame culture.23 With regards to growth, the problem that the Protestant Church is facing in South Korea seems to be negative reputation. This becomes a larger problem when the Protestant Church seems to have little interest in how it is seen by non-Protestants and does not take the reputation of its religion seriously. Moreover, there is no study of how various South Koreans perceive and respond to the reputation of religions in South Korea.

In this study, the researcher will explore what reputation is and the meanings and functions of reputation in the Bible, in early Christianity, and in South Korean society. This research will then study the reputation of the main three religious groups in South Korea through the perceptions and attitudes that others have towards the religious groups. This research will also investigate the influence of the reputation of each religious group on stakeholders’ intentions and behaviors towards the religious groups.

**Research Questions**

This study will seek to answer the following research questions:

**Research Question 1:** What is “reputation” and why is this important? In which academic areas has “reputation” been researched?

**Research Question 2:** What are the meanings and roles of reputation in the ancient Mediterranean world and in the New Testament? What are the functions and roles of reputation in the early Christian mission history?

**Research Question 3:** What are the meanings and functions of reputation in South Korean culture and in South Korean religious history? Why is reputation important in the religious situation of South Korea?

**Research Question 4:** What is the reputation of the main three religious groups, that is, Protestants, Roman Catholics, and Buddhists in South Korea currently? How does the reputation of the three religions in South Korea influence the intention and behavior of South Koreans?

**Delimitations**

Because it is almost impossible to deal with all reputation of the world religions among all South Koreans, this study will be delimited in five ways. First, this study does not go beyond Christianity, noting the function of reputation in the New Testament and the early Christianity. In other words, this study does not deal with the Old Testament or the whole mission history of World Christianity.

Second, this study focuses on the South Korean Protestant Church among South Korean religions, but the research will include the Catholic Church and Buddhism when comparing the reputation of religions. This is because these are the three majority
religions in South Korea and even though there are several other religions, such as Confucianism, Cheondogyo, Cheungsangyo, Taechonggyo, Sinhung Chonggyo, and Musokgyo, people who believe in these religions are a small minority in South Korea.

Third, this research is limited to the sample of stakeholders in both age and region. The survey was conducted with young adults in their twenties who live in Seoul, the biggest city in South Korea. The reason for surveying only adults in their twenties is that people in young adulthood are most critical of religion; one can expect to gather more sober opinions through them than others.24 Studying the younger generation also helps determine the future of the church. The sample is representative of only young adults in Seoul. Results cannot be assumed to be representative of all South Korea.

Fourth, this research focuses on the current reputation of the three main religious groups in South Korea and reputation’s influence on South Koreans’ intention and behavior that are consequence of that reputation. In other words, the research plan will not specifically deal with the antecedents of reputation in the causal framework.

Fifth, this study provides only the most basic and preparatory type of suggestions for recovering reputation of the South Korean Protestant Church. This study involves a discovery procedure, not a policy recommendation. The hope is that a clear description of the problem will encourage leaders of the South Korean Protestant Church to take seriously the significance of religious reputation and stimulate them to begin to recover its reputation.

**Definition of Key Terms**

24 In the relation between religion and age, people in young adulthood have religiously the most critical view. Won-Gue Lee, *Introduction to the Sociology of Religion* (Seoul: Nanam, 1997), 306-307.
Reputation

There are various theories that conceptualize reputation along with identity and image. Some scholars often use the terms identity, image, and reputation interchangeably, while others define reputation differently from identity and image.²⁵

Brown et al. suggest terminology with four viewpoints of an organization:²⁶

1. Who are we as an organization?
2. What does the organization want others to think about the organization?
3. What does the organization believe others think of the organization?
4. What do stakeholders actually think of the organization?

The first viewpoint, “who are we as an organization,” describes the perceptions of an organization held by organizational insiders. They name this viewpoint as “identity.” The second and third viewpoints include image. The second viewpoint, “what does the organization want others to think about the organization,” describes the mental


associations about the organization that the organizations want stakeholders to have. They termed this viewpoint as “intended image.” The third viewpoint, “what does the organization believe others think of the organization,” describes the mental associations that the organization believes others outside of the organization hold about the organization. They call this viewpoint “construed image.” The fourth viewpoint, “what do stakeholders actually think of the organization,” describes the mental associations about the organization actually held by those outside of the organization. They denominate this viewpoint as “reputation.” They provide the four viewpoints in a diagram presented in Figure 1.

Figure 1- Key Organizational Viewpoints

1. “Who are we as an organization?”
2. “What does the organization want others to think about the organization?”
3. “What does the organization believe others think of the organization?”
4. “What do stakeholders actually think of the organization?”

According to the suggestion of Brown et al., the definition of reputation is limited as the perceptions of external members of the organization because they distinguish the

---

27 Brown et al., “Identity,” 100.
concept of reputation from that of identity and image. However, the concept of reputation includes the meaning of identity and image in a broad sense. Even though the perceptions of external members of the organization form a large portion of reputation of an organization, the perceptions of internal members of the organization, which is named as identity by them, is also a part of reputation of the organization. They state, “it is possible view the members of the organization simply as one of several stakeholder groups and categorize the responses of this group in Viewpoint 4.” They also explain the image of the organization is a part of reputation of the organization. Therefore, the concept of reputation, which means internal and external members actually think of the organization, is used as embracing identity and image in this research.

**Stakeholders**

Edward Freeman defines stakeholders as “any group or individual who can affect or is affected by the achievement of the organization’s objectives.” In relation to a corporation, stakeholders include persons or groups who can help or hurt the corporation such as consumers, investors, suppliers, and the general public. Based on this concept, stakeholders of a religious group include clergymen, priests, monks, laypeople, the community, external evaluators, or scholarly peers. In this research, the stakeholders are

---


29 Chun also explains identity and image as the main components of reputation in her article. Rosa Chun, “Corporate reputation: Meaning and measurement,” 95-105.

people who belong to a religion (such as Protestants, Catholics, and Buddhists), have left a religion, or have rejected joining a religion.

**Christianity**

According to the dictionary, Christianity is defined as “the religion of Christians, the religion stemming from the life, teachings, and death of Jesus Christ.”\(^{31}\) It is divided into major churches that “are called Roman Catholic, Orthodox, Anglican, Protestant, Independent, Pentecostal and so on – each with its own customs and practices with have often changed and developed over the year.”\(^{32}\) It is translated to South Korean as “Gi Dok Gyo.”

However, there are a variety of interpretations in the terminology of Christianity. South Koreans, even the South Korean press and scholars, use the term Christianity (Gi Dok Gyo in South Korean) to refer to the Protestant Church, even though Christianity includes both the Protestant Church, and the Catholic Church. Instead of “Gi Dok Gyo”, South Koreans call Catholic Church as another name, “Chun Ju Gyo.” In this study, Christianity is defined as including both Protestant Church and Catholic Church.

**Chemyon**

The South Korean concept of chemyon, as noted, is literally “body (che) and face (myon).” It is one of cultural features of South Korea that is the notion of people doing anything to keep reputation, honor, fame, and prestige. It arises from the complex socio-

---


psychological implications of the concept of self and inter-relational concerns with others. According to Lim and Choi, the difference from the conception of “face” in the West is that in Korea it has more to do with the “social self,” that is, relations with others. In this chemyon culture, South Koreans perceive very seriously the way that they and the groups they belong to are evaluated by others. Moreover, they live up to the expectation of others in order to keep their chemyon.

Religious Market Situation

Religions coexist in a religious pluralistic society. The pluralistic situation brings the de-monopolization of religious tradition and competition among religions. According to Peter Berger one of the significant results of this pluralistic situation is a market phenomenon. He states, “The pluralistic situation is, above all, a market situation. In it, the religious institutions become marketing agencies and the religious traditions become consumer commodities. And at any rate a good deal of religious activity in this situation comes to be dominated by the logic of market economics.” In this religious market situation, people can choose a religion in diverse religions like that they buy products in a market.

33 Theresa Youn-ja Shim, Min-Sun Kim, and Judith N. Martin, Changing South Korea: Understanding Culture and Communication (New York: Peter Lang Publishing, 2008), 73.


Theoretical Framework

In this study, the researcher will adopt “Reputation Theory” as an overarching theory, which will be supplemented by a set of models to explain how the reputation of religion is developed and how various South Koreans perceive and respond to the reputation of religion.

Reputation Theory

Researchers present a theoretical framework to inquire how reputation is formed and how reputation can have an influence on stakeholders’ intentions and behaviors. In the past years, some scholars have used “the theory of planned behavior” to develop a theoretical framework of reputation in their studies.\(^3^7\) The theory of planned behavior is a theory that explains how individual’s beliefs, attitudes, behavioral intentions, and behaviors can be interlinked by examining a causal relationship among them with the perspective of social psychology.\(^3^8\)


In their book, *Belief, Attitude, Intention and Behavior: An Introduction to Theory and Research*, Fishbein and Ajzen integrate person’s beliefs, attitudes, intentions, and behaviors in the causal framework. They state the concept of belief as follows, “beliefs are the fundamental building blocks in our conceptual structure. On the basis of direct observation or information received from outside sources or by way of various inference processes, a person learns or forms a number of beliefs about an object…. The totality of a person’s beliefs serves as the informational base that ultimately determines his attitudes.”

They explain that a person’s belief is based on perception and has an effect on a person’s attitude. Fishbein and Ajzen next refer to a person’s attitude as “a person’s favorable or unfavorable evaluation of an object.” They argue that a person’s attitude also influences a person’s intentions and behaviors. They state that an “attitude toward an object is viewed as related to the person’s intentions to perform a variety of behaviors with respect to that object…. Each intention is viewed as being related to the corresponding behavior.”

The theoretical framework they provide is shown in Figure 2.

**Figure 2 – Conceptual Framework Relating Beliefs, Attitudes, Intentions, and Behaviors with Respect to a Given Object**

---


40 Fishbein and Ajzen, *Belief, Attitude, Intention and Behavior*, 12.


Influence Feedback

In their research, Money and Hillenbrand adopt “the theory of planned behavior” into reputational studies. Much of the present research focused on reputation is in the context of business and tries to predict the performance of a company. However, Money and Hillenbrand provide a theoretical framework that can be used in a strategic context from the business point of view, as well as in a cognitive context from the stakeholders’ point of view. They stress the “causal framework” in reputation. In order to understand the forming and influence of reputation, they insist, “Reputation should be understood in the context of its antecedents and consequences.” The antecedents of reputation affect the formation of the reputation of an organization, and the reputation in turn influences the consequences of reputation. Money and Hildebrand integrate this “causal framework” and “the theory of planned behavior.” According to them, reputation, as stakeholder’s beliefs and attitudes about an organization, is formed by a person’s observations about and experiences with the organization as the

---


antecedents. The reputation then influences the stakeholders’ intentions and behaviors, as consequences, to the organization. The integrated theoretical framework of reputation is presented in Figure 3.

**Figure 3 – Reputation within Causal Framework**

As seen when comparing Figure 2 and 3, there is a difference between “the causal framework” that is proposed by Money and Hillenbrand and “the concept framework” that is suggested by Fishbein and Ajzan. Fishbein and Ajzan refer to the effect of feedback in the conceptual framework, while Money and Hillenbrand focus on the process of reputation influencing a person’s intention and behavior. However, even though Money and Hillenbrand do not mention the feedback of consequences, the consequences of reputation are able to influence a person’s beliefs and attitude as antecedents of reputation. If the process of feedback is added to the causal framework, the frame will be like the Figure 4.

**Figure 4 – Reputation within Causal Framework Including Feedback**

Whether or not the process of feedback is in the causal framework, Money and Hillenbrand emphasize that reputation is accumulated by the antecedents of reputation and that reputation influences people’s intentions and behaviors, as the consequences of reputation. In this study, therefore, considering that the process of feedback is incorporated as consequences of reputation that possibly influence reputation, the researcher adapts Money and Hillenbrand’s causal framework of reputation for an overarching theoretical framework. In Chapter Five, this research focuses on two aspects of the three stages. One is reputation that emerges from the beliefs and attitudes of stakeholders, and another is reputation, in turn, influencing people’s intentions and behaviors.

Reputation Quotient Model

Many researches of reputation have focused on measuring reputation and have made some models of corporate reputation. Among them, Fombrun’s Reputation Quotient (RQ) model, which is shown in Figure 5, is used here a tool of measuring the reputation of religion.

![Figure 5 - Reputation Quotient (RQ) Model](image)

1. Emotional Appeal
   - good feeling about the company
   - admire and respect the company
   - trust the company

2. Products and Services
   - stands behind products/services
   - offers high quality products/services
   - develops innovative products/services

3. Vision and Leadership
   - has excellent leadership
   - has a clear vision for the future

4. Workplace Environment
   - is well managed
   - looks like a good company to work

5. Financial Performance
   - has a record of profitability
   - looks like a low risk investment
   - strong prospects for future growth
   - tends to outperform its competitors

6. Social Responsibility
   - supports good causes
   - environmentally responsible
   - treats people well
Figure 5 shows that the RQ instrument is made up of six categories: emotional appeal, products and services, vision and leadership, workplace environment, financial performance, and social responsibility. It is composed of 20 questions in six dimensions. This measuring tool is designed for all kinds of stakeholders, including consumers, employees, or investors. Stakeholders can respond to the questionnaire, and the reputation score consists of the sum of the answers that people give.\textsuperscript{47}

This model is more appropriate for applying to non-profit organizations than other models available.\textsuperscript{48} The criteria for evaluating profit and non-profit organizations are different. This model, which is made for measuring for profit organizations, has to be modified to measure religious reputation. Through modifying the model, this research allows for the RQ model to be tested with Protestants, Catholics, Buddhists, and Non-


\textsuperscript{48} In page 41 of Chapter 2, it is explained in detail that the reason why the RQ model is appropriate for applying to non-profit organization.
believers in South Korea as stakeholder groups. The modified Reputation Quotient model for a religious setting is presented in Table 1-3.

<table>
<thead>
<tr>
<th>RQ</th>
<th>RQ model for Religious Setting</th>
</tr>
</thead>
</table>
| **Emotional Appeal:**  
I have a good feeling about the company  
I admire and respect the company  
I trust the company | **Emotional Appeal:**  
I have a good feeling about a religion.  
I admire and respect the religion.  
I trust the religion. |
| **Products and Services:**  
Stands behind its products and services  
Develops innovative products and services  
Offers high quality products and services  
Offers products and services that are a good value for the money | **Programs and Services:**  
The religion offers high quality programs and worship service.  
The religion gives consolation and peace of mind.  
The religion is good at spirituality.  
The religion answers clearly to what I am wondering. |
<table>
<thead>
<tr>
<th>Vision and Leadership:</th>
<th>Vision and Leadership of Pastor:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Has excellent leadership</td>
<td>Religious leader has excellent leadership and is highly gifted person.</td>
</tr>
<tr>
<td>Has a clear vision for its future</td>
<td>Religious leader lives a life of dedication and sacrifice.</td>
</tr>
<tr>
<td>Recognizes and takes advantage of market opportunities</td>
<td>Religious leader’s ethical life serves as a role model for people.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Workplace Environment:</th>
<th>Church’s Environment and Members:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is well managed</td>
<td>Members have good nature and live a life of virtue.</td>
</tr>
<tr>
<td>Looks like a good company to work for</td>
<td>Members give a warmly hospitality and love without discrimination of education, the rich and the poor.</td>
</tr>
<tr>
<td>Looks like a company that would have</td>
<td>The religion looks like a good religious group to be with the members.</td>
</tr>
<tr>
<td>good employees</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Financial Performance:</th>
<th>Financial Transparency:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Has a strong record of profitability</td>
<td>The religion uses its finance clearly.</td>
</tr>
<tr>
<td>Looks like a company with strong prospects for future growth</td>
<td>The religion does not mainly use its finance to expand of the church.</td>
</tr>
<tr>
<td>Looks like a low risk investment</td>
<td>The religion looks like a good religious group to make an offering of money.</td>
</tr>
<tr>
<td>Tends to outperform its competitors</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Social and Environmental Responsibility:</th>
<th>Social Responsibility:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supports good causes</td>
<td>The religion uses its resources to promote social welfare of a regional community.</td>
</tr>
<tr>
<td>Is an environmentally responsible company</td>
<td>The religion supports of social justice, human rights, and moral issues.</td>
</tr>
<tr>
<td>Maintains high standards in the way it treats people</td>
<td>The religion works for the public benefit well.</td>
</tr>
</tbody>
</table>

|                                             |                                                                         |
|                                             | Research Methodology (Data Collection)                                  |
|                                             | There various types of data that needed to be collected for this research. In order to compile the needed data, two research methods were employed: library/academic research and a survey with questionnaires. |
|                                             | Library/Academic Research                                              |
|                                             | Library research was conducted at the B. L. Fisher Library of Asbury Theological Seminary in Wilmore, Kentucky. The researcher studied books and articles in the areas of Bible study, theology, history, culture, sociology, and economics as well as related |
subjects on reputation. The Fisher Library only included a small section on this topic so data on organizational reputation was also collected through the interlibrary loan program and internet research.

The researcher conducted a survey of Scripture with the intention of finding biblical and theological literature on what reputation means in the New Testament and what the role of reputation is in the ancient Mediterranean world. The researcher also surveyed historical, anthropological, and sociological books and articles about how reputation plays a role in early Christianity, what reputation is in the South Korean context, and what the reputation is of the South Korean Christianity. Through this study, the researcher explored the ways that reputation has influenced the process of believing in Jesus Christ and becoming a Christian.

Survey with Questionnaires

The researcher used a “questionnaire-based” survey in order to discover the reputation of the three main religious groups in South Korea and the consequences of religious reputation. This survey consists of closed-ended questions that respondents choose from multiple options. The questionnaire used in this study can be examined in Appendix A. The Reputation Quotient (RQ) model was used in the questionnaires to measure reputation of the three main religious groups in South Korea: Protestantism, Catholicism, and Buddhism. There were five dimensions that measured beliefs about the three religious groups: programs and services, vision and leadership of pastor, the church’s environment and members, financial transparency, and social responsibility. There was also one dimension that measures attitude: emotional appeal. These were measured via the twenty sub-items on the RQ, which was modified for the religious
setting. The researcher also modified the scale by changing the seven-point Likert scales to five-point Likert scales: Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A), and Strongly Agree (SA).

For this research, the subject of investigation was people who are Protestants, Catholics, Buddhists, and Non-believers. To avoid leaning toward a specific religious group, the researcher randomly selected ten places where the younger generation congregates in Seoul and distributed the questionnaires to people who were in their twenties. The researcher recruited two volunteers to distribute the survey questionnaires and prepared a small gift for the respondents. This is proper behavior in Korea. A cover letter of the survey questionnaires is in Appendix B. Seven hundred questionnaires were directly distributed and collected. Among them, 641 questionnaires were used for this research, as there were 59 copies that were not appropriate to use.

To assess face validity, the researcher asked for help from three experts in the management, sociology, and academic fields: a professor in the operations and technology management department and faculty director of Samsung Tesco Round Table at Boston University; a professor in the sociology of religion department at Methodist Theological University, and a marketing consultant and former lecturer in the marketing department at Hanyang University. They advised and oversaw the making of the questionnaires, the sampling process, and data collection.

**Analytic Framework (Data Analysis)**

Using qualitative and quantitative method is useful for answering research problems. Russell Bernard states, “It’s pretty obvious, I think, that each kind of data—qualitative and quantitative—and each kind of data reduction-qualitative and quantitative—
is useful for answering certain kinds of questions.\textsuperscript{49} Since this research deals with reputation that is formed by many stakeholders’ evaluation, the researcher used both qualitative and quantitative analysis in this research.

First, with the lens of the casual framework of reputation theory, the researcher qualitatively analyzed the collected data from the library research. The following questions were considered:

- What is reputation?
- Why is reputation important?
- What are the meanings and roles of reputation in the ancient Mediterranean world?
- What was the reputation of Jesus Christ and Christianity?
- How did the reputation of Jesus Christ and Christianity develop?
- What are the functions and roles of Jesus and Christianity’s reputation?
- What are the meanings and functions of reputation in South Korean culture and in South Korean religious history?
- Why is reputation significant for South Korean religions?

Through this practice, the researcher discovered the meaning and function of reputation in the Bible, in the ancient Palestine world, in the Roman Empire during the first three centuries, and in the South Korean Society. These are the answers of the first three research questions.

Second, the researcher analyzed qualitatively and quantitatively the collected data from the survey through two theoretical lenses mentioned above: reputation theory and the reputation quotient model. The survey questionnaires were designed in order to answer two research questions. First, what is the reputation of each of the three main religions in South Korea? Second, how does the reputation of these religious groups in South Korea influence the intentions and behaviors of South Koreans? For this study, 641 questionnaires were used to answer research question four.

**Significance of the Study**

In the competitive market situation, reputation has generally been a prevailing social phenomenon in South Korea as well as in the world. Scholars in the area of corporate management have recently discovered that reputation is an important factor in business. The focus of this study is South Korean religious organizations. This project will be the first dissertation written on the reputation of religion.

This research will be significant for Christian mission and ministry in five ways. First, by analyzing the reputation of religion as a significant element for keeping and selecting religion, this research ultimately will help clarify whether or not the reputation of religions is one of the elements that influence the decreasing membership of the South Korean Protestant Church.

Second, this research will enable South Korean Protestant Church leaders to evaluate the importance of religious reputation for mission and ministry through more than the theologian and pastor’s point of view, but through the perspective of lay Christians, people of other religions, and non-believers in South Korea.
Third, by providing the perspective of potential Protestants, people of other religions and non-believers in South Korea to the Protestant Church, this research will help theologians and pastors to prepare alternative plans for reaching potential Protestants in mission and ministry.

Fourth, by presenting the biblical foundation, church historical foundation, and sociological foundation of reputation, this research will contribute to the body of literature for the future to launch detailed studies on reputation of religion in areas of biblical studies, mission histories, evangelism, and sociology of religion.

Fifth, serving as a new reference and methodology to theological studies, this study will provide a new theoretical foundation for future research such as comparing the reputation of denominations and local churches in South Korea. This research will also be able to help future studies on the reputation of religion in other countries with similar contexts.

CHAPTER 2

STUDIES OF REPUTATION AND THE NECESSITY OF REPUTATIONAL STUDIES IN THE AREA OF RELIGION

In this chapter, reputation will be examined in order to explore what reputation is and why it should be researched in the area of religion. Three issues will be focused on.
1) What is “reputation” and why is this important? 2) In which academic areas has “reputation” been researched? 3) How has “reputation” been researched in the study of religion?

**Studies of Reputation**

Studies of reputation first appeared in the area of business and management. Even though the research is most active in this area, studies of reputation have attracted interest in a wide range of academic areas, including economics, marketing, communications, organizational studies, politics, sociology, public relations, and advertising.

**History of Reputational Studies**

In his article, “Corporate identity and the advent of corporate marketing,” John Balmer, a professor of corporate marketing at Brunel University in London, explains the historical phases in the study of reputation theory. According to Balmer, there are three historical phases in the study. The first phase of the study was from the 1950s, when the concept of corporate image emerged. The second phase, which dominated the 1970s and 1980s, was developed to focus more on corporate identity and then spread to corporate communication and marketing. A decade later, the study evolved into the third phase, with increased interest in corporate brand and reputation.

The significance of reputation has grown rapidly during this third phase. In the late 1980s, scholars and practitioners began to realize reputation was the most significant

element to the management of a corporation under growing competition and a declining economic environment. Following the lead of Fortune’s survey of America’s Most Admired Corporations, business and popular magazines such as Financial Times, Business Week, and US News & World Report drew huge interest by evaluating corporations and universities and publishing reputational rankings to the public.

Academic research that examines how reputation can be a strategic resource has been actively pursued since the 1990s. Charles Fombrun, a professor of management at New York University, established the specialized institution, The Reputation Institute (RI) and launched the professional journal, The Corporate Reputation Review in 1997. Since then the academic study of reputation increased even more. Today, almost all CEOs in the U.S. have come to regard corporate reputation as one of the most valuable elements of success.

The Paradigms of the Reputational Studies

---


52 It has been published every year since 1982.

53 It publishes four issues on corporate reputation every year.


Studies of reputation occur in various fields, and there are diverse perspectives in these studies. Rosa Chun, a professor at the IMD (International Institute for Management Development) business school in Lausanne, Switzerland, identifies three schools of thought in reputation studies: the evaluation school, which focuses on the evaluation of organizational financial achievement; the impressional school, which emphasizes the overall impression of an organization, and the relational school, which concentrates on differences between internal and external stakeholders’ views.  

Fombrun and Riel analyzed various studies of reputation and described the various perspectives of reputational studies that they found. According to their work, the viewpoints of corporate reputation studies can be divided into six categories:

1) The economic view considers reputation as character traits that distinguish among “types” of firms or as information signals that increase an external observer’s confidence in a firm.

2) The strategic view regards reputation as both valuable intangible assets and mobility barriers with interest in the competitive benefits of acquiring favorable reputations.

3) The marketing view sees reputation from the customer or end-user’s perspective and concentrates on the manner in which reputations are formed, that is, how external subjects receive information about objects through direct and indirect experiences.

---

56 Rosa Chun, “Corporate reputation: Meaning and measurement,” 93-95; Gary Davies et al., Corporate reputation and Competitiveness (New York: Routledge, 2003), 58-76.
4) The organizational view views reputation as the sense-making experiences of employees or the perception of an organization held by an organization’s internal stakeholders.

5) The sociological view looks at reputation as an aggregate assessment of company’s performance relative to expectation and norm in an institutional context.

6) The accounting view calculates reputation by focusing on intangible assets to explain the value of a firm’s investments in reputation-building activities.57

Reputation: Operational Definition and Measurement

Even though the importance of reputation for individual career and institutional success has gained momentum in the last several years, there is not one clear definition of reputation. There are many studies and definitions of reputation in the business field, and there are some unique concepts and broad differences among the definitions. Moreover, some scholars explain that the term reputation is equated with esteem, fame, favorableness, goodwill, and prestige.58


According to the Merriam-Webster Dictionary, reputation is defined as “overall quality or character as seen or judged by people in general.”59 However, scholars do not directly take the dictionary definition when applying the concept to a corporation or organization. The research of corporate reputation measures the concept of reputation as an abstract idea and expresses it in numbers that can be discussed academically. Moreover, the concept of corporate reputation comes up in diverse branches with various paradigms. So scholars have proposed a practical and specific definition of reputation in order to measure it and chart the result, the kind of definition that scientists call an “operational definition.”

Researchers of reputational studies define reputation according to their school of reputational studies. For example, some scholars’ definitions of reputation are as follow:

Charles Fombrun: “the overall estimation in which a company is held by its constituents. A corporate reputation represents the ‘net’ affective or emotional reaction – good or bad, weak or strong – of customers, investors, employees, and the general public to the company’s name.”60

Gotsi and Wilson: “a stakeholder’s overall evaluation of a company over time. This evaluation is based on the stakeholder’s direct experiences with the company, any other form of communication and symbolism that provides information about the firm’s actions and/or a comparison with the actions of other leading rivals.”61

Rosa Chun: “the summary view of the perceptions held by all relevant stakeholder of an organization, that is, what customers, employees, suppliers, managers, creditors, media and communities


60 Fombrun, Reputation, 37.

61 Gotsi and Wilson, “Corporate reputation,” 29.
believe the organization stands for, and the associations they make with it.”

Barnett, Jermier, and Lafferty: “Observers’ collective judgments of a corporation based on assessments of the financial, social, and environmental impacts attributed to the corporation over time.”

Eun-Kyoung Han and Woo-Sung Chang: “the overall estimation which is accumulated by stakeholders and general public based on the past acts and history of a company, and, by extension, the expectation of a company’s future action.”

Although reputation is defined in various ways, there are three features in common among the definitions: 1) Overall Estimation: reputation of an organization is an overall estimation which is formed by diverse objective and concrete elements; 2) Stakeholders: internal and external stakeholders of an organization are the subject of perception and assessment of the particular organization; and 3) Time: reputation of an organization is accumulated not in the short-term, but in the long-term. Therefore, reputation is defined as overall estimations of a person or an organization that are perceived and accumulated by internal and external stakeholders over the long-term.

---


63 They review and analyze 49 definitions of reputation in prior studies of corporate reputation, and find there are three clusters of meanings such as awareness, assessment, and asset in the 49 separate sources. They insist that reputation is related with stakeholders’ awareness (or perception) of a company and stakeholder’s assessment (or judgment, estimate, evaluation and gauge) of the status of a company, and has real value. See Barnett et al., “Corporate Reputation,” 26-38.

64 Barnett et al., “Corporate Reputation,” 34.

However, since the term, reputation, is an abstract concept, it is necessary to quantify reputation in order to compare and analyze it objectively. Many researchers have focused on measuring reputation and have made models of corporate reputation as measuring tools. Since Fortune’s MAC (Most Admired Companies List) began to measure the corporate reputation in 1983, more and more models have emerged such as Harris-Fombrun’s the RQ (Reputation Quotient), Davies et al.’s the Corporate Personality Scale, MacMillan et al.’s the SPIRIT (Stakeholder Performance Indicator and Relationship Improvement Tool), and Reputation Institute’s the RepTrak. The MAC and the RQ are the most prominent models. Among the existing models, Money and Hillenbrand compare four popular models in Table 2-1: the MAC, the RQ, the Corporate Personality Scale, and the SPIRIT.

Table 2-1. Summary of the Models of Reputation

<table>
<thead>
<tr>
<th>Measures of Reputation</th>
<th>Underlying Approach</th>
<th>Who is Surveyed</th>
<th>What is Measured</th>
</tr>
</thead>
</table>

---


MAC list (Fortune Magazine) | Reputation described in terms of characteristics that are admired by financial analysts, CEO and journalists | CEO’s and financial analysts | Eight characteristics of reputation (innovation, financial soundness, employee talent, use of corporate assets, long-term investment value, social responsibility, quality of management, quality of products and services) Statistical analysis suggest that all eight characteristics factor on one dimension

Reputation Quotient (RQ) (Fombrun, 1996) | Reputation described in terms of stakeholder expectations of organizations | Many stakeholder groups of a business including the general public, customers, employees, suppliers, investors, etc | Six pillars of reputation (emotional appeal, products and services, vision and leadership, workplace environment, financial performance, social responsibility) Statistical analysis suggests that the six pillars group into two dimensions of reputation: emotional appeal as one dimension and the remaining pillars as second dimension

Corporate Personality Scale (Davies et al., 2003) | Reputation described in terms of a personality-metaphor | Customer and employees | Seven dimensions of corporate personality (agreeableness, enterprise, competence, chic, ruthlessness, machismo, informality) Distinct dimensions are supported by statistical analysis

SPIRIT (MacMillan et al., 2004) | Reputation described in terms of stakeholder expectations in business relationships | Many stakeholder groups of a business including customers, employees, suppliers, investors, etc | Three dimensions: experiences (including for example sub-dimensions such as communication, material benefits, experience of outside influences), feelings (including sub-dimensions trust and positive emotions) and intentions (including sub-dimensions of supportive behaviors such as advocacy and retention of stakeholders towards a business) Distinct dimensions and sub-dimensions are supported by statistical analysis

Table 2-1 illustrates that each model of reputation measures diverse elements and stakeholders in order to rank and index the reputation. There are also differences among
the models with regards to their underlying approach to reputation, whom they survey, and the elements of reputation measured.

Some of these models are easy to use to measure corporate reputation in business, whereas Harris-Fombrun’s RQ model is more suitable in measuring stakeholder’s perception and assessment toward both business and non-profit organizations. This is for three reasons: this model is not financially focused; it is designed to focus on measuring reputation itself as beliefs and attitudes of stakeholders; and it is surveyed from multiple stakeholders who are internal and external members of an organization. Since non-profit organizations, including states and universities, differ from business organizations in their characteristics, it is impracticable to apply the original RQ model, developed for measuring business reputation, to non-profit organizations. Researchers modify the RQ model or build their own models in studies of non-profit organizations. The RQ model is considered the most appropriate tool to measure the reputation of non-profit organization, including religious groups.

Effects of Reputation

---


Reputational studies have grown rapidly in recent decades because researchers have discovered some very important effects that follow from reputation. For example, a positive reputation can become a valuable asset of a corporation, while a negative reputation creates a risk for business operations and perhaps a threat to the survival of the company. Fombrun and Van Riel explain that reputation is important as it affects the decision and judgment of people, both those dealing with the company, and those inside the company. They insist, “A good reputation acts like a magnet.” People who have a good reputation and organizations that have a positive reputation have the power to attract followers.

Figure 6 shows how a favorable reputation influences the decision and judgment of people. A good reputation affects decisions of consumers about which company’s products to purchase, the decisions of employees about which company to engage, commit, and stay with, and the decisions of investors about which company’s stock to invest in. A good reputation also influences media journalists to write more favorably and frequently about the company and financial analysts when they make their evaluations of companies for their investors.

---

70 Fombrun and Van Riel, *Fame and Fortune*, 1-23.

71 Fombrun and Van Riel, *Fame and Fortune*, 3.

72 Fombrun and Van Riel, *Fame and Fortune*, 4-5.
According to Fombrun and Van Riel, ultimately a positive reputation favorably influences people’s awareness, attitude, and behavior, and thereby increases a company’s operating performance and market value. Moreover, they stress that the worth of reputation is a corporate asset itself.74

There is also research about how reputation can increase benefits for organizations. The benefits of a good reputation in the previous studies are separated into five categories. First, a good reputation enhances satisfaction and loyalty of consumers. Previous research demonstrates that a strong reputation positively enhances consumers’

---

73 Fombrun and Van Riel, *Fame and Fortune*, 5.

74 Fombrun and Van Riel, *Fame and Fortune*, 25-34.
satisfaction and loyalty to the companies, improves emotional relationships between consumers and companies, and builds the possibility of product purchases.\(^7\)

Second, a favorable reputation attracts and retains employees. Various authors confirm that a favorable reputation positively influences both current and future employees. It forms a sense of pride and motivates employee loyalty and commitment to the company’s vision, value, mission, and objectives. It also attracts highly talented job applicants.\(^2\)

Third, a positive reputation provides greater competitiveness. Previous research emphasizes the positive aspects of good reputation in terms of general advantages in competition. It increases the perceived quality of products and services. It also shows


differentiation and distinctiveness from their competitors as companies are seen as providing more value.\textsuperscript{77}

Fourth, a good reputation sustains companies in times of crisis. According to many studies, compared to companies with a negative reputation, a positive reputation can assist companies in overcoming any crisis and shield them from high economic losses during unstable times.\textsuperscript{78}

Fifth, a favorable reputation increases the financial value of companies. Past studies conclude that a favorable reputation is an importance resource leading to financial


benefits. It positively influences a company’s ability to increase sales. It also enhances stock prices through influencing investors to invest more willingly in companies. Other things being equal, a positive reputation increases the profits of companies. The favorable reputation of the organization influences the purchase decision, engages job intention, and influences investment decisions of stakeholders of corporation. Not only that, the good reputation of an organization increases the benefits of organization.

Conversely, some research shows that a negative reputation can be a risk to an organization. Aula explores reputational threats related to social media. When internal or external matters threaten the reputation of an organization, they can be amplified by social media and seriously damage the reputation of an organization. Aula stresses that a loss of reputation can devastate media relations, the trust of stakeholders, and the competitiveness of organizations. Firestein also argues that loss of reputation is a threat to the survival of a company through four cases of reputational collapse. He explains that

---


80 Aula, “Social Media,” 43-49.
when an organization’s reputation is damaged, the recovery is difficult, long lasting, and uncertain.  

**Reputational Studies in Various Organizations**

Reputational studies began in research of business corporations, and the area of the study has expanded to a variety of fields. Many of the studies have been conducted in educational organizations and political area. Many of them deal with measuring stakeholders’ concept of reputation for each organization and its influences.

**Reputation Studies of Educational Organizations**

The most well known cases of educational reputation studies are the college rankings that are published by major media organizations. *U.S. News & World Report* has published “America’s Top Colleges” and evaluated approximately 1400 of the nation’s private and public four-year schools during over thirty years. *Forbes*, an American business magazine, in conjunction with CCAP (The Center For College Affordability & Productivity), has compiled and published college rankings as well. The *Times Higher

---


82 It calculates the college rankings using seven general categories: Undergraduate academic reputation (22.5%), Retention (20%), Faculty resources (20%), Student selectivity (15%), Financial resources (10%), Graduation rate performance (7.5%), Alumni giving rate (5%). See Robert Morse and Sam Flanigan, “How U.S. News Calculates the College Rankings: A Number of Schools Switch Ranking Categories This Year, and For-Profits Are Ranked,” *U.S. News & World Report*, September 12, 2011, accessed May 7, 2012, http://www.usnews.com/education/best-colleges/articles.

Education, the United Kingdom's leading higher education magazine, has also evaluated universities in the world through examining all core missions of the modern global university and employing the world’s largest reputation survey; it has also published these world university rankings.\textsuperscript{84} College rankings are also evaluated and published by major media organizations in Korea. Joongang Ilbo, one of three large newspapers in Korea, has assessed and published the Korean college rankings since 1994.\textsuperscript{85} Since 2009, the Choson Ilbo, another major newspapers in Korea, has estimated and published the Asian university rankings with QS (Quacquarelli Symonds), a company specializing in education.\textsuperscript{86} These evaluations of universities provide reliable information for educational consumers, prospective students and their parents, as they choose a university.

The studies that apply reputation theory to a comparison of universities, as service-oriented organizations, have also flourished in academics.\textsuperscript{87} Among them,
Nguyen and LeBlanc researched the influences of institutional reputation and their effects on student loyalty to the school with the data collected from 395 freshmen and seniors of a business school. They found that the degree of loyalty, as measured by students’ intention to choose the school, continue their program at the school, and encourage and recommend other people to the school, tends to be higher when perceptions of the reputation are favorable.\(^{88}\)

Jamie Ressler also examines the reputation of a university that is formed through beliefs and attitude towards the university and analyzes the influences of the reputation of university on the behavioral intentions of the prospective students in his dissertation. He surveyed 685 prospective students who accepted two universities in the southeastern U.S. for the 2009-2010 academic year and analyzed the consequences between reputation and behavioral intentions with the using of the RQ (Reputation Quotient) measuring tool. As a result, he found that prospective students’ perception of the reputation of the university is positively related with the students’ behavioral intentions. Three dimensions of

reputation especially influenced a student’s intention to enroll in the university: emotional appeal, social and environmental responsibility, and financial performance.\(^\text{89}\)

There are also many studies that apply reputation to university settings in Korea.\(^\text{90}\)

In his dissertation, Park probes into the relation among university identity, reputation, and preference, namely how university identity can directly influence prospective students’ assessment of the university, contribute to university reputation, and influence students’ choice to enroll to the university. He surveyed 601 twelfth grade students who live at Kwangjoo city and Junnam province in Korea. He found that university identity, which is composed of the educational environment of the university, the quality of education, the social perception, and the contribution to society, influences the reputation of the

\(^{89}\) Jamie M. Ressler, “An Examination of Belief and Attitude Based Reputation and Its Impact on Behavioral Consequences” (DBA diss., Nova Southeastern University, 2010).

university. Moreover, university reputation acts as a significant contributor to prospective students’ preference for a university and where to enroll.\textsuperscript{91}

**Reputation Studies in Politics**

Reputation is also regarded as an important element in politics; the theory of reputation is adopted into political studies to analyze the relationship among international states and among political groups.\textsuperscript{92} One researcher, Rachel Brewster, a professor of law at Duke University, studies how a state’s reputation plays a role when it fails to comply with international law. According to her, a state which violates international law gains a bad reputation in international relations, and that state is excluded out of future cooperative opportunities. She believes that a state should try to establish a good


reputation because its reputation for compliance with international law is one of the most
significant determinants in demonstrating that it is a useful partner.\textsuperscript{93}

Mark Crescenzi, a professor of political science at the University of North
Carolina, also applied reputational theory to an interstate political framework and
developed a model to analyze how the political reputation, which is again formed by a
nations’ behavior in international politics, affects international conflicts. Based on his
model, he tested across all pairs of nations in the interstate system from 1817 to 2000. He
found that potential hostile states’ past political behaviors, such as hostile actions towards
others, influenced other states’ perception and evaluation of the state, and the bad
reputation of the hostile state increased the likelihood of more interstate conflict.\textsuperscript{94}

Studies that apply reputation theory to state and government organizations have
also been done in Korea.\textsuperscript{95} Choi \textit{et al.} applied reputation theory to governmental


organizations, such as the police office, public health center, and post office in Korea. They researched how the reputation of government organizations influenced consumers’ satisfaction. They found that the reputation of an organization is a very important variable in consumer satisfaction. Four elements of reputation created especially positive perceptions: trust, fairness, bureaucratic authority, and open mindedness.\(^\text{96}\)

**Reputation Studies about Religion**

The concept of reputation is not widely used in studies of Christianity or the Church. Moreover, the term “reputation” appears only a few times in the English Bible.\(^\text{97}\) In addition, the term “Pyong-Pan or Myong-sung”, which means reputation in Korean, appears only a few times in the Korean Bible.\(^\text{98}\) While it would seem to be difficult to present literature resources that define the meaning of reputation directly in previous studies, there are books and articles that can help to define the concept of reputation in

---


\(^{97}\) In English Bible, the term reputation is just shown 4 times in NIV (Esther 9:4; Proverbs 25:10; 1 Timothy 3:7; Revelation 3:1), 22 times in NLT (Deut. 1:13; 2 Sam. 14:2; 1 Kings. 10:1; 1 Chr. 5:24; 2 Chr. 9:1; Neh. 9:10; 13:13; Psa. 4:2; 89:16; 109:21; Pro. 3:4; 22:1; 24:8; 25:10; Eccl. 7:1; Isa. 63:12; 63:14; Jer. 14:7; Ezek. 39:25; Luke 11:8; Gal. 2:6; 1 Tim. 3:2; Rev. 3:1), None in NRSV, 5 times in NKJV (Pro. 25:10; Act. 6:3; 10:22; Gal. 2:2; Phi. 2:7), and 5 times in KJV (Eccl. 10:1; Act. 5:34; Gal. 2:2; Phi. 2:7; 2:29).

\(^{98}\) In Korean Bible, the term reputation is shown 9 times in Today’s Korean Version (1 Chronicles 9:22; Proverbs 25:10; Matt. 9:10; Mark 2:16; 1 Cor. 4:10; 1 Tim. 3:7; 5:10; Titus 1:6; Revelation 3:1), 9 times in Korean KJV (Exodus 5:21; Eccl. 10:1; Ezek. 22:5; Acts 10:22; Phil. 4:8; 1 Tim. 3:7; 5:10; Heb. 11:2; 11:39), 1 time in Korean Living Bible (Prov. 25:10), 4 times in Agape Easy Bible (Prov. 22:1; 25:10; Ezek. 20:9; Acts 16:2), 8 times in Catholic Holy Bible (Acts 6:3; 10:22; 16:2; 19:27; 22:12; 1 Tim. 3:7; 5:10; 3 John 1:12), 2 times in Common Translation Bible (Acts 16:2; Rom. 16:7), and 2 times in New Korean Standard Bible (1 Tim. 3:7; Heb. 11:39). However, there is no the term in the Korean Revised Version and the New Korean Revised Version which are the most popular versions in Korea.
studies of Christianity. Scholars who study the social aspect of the Mediterranean world in anthropology and biblical studies explain that the term reputation is used as a synonym for honor, fame, status, and glory in past documents.99

The Concept of Reputation in the Studies of Christianity

In his book, *Honor and Shame in the Gospel of Matthew*, Neyrey defines honor as “the generalized term which refers to the worth or value of persons both in their own eyes and in the eyes of their village or neighborhood. Honor (τιμή) can refer to the value of an object, namely, its price or worth… it also means reputation, renown, and fame, which might just as well be rendered by a synonym such as a person’s ‘glory’ or ‘good name’. “100 In his book, *Despising Shame*, David deSilva also equates honor and

---


100 Neyrey, *Honor and Shame*, 5.
reputation as follows, “δόξα and τιμή, the two words which most commonly refer to ‘reputation’ and ‘honor’ in Greek literature, appear several times.”

According to the encyclopedias and dictionaries of the Bible, the English term reputation mainly comes from יָקַר, שֵׁם in Hebrew and δόξα, τιμή in Greek. The meanings of each word are as follows:

- יָקַר : The forms of yqr express meanings having to do with value, best rendered by such adjectives as “valuable” or “precious” or the intransitive verbal phrases “be valuable, precious.” …. when used to describe the value or rareness of a person or object, it can indicate importance, fame, or honor. Hebrew also has an impressive ability to use the root in expressing abstractions; forms of yqr may denote “dignity,” “honor,” “glory,” “splendor,” and such collective notions as “riches,” “wealth,” and “value.”….. This value can describe not only material objects but also abstractions such as wisdom, knowledge, speech, a name, and life.

- שֵׁם : It usually means “name.” It occurs in reference to people and things. … Because names represent the personality, bearers must be concerned with their names, i.e., their good reputations. One acquires a name in the sense of fame if one increases one’s honor through mighty

---

101 deSilva, Despising Shame, 2.


deeds and property. As “representative of the personality,” sem consequently signifies dynamically not just “descendants” or “means” but especially also (in some modern languages) “fame, honor, reputation.”

- ὀ Doğu : The noun doxa derives from dokeo, “think, admit, claim.” It means a subjective appraisal, an internal mental judgment, made by an individual or an assembly. But, Beginning with its first usages, doxa means “expectation, what is thought possible”; “In accord with our expectation, she goes straight to the mark”; hence by far the most widespread meaning in secular Greek, “opinion, though, sentiment,”…. This “opinion” can also be that held by others concerning a person; so doxa is renown, reputation. …. Hence meaning “esteem, honor” (expressed by the Latin gloria and our word glory), is often linked with time, arête, epainos.

- τιμή : Generally time means the worth one ascribes to a person, i.e., satisfaction, compensation, evaluation, honor….. time has in the first instance a strong material orientation. … Later the noun is used in a more strongly ethical context. A certain type of moral conduct is prerequisite for the esteem a man enjoys. Gradually time detaches itself from real possessions and becomes an abstract concept of honor.

According to these resources, reputation as the synonym of honor, fame, and glory is the generalized term that measures the value or worth of a person or group in the eyes of others. It relates to the evaluation of social perception, how one group perceives and evaluates another.

---


Defining Religious Reputation

To summarize the definitions of reputation that are mentioned above, reputation can be defined as a synonym of esteem, fame, favorableness, goodwill, honor, and prestige. It is also the overall perceptions and judgments of a person or an organization that is held by diverse relevant stakeholders based on estimations of diverse environmental elements over the long-term. Thus, religion’s reputation can be defined as follows: it is the overall estimations of a religion as perceived and accumulated by believers and non-believers based on assessments of the religious institutions, religious leaders, congregational members, its programs, and its activities over the long-term. Religion’s reputation is what internal and external stakeholders actually think of religions.

Previous Reputational Studies in Religion

Reputation, as a significant issue, has been researched in diverse areas that have evaluated businesses, universities, states, and other organizations. However, in the religious study field, there is no study that applies reputation theory directly to religious groups and analyzes how the reputation of religion influences stakeholders’ intentions and behaviors.

The concept of reputation has been studied in a religious research area. There is a study, ‘UnChristian: What a New Generation Really Thinks About Christianity ... and Why It Matters,’ that points out the reputational matter of a religion and stresses the important of reputation of religion. Kinnaman, president of Barna Research Group, in conjunction with Lyons, conducted research to discover what people on the outside of the church think about Christianity in the United States. The book is based on surveys with
thousands of questionnaires and interviews with 440 Millennials (born between 1984 and 2002) and Busters (born between 1965 and 1983) over three years. Kinnaman and Lyons say, “Christianity has an image problem.”¹⁰⁹ Table 2-2 shows that nearly two out of every five young non-Christians (38%) have a bad impression of Christianity, whereas 16% of them indicate that he or she maintains a good perception of Christianity. Moreover, while just 3% of young outsiders claim to have a good impression toward evangelical Christians, one out of every two young outsiders (49%) express the opposition toward them.

<table>
<thead>
<tr>
<th></th>
<th>Christianity</th>
<th>Evangelical Christians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have Bad Impression</td>
<td>38%</td>
<td>49%</td>
</tr>
<tr>
<td>Have Neutral Impression</td>
<td>45%</td>
<td>48%</td>
</tr>
<tr>
<td>Have Good Impression</td>
<td>16%</td>
<td>3%</td>
</tr>
</tbody>
</table>

These researchers also present six broad reasons why outsiders have a bad impression to Christianity:

(1) hypocritical;
(2) too focused on getting converts;
(3) anti-homosexual;
(4) sheltered from society;


(5) too political;

(6) too judgmental. \(^{111}\)

For example, authors point out the basis of hypocritical perception as follows: “Christians say one thing but live something entirely different.” \(^{112}\) They then insist that those bad perceptions have to be changed and conclude the research by saying: “to shift our reputation, Christ followers must learn to respond to people in the way Jesus did.” \(^{113}\)

A study has been conducted in South Korea that seems to be interested in reputation even though it makes no direct mention about reputation of religion. In relation to the rapid growth of the Roman Catholic Church in South Korea, a very interesting study came out at the end of 2007. With the perspective of sociology of religion, five scholars analyzed the Roman Catholic Church in South Korea which captures the attention of South Korean nowadays and then published a book “Whe Geudeuleun Catholic Gyohoiro Gateulka? [Why Do They Go to the Roman Catholic Church?] ” \(^{114}\)

In this book, the authors explain that several problems of the South Korean Protestant Church drive members out of the Protestant Church, whereas the favorable image of the Roman Catholic Church wins South Korean people to the Catholic Church. There is a significant weak point in this book, however. The authors assume that the favorable viewpoint of the South Korean Catholic Church affects all South Korean people. They do


not investigate in depth the way that negative and unfavorable factors influence the South Korean people when they choose their religion. Moreover, the data they present as evidence is based on in-depth interviews with just two women who converted from the Protestant Church to the Roman Catholic Church.

Nevertheless, the contribution of the study opened the door of this area of study to this research. The study provides a clue to analyze the phenomenon of South Korean Christianity. As this study is compared with the former studies, a big difference between the Protestant Church and Roman Catholic Church in South Korea emerges.

**Summary**

As has been demonstrated in reputation studies, reputation is defined as overall estimations of a person or an organization that are perceived and accumulated by internal and external stakeholders over the long-term. Reputational studies that began in the business management department expanded to diverse academic department such as educational organizations and politics. Reputation very importantly influences stakeholder’s perceptions, intentions, and behaviors in diverse areas. The good reputation of a business corporation attracts customers, employees, investors, and media journalists, as well as capital. Likewise, the good reputation of an organization influences very positively one’s perception, intention, and behavior to enroll in or support the organization.

Even though the term reputation is rarely mentioned in religious studies, there is no research that applies “reputation theory” into this area in detail. Even religion’s reputation is first defined in this research as follows: it is the overall estimations of the religion that are perceived and accumulated by believers and non-believers based on
assessments of the religious institutions, religious leaders, congregational members, its programs, and its activities over the long-term. In religious studies, it is not enough to simply note the importance of reputation in religion. Research is needed into the causal relationship between religions and the reputation of religion in detail.

CHAPTER 3
REPUTATION IN THE FIRST THREE CENTURIES
MEDITERRANEAN WORLD AND EARLY CHRISTIANITY

In this chapter, Christianity among world religions is examined to explore the effect of reputation in religion. Three issues are examined: 1) what was the value of reputation in the ancient Mediterranean society that was the background culture of Christianity? 2) How is reputation, as a concept, treated in the New Testament, and how did reputation influence people who followed Jesus and took part in His movement? 3) How is reputation related to the diffusion of early Christianity, and, in particular, what part did reputation play in early Christianity becoming a major religion in the Roman Empire?

**Reputation in Mediterranean Culture: Cultural-Anthropological Foundation**

What did “reputation” mean in the Mediterranean world? Scholars who study the social aspect of the Mediterranean world explain the term “reputation” as the synonym of honor, fame, esteem, status, grace, and glory that are all related to the estimation of social
perception. According to classicists and anthropologists of the Mediterranean world, Roman, Greek, Judean, and other Near Eastern cultures considered reputation to be one of the highest cultural values. There is considerable data from the vast amount of modern ethnographic works and the study of ancient literatures and epigraphical remains to support this proposition.

Reputation as the Pivotal Value in the Ancient Mediterranean World

Focusing on the Mediterranean as one cultural area and studying six societies within it, John Peristiany and his colleagues revealed that personal reputation is considered as the highest social value which determined an individual’s public reputation and social rank as well as the family or clan’s status both in contemporary and past periods. Peristiany, the editor, says in the introduction, “Honour is at the apex of the pyramid of temporal social values and it conditions their hierarchical order.”

In her book, Roman Honor: The Fire in the Bones, Carlin Barton reviews ancient primary sources such as the work of Seneca, Cicero, Plutarch, Josephus, and Livy to

115 In relation to this term, reputation, please see pages 54-56 in Chapter 2.


determine how reputation shaped the Romans’ sense of themselves and their community. She explains that “reputation” was regarded as the value that Romans fought the hardest to preserve, and it was the core and definition of being in ancient Rome. Reputation was so important in Roman life that “The Roman was radically present in a role or game where life or reputation was at risk.”

In his book, Malina developed six aspects of the first century of Mediterranean culture from modern ethnographic works and ancient literatures: honor, personality, a limited-good economy, the sense of envy, the kinship system, and purity rules. He explains that the Romans were interested in their reputation in a way similar to the way people today consider their credit rating. He states “one’s good name, that is, one’s reputation, holds the central concern of people in every context of public action and gives purpose and meaning to their lives, again like money does in our society.”

In his book, deSilva highlights the function of reputation in the first-century Greco-Roman world that was envisioned and promoted in a letter to the Hebrews. Primary evidence from that society reveals that reputation was regarded as not only an important value but also a significant element in the decision-making process. He states, “Considerations of honor and reputation were important in the decision-making process.

---


121 deSilva, *Despising Shame*. 
(that is, in leading the hearers to respond to a situation in the way proposed by the speaker) and were recognized as components of well-being.”

Moreover, the voices of classicists in the ancient Mediterranean world speak in much more detail about exactly how much the ancient people regarded reputation as a pivotal value. For example, Aristotle, an ancient Greek philosopher and polymath, lists reputation as one of variety components of “happiness,” the goal of practical philosophy. Happiness’ “component parts must necessarily be: noble birth, numerous friends, good friends, wealth, good children, numerous children, a good old age; further, bodily excellences, such as health, beauty, stature, fitness for athletic contests, a good reputation, honour, good luck, virtue.” He also gives considerable thought to reputation in his explanation of the “great-souled man:”

If then the great-souled man claims and is worthy of great things and most of all the greatest things, Greatness of Soul must be concerned with some one object especially. “Worthy” is a term of relation: it denotes having a claim to goods external to oneself. Now the greatest external good we should assume to be the thing which we offer as a tribute to the gods, and which is most coveted by men of high station, and is the prize awarded for the noblest deeds; and such a thing is honour, for honour is clearly the greatest of external goods. Therefore the great-souled man is he who has the right disposition in relation to honours and disgraces… since it is honour above all else which great men claim and deserve.

---

122 deSilva, Despising Shame, 17.

123 Aristotle, “Rhetoric, 1.5.4.,” in Ancient Views on the Quality of Life, Alex C. Michalos (New York: Springer, 2015), 63.

In this paragraph, Aristotle twice calls honor “the greatest external good” which a person could acquire. He regards the paramount significance of reputation as the goal of a good person, and ranks it at the top of the value scale in Greek society.

Other primary sources from ancient culture also convey that reputation is the first and foremost value in their society. In his moral essay, *De Beneficiis*, Seneca, a first-century Roman Stoic philosopher and statesman, claims, “The one firm conviction from which we move to the proof of other points is this: that which is honorable is held dear for no other reason than because it is honorable.”\(^{125}\) He asserts that honor is regarded as desirable in and of itself. In his moral lecture for young pupils, *Ad Demonicus*, Isocrates, an ancient Greek rhetorician and orator, writes, “Pursue pleasures that bring a good reputation, for enjoyment accompanied by nobility is a very good thing, but without this it is bad.”\(^{126}\) He considers reputation as the most important thing that people should pursue. Xenophon, a Greek historian and philosopher, regards reputation as the criteria distinguishing humans from animals. He states, “All creatures seem in a similar fashion to take pleasure in food, drink, sleep and sex. But that love of honour does not grow up in animals lacking speech. Not, for that matter, can it be found in all human beings. The just for honour and praise grows up only in those who are most fully distinguished from the beasts of the fields: which is to say that is grows up only in those judged to be real men.

---


and no longer mere human beings.”

As classicists mention above, in the Mediterranean world, reputation, honor, or fame gave meaning and was the goal of the ancient people’s lives and was the central value in every context of public action.

**Reputation as a Zero-Sum Game in a Limited Goods Society**

In ancient society, people tried to increase their reputation. However, it was not easy to enhance personal reputation since there was substantial competition within the society due to cultural distinctiveness and social perception.

According to scholars of the ancient Mediterranean world, one of distinctive characteristics of the culture was an “agonistic society” which had an intensely competitive nature. In reference to this characteristic of the society, Barton states, “The values of the ancient Romans, especially during the Republic, were overwhelmingly those of a warrior culture.” There were many competitions and struggles to gain an official position in Republican Rome. Similarly, there were competitive sports and games such as the Olympic, Isthmian, Nemean, and Pythian Games in ancient Greece. There was competition not only in sports and games but also in poetry and drama.

---


The reason for this conflict and competition was the fact that the culture was a limited goods society. George Foster, the earliest expositor of the cultural perception of limited good, explains it thus:

By “Image of Limited Good” I mean that broad areas of peasant behavior are patterned in such a fashion as to suggest that peasants view their social, economic, and natural universes-their total environment-as one in which all of the desired things in life such as land, wealth, health, friendship and love, manliness and honor, respect and status, power and influence, security and safety, exist in finite quantity and are always in short supply, as far as the peasant is concerned. Not only do these and all other “good things” exist in finite and limited quantities, but in addition there is no way directly within peasant power to increase the available quantities.\textsuperscript{131}

In the society, literally everything both in society and in nature existed in limited amounts and was always in short supply. Moreover, the availability of all goods could not be expanded or increased. Therefore, as in the theory of a zero-sum game, as one individual’s ownership of something increased, the ownership potential for everyone else decreased, as it was a finite quantity society.\textsuperscript{132} Each person must take the portion of another to expand his own. As this was a threat to others, they would respond to the challenge in order to maintain their share.

Reputation was no exception to this rule. For reputation to increase for an individual, it would require reduction of someone else’s reputation. Malina states, “Since honor and reputation, like all goods in life, are limited, then every social interaction of


this type comes to be perceived as an affair of honor, a contest or game of honor, in which players are faced with wins, ties, and losses.”

As people wanted to expand their reputations, competition naturally intensified. According to scholars, in general, there were two ways to earn reputation in the society: ascription and achievement. On the one hand, like an inheritance, ascribed reputation cannot be obtained by the effort of an individual; rather it is fixed like one’s destiny. In the Wisdom of Sirach 3:11, as Ben Sira states, a person gets honor from his father’s honor, and a person’s family and lineage was a starting point for ascribed reputation. For example, children born in an honorable family automatically get the public evaluation of that family. Ascribed reputation also reflected origins of a person’s birth place and ethnic group. In Judea, for instance, Samaritans were regarded as insignificant people. Also, native Egyptians were regarded as less reputable than the Greeks who composed the ruling class in Egypt.

On the other hand, an acquired reputation comes from an individual’s specific actions and habits which are acclaimed by the community in social interaction. In a limited goods society, the opportunity for acquired reputation comes at the expense of


136 deSilva, Honor, 28.
another. If someone increases their individual reputation through winning a competition, the rest of the competitors suffer a reduction of their reputation.\textsuperscript{137} Therefore, people continually compete to acquire more reputation through the process of challenge, a threat to usurp the reputation of another, and the process of riposte in order to protect and maintain their own reputation in their daily lives.\textsuperscript{138} In this way, reputation could be achieved by non-elites as well as elites. Even typical artisans and peasants engaged in social competition in order to acquire reputation through the ubiquitous phenomenon of competition.\textsuperscript{139} They sought reputation not only at the royal court, on the battle field, or at the Olympic Games, but also in their ordinary daily lives as individuals in villages and cities.\textsuperscript{140}

\textbf{Reputation as Awareness of Group in the Collectivistic Society}

Reputation was of significant value to groups as well as individuals in first-century Mediterranean society. According to Malina, the ancient people regarded the reputation of the group as important: “Collective or corporate honor was one of their major focuses. Social groups, like the family, neighborhood, village, or region, possessed

\begin{flushright}
\end{flushright}

\begin{flushright}
\textsuperscript{138} Malina, \textit{The New Testament World}, 35.
\end{flushright}

\begin{flushright}
\textsuperscript{139} Neyrey, \textit{Honor and Shame}, 16.
\end{flushright}

\begin{flushright}
\textsuperscript{140} Neyrey, \textit{Gospel of John}, 214.
\end{flushright}
a collective honor in which the members participated.” Reputation of the group was important in this society as a characteristic of the culture. First-century Mediterranean culture was a collectivistic or group-oriented culture rather than an individualistic one. Malina states, “first-century person would perceive himself or herself as a distinctive whole in relation to other such wholes and set within a given social and natural background. Every individual is perceived as embedded in some other, in a sequence of embeddedness, so to say.”

In a group-oriented society, the reputation of a person was linked to the reputation of the group. At the same time, each individual’s behavior formed the reputation of the group to which he or she belonged. An individual was regarded as a representative of the

---


142 Social scientists distinguish collectivistic culture from individualistic culture in determining social behavior. In individualistic culture, single persons are less integrated social background and are distinct relative to other people. They place an emphasis on the value of each personality which they have. In collectivistic culture, on the other hand, people think of themselves mainly as part of a group in which they are embedded, for example as a member of a family, clan, or an ethnic group. Their self-awareness and social behaviors are empirically based on the group. They focus on other’s full awareness and expectation of how people demand, concern, think, and feel about oneself, more than their own selves. See Geertz Hofstede, Culture’s Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations (Thousand Oaks: Sage Publications, 2001); Richard A. Shweder, Thinking through Cultures: Expeditions in Cultural Psychology (Cambridge: Harvard University Press, 1991); Harry C. Triandis, “Individualism and Collectivism,” in The Handbook of Culture and Psychology, ed. David Matsumoto (Oxford: Oxford University Press, 2001), 35–50.


group in society. Malina states, “Single persons always represent the groups in which they are embedded.”¹⁴⁵ Each person’s social behavior reflects on group reputation as well as the person’s individual reputation. DeSilva illustrates the relationship between an individual and a group with the example of a family. He states, “The advancement of the honor of one member of the family means advancement for all members of the family, such that it becomes only right to rejoice at one another’s being honored and even to promote one another’s honor.”¹⁴⁶ A group member’s good, valuable, or worthy behavior could improve the reputation of the group; while one’s shameful or dishonorable action could damage the reputation of the group.

Reputation in the New Testament: Biblical Foundation


¹⁴⁶ deSilva, Honor, 78.
Reputation is expressed as a very important issue and value in the New Testament.\textsuperscript{147} In relation to the issue of the reputation of Jesus, Ray Barraclough states, “Jesus’ existence was always interwoven with reputation.”\textsuperscript{148}

Reputation as a Pivotal Value in the New Testament

New Testament scholars explain that the narratives of Jesus in the New Testament are full of concerns about reputation.\textsuperscript{149} They provide diverse proofs that show how reputation was seen as a significant value in the New Testament. First, the gospels emphasize that Jesus had an ascribed good reputation.\textsuperscript{150} New Testament scholars explain that the gospels of Matthew and Luke deal with the genealogy of Jesus in detail. In Matthew 1:1-2:23 and Luke 2:1-20; 3:23-38, it is well documented that Jesus was born

\textsuperscript{147} In the Old Testament, the authors of the Proverbs and Ecclesiastes mention directly reputation as pivotal value. They explain that reputation is more valuable than property and gold, bad behavior makes bad reputation, and it is difficult to restore the reputation that has been lost: Then you will find favor with both God and people, and you will gain a good reputation (Prov. 3:4, NLT); A good reputation is more valuable than the most expensive perfume. In the same way, the day you die is better than the day you are born (Eccl. 7:1, NLT); Choose a good reputation over great riches, for being held in high esteem is better than having silver or gold (Prov. 22:1, NLT); A person who plans evil will get a reputation as a troublemaker (Prov. 24:8, NLT); and others may accuse you of gossip. Then you will never regain your good reputation. (Prov. 25:10, NLT).


\textsuperscript{150} Malina, The New Testament World, 32-3; Neyrey, Honor and Shame, 37-40; Rohrbaugh, “Honor: Core Value,” 120-121.
into the royal family as a descendant of the house of David, and the books also introduce in detail that he was born in an honorable geographical area, namely, in the royal city of Bethlehem and in the royal lands of Judah. Malina explains, “One of the major purposes of genealogies in the Bible is to set out a person’s honor lines and thus socially situate the person on the ladder of statuses.”151

In addition, in their book, *The Social World of Luke – Acts*, Malina and Neyrey assert that Luke emphasizes that Jesus has a good reputation that is ascribed by God at the beginning of his Gospel.152 In Luke 1:32-33; 2:10-14; 2:28-38, the author presents Jesus as “Son of the Most High and King of God’s people” via the statement of Gabriel, as “Savior (Benefactor) and Christ the Lord” by the speaking of God’s angels, and as “Israel’s salvation and redemption” by the word of Simeon and Anna, reputable prophetic figures. According to Malina and Neyrey, in this society, those titles are “honorable to all peoples, both Israel and the Gentiles.”153

Second, there was substantial competition between Jesus and the religious leaders to achieve and protect reputation in the four gospels. This competition led to serious conflict and tension between Jesus and other religious leaders. Jesus’ appearance and reputation, which kept increasing among the people, were recognized as significant threats to the religious leaders’ reputations, including that of the High Priests, the Pharisees, the Sadducees, the elders, and the scribes. That is, as his reputation increased,


152 Malina and Neyrey, “Honor and Shame,” 46-54.

their reputations decreased. Neyrey describes the competition stories that are presented in the Gospel of Matthew.\textsuperscript{154} According to him, the author of the gospel of Matthew illustrates that Jesus’ opponents criticized Jesus and asked him hard questions in the public places of Galilee and Jerusalem in order to damage His reputation.\textsuperscript{155} In spite of their challenges, Jesus responded and acted properly successfully defending his claims and thus was the winner in the zero-sum game of reputation.\textsuperscript{156}

DeSilva also explains how competition developed between Jesus and his opponents through some case illustrations.\textsuperscript{157} In Luke 13: 10-17, the synagogue leader challenged Jesus in order to protect his own reputation because Jesus had healed a woman who had been crippled by an evil spirit on the Sabbath. This was regarded as a considerable challenge to the leader in that place. However, Jesus shamed him by his response. DeSilva evaluates this competition as follows, “His rivals lose face on account

\begin{itemize}
\item \textsuperscript{154} Neyrey, \textit{Honor and Shame}, 44-52.
\item \textsuperscript{155} The disciples of John the Baptist ask “Why do we and the Pharisees fast, but your disciples do not fast?” (9:14-17); The Pharisees ask that “Is it lawful to heal on the Sabbath?” so that they might accuse Jesus (12:9-14); The Pharisees and scribes ask “why do your disciples transgress the tradition of the elders?” (15:1-20); The Pharisees and Sadducees came “to test him they asked him to show them a sign from heaven” (16:1-4); The Pharisees ask that “is it lawful to divorce one’s wife for any cause?” (19:2-9); Pharisees ask Jesus that “is it lawful to pay taxes to Caesar, or not?” (22:15-22); Sadducees ask about levirate marriage and the resurrection that “in the resurrection, to which of the seven will she be wife? For they all had her” (22:23-33); A lawyer asks “which is the great commandment in the law?” (22:34-40).
\item \textsuperscript{157} deSilva, \textit{Honor}, 29-30.
\end{itemize}
of their unsuccessful challenge (they are ‘put to shame’), while Jesus’ honor in the crowd’s eyes increases (they rejoice at his works).”

Malina also explains that Jesus’ death resulted from the competition for reputation. Religious leaders, who regarded the increasing reputation of Jesus’ in the society as a threat to their reputation or honor, envied Jesus and their envy ultimately led to Jesus’ death. According to Malina, the competition for acquiring reputation brought envy in ancient society. Envious people revealed their internal feelings in a number of ways: ostracism, gossip and slander, feuding, and litigation. Sometimes they even resorted to violence or homicide to reduce the status of the envied person. In relation to the death of Jesus, he points out “(the same) is true in Pilate’s assessment of the high priests who want Jesus killed (Mark 15:10).”

Third, the New Testament encourages Christians to live a more honorable life in order to increase the good reputation of Christianity as a holy community. DeSilva states that “the early church leaders frequently reminded the believers that joining the Christian group did not merely bring them dishonor in the eyes of the world that refused the

158 deSilva, Honor, 30.

159 Malina The New Testament World, 112-120.

This dishonor was based in the social situation of that time. After Jesus’ death, the Christian community was faced with two kinds of difficulties. First, Jewish leadership considered the Jesus movement as a deviant group from authentic Judaism. Therefore, the followers of Jesus were oppressed, arrested (Acts 4:1-3; 5:17-18), threatened (Acts 4:17-21), whipped (Matt. 10:17-18; Acts 5:40), and even killed (Acts 7:54-60; 12:1-4).

Second, the Gentiles regarded Christians as people who were not able to coexist within overall Greco-Roman culture. Like the Jews, Christians were monotheistic, regarding all the gods of the Gentiles as idols or empty nothings and rejecting the Gentiles’ gods and the ways that the culture worshipped those gods. These factors provoked anti-Christian sentiments in the Gentiles. In consideration of this situation, deSilva explains that these negative evaluations by outsiders would have had a bad effect on the reputation of the Christian community.

Against this backdrop, the authors of the New Testament stressed that Christians should live a reputable life and keep away from dishonorable behavior, so that they could be distinguished from people outside the church. For example, Paul encouraged the members of the Christian community to “take thought for what is noble in the sight of

\cite{161} deSilva, *Honor*, 73.
\cite{162} deSilva, *Despising Shame*, 146-164; deSilva, *Honor*, 44-50.
\cite{163} Paul clearly demanded to withdraw from public, economic, social, and civic associations and made Christians visibly absent from the situations. See 1 Cor. 10:14-22; 2 Cor. 6:14-7:1; 1 Thess. 1:9.
\cite{164} deSilva, *Despising Shame*, 154-64.
\cite{165} deSilva, *Honor*, 70-84.
all” in Rome 12:17. Peter also urged Christians to have a good conscience and live an honorable life, so that unbelievers might see their good behavior, in 1Peter 2:12, 2:15, and 3:16.166

Jesus’ Reputation and Its Influence on People in the New Testament

Jesus did not have a good reputation from many people when he started his ministry. He did not receive a good reputation from some people until he was crucified.167 However, Jesus’ reputation was gradually growing during his public life. The Gospels clearly prove how Jesus’ reputation and its influence had an effect on Jesus’ movement. In his study of the Gospel of Matthew, Neyrey explains the reputation of Jesus in detail. He states:

Matthew narrates a remarkable record of Jesus’ growing reputation, fame, and worth: Public fame at his birth: “King Herod was troubled, and all Jerusalem with him” (2:1-4). … “His fame (ὑποταύλοι) spread throughout all Syria… [G]reat crowds followed him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan” (4:24-25). … Because of his reputation, crowds gathered around to hear him (5:1); “the crowds were astonished at his teaching” (7:28). … “They brought to him a paralytic” (9:1), obviously because of Jesus’ reputation as a healing benefactor. In this regard, all requests for healing presume the spread of his reputation. … Because of his reputation, diverse peoples gather around him: “[M]any tax collectors and sinners came and sat down with Jesus” (9:10). … “They [the healed blind men] went away and spread the news

166 There are many verses that the believers should live a reputable life: show the virtues and values of the Christian group; live with congruence of the message of Jesus; take up the posture of servant to the Christian community; and extend hospitality and material support to the brothers and sisters in need. See Mark 10:45; Rom. 12:10; 14:19; 2 Cor. 1:12; 4:2; 6:3; 8:1-7; 24; Gal. 5:13; Phil. 2:2-3; 1 Tim. 3:7; 2 Tim 2:20-22; Tit. 2:1-14; Philem. 7; Heb. 10:24; Jas. 2:1-9; 1 Peter 1:13-16; 4:8-10; 3 John 5-8. And there are many verses that the early Christian community should keep away from the dishonorable deeds. See Rom. 12:16; 1 Cor. 5:9-11; 11:20-22; Gal 6:1, Eph. 4:22; Col. 3:8-9; 1 Thess. 4:3-8; 5:22; 2 Thess. 3:6; 3:14-15; 2 Tim 2:15-16; Heb. 3:12-13; 6:4-8; Jam. 1:21; 1 Peter 2:1; 4:15.

167 For example, the Scribes and Pharisees criticized Jesus and his disciples in Matthew 15:1-20 and Mark 2:23-3:6 and 7:1-23.
(διεφήμισαν) through all the district” (9:31). … As evidence of his widespread reputation, “John heard in prison about the deeds of the Christ” (11:2). … “Herod the tetrarch heard about the fame (ἀκοῆν) of Jesus” (14:1). … Jesus tested his reputation by asking: “Who do men say that I am?” (16:13) and “Who do you say that I am?” (16:15).168

These verses describe very clearly that Jesus had very good reputation, honor, fame, and public evaluation, but also that his reputation quickly spread to other places, and that crowds constantly gathered around Jesus because of his favorable reputation.

According to scholars, the antecedents of Jesus’ favorable reputation were the great gifts which Jesus bestowed on people.169 Neyrey states, “quite simply, Jesus receives fame, respect, and loyalty (i.e., ‘faith’) as a result of his benefactions.”170 He provides many examples of these gifts, which Jesus gave out in his public life as shown in the Gospel of Matthew:

- Healing: 4:23-24 (diverse diseases); 8:1-4 (leprosy); 8:5-13, 9:1-8 (paralysis); 8:14-17 (fever); 9:20-22 (hemorrhage); 9:18-19, 23-26 (death); 9:27-31, 20:29-34, 21:14 (blindness); 9:32-33 (dumbness); 12:9-13 (withered hand); 21:14 (lameness); 14:35-36, 15:30-31 (summaries of healings).
- Rescues: 14:30-32.
- Forgiveness of Sins and Mercy: 1:21; 9:2; 12-13.171

These verses show that Jesus, as a dispenser of God’s treasury of blessings, distributed influence to teach, assist, help, and aid people with the privileged information received

168 Neyrey, Honor and Shame, 35-36.

169 Neyrey, Honor and Shame, 42-43.

170 Neyrey, Honor and Shame, 43.

171 Neyrey, Honor and Shame, 43.
from God in his ministry. He also expressed power to repulse demons and evil spirits and offered enough food to feed multitudes of people. These acts were all factors in increasing Jesus’ reputation. In their study of the Gospel of Luke, Malina and Neyrey explain that the favorable reputation of Jesus was accomplished through his miraculous actions. According to them, Luke describes amazing miracles, signs, and wonders that were performed by Jesus’ power as evidence of his good works and reputation.

Stuart Love deals with Jesus’ reputation by particularly focusing on Jesus healing narratives in Matthew as understood from an anthropological perspective. Through analysis of those stories, he insists that Jesus’ healing incidents made his reputation greater. He classifies Jesus’ healing incidents by illness, means, and location. In the categorization, he pays attention to the locations, which were usually open places so as to be observed by as many people as possible: “1. Nine take place in open space (8:2-4, 23-27, 28-34; 9:20-22, 32-34; 12:22; 15:21-28; 17:14-20; 20:29-34); 2. Two are in ‘public’ locations (synagogue/temple) (12:9-14; 21:14); 3. Two are in private setting (house) (8:14-17; 9:18-19, 23-26; 4. One is located both outdoors and in a house (9:27-31).”

Jesus’ healing incidents, which often occurred in public places where many people could

---


175 Love, “Jesus Heals,” 95.
watch, had a great positive role in increasing Jesus’ reputation to the crowds who were eyewitnesses of these incidents. Because of his miraculous healing, Love states “Jesus’ reputation and status would be magnified.”

In his book, *Evangelism in the Early Church*, Michael Green researches the process and cause of the expansion of the early church by analyzing the New Testament and ancient primary sources. Green credits Jesus’ personality and ministry as explaining why the Jesus movement appealed to the ancient people. He states, “His teaching, his love, his miracles, his whole person must have been a supreme attraction.”

The causal relationship between the antecedents of Jesus’ reputation and Jesus’ favorable reputation is also found in the crowd’s reaction to the actions of Jesus. In relation to the reaction of his teaching, the author of Matthew states, “The crowds were astonished at his teaching, for he taught them as one who had authority, and not as their scribes” in 7:28-29. In relation to miracles, the author of Mark says, “They were filled with great awe and said to one another, ‘Who then is this, that even the wind and the sea obey him?’” in 4:41. In relation to healing, the author of Luke writes, “They glorified God, saying, ‘A great prophet has risen among us!’” in 7:16. According to these

---


178 Also see Luke 4:15.

179 Also see Matt. 14:33; Mark 15:39; John 6:14.

180 Also see Matt. 9:33, 15:31; Mark 2:12.
reactions, the crowd generally acknowledged Jesus with awe, fear, and admiration. It shows Jesus’ teachings, miracles, and healings influenced Jesus’ reputation.

The good reputation of Jesus contributes to the expansion of Jesus’ movement as the consequences of reputation. The writers of the Gospels show a series of consecutive events. Namely, the good news about Jesus was spread, and then the people who heard the news gathered around Jesus and ultimately followed him. First, the news about what Jesus’ actions and reputation spread out rapidly from Galilee to all Judea and even out across its borders such as Syria. As Michael Wilkins says, “Jesus’ reputation has preceded him,” Jesus’ story was talked about in the places wherever Jesus went.

According to the four gospels, a Samaritan woman, who heard Jesus’ word, told everyone

---

181 Matt. 4:24; Mark 1:28; Luke 4:14, 5:15, 7:17.; In his book, The Apocryphal New Testament, Montague James explains that Jesus’ reputation even spread eastwards from Palestine into the region of Mesopotamia, even though the story is one of the most charming of early Christian legends. According to him, after Abgar, a king of the little country of Osrhoene in the northern part of Mesopotamia, heard Jesus’ miraculous healing incident, he send an invitation letter to Jesus as follows: “Having hear all this of thee, I had determined one of two things, either that thou art a God come down from heaven, and so doest these things, or art a Son of God that doest these things. Therefore have I now written and entreated thee to trouble thyself to come to me and heal the affliction which I have.” M. R. James, The Apocryphal New Testament (New York: Oxford University Press, 1924), 466-467; Also see Stephen Neill, A History of Christian Missions (New York: Penguin Books, 1990), 42-43; Robert L. Montgomery, The Lopsided Spread of Christianity (Westport: Praeger Publisher, 2002), 26; Dale T. Irvin and Scott W. Sunquist, History of the World Christian Movement: Volume 1 Earliest Christianity to 1453 (Maryknoll: Orbis, 2006), 60.

in the village about Jesus in John 4:28-9. People who were healed by Jesus’ power, such as the two blind men in Matthew 9:31, a man with leprosy in Mark 1:45, a man possessed by an evil spirit in Mark 5:20 and Luke 8:39, spread the news of the great things Jesus had done for them to everyone in their cities. Many witnesses who observed Jesus’ miraculous works also spread the news more widely in Mark 7:36.

Second, many people who heard about the news and reputation of Jesus gathered around Jesus and followed him. The writers of the Gospels mention this fact in numerous places: a woman who had been suffering from hemorrhage for twelve years came to Jesus,¹⁸³ a Gentile woman who had a severe demon-possessed daughter came to Jesus,¹⁸⁴ two blind beggars and Bartimaeus who wanted to see shouted to Jesus,¹⁸⁵ Zacchaeus who was a chief tax gatherer ran ahead and climbed a sycamore tree to see Jesus,¹⁸⁶ and numerous unidentified people flocked to and followed Jesus.¹⁸⁷ New Testament scholars confirm that the reason why so many people gathered and followed Jesus was based on His good reputation. France states “the wider currency of this reputation results in people coming to him from the whole of Palestine and the immediately surrounding area.”¹⁸⁸ DeSilva also states, “the mass of followers is the visible representation of Jesus’

¹⁸⁴ Matt. 15:22; Mark 7:24-25.
fame.” Concerning the reason why many people followed Jesus in Matthew 20, Grant Osborne states, “This group is ‘following’ Jesus, undoubtedly as a result of his fame in Galilee.”

In these stories numerous people flocked to and then followed Jesus after they heard the news about Him. The verb “follow,” which is “ἀκολουθέω” in Greek, appears 90 times in the New Testament, 79 of those in the four gospels. According to the Greek Lexicon, the meaning of the verb “ἀκολουθέω” is: “to move behind someone in the same direction; to follow or accompany someone who takes the lead; and to follow someone as a disciple.” The verb, “ἀκολουθέω,” has not only a general meaning of “follow,” but also a more specific meaning of “follow as a disciple.” Regarding the verb, “ἀκολουθέω,” France states “follow” is used as “a quasi-technical term for being a ‘disciple’ of Jesus.” It is clear that among the numerous people who flocked to and followed Jesus, many became disciples after they heard of his favorable reputation. As observed above, the causal processes related to Jesus’ reputation and its antecedents and consequences in the four gospels as seen in Figure 7.

---

189 deSilva, Honor, 135.

190 Grant R. Osborne, Matthew, 747.


Figure 7. Jesus’ Reputation within Causal Framework

<table>
<thead>
<tr>
<th>Antecedents of Reputation</th>
<th>Reputation</th>
<th>Consequences of Reputation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus’ Reputable Works</td>
<td>Good Reputation from the crowd</td>
<td>Spread News about Jesus and following of the crowd</td>
</tr>
<tr>
<td>Teachings</td>
<td>Healings</td>
<td>Miracles</td>
</tr>
</tbody>
</table>

Table 3-1. Jesus’ Reputation in Causal Framework

Table 3-1 presents the causal relationship about Jesus’ reputation with supporting Bible verses from the four Gospels. It demonstrates which Bible verses display the causal relationship with Jesus’ reputation in detail.
First, as the antecedents of reputation, Jesus’ reputable works positively influenced the people. Second, Jesus won the good reputation from those who experienced and observed his works. Third, as the consequences of reputation, numerous people rapidly spread the news and good reputation of Jesus throughout the country. Finally, Jesus’ favorable reputation connected to the positive result that numerous people flocked to and followed him. Many people from a variety of groups believed in and became disciples of Jesus.

Moreover, in this process, the consequence of Jesus’ favorable reputation was a positive feedback loop. The crowds, having heard good stories of Jesus and following Him, directly experienced Jesus’ marvelous works. They then promulgated the good news and reputation of Jesus themselves. Through this repeated process, Jesus’ reputation increased even more, and His movement became more widespread.

The Early Christians’ Reputation and Their Influence on People in the New Testament

The community of Christianity continually expanded after the death of Jesus. The author of Acts shows the spreading stages of early Christianity: the spreading throughout Palestine and Samaria (6:8-9:31), the extension as far as Antioch (9:32-12:24), and the expansion through Asia Minor (12:25-16:5), Europe (16:6-19:20) and Rome (19:21-28:31).

The New Testament clearly describes that the expansion of the Christian community was closely related to the reputation of the early Christians, as a group. Acts 2:47 and 5:13 describe Christianity’s good societal reputation by showing how followers of Jesus were highly regarded by the people. In relation to the verbs, “regard” and “praise,” which appear in those verses, Darrell Bock describes how this means that “the
apostles’ conduct brings them respect from those who watch how they function and minister.”¹⁹⁵ In his Acts Commentary, Craig Keener explains that the reputation of the Christian community was favorable. He states “the early church had favor with its contemporaries at the close of Acts’ introductory section.”¹⁹⁶ In his book, deSilva also explains that the reputation of the community of Christianity was increasing, “the believers gain the esteem and respect of their sisters and brothers as Christ takes shape within them and as their actions show his love. Communities of faith are met with international fame across the web of churches empire-wide as they reach out…(see Rom 1:8; 1 Thess 1:7-9; 2 Thess 1:4).”¹⁹⁷

The antecedents of the Christian community’s favorable reputation were similar to the case with Jesus. Teaching, healing, and the miraculous works of the apostles were significant factors in improving the favorable reputation of Christianity with ancient peoples who had inadequate medical facilities and were oppressed by beliefs in various demonic forces. DeSilva states that the beneficiaries of the Christian community were crucial for escalating its reputation. He asks, “What access could the Christian have to honor and a good reputation? One demonstrated one’s honor through ‘piety’ and


¹⁹⁷ deSilva, *Honor*, 74.
benefaction. The latter trait -- the use of one’s goods, influence, and the like to benefit others, … or to benefit one’s city or country -- was such an important path to honor.198

Acts introduces many stories about the apostles’ preaching, healings, and exorcisms, all of which gave benefactions to the people.199 The causal link that the apostles’ good deeds had a significant impact on the increase of the Christian community’s reputation is found in the crowd’s reaction to the actions of the Apostles. In relation to the reaction to preaching and teaching, the book of Acts describes the crowd’s reactions well: they were convicted by the word and asked what they should do (2:37); they had good fellowship and praised God (2:46-47); they had everything in common and sold their possessions and goods, then they gave to anyone who had need (2:44-5; 4:32-7); there was great joy in the city (8:8); they gathered to hear the word of Jesus (13:44), and they openly confessed their evil deeds (19:18-9). Acts also describes clearly that the crowd reacted to healings and miracles. They were astonished by and trembled because of the miraculous wonders and signs (3:10; 8:13; 16:29), and the crowds regarded the

198 deSilva, Despising Shame, 146-147.

199 Peter addressed the crowd at Jerusalem in the day of Pentecost (Acts 2:14-40); Peter spoke to the onlookers in the Solomon’s Colonnade (3:11-26); the apostles proclaimed day after day (4:33; 5:42); Paul spread Gospel in Pisidian Antioch (13:13-41); The apostles performed many miraculous signs and wonders (2:44; 5:12); Peter and John healed the crippled beggar at the temple gate (3:1-10); the ill and the demon-possessed were healed (5:15-6); Stephen did great wonders and miraculous signs (6:8); Philip did the miraculous signs in Samaria (8:6-7); Peter healed Aeneas’ paralytic illness in Lydda (9:32-35); Peter saved Tabitha’s life in Joppa (9:36-42); Paul and Barnabas did miraculous signs and wonders in Iconium (14:3); Paul healed the crippled in Lystra (14:8-10); Paul and Silas casted the evil spirit out of a slave girl (16:16-18); when Paul and Silas were imprisoned, the prison doors flew open and their chains came loose (16:19-26); God did extraordinary miracles through Paul in Ephesus (19:11-12); even though a viper bit Paul, he was not effected (28:3-5); Paul healed Publius’s father and other people in Malta (28:8-9).
apostles as the gods (14:11-13; 28:6). These verses demonstrate that the acts of the apostles positively influenced the crowds’ perception of Christianity.

In his Acts Commentary, F. F. Bruce confirms that these apostles’ healings and miracles influenced the reputation of Christians. He acknowledges the importance of the work of Peter as follows, “No wonder that the common people sounded the apostles’ praises and that the number of believers impressed. Even from outlying towns and villages of Judaea people streamed into the capital with their sick folk in hope of profiting from the apostles’ healing ministry. Peter’s reputation evidently stood especially high in this regard.”

He also writes about the work of Stephen, “great wonders and signs’ (which most probably included acts of healing) would naturally bring Stephen into favor ‘among the people’.”

Another reason that the Christian community maintained a favorable reputation was the early Christians’ pious life. According to the Pauline epistles, Paul encouraged the early Christians to be good role models for others, and they lived in accordance with the teachings of Jesus and the apostles. In his book, Transforming Mission: Paradigm Shifts in Theology of Mission, David Bosch explains that the early Christians’ devotional

---


201 Bruce, International Commentary Acts, 124.

202 1 Cor. 16:18; 2 Cor. 8:1-5; 9:11-15; Phil. 1:3-5; Col. 1:3-6; 1Thess. 1:3; 1:6-8; 2 Thess. 1:3-4; Philem. 1:4-7. Also, John applauded the church in Ephesus, Thyatira, and Philadelphia due to their service and hard work practicing the teachings of Jesus in Rev. 2:2, 19, and 3:8.
life was an element that earned “the respect and even admiration of outsiders.” Green explains that the early Christians’ lives set an example to society. According to him, the community of Christians shared hospitality and intimate fellowship with others without any discrimination against race, sex, and class. Their life made particularly favorable impressions to slaves, who were commonly regarded not as people but as property in that time, and women, who were in social isolation and at a political disadvantage. Because of the Christian community’s favorable reputation, the news of the Christian community was spreading out over all the country and filled those who heard it with awe. Ultimately the crowds became interested in and joined the community of Christianity. As Green explains, the apostles’ works not only improved the impression of Christianity, but also caused people to become Christians. He states, “It was the apostolic healings and exorcisms as well as the apostolic preaching which resulted in ‘more than ever believers’ being ‘added to the Lord’.”

The author of Acts describes many stories of the crowds gathered into the community of Christians: people gathered with interest in the Christian community (3:11;...

---


204 Green, *Evangelism*, 249-252. See Phil. 4:9; 1 Thess. 1:7-8; 1 Thess. 2:1-14; 1 Peter 3:15-17.

205 Green, *Evangelism*, 253-7. See Acts 2:42; 13:1; Gal. 3:28; Eph. 6:5-8; Col. 3:11; 1 Thess. 1:3; 1 Thess. 3:12.

206 The author of Acts states “the story of what happened spread quickly all through Ephesus, to Jews and Greeks alike” in 9:17(NLT), “the news raced through the whole town” in 9:42(NLT), and “the word of the Lord spread through the whole region” in 13:49(NIV).

207 Green, *Evangelism*, 264.
people believed and were baptized (8:12; 10:44-48; 16:14-5; 16:33-34); they continued to meet together, get fellowship, and pray (2:42; 46; 47), and the number of disciples increased rapidly (6:1; 7). There were stories of masses of people converting to Jesus’ movement in a day: 3000 Jews were converted (2:41); 5000 people joined the community (4:4); the numbers of people were increased enormously (5:14; 9:35; 9:42; 11:21-24; 13:43; 13:48; 14:1; 17:4; 18:8; 19:17-20), and even many thousands of Jews believed (21:20).

The favorable reputation of the early Christian community positively influenced the ancient people to join Christianity. Bosch and Keener support the idea that the favorable reputation of the Christian community was related to the increasing Christian movement. Bosch says “their exemplary existence is a powerful magnet that draws outsiders toward the church.” Keener also states, “the entire church’s ‘favor’ with the people seems to have contributed to the continuing conversions.” This whole process by which the Christian community gained a positive reputation and then expanded in ancient society is illustrated in Figure 8.

Figure 8. Reputation of the Early Christian Community within Causal Framework

![Figure 8](image)

---

208 Bosch, *Transforming Mission*, 137.


Table 3-2 presents the causal relationship about the reputation of the early Christian Community with supporting Bible verses in the New Testament. The table shows in detail which Bible verses form the causal relationship with the reputation of the community. First, as the antecedents of reputation, both the apostles’ reputable works and the Christians’ devotional life positively influenced the crowds’ perspective. Second, the community of Christianity won a favorable reputation with those who saw their miraculous works and their integrated life. Penultimately, as the consequence of their reputation, numerous people spread the news of Christians’ good reputation widely throughout Judea and the surrounding countries. Finally, the good reputation of the Christian community brought about amazing results, which caused numerous people to take interest in and join the community.

Table 3-2. Christian Community’s Reputation in Causal Framework

<table>
<thead>
<tr>
<th>Antecedents of Reputation</th>
<th>Reputation</th>
<th>Consequences of Reputation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reputable Actions of the Christian Community</td>
<td>Good Reputation</td>
<td>Spread News</td>
</tr>
<tr>
<td>Teachings</td>
<td>Miracles</td>
<td>Pious Life</td>
</tr>
</tbody>
</table>

93
The reputation of early Christianity, similarly to the reputation of Jesus himself, influenced the belief and attitudes of the crowds. The people who gathered because of the good reputation of the Christian community personally went through their communities and reproduced the good news and reputation. Through these processes, the reputation of the Christian community was increased and the community grew and thrived.

**Reputation of Christianity in the First Three Centuries: Historical Foundation**

The expansion of Christianity started in the northern Galilee region of Palestine, and it became the established church of the Roman Empire in the early 4th century. The main reason that Christianity became a state religion in the Roman Empire was the conversion to Christianity of the emperor Constantine in 312 C.E. However, Christianity had already grown into one of the largest religious groups in the Roman Empire even before the approval of the emperor Constantine.

**Expansion of Christianity in the First Three Centuries**

94
Christianity had already spread over the main cities of Syria, Asia Minor (modern Turkey), Rome, and North Africa in the first century C.E. Even India was evangelized by the apostle Thomas. Dale Irvin and Scott Sunquist, in their mission history book, *History of the World Christian Movement*, insist that “there is enough historical evidence to support at least the possibility that the apostle did indeed travel to that Asian land.”211 Christianity expanded to the Latin west in the end of the second century C.E. and reached as far as Basra (in southern Iraq), Qatar, and the modern Oman and Yemen, where the church was led by some twenty bishops who were recorded in all of Persia around the year 235 C.E.212 Stephen Neill presents the eye-opening growth of early Christianity at the time of the late 3rd century in his book, *A History of Christian Missions*.

As well as the geographical expansion, the growth in the numbers of Christians is worthy of notice. Christianity achieved unusual growth in certain areas. In Phrygia, for example, a city of Anatolia, 20% of the population considered themselves Christian by


230 C.E. and 80% by 300 C.E. According to some scholars who roughly estimate the Christian population the growth rate was very high, as seen in Table 3-3.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Christians</th>
<th>Percent of Population</th>
<th>Population of Empire</th>
</tr>
</thead>
<tbody>
<tr>
<td>100-150</td>
<td>7,500-50,000</td>
<td>0.01 - 0.08 %</td>
<td>60,000,000</td>
</tr>
<tr>
<td>200</td>
<td>220,000</td>
<td>0.37 %</td>
<td>60,000,000</td>
</tr>
<tr>
<td>250</td>
<td>1,140,000-1,200,000</td>
<td>1.9-2.0 %</td>
<td>60,000,000</td>
</tr>
<tr>
<td>300</td>
<td>3,000,000-6,300,000</td>
<td>5.0-10.5 %</td>
<td>60,000,000</td>
</tr>
</tbody>
</table>

The estimate of the number of Christians in the Roman Empire during the first century C.E. ranges from as low as 7,500 to upwards of 50,000, out of the approximately estimated population of 60 million total. By the end of the second century C.E., it is guessed that Christians approximately numbered 220,000 out of the 60 million inhabitants of the Roman Empire. There was rapid growth between 200 C.E. and 300 C.E when it is estimated that Christians numbered up to 1,200,000 and constituted about 2%.


of the Roman Empire’s population around 250 C.E. By 300 C.E., estimates of the Christian community range from about 5-10.5% of the total population of 60 million people.

Obstacles to Expansion: When Christianity Has a Bad Reputation

It is surprising that the growth of Christianity was achieved given the inhospitable religious environment of the time. The religious environment of the Roman Empire was a pluralistic one, in which diverse religious groups and gods coexisted. It is difficult to even say how many various cults and religions flourished in the Roman Empire. Eric R. Dodds contends, “there were too many cults, too many mysteries, too many philosophies of life to choose.”216 Under these circumstances, Romans treated worshipping the emperor and gods of other religions as a social necessity. However, Christians, as monotheists, denied worshipping the emperor and other gods, and that caused many conflicts and misunderstandings in Roman society. Since Christians did not worship the emperor, they were assumed to be atheists and a non-religious group.217

An even bigger problem was that Christians refused to participate in Greco-Roman economic, social, and civic activities in order to avoid idolatry. So much of public services and activities were deeply interwoven with the religious rites and celebrations of

---


217 Bruce L. Shelley, Church History in Plain Language (Nashville: Thomas Nelson Publishers, 2008), 42; Green, Evangelism, 63.
the pagan gods in the culture. The attitude of Christians to refuse participation in those communal activities caused Christians to be isolated from their neighbors and community.\textsuperscript{218} So, although the Greco-Roman society tolerantly accepted other races and their gods, Ralph Novak explains that Christianity had “a reputation for being at best anti-social and at worst dangerous to the community because of their provocative attitudes toward the gods.”\textsuperscript{219} The aspect of Christianity which threatened the government’s authority became a cause of early persecutions.\textsuperscript{220}

In addition, the Christian community was besieged by slanderers. Historians present two big misunderstandings and rumors about the Christianity of those days.\textsuperscript{221} First, Christians were charged with participating in sexual misconduct because the public misunderstood the custom of the “holy kiss” of peace, which the Christians gave to one another and the Christian meeting, which was called the “love feast.” Second, Christians were mistakenly accused of cannibalism because the Romans misunderstood that Christians used symbolic words rather than literal ones in speaking of feeding on Christ in the Eucharist.

**The Reputation of Christianity in the Roman Empire**

In spite of the difficult, early Christianity changed the environment for the better and achieved growth within the community. Scholars who research the society and

\textsuperscript{218} Novak, *Christianity*, 89-90; Shelley, *Church History*, 39.

\textsuperscript{219} Novak, *Christianity*, 90.


religion of the Roman Empire in the first three centuries have discovered several reasons for the growth of early Christianity. The good reputation of the early Christians is one of several reasons.

There were two main factors, as the antecedents of reputation, that improved the reputation of early Christianity. First, there was the charitable behavior of the Christians including caring for those in need such as the sick, the poor, the disabled, widows, orphans, prisoners, and victims of misfortune. According to scholars, this practical love and mercy of early Christians existed from the beginning of the mission of Christianity. Eusebius, a Greek historian of early Christianity, writes “Their first action, in obedience to the instructions of the Saviour, was to sell their goods and to distribute them to the poor.”

Athenagoras, a Proto-orthodox Christian apologist of the second century, also keeps a record of the valuable behaviors of Christians, “Among us you will find uneducated persons and artisans, and old women who, if they are unable in words to prove the benefit of our doctrine, yet by their deeds exhibit the benefit arising from their persuasion of its truth. They do not practice speeches, but exhibit good works; when struck they do not strike again; when robbed they do not go to law; they give to those that ask of them, and they love their neighbors as themselves.”

---


These charitable behaviors were very valuable because the loving activities were offered to all members of society, not just other Christians. As Adolf Harnack states “the good done was done to all men, and not merely to the household of faith, so richly did the good works overflow.”\(^{225}\)

Rodney Stark, in his book, looks at two severe epidemics that struck the Roman Empire in 165 and 251 C. E from a sociological point of view. According to Stark, the practice of Christian love and compassion proved its real worth when terrific epidemics, a famine, earthquake, or war happened to people. Stark illustrates that the love and charity of Christianity contributed to Greco-Roman society, which was faced with urgent problems such as the misery, chaos, fear, and brutality of life. Stark states:

Christianity revitalized life in Greco-Roman cities by providing new norms and new kinds of social relationships able to cope with many urgent urban problems. To cities filled with homeless and the impoverished, Christianity offered charity as well as hope. To cities filled with newcomers and strangers, Christianity offered an immediate basis for attachments. To cities filled with orphans and widows, Christianity provided a new and expanded sense of family. To cities torn by violent ethnic strife, Christianity offered a new basis for social solidarity. And to cities faced with epidemics, fires, and earthquakes, Christianity offered effective nursing services.\(^{226}\)

These practicing love and charity of Christianity influenced people’s perception in the Roman society.

Tertullian, a prolific early Christian author from Carthage, describes this practice of love and charity of Christianity as making a deep impression on opponents of Christianity. He states “it is our care for the helpless, our practice of loving kindness, that


brands us in the eyes of many of our opponents. ‘Only look,’ they say, ‘look how they love one another!’”

Christine Pohl, in her book, *Making Room*, explains that the charitable life of Christians established the credibility of Christianity with people. She states, “Hospitality to needy strangers distinguished the early church from its surrounding environment. Noted as exceptional by Christians and non-Christians alike, offering care to strangers became one of the distinguishing marks of the authenticity of the Christian gospel and of the church.” This view was confirmed by a non-Christian of the time. The Roman Emperor Julian the Apostate (332-363), regretting the fact that many people converted from the Roman gods to the Christianity, states “Atheism [i.e. Christian faith] has been specially advanced through the loving service rendered to strangers, and through their care for the burial of the dead. It is a scandal that there is not a single Jew who is a beggar, and that the godless Galileans care not only for their own poor but for ours as well; while those who belong to us look in vain for the help that we should render them.”

The charitable behaviors of Christianity, as antecedents of reputation, ultimately changed Christianity’s reputation to a positive one. In their study of mission history, Irvin and Sunquist state that Christianity gained a good reputation in the society of Rome on account of the loving acts of the early Christians:

---


Through their social relief activities Christians had gained a ‘reputation’ that reached beyond their immediate numbers. Churches cared for the sick and dying during the periodic plagues that swept through the urban regions, for instance. They raised funds to ransom prisoner and slaves, gathered foods to provide for the hungry, and assisted sailors who had been shipwrecked. Such effort did much to boost the Christian ranks, as much as the other evangelical activities that churches undertook.\textsuperscript{230}

Christianity had the ability to help people who were in need through their love and charity, and these activities played an important role in improving the reputation of Christianity. The rise of Christianity is attributable to this good reputation.

Stark supports the causal relationship that the charitable behaviors of Christianity improved the reputation of Christianity and led to the rise of Christianity. He states, “once Christianity did appear, its superior capacity for meeting these chronic problems soon became evident and played a major role in its ultimate triumph.”\textsuperscript{231}

Second, another factor that improved the reputation of Christianity in the first three centuries was the message or doctrine of Christianity itself and the Christians’ faithful life. According to historians, these functioned as antecedents to reputation because they positively influenced the public. Due to a number of terrible epidemics and disasters, the public at the time was confused by the transience of life and longed for the eternal. Roman society was also full of corruption and exposed to diverse temptations,

\textsuperscript{230} Irvin and Sunquist, \textit{History of the World Christian}, 99. (Emphasis added)

\textsuperscript{231} Stark, \textit{Rise of Christianity}, 162.
such as sexual laxity and the cheapening of human life.\textsuperscript{232} The Hellenistic philosophies and other religious groups did not provide solace for people concerned with the impermanence of life and the corruption of society.

Contrary to this, the message of Christianity provided a satisfactory reason for the negative things in life and offered a hopeful portrait of the future.\textsuperscript{233} Christians with a moral and faithful life also led a pure life in the corrupt society. Robert Tuttle writes, “The only ones offering a moral alternative were the Christians.”\textsuperscript{234} Scholars explain that the message of Christianity and Christians’ devotional life appealed to people. In their religious study of the spread of the three major universal religions, Buddhism, Christianity, and Islam, Donald and Jean Elliot Johnson point out attraction of the message that Christianity gave to people, “The essential message of the faith coupled with the moral and ethical examples of many early Christians were probably the major factors that attracted new converts,… and the promise of eternal life in heaven for anyone who embraced Christianity, were extremely appealing.”\textsuperscript{235}

In Harnack’s evaluation, Christians’ pure and devotional life positively influenced even their opponents and thus Christianity acquired a good reputation with the common people and many of the upper classes. As he states, “it is not merely Christians themselves who bear witness that they have been lifted into a new world of moral power,


\textsuperscript{233} Neill, \textit{History of Christian}, 36.

\textsuperscript{234} Tuttle, \textit{Story of Evangelism}, 117.

\textsuperscript{235} Johnson and Johnson, \textit{Universal Religions}, 81-82.
of earnestness, and of holiness; even their opponents bear testimony to their purity of
life…. the moral life of Christians did hold their own for a long while, and were credited
by the common people as well as by many of the educated classes.”

The martyrdom of Christians, until the Roman Empire permitted and encouraged
the faith, made an especially deep impression. During the ten imperial persecutions, the
Christians did not escape death, but died gloriously. Green writes, “It is hardly
surprising that the gospel overcame the enormous obstacles in its way, and began to
capture the Roman Empire.” Neill also insists that martyrdom contributed to the good
reputation of Christianity and made some pagans convert. He states, “There are a number
of well-authenticated cases of conversion of pagans in the very moment of witnessing the
condemnation and death of Christians; there must have been far more who received
impressions that in the course of time would be turned into a living faith.”

As mentioned above, the message or doctrine of Christianity and Christians’ faithful life,
as antecedents of reputation, functioned to improve its reputation. Although Stark focuses
on social science more than religion in his research, he explains the causal relationship;
the message of Christianity and Christians’ life improved the reputation of Christianity
and led to the rise of Christianity. He states, “It was the religions’ particular doctrines that
permitted Christianity to be among the most sweeping and successful revitalization

236 Harnack, Mission and Expansion, 211.

237 The ten imperial persecutions began in the years 64, 91, 110, 165, 202, 235, 249, 257, 275, and
302. Some persecutions lasted for as long as ten years. See Tuttle, Story of Evangelism, 143.

238 Green, Evangelism, 177.

movements in history. And it was the way these doctrines took on actual flesh, the way they directed organizational actions and individual behavior that led to the rise of Christianity.” The causal process, by which the early Christian community won a reputation in Roman Empire in the first three centuries leading to an expansion of the community in ancient society, is illustrated in Figure 9.

Figure 9. Reputation of Christian Community in Roman Empire in the First Three Centuries within Causal Framework

<table>
<thead>
<tr>
<th>Antecedents</th>
<th>Reputation</th>
<th>Consequences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charitable behaviors of Christianity and the message of Christianity and a faithful life</td>
<td>Christian community had a good reputation with the public</td>
<td>The Rise of Christianity</td>
</tr>
</tbody>
</table>

Summary

As has been covered in this chapter, the term “reputation” is the synonym of honor, fame, esteem, status, grace and glory that is related to the estimation of social perception. In first-century Mediterranean society, reputation had three characteristics. 1) It was a very significant value and was one of the most important factors in the decision-making process. 2) Because of this, the ancient people wanted to increase their reputation.

as much as they could. However, because reputation was limited in quantity as with other resources at the time, there was fierce competition to achieve or maintain reputation in society.

3) Reputation was of significant value not only to an individual but also to groups.

In the New Testament, reputation also is presented as a very important issue and value. Jesus’ reputation was emphasized in the gospels. Christians were encouraged to live a more honorable life in order to increase the good reputation of Christianity. There was the causal relationship between Jesus’ reputation and the early Christians in the New Testament. As the antecedents of reputation, Jesus and early Christians’ reputable works such as teachings, healings, miracles, and pious life affected the crowds’ perception. Then, the good reputation of Jesus and Christians was improved, and finally this good reputation led to the growth of the Christian movement, as a consequence of reputation.

There was also a causal relationship in the reputation of Christianity in the Roman Empire in the first three centuries. As the antecedents of reputation, Christians’ loving activities, the message of Christianity, and their devotional life influenced the public’s perspective, and then the good reputation of Christianity emerged. Finally, this good reputation stimulated the rise of Christianity in the Roman Empire, as a consequence of that reputation.
In this chapter, South Korean culture and religion will be examined to seek the influence of reputation on their perception and behavior. Four issues will be examined. 1) What is the meaning of reputation in South Korean culture? 2) What is the influence of reputation on South Koreans’ perspective and behavior? 3) What is the role of reputation during the transitional process of South Korean religion? 4) What is the meaning of reputation in the current South Korean religious situation?

**Reputation in South Korean Culture: Chemyun Culture**

A major daily newspaper in South Korea, *The Seoul Shinmun*, ran a series of special articles titled "New Reputation Society" in March and April of 2015. The feature story covered what "reputation" means to South Koreans and how it influences their lives. In the first special article, the reporter explains the significance of "Reputation" in South Korean society as follows.
“Reputation”, it works in every situation and every people of South Korea. It influences all through our life, such as when buying a milk for newborn baby, when conniving at the classmate being bullied, when selecting a college major, when seeking or changing a job position, when clicking 'Good' button on Facebook of friends just habitually, when choosing a partner for marriage, when consulting a plastic surgeon, when deciding whether to expend the size of apartment even on a mortgage loan or not, and even when going to a nursing home. We are locked in the eyes of people around us. That is "reputation". We surely follow "reputation" in the time and place of selecting or being selected. We try to maintain good reputation enough to select our own burial plot and shroud, and to engrave our own epitaph.241

Reputation in South Korean society is a very crucial matter from the cradle to the grave because of the socio-cultural background of South Korea. That is Chemyun “face” culture. Chemyun is as significant a topic as Jeong "affection" or Han "resentment" in understanding South Korean culture and South Koreans' social behavior in their daily lives.242

**Understanding Chemyun in South Korea**

Chemyun is a synonym of reputation, honor, dignity, and prestige. This term is a compound word of che(體) that denotes "body" or "frame" and myun(面) that indicates "face". Thus, it literally means the appearance or surface of one's self that is shown to

---


others. As a self-presentation, Geun-Young Lee explains that *chemyun* includes the meaning of reputation and evaluation in South Korea. Oak and Martin also define the word, *chemyun*, as “the prestige, pride, dignity, honor, and reputation related to one’s position.”

*Chemyun* is not a unique psycho-social phenomenon found only in South Korean society. It is a pan-cultural one occurring in almost all cultures of the world including Chinese and Japanese in the Confucian culture as well as countries in Europe, North America, and Africa. Nevertheless, it does not mean that the concept of “face” and “facework” is the same in all kinds of cultures around the world. For instance, there is “face” or “social face” culture in Western countries, which is similar to *chemyun* in South Korea. Erving Goffman explains that social face is a reflection of self-image, emphasized and strengthened through social interaction, and tied to positive social value.

---


in South Korea does include these three characteristics of social face but also has distinctive features.

The most distinguished attribute of chemyun is “sociality.”\textsuperscript{247} Chemyun is more deeply related to social ego than to an individual one. It is created and consolidated through social interaction as in Western culture but is primarily a reflection of unilaterally imposed social image. According to the South Korean dictionary, chemyun is "an honorable propriety or face to treat others." As it is defined, the eyes of other people and the given social situation create South Korean chemyun. It is more closely connected to image in the eyes of others rather than an internal self-image.

The reason why sociality is strong in chemyun is the influence of the Confucian tradition that forms a fundamental culture of South Korea.\textsuperscript{248} Confucianism emphasizes proper human relationships with one another.\textsuperscript{249} It formulates South Koreans’ values and


\textsuperscript{249} The norm of reciprocal relationship is well known as the “Five Relationships (五倫)” in the Mencius, which is one of the most famous Confucian classic. There should be affection between father and son, there should be righteousness between ruler and minister, there should be proper distinction between husband and wife, there should be proper order between elder and younger, and there should be faithfulness between friends. See The Editorial Department of Confucian Studies and Eastern Philosophy, \textit{N Sedaileur
presents expected behavior such as respect for one’s elders, harmony with one another, appropriate order in society, and other ways that people should properly act within a community for human relationships.

South Koreans' collectivism is another factor in distinguishing *chemyun* from social face in Western countries. While a group's beliefs may not play an active role in determining an individual's actions in the West, group values and norms always do in South Korea. South Koreans put high value on group values and norms, emphasizing the harmonious integration of group members. South Koreans sensitive to *chemyun.* Zuk-Nae Lee states, “Such behavior contributes to the creation of a face-saving culture.”

In general, *chemyun* of South Korea extends beyond an individual to the group. There is a commonly used phrase by South Koreans, "dishonor to our family." When

---


250 The group orientation of South Koreans came from South Korean family system, the most primary group. Children are raised as a personal who lives in harmony with under the constant observation, supervision, and control of parents. Thus, South Koreans give a high value to the group of theirs or family’s.


anyone in a family does something disgraceful, it brings disgrace to the whole family. An individual saves her or his chemyun in order to keep the honor of the whole group. South Koreans believe that a group saves its chemyun to save members of the group, and when a group loses its chemyun, so does each individual member. For example, where children attend college influences their own chemyun and also that of their parents. When a student in high school gets into a prestigious university, such as an Ivy League, the high school puts a banner in front of main entrance because the acceptance reflects well on the school as well as the student. This relationship works both ways. For example, if a company is lauded for positive societal contributions, its employees receive credit as well. South Koreans do not consider only their own social status, but also the status of groups to which they belong as well. Young-Gweon You states “social status and group identity are important factors for living to fulfill reciprocal obligations.”

The Importance of Reputation in South Korea:

the Influence of Chemyun on South Korean Behavior

Since South Koreans' consciousness of chemyun makes a difference in their behavior or attitude, reputation is very important in South Korean society. Zuk-Nea Lee states “Until recently, face-saving culture has exerted a great influence on South Korean behavior.” Tai-Sup Rhim asserts that chemyun is mostly involved with the behaviors of South Koreans that are likely to attract other people's attention such as the choice of

254 T. Youn-ja Shim, Min-Sun Kim, and Judith N. Martin, Changing South Korea: Understanding Culture and Communication, (New York: Peter Lang, 2008), p. 73.


clothing, food, housing, vehicle, reference group, college, and job position. This is true because South Koreans are eager to maintain face. According to scholars, South Koreans have a strong normative desire to take an appropriate action in a given socio-cultural situation. South Koreans earn prestige by complying with the norms and behavioral expectations of their social position.

In addition, South Koreans have a higher tendency to demand conformity to social norms for chemyun of other people. Daniel Tudor argues that the South Koreans are urged to follow the behavior befitting their status, position, and dignity, “All members of society must play their proper role and fulfill the duties that came with that role.” When individuals or groups in South Korean society do not comply with social norms, others will respond strongly and critically against the person or group. For example, when famous people such as politicians, businessmen, or entertainers in South Korea behave inappropriately as regards social norms or expectations, they become a target of censure or criticism from the public that may lead to boycott towards their campaign.

257 Lim, Jeong, Chemyun, Yeonjul.


259 Susan Oak and Virginia Martin, American/Korean Contrasts, 30.


261 The anti-campaign against politicians lost to moral and social norms becomes a type of election campaign in South Korea. Seung-Chang Ha, Naeui Simin Undong Yiyagi [My Civic Movement Story] (Seoul: Humanist, 2015)
products, Sang-Jin Choi argues that *chemyun* has a positive side in that the consciousness of *chemyun* plays a significant role in maintaining the order of South Korean society.

South Koreans have another type of desire for *chemyun*, the desire for self-aggrandizement. In these cases, individuals want to reveal that their character, beliefs, attitudes, or abilities are superior to others, and they make efforts to be recognized. This kind of desire for *chemyun* deeply underlies the psychology of South Korean people who buy visible status symbols, such as expensive cars and *Myeongpum* (luxury products) as well as the preference get accepted to and graduate from a famous college. In this relation between the desire for self-aggrandizement and the behavior of South Koreans, Choi points out that *chemyun* has a highly negative side when the realization of the ability of *chemyun* to win recognition from others leads to pretentious action.

---

262 For example, in 2014, the assault on flight attendants of South Korean air, so called 'Macadamia Return' by Cho Hyun-A, the vice president of a South Korean airline, feeds the public rage, and it leads to boycott South Korean airline after all. Sung-Je Park, “The South Korean community in New York propels boycott of South Korean Air, 'Nut Return',” *Yonhap News*, December 12, 2014, accessed March 12, 2015, [http://www.yonhapnews.co.kr/bulletin](http://www.yonhapnews.co.kr/bulletin).

263 For example, Seung-Jun Yoo, a K-pop singer, was granted American citizenship not to serve in the South Korean military in 2002. So, it evoked a strong opposition by South Koreans and led him to be expelled from the entertainment business of South Korea. Since then, an order from the South Korean government has been issued forbidding his entry into South Korea. Sung-Jin Cho, “The prohibition of entry of a draft dodger … The New Politics Alliance for Demorcracy ‘Seung-Jun Yoo bill’,” *Munhwa Ilbo*, June 19, 2015, accessed June 20, 2015, [http://www.munhwa.com/news](http://www.munhwa.com/news).


265 Tudor, *South Korea*, 113-115.

266 Choi, *Hangookineui Simrihak*, 170-176.
There are a number of examples of *chemyun* having a bad influence on people's behavior and conduct. For example, "Recently, Mr. Kim (36 years old) who lives in a lease apartment bought a luxury car for 35,000,000 won (around 35,000 dollars). His car was a compact car purchased only months ago. But when he went to fancy restaurants or high-end department stores by his small car, he felt ignored somehow. So, he, a section chief in a small company purchased a luxury car equivalent to his annual income on the installment plan for 36 months with the thought of 'let's not let them look down on me'." In addition, a classic example of *chemyun* as “showing off” is the culture of weddings in South Korea. According to the 2015 survey on wedding expenses that a wedding planning company, Duo, reports, the average wedding expenses for a newly married couple are about 237,980,000 won (around 235,000 dollars).

The more serious negative effect on behavior from *chemyun* comes out when a person or a group loses *chemyun*. Since South Koreans take much account of *chemyun* in their life, the shame South Koreans experience when they lose their *chemyun* is much stronger than the shame that Western people feel. Tudor states “the sense of shame it brings from the loss of face creates an unbearable amount of pressure for some-and may

---


result in tragedy.”

When South Korean people lose their chemyun, they consider themselves a failure and in severe cases may commit suicide. In fact, suicides occur among third-year high school students right after Sunyeung “the university entrance examination” every year. Also suicides among public figures such as politicians, businessmen, and entertainers in South Korea are relatively high. For those who thrive on the support and adulation of the public, loss of chemyun is directly linked to a fatal blow to their honor and dignity. When they fall into discredit with the public, the burden causes some of them to take their own life. For some South Koreans, when a family member goes through a shameful incident such as a rape, the family tries to hide it because it is considered a loss to the whole family's chemyun. It is common in South Korea for rape victims and their families to conceal the crime because of worry about the loss of their families' chemyun even though they are not at fault.

The Importance of Reputation in Choice Situations:

---

270 Tudor, *South Korea*, 116.


the Influence of Chemyun on Consumption Behavior

The principal reason to study reputation in South Korean society is that South Koreans' conception of chemyun is linked to their behavior, which is particularly important in matters of choice and decision. The study of the influence of chemyun on making decisions is currently being done in fields of consumption behavior. Chol Lee explains that the strong will of South Koreans to comply with tacit social norms in order to save their own chemyun is related to their consumption practices. According to his study, South Koreans tend to opt for name brands when buying goods that indicate the social status of the purchaser, such as clothing or a watch. South Korean people carefully consider price, brand, and source when shopping for gifts because they believe that the chemyun of others and themselves is maintained by purchasing and presenting a gift befitting the status of giver and receiver.274

Jae-Hui Kim et al. demonstrate that a chemyun-activated group and a non-activated group have different propensities to consume. Based on a study on the propensity to consume in an experiment on 134 college students, the chemyun-activated group had a higher rate of unplanned propensity to consume than the non-activated group. When people are conscious of their social status and the opinion of others, they tend to trade up from their original plan more often than those in a non-activated group.275


Eun-Hee Park also shows that the consciousness of chemyun brings about conspicuous consumption, impulsive purchases, and brand preference. According to a survey of 461 college students in Daegu city and the Gyeongbuk province of South Korea, the more that students are conscious of chemyun, the more they purchase luxury brands and change their plans to buy goods. South Koreans take advantage of the information about brands as much as possible even when they purchase products online.\(^\text{276}\)

Yong-Han Suh \textit{et al.}\ explain that the chemyun-conscious culture that is prevalent in South Korean society causes the consumption of luxury brands.\(^\text{277}\) A survey of 222 women in their 20s and 40s shows that chemyun-oriented consumers place social value above quality when purchasing a product. Their preference for luxury brands is higher than for women with a comparatively low desire for chemyun. The strong chemyun culture of South Korean society can make South Koreans prefer brand over quality of products, unlike many Western people who take into account more practical benefits.

Moon-Sun Chun \textit{et al.}\ show that the cultural tendency of people has an influence on their clothing consumption behaviors. According to a survey of South Korean single females in their 20s who currently hold jobs in the Seoul metropolitan area, the chemyun-oriented consciousness of young people brings about overconsumption. Due to the chemyun consciousness that makes them sensitively aware of others’ opinions, the more


young women are conscious of *chemyun*, the more they follow the trend and buy the latest fashionable clothing in order to show themselves off well to others.\(^{278}\)

Sun-Hyoun Choi *et al.* are researching the distinctive character of South Korean and American women’s clothing purchasing behavior. Although both groups of woman live in the United States, the researchers point out two distinctions. First, the South Korean women are more sensitive to trendy fashion than American women, and, second, South Korean women prefer famous brands. Conversely, American women consider characteristics such as the practicality of clothing and the convenience of washing.\(^{279}\)

Eun-Yeong Na indicates that *chemyun* also affects the consumption tendency to prepare luxury materials for marriage. According to a survey of 329 adults, South Korean people who are deeply rooted in the Confucian culture believe that they must prepare goods for marriage properly in order to preserve *chemyun*. In addition, the pressure of saving *chemyun* leads to a level of consumption among South Koreans that allows them to show off beyond their true economic level.\(^{280}\)

As these and other studies demonstrate, *chemyun*, or reputation, is highly significant for South Korean people. It greatly influences their attitude and behavior. The


consciousness of reputation makes crucial differences in situations that allow choice or decision-making. Reputation is therefore likely significant in choosing a religion as well.

**Reputation in South Korean Religion**

South Korea has a five thousand year history and culture and is one of the oldest countries in the world.\(^{281}\) Throughout history, many religions in South Korea were deeply rooted in the lives of South Koreans. To this day, there are a great variety of religious groups in South Korean society and culture that have had and continue to have a big impact on the behavior of people in South Korea. Different religions dominated different eras in South Korean history as religion shifted in accordance with the socio-political history of South Korea.

**Four Dominant Religions in South Korean Religious History**

South Korea has experienced seven socio-political transitions throughout its history.\(^{282}\) In his book, *South Korea – A Religious History*, James Huntley Grayson presents all the religious traditions of South Korea chronologically including Shamanism, Buddhism, Confucianism, Christianity, Islam, and South Korean New Religions. He states “The history of religion in South Korea, irrespective of the periods of political

---


history, may be divided into four broad periods. In each period one particular religious
tradition formed the dominant or most dynamic religious force in the society at that
particular time. The four eras would be (i) the era of primal religion, (ii) the era of
Buddhist dominance, (iii) the era of Confucian dominance, and (iv) the post-Confucian
era.”

Shamanism was the first predominant religion in South Korea from primordial
times before Chinese civilization arrived at South Korea in the fourth century. Shamanism served as a vital structural foundation for Old Chosun and the Dangun ancestry. The story of the South Korean foundation mythology is found in *Sam Kuk Yu Sa* (the Memorabilia of the Three Kingdoms) which was written by Iryon in 1281 C.E. Hwanung, who is a young son of Hwanin “King of Heaven”, descended from heaven to the human world with his ministers of wind, rain and clouds to rule over his people. He married a she-bear and had a son, Dangun Wanggom, who set up his royal residence, Old Chosun [KoChosun] and was the first ruler. According to researchers and scholars,

---

283 James Hughtley Grayson, *Korea*, 230; Mary Connor also explains that “four main streams of religious and philosophical influences shaped South Korean culture over time.” Mary E. Connor, “Religions and Thought,” in *The Koreas*, Mary E. Connor, ed. (Santa Barbara: ABC-CLIO, 2009), 155.


285 Iryon, *Sam Kuk Yu Sa* [The Memorabilia of the Three Kingdoms], trans. Tae-Hung Ha and Grafton K. Mints (Seoul: Ynseui University, 1972), 32-33; Peter H. Lee, and Wm. Theodore De Bary,
Dangun was perceived to be the founder of the country, where religion and state had no distinction. He was also deemed religious leader for Old Chosun, having served as mediator between heaven and earth or South Korean Shaman. The ritual of shamanism occupied the center of South Korean culture and mentality. Ancient South Korean tribal or clan states always had festivals, according to traditional historical literatures in South Korea, such as *Sam Kuk Sa Gi* (the Chronicles of Three Kingdoms), which was written by Bu-Shik Kim in 1145 C.E., and *Sam Kuk Yu Sa*. They were not harvest festivals but rather great shamanistic rites held in the fifth or tenth months of the lunar year as ritual ceremonies to Heaven, ghosts, and spirits including Hanulnim.

Sources of Korean Tradition Vol. 1: from early times through the sixteenth century (New York: Columbia, 1997), 5-6.


289 Hanulnim means the One in Heaven and is the most ancient and indigenous concept for a supreme God in South Korea.
After the Shamanism dominant period, Buddhism ruled over South Korea, generally from the fourth century (Three Kingdom period) to the fourteenth century (Koryo dynasty). Buddhism was introduced from China to each of the Three Kingdoms as follows: to the Koguryo dynasty in 372, the Paekche dynasty in 384, and the Silla dynasty in 527. Buddhism brought a new religious thought and practice to the country and became a royal religion in the Three Kingdoms where it had government support. During the periods of the Three Kingdoms and the Unified Silla dynasty more profound Buddhist philosophy was widely spread by passionate Buddhist monks. Through these monks Buddhism was spread from the royal ranks to the commoners. In particular, the Buddhist Elysium, Sukhavati, had strong appeal to the commoners, seeking after-life compensation from societal hardships and sufferings of the real world. Buddhism expanded throughout the South Korean peninsula and came to be the state religion during the Koryo dynasty (918-1392). The state of Buddhism in the Koryo dynasty is explained in “the Ten Injunctions” which was proclaimed by Wang Kon, the founder of the Koryo dynasty. The first command of his injunctions was as follows, “The success of every great undertaking of our state depends upon the favor and protection of Buddha. Therefore, the temples of both the Meditation and Doctrinal schools should be

290 Lee and De Bary, Sources of Korean Vol.1, 34.


built and monks should be sent out to those temples to minister to Buddha.” Based on this patronage by the Koryo government, Buddhism flourished as a spiritual foundation in the entire society of Koryo.

After the Buddhism period, Confucianism became the third predominant religion in South Korea. Confucianism was transmitted to each of the Three Kingdoms in the fourth century and played an important role as an educational system that provided cultural and political standards for South Korea until the Koryo dynasty. With the foundation of the Chosun dynasty, however, Confucianism began to play a role as a religion until the late nineteenth century.

It was a Neo-Confucianism that the Chosun dynasty took as its national religion. As a new form of Confucianism, it was introduced to South Korea at the end of fourteenth century. The previous Confucianism mainly focused on the system of practical ethics, whereas Neo-Confucianism represented a metaphysical system that ultimately dealt with religious concerns, such as the doctrine of I (Chinese “理, li”) and

---


296 It is “the name given by Western scholars to a Confucian revival movement that began about A.D. 1000 in China.” Lee and De Bary, *Sources of Korean Vol. 1*, 342.
Ki (Chinese “氣, qi”), as well as the matter of social mores. After Confucianism became a national religion, the Chosun dynasty based every aspect of political, economic, social, religious, educational, and family life on Confucianism. Any other beliefs, traditions, or customs were denied as heterodox. Thus Confucianism was deeply rooted throughout all history and culture and the hearts of South Koreans for over 500 years during the Chosun dynasty.

After the decline of formal Confucian influence on society, a resurgent Buddhism and emerging Christianity became the fourth dominant religions in the last hundred years in South Korea. First of all, Buddhism, which suffered under an official policy of suppression of religion for 500 years, began to grow upon the collapse of the Chosun dynasty and the emergence of a new religious freedom. Buddhism was instilled as South Korea’s traditional religion, which laid the foundation for growth during the Japanese colonial period. It began to recover its religious influence during reconstruction after the South Korean War. In 2005, according to the National Household Census, the total number of Buddhists in South Korea totaled 10,726,463, or 22.8% of the population.

---

297 It is the theory that describes all phenomena, creation, and organic relationships in the universe through I, rational principle, and Ki, vital force. I is an inevitable reason to enable the generation and changing of all the objects, and Ki is the phenomenon which is created by I fundamental. I and Ki cannot be separated each other, and cannot be mixed. See Nam-Jin Huh, Chosun Jungi Likiron [Liki Theory in the Early Chosun] (Seoul: Seoul Nation University Philosophy and Thought Institute, 2004); Yongho Choe, Peter H. Lee, and Wm. Theodore De Bary, eds., Sources of Korean Tradition: Volume II: From the Sixteenth to the Twentieth Centuries (New York: Columbia University Press, 2000), 195; Baker, “Introduction,” 22.


299 Lee and De Bary, Sources of Korean Vol.1, 265.

300 South Korean National Statistical Office, Social Index 2005. Also, Gallup Korea surveyed the religious population of South Korea in 2014 from 1,500 respondents. According to the report, the
By 2011, there were approximately 46,905 monks, 26,791 temples, and a variety of Buddhist-run mass media outlets such as a television broadcasting company, radio network, and newspaper.\textsuperscript{301}

As a new religion in South Korea beginning in 1784, Christianity began to put down roots through the painful persecution of countless martyrs during its first 100 years in the country. Since then it has grown and is now the largest religion in South Korea. According to the National Household Census in 2005, 29.2\% of South Koreans, 13,762,585, self-identify as Christians.\textsuperscript{302} In the census there were also more than 156,400 ministers, representing more than 79,500 churches in South Korea.\textsuperscript{303}

Reputation in the Transition Process of South Korean Predominant Religions

Four different religions have dominated South Korea’s religious history. One of the reasons that brought these transitions is the change in South Koreans’ awareness and opinion of the religions. These changes involved the changing reputation of each religion.

\textit{Reputation in the Transition from Shamanism to Buddhism:}

---

\textsuperscript{301} Byung-Chul Ko et al., \textit{Hangukeui Jonggyo Hyunhwang} [Index of South Korean Religion] (Seoul: Ministry of Culture, Sports and Tourism, 2012), 9-10.


\textsuperscript{303} Ministry of Culture, Sports and Tourism, \textit{2011 The Current Status of Religion in South Korea}. According to the data, there were 140,483 pastors and 77,966 churches in the Protestant Church, and there were 1,609 churches and 15,918 priest and nuns in the Catholic Church in South Korea.
Shamanism was a tool to justify the status of the ancient king, the priest-king, as a privileged son of heaven based on logic. This was denied during the Three Kingdoms period in which great changes in culture and social structure took place. During the Three Kingdoms period, vigorous wars of conquest and territorial rights strengthened the royal authority. The king was lacking a contemporary system of tribal and universal ideals to mobilize his nation. Shamanism was regarded as a limited religion that could not exceed local and ethnic origin. Dong-Shin Nam states that shamanism did not meet the requirements of a state religion and thereby did not appeal to government leaders. The causal process, related to the reputation of Shamanism and its antecedents and consequences, is in Figure 10.

Figure 10. Reputation of Shamanism in Three Kingdom Period within Causal Framework

By contrast, Buddhism, which transmitted to the Three Kingdoms with a prestigious Chinese culture, was in the center of the South Korean social change. Chinese Buddhism brought a sophisticated art tradition as well as new philosophical concepts,

---


which provide the ideal foundation to strengthen royal authority.\textsuperscript{306} As a means of enhancing the kings’ political strength for the modernization of the South Korean states, Buddhism made a good impression on political leaders as well as commoners.\textsuperscript{307} The causal process is illustrated in Figure 11.

Figure 11. Reputation of Buddhism in Three Kingdom Period within Causal Framework

\begin{center}
\begin{tikzpicture}
\begin{scope}[every node/.style={draw, rounded corners, align=center}]
\node (a) at (0,0) {Antecedents};
\node (b) at (1.5,0) {Reputation};
\node (c) at (3,0) {Consequences};
\end{scope}
\draw[->] (a) -- (b) node [midway, above] {New philosophical concept with sophisticated art tradition};
\draw[->] (b) -- (c) node [midway, above] {Had a good reputation with the public};
\end{tikzpicture}
\end{center}

\textit{Reputation in the Transition from Buddhism to Confucianism:}

The great reputation of Buddhism was reversed towards the end of the Koryo dynasty period. During the Koryo dynasty, Buddhist temples accumulated enough wealth to develop their own economic system and to train monks to protect the property. This economic wealth was far from the ideal of self-denial that was prevalent in early South Korean Buddhism and ultimately corrupted the Buddhist temple. In the fourteenth century, people in South Korea suffered under the rule of corrupt aristocrats and local magnates and from the domination of Mongol control as well. The wealthy Buddhist

\textsuperscript{306} Grayson, \textit{Korea}, 24.

temple and monks showed no regard to the poverty of the peasantry.\footnote{Donald N. Clark, \textit{Culture and Customs of Korea} (Westport, Connecticut: Greenwood Press, 2000), 40; Grayson, \textit{Korea}, 89-96.} Buddhism became the religion of their conquerors.

There were many criticisms against this secularized and corrupted Buddhism in the late Koryo dynasty. Those criticizing Buddhism were Confucian scholars armed with a new idealized framework of Neo-Confucianism.\footnote{Youk-Hoon Kim, \textit{Gukjeinuei Hanguksa} [A South Korean History of a Citizen of the World] (Seoul: Dongbooka Yuksa Jedan, 2007), 38; Lee and De Bary, \textit{Sources of Korean Vol.1}, 241.} Pak Cho, one of the Neo-Confucian reformers, criticized Buddhism as follows, “These Buddhists eat without plowing and dress without tending silkworms. There is no way of knowing how many millions of them live and nourish themselves in comfort, and there is no way of knowing how many people have frozen and starved because of them.”\footnote{Lee and De Bary, \textit{Sources of Korean Vol.1}, 213.} Taejong, the third king of Chosun Dynasty, was a revered Buddhist who accepted Muhak, a South Korean Buddhist monk, as royal preceptor and found two temples of Hungchon-sa and Hungdok-sa. However, he later rejected Buddhism in order to transform the evils of Buddhism and supported Confucianism instead. King Taejong installed a system of \textit{Dochopche},\footnote{It is a system of registering the name and residences of monks to limit the number of monks. Editorial Department, \textit{Bulgyo Yonguh Sajeun} [Buddhism Glossary Vol. 1] (Seoul: Kyoungin Munhwasa, 1998), 284.} which registered the name and residences of monks to limit the number of monks.\footnote{Grayson, \textit{Korea}, 120-121.} Moreover, Taejong confiscated Buddhist temple property and officially abolished all but 242

\begin{footnotesize}
\begin{enumerate}
\item \footnotemark[308]
\item \footnotemark[309]
\item \footnotemark[310]
\item \footnotemark[311]
\item \footnotemark[312]
\end{enumerate}
\end{footnotesize}
Corrupt and depraved Buddhism lost its appeal to political leaders and the people, and it was subjected to further exclusion. Soo-Dong Jung evaluated Buddhism as follows, “Evil doings of Buddhism added anxiety to the people and posed a great threat to the country as well… Thus evil acts were the primary reason people turned away from Buddhism towards end of Koryo dynasty and beginning of Chosun dynasty.”

This process, which relates the reputation of Buddhism to its antecedents and consequences in the late Koryo dynasty, is illustrated in Figure 12.

Figure 12. Reputation of Buddhism in the Late Koryo within Causal Framework

After the collapse of the Koryo dynasty, in 1392, reformed-minded Confucian scholars along with Sung-Gye Lee, a founder of Chosun dynasty, rejected the then troublesome Buddhism and recommended Neo-Confucianism as a new updated social framework. One of the reasons that Confucianism became a predominant religion in

---


315 Hyeon-Cheol Do, “Chosuneui Gungookgwa Yougyo Munhwaeui Hwakdai” [Foundation of Chosun and Exaggeration of Confucian Culture], in *Chosuneui Gungookgwa Gyonggookdaijun Chejeueui Hyungsung* [Foundation of Chosn and Formation of Gyounggookdaijun System], ed. Young-Gyo Oh.
the Chosun dynasty was its reputation, but it seems that this was tied to corruption of Buddhism rather than directly to the reputation of Confucianism.

**Reputation in the Transition from Confucianism to Christianity and Buddhism:**

The Chosun dynasty, which was established on Confucianism, faced both internal and external crises in the nineteenth century. Externally, the Chosun dynasty encountered the threatening challenges of foreign powers. Internally, clan politics corrupted both central and local governments. Party strife, which began in the 15th century, reached its peak during this time. Confucianism, which formed the basis of the spiritual system, also began to fail. First, Confucianism did not properly respond to the foreign threats but continued insisting on a rejection of the foreign powers. In addition, due to partisan struggle and establishment of Sowons, Confucianism wasted its energy. In response, Taewon-gun (1820-1898), the Prince Regent, carried out an official and symbolic event that ended the influence of Confucianism in Korean society. Namely, he abolished all but forty-seven Confucian academies in 1871. In the end, Confucianism could do nothing but watch the loss of the independent nationhood of the Chosun dynasty. Hak-Ryul

---


317 It is a regional Confucian academy which was established by each Confucian faction. Sowon accumulated a lot of privilege and property, and it became a major political and economical threat to the central government in the nineteenth century. Grayson, *Korea*, 115-116.


319 Choe et al., *Sources of Korean Vol. II*, 207-208.
Pyo expresses the status of Confucianism at the time as follows, “The inability of Confucianism led to inability of Chosun government.”

Those disappointed by the Confucian religion sought a new spiritual foundation.

After the declining influence of Confucianism, Buddhism and Christianity have emerged as South Korea's main religions. Buddhism, which dominated society and culture from the Three Kingdoms Period to Koryo Period, about 1000 years total, began its restoration after the suppression of the Chosun dynasty ended.

Japan’s crucial role in the restoration of Buddhism cannot be denied. When Japan began to invade Korea in the late nineteenth century, it used Buddhism as a channel for the link between Koreans and Japanese. During the Japanese colonial period, the Japanese sought to import their form of Buddhism and established temples in Korea. There was a political motivation to these actions as well. Buddhism’s association with the oppressors created an opening for Christianity. Korean Christianity inspired a spirit of independence at the time, and a large number of the young progressive patriots were already members of Christianity. The Japanese government wanted to offer Korean Buddhism as the alternative to Christianity. Ultimately, the Japanese government’s support for Buddhism adversely affected the reputation of Buddhism in Korea.

Despite this, Buddhism continued to expand because it was recognized as a traditional religion and ingrained culture in Korea. Buddhism, as traditional religion, was firmly established through two factors. First, Buddhist leaders worked to inform the

---

320 Hak-Ryul Pyo, Halubame Igneun Chosunsa [Reading of Chosun History in One Night] (Seoul: RH South Korea, 2015), 6.

321 Clark, Culture and Customs, 42; Grayson, Korea, 184.
people that the roots of Korea’s traditional culture lay within Buddhism. For example, Neung-Hwa Lee tried to revive Buddhism’s culture in Korea, and Songu (whose literary name is Kyoung-Ho), as a reputed lecturer, contributed to spread the practice of meditation. Second, the South Korean government later supported the restoration of Buddhism. When rapid industrialization and urbanization of South Korea began, the South Korean government supported Buddhism in order to preserve the traditional culture of South Korea. Donald Clark states “In the 1960s and 1970s…. the South Korean government devoted substantial funds and efforts to reconstructing South Korea’s historic sites including many Buddhist temples. Buddhism went from seeming ‘old-fashioned’ to being ‘traditional,’ something to honor and reclaim as part of modern South Korea’s identity. As a result, membership in Buddhist congregations has grown.” Thus Buddhism was recognized as part of the traditional culture of South Korea, which allowed many people in South Korea to find consistency in a time of rapid change.

However, since the fall of Confucianism, Christianity has become the most dominant in South Korea. Christians in South Korea number 29.2%, the highest, of all religions. South Korea also has a much higher% of Christians than nearby countries with similar cultures, such as China and Japan. With Buddhism considered to be the

322 Grayson, Korea, 185-191.


324 Clark, Culture and Customs, 42.

325 According to the Pew Research Center, there are sixty-seven million Christians in China, approximately 5 % of the nation’s population. According to the Dentsu survey of 2006, there is an approximately 2.3% Christians of the country’s population in Japan. Accessed September 11, 2013,
traditional religion, the fact that the Western religion of Christianity is the biggest religion in South Korea is surprising.

One of reasons that Christianity has become the largest religion in South Korea is its reputation. Korea has been through three large periods of turmoil over the past 100 years: the Chosun dynasty, the Japanese Colonial period, and the Korean War. During these difficult periods, Christianity comforted the wounded Koreans and, by aiding those in need, became a very reputable religion in the hearts of Koreans. Christianity has contributed in many ways to Korean society, but there are three primary ones.

First, Christianity played an important role in modernization during the end of the Chosun dynasty. At the time, Christianity with the construction of modern hospitals in the country, modern school establishment, Hangul dissemination, young talent development, women's rights restoration, and the identity and Equality Movements. Its involvement in modernization was more than other religions and was greatly appealing to citizens. Yong-Jai Kim states that Christianity got “esteem and credibility from Koreans through their sincere and devoted love and services.”

---


326 Yong-Jai Kim, *Hanguk Gyohoisa* [South Korean Christianity] (Seoul: Iresowon, 2004), 83-94; Choe et al., *Sources of Korean Vol. II.*, 378; Clark, *Culture and Customs*, 48; Grayson “Ideology, Religion,” 243-244.

Second, Christianity promoted nationalism for independence from Japan during the Japanese colonial period.\footnote{328} Korean Protestantism especially appealed to those suffering from Japan’s suppression by providing inspiration and sponsoring the independence movement. Yong-Jai Kim states “As Christians actively involved in the independence movement, people gave high rating to church. Many young men came to church as the cause.”\footnote{329}

Third, Christianity was involved in social outreach and social movements in the post-liberation period.\footnote{330} During the 1960s, South Korea unveiled an economic growth policy and reaped success. However, in the matters of economic growth and distributive justice, workers were exploited for their labor through low wages. In addition, the long dictatorship of political power by the military abused human rights and repressed political masses. Christianity supported people who suffered and were marginalized, demanding democratic reforms, human rights, and distribute justice. Christianity received good reviews from the people who were marginalized and oppressed. The other dominant religion, Buddhism, could not provide these features until the 1980s.\footnote{331} As a result, Christianity gained a good reputation in South Korea. It continues to do so and has

\footnote{328} Kim, *Hanguk Gyohoisa*, 167-184; Choe et al., *Sources of Korean Vol. II*, 378; Clark, *Culture and Customs*, 48; Grayson, “Ideology, Religion,” 244-245.

\footnote{329} Kim, *Hanguk Gyohoisa*, 184.

\footnote{330} Choe et al., *Sources of Korean Vol. II*, 378; Clark, *Culture and Customs*, 50-51; 378-379; Grayson, *Korea*, 175.

\footnote{331} Jae-Ryong Shim, “Buddhist Responses to the Modern Transformation of Society in South Korea,” in *Religions and Society in contemporary South Korea*, eds. Lewis R. Lancaster and Richard K. Payne (Berkeley: Institute of East Asian Studies, 1997), 82-83.
become the country’s most dominant religion. South Korea is the only Christianity-dominant country in Asia, besides the Philippines and East Timor, which had been colonized by the West in times past.332

**The Importance of Reputation in the South Korean Religious Situation**

Currently reputation is very important in matters of religion in South Korea, especially as Koreans experience more of a sense of personal choice.

**Religious Tendencies of South Koreans**

One of characteristics of South Koreans is that they are a very religious people.333 The South Korean social system and philosophy have always been rooted in religious practices. Early missionaries sent to South Korea recognized that it was a very religious country. George Herbert Jones, president of the Biblical Institute of Korea in the early 20th Century, states the religious nature of Koreans as follows, “The Korean is a religious man. He is no atheist. It might be said of him as Paul said of the Athenians of old, he is very religious, for he finds gods everywhere. All nature is animated with them. He has a dim conception of continued existence after death, as his worship of the dead clearly indicates.”334

---

332 Philippine was to be a Christian country due to the long years of Spain and U.S.A colonial influence. And East Timor was to be a Christian nation due to the long years of Portugal colonial influence.


Objectively, the religious population in South Korea has, in comparison with national investigative data that started in 1985, steadily increased to 53.1% in 2005 from 46.8% of the population in 1985.\textsuperscript{335} According to Won-Gue Lee, South Korea’s religiousness has both increased in terms of both quantitative and qualitative aspects. Not only is the religious population increasing, people are also more actively participating in religious activities.\textsuperscript{336}

The religious tendencies of South Koreans were not formed suddenly. This religious sentiment has dominated South Koreans for many years, and religious culture has created an inclination toward religion in many South Koreans. Lee describes the characteristics of the typical religious culture of South Korea.\textsuperscript{337} First, the religious culture of South Korea is receptive to religions.\textsuperscript{338} Catholicism did have difficulties in its initial acceptance, but in general, religions brought from outside were accepted easily and were followed by deeper acceptance and spread rapidly.\textsuperscript{339}

\textsuperscript{335} The Statistics South Korea, 2005 Population and Housing Census.

\textsuperscript{336} Lee, Crisis and Hope, 12.

\textsuperscript{337} Lee originally describes the five features of South Korean religious culture. However, the researcher reclassifies the characteristics into three because there is an overlap between them. Lee, Crisis and Hope, 12-50.

\textsuperscript{338} Lee, Crisis and Hope, 21.

\textsuperscript{339} The reason that the Roman Catholic was persecuted in the early period of its mission is related with the political and social issue of Chosun Dynasty. For example, the attitude and behavior of the Roman Catholic which denied the Chesa “memorial service for ancestors” was regarded as an action against humanity, society, and nation. Shuk-Woo Choi, “Chunjoogyo” [Catholicism], in Hangukineui Jonggyo [Religion of South Korean], ed. Yi-Heum Yoon et al. (Seoul: Jungeumsa, 1987), 117-118.
Second, the religious culture of South Korea has active and enthusiastic features. Once South Koreans believe in one religion, they tend to naturally accept and actively believe. For example, the practice of Buddhist temples ringing to inform of chanting at three in the morning or church opening for prayer at four is probably not found outside of South Korea through the entire Christian church history of 2000 years. Regular attendance at church is another good example of this. So-called Christian countries such as Denmark (3%), Finland (4%), Norway (5%), Sweden (6%), France (11%) and the United Kingdom (14%) display very low numbers of church attendance. On the other hand, in the case of South Korea, the number of those who attend church service at least once a week is 36%.

Third, the religious culture of the South Koreans emphasizes harmony in nature. South Korea's culture has strong tendencies towards harmony and fusion with a propensity towards compromise. The spirit of harmony and the fusion of ideas and ideologies allow many religions to coexist. In fact, because religions in South Korea have coexisted with one another for a long time, one religion may display the tendencies of

---

340 Lee, *Crisis and Hope*, 23.


342 However, according to the survey of Gallup South Korea, in the case of South Korean Protestant Church, the ratio of those who attend church service at least once a week is 71%. See Gallup South Korea, 2004 *Hangukineui Jonggyowa Jonggyoeuisik* [Religion and Religious Consciousness of South Korean in 2004], in http://www.gallup.co.kr/gallupdb/reportContent

343 Lee, *Crisis and Hope*, 35.
another. To this effect, South Koreans who have faith seem to have a particular religion outwards, but instead have a mix of religiosity inwards. Lee explains such religious culture has harmonized conversion between religions. He states, “This eclectic mix of faith and disposition makes it easy to convert to other religions or establish religion of the non-believers.”

In his article, *South Korea – de-Westernized image of the Church*, Moon-Jang Lee explains that South Koreans are aware of the influence of culture with respect to their religion. The culture has criteria and expectations for religions as well as those who believe in religion. He states “South Koreans have criterion and expectation about the characteristic of religion, and life pattern or attitude of religious people in their life.” In other words, South Koreans have standards as to “What a religion should be,” or “What a religious person’s life should be.”

After examining the religious inclinations of South Koreans as discussed above, the following conclusion emerges. South Korea has a lot of people who are interested and passionate about religion, and the country has its own criteria for religion. It seeks to create religious harmony. When people believe their own religion does not meet this criteria they tend to pursue another one. The possibility of religious conversion is high in South Korea, and the reputation of a religion serves an important role in South Korea.

---

344 It shows that every religion in South Korea is mixed with *Mugyo* (Shamanism). Grayson, *Korea*, 230; 177-181; Kim, *Protestant Church*, 30-31.

345 Lee, *Crisis and Hope*, 38.

346 Lee, *What is it all about the Korean Church*, 178.

Multi-Religious Situation in South Korea

Yi-Heum Yoon, in his article, *The Contemporary Religious Situation in South Korea*, which explains the state of South Korean religion today, offers, “an essential characteristic of contemporary South Korean society and culture is the multi-religious situation.” The reason why South Korea is in a multi-religious situation is that various South Korean religions have enjoyed religious freedom and dynamic growth since the Korean War. The most predominant religions, Christianity and Buddhism, as well as Confucianism, as a traditional religion, are all deeply rooted in South Korean society. According to Yoon, the number of South Korean people who clearly express that their religion is Shamanism or Confucianism is small, South Koreans reveal the fact that most people are, in practice, Confucian believers.

Even though these religions have no great hold on the common people in South Korea, some new syncretic religions, such as *Chondogyo, Taejonggyo, Chungsangyo, Chondogwan* (The Olive Tree Church), *Tongilgyo* (The Unification Church), and *Wonpulgyo* (Revitalized Buddhism), also coexist in South Korea, and Shamanism (South Korean Folk Religion) is still accepted in South Korea. As a new world religion in South Korea, Islam, due to the inflow of foreign worker’s oil money and the Muslim Students throughout Southeast Asia, has increased by 32% in the last 10 years, even

---


350 Choe et al., *Sources of Korean Vol. II*, 376-380. The percentage of the religious population is below 1% in South Korea.
though its overall number are still low.\textsuperscript{351} According to Lee, the number of surveyed new religions in South Korea is calculated as 393.\textsuperscript{352}

<table>
<thead>
<tr>
<th>Division</th>
<th>Confirmed</th>
<th>Unconfirmed</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buddhism</td>
<td>137</td>
<td>128</td>
<td>265</td>
</tr>
<tr>
<td>Protestantism</td>
<td>118</td>
<td>114</td>
<td>232</td>
</tr>
<tr>
<td>Catholicism</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Confucianism</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Chondogyo</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Onepulgyo</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Daijonggyo</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Others</td>
<td>20</td>
<td>44</td>
<td>64</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>280</strong></td>
<td><strong>286</strong></td>
<td><strong>566</strong></td>
</tr>
</tbody>
</table>

Furthermore, a lot of denominations coexist within these religions. According to the Index of South Korean Religion in 2008, as mentioned in Table 4-1, South Korean religions are divided into 510 denominations including 168 Buddhist denominations and 290 Protestant denominations. Pointing out the phenomenon that many religions and

\textsuperscript{351} Young-Dae Yoo, “10 Nyungan Hanguk Muslim 32% Jeungga” [South Korean Muslim increased 32% in the past 10 years], The KuKmin Daily, March 27, 2012, accessed April 21, 2015, http://news.kmib.co.kr/article.

\textsuperscript{352} Lee, Where is the Korean Church Going, 241.

\textsuperscript{353} Byung-Chul Ko et al., Index of South Korean Religion, 9-10.
denominations coexist, Won-Gue Lee states that South Korea can be called as “an exhibition center of religions.” Normally this would occur in a country with many different ethnic groups, the coexistence of many religions in the most ethnically homogeneous country in the world, South Korea, is a very unique phenomenon.

Reputation has become an important component within a multi-religious situation due to the “market situation” as defined by Berger. Of a religiously pluralistic society, Peter Berger states, “the religious tradition, which previously could be authoritatively imposed, now has to be marketed. It must be ‘sold’ to a clientele that is no longer constrained to ‘buy.’ The pluralistic situation is, above all, a market situation. In it, the religious institutions become marketing agencies and the religious traditions become consumer commodities.” Because religion become “a matter of the ‘choice,’ or ‘preference’ of the individual” in the pluralistic society, people are able to select the desired religion based on self-accordance of “the dynamics of consumer preference” or religious taste. Thus, the reputation of a religion has become more important as a strategy to attract religious consumers within the religious “market place” in South Korea, which has many religions competing with each other as commodities.

Summary

---

354 Lee, Where is the Korean Church Going, 241.
357 Berger, The Sacred Canopy, 133.
358 Berger, The Sacred Canopy, 145.
Reputation is a very crucial matter in South Korea because of the country’s socio-cultural background. *Chemyun* is regarded as a synonym for reputation related to one’s position. *Chemyun* is very important in South Korea because of two reasons. It is perceived in South Koreans’ consciousness as norms they must keep and follow, and it influences South Koreans’ intentions and behaviors as related to matters of choice or decision.

Reputation is also a very significant matter in area of religion in South Korea. There are two reasons for this. First, reputation influenced people’s intentions and behaviors in South Korean religious history. In the religious history of South Korea, there have been four great transitions: 1) the era of primal religion; 2) the era of Buddhism; 3) the era of Confucianism, and 4) the era of post-Confucianism. Even though there were more complex causes when the predominant religion of the period changed, one of the reasons that brought about each transition is the change in reputation of each religion.

Second, the religious environment of South Korean is that every religion coexists in the “market situation.” Just as people select products that are displayed in the market, people can select which religions that they want to believe. Thus, the reputation of religion is a significant matter in South Korea because each religion needs to compete to be selected by religious consumers.
CHAPTER 5
THE INFLUENCE OF RELIGION’S REPUTATION
ON PEOPLE’S INTENTION AND BEHAVIOR IN SOUTH KOREA

This chapter will analyze two issues: how the reputations of three major religions in South Korea, Protestantism, Catholicism, and Buddhism, are established, and how they affect people's intention and behavior in South Korea. This study was conducted with a questionnaire survey.

**Background Information of Survey**

The configuration of the survey questionnaire, the process of data collecting, and the analytic method used to investigate the reputation of South Korean religion and its influence on people are as follows, as well as the basic information of the respondents, as independent variables.

**Questionnaire configuration**
The questionnaire consisted of two categories of questions.\(^{359}\) One section was constructed to measure the reputation score for three major religions in South Korea as a dependent variable. It consisted of twenty questions that were taken from the original Reputation Quotient (RQ) model and modified as appropriate. Supplemental questions were added to address religious reputation specifically. The survey uses a five-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree). The other section was made up of questions about the basic demographic and religious characteristics of respondents. The consequence of religion's reputation was an independent variable. The survey contained eight questions about demographic and religious characteristics, and nine questions about the intention and behavior of respondents toward religion as a consequence of a religion's reputation. Excepting questions in RQ model, all questions are closed questions: eight rating questions, five multiple-choice questions, and four dichotomous questions.

**Data collection and analysis method**

For this study, data collection was done through offline surveys conducted with Korean men and women in their twenties at three places, *Shinchon, Gangnam,* and *Daihakro* where many young adults gather in Seoul for two months from April to May of 2013. Selecting survey targets followed the convenient sampling method, and a total of two researchers, a man and a woman directly distributed questionnaires to respondents and received their responses with their consent. The total number of questionnaires that circulated and collected was 700 copies. Some of the data was not appropriate to use such

\(^{359}\) Survey questionnaire is in Appendix A.
as questionnaires with only a few answers. Ultimately 59 of the 700 questionnaires, for a total of 641, were used for this study.

First, validity and reliability of the survey data was verified. In order to investigate the reputation score for the three major religions in South Korea, the reputation average score was compared and analyzed for each religious group as a dependent variable for each independent variable. Next, a frequency analysis was conducted to find out how religion’s reputation affects intention and behavior. In this process of analysis, SPSS (Statistical Package for Social Science) version 14.0 for Windows was used for descriptive statistics, exploratory factor analysis, comparison of average, and frequency analysis.

**Respondents**

The demographic and religious characteristics of respondents are presented in the following tables 5-1, 5-2, 5-3, 5-4, 5-5, and 5-6.

**Table 5-1 The Demographic Characteristics of Respondents**

<table>
<thead>
<tr>
<th></th>
<th>Frequency (N)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>276</td>
<td>43.1</td>
</tr>
<tr>
<td>Female</td>
<td>365</td>
<td>56.9</td>
</tr>
<tr>
<td>Total</td>
<td>641</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School</td>
<td>59</td>
<td>9.2</td>
</tr>
<tr>
<td>College or above</td>
<td>582</td>
<td>90.8</td>
</tr>
<tr>
<td>Total</td>
<td>641</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Monthly Family Income</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Below $2,000</td>
<td>173</td>
<td>27.0</td>
</tr>
<tr>
<td>$2,000-$3,999</td>
<td>229</td>
<td>35.7</td>
</tr>
<tr>
<td>$4,000-$6,999</td>
<td>178</td>
<td>27.8</td>
</tr>
</tbody>
</table>
As shown in Table 5-1 above, the gender composition of respondents was 276 males and 365 females. There were 89 more female than male respondents. Over 90% of total respondents attended college or even higher education.\(^{360}\) The distribution of respondents by monthly family income was fairly even across income levels. One person did not respond to this question.

<table>
<thead>
<tr>
<th>Monthly Family Income</th>
<th>Frequency (N)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over $7,000</td>
<td>60</td>
<td>9.4</td>
</tr>
<tr>
<td>Non-answer</td>
<td>1</td>
<td>0.2</td>
</tr>
<tr>
<td>Total</td>
<td>641</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5-2 Religions of Respondents

<table>
<thead>
<tr>
<th>Frequency (N)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-Believer</td>
<td>308</td>
</tr>
<tr>
<td>Protestant</td>
<td>137</td>
</tr>
<tr>
<td>Catholic</td>
<td>83</td>
</tr>
<tr>
<td>Buddhist</td>
<td>103</td>
</tr>
<tr>
<td>Others</td>
<td>10</td>
</tr>
<tr>
<td>Total</td>
<td>641</td>
</tr>
</tbody>
</table>

Table 5-2 shows the status of the respondents' religious affiliation. Non-believers stood at 308 people, or 48% of total respondents, believers in Protestantism, Catholicism,

\(^{360}\) The reason for why the majority of respondents (90.8%) were people with college or above relates to South Korea's obsession with education today. The age of respondents was the decade of the 20s, and about 70% of the people go to college right after graduating from high school in South Korea. And also among those who were not able to enter college right after high school graduation, many young people keep trying to go to college and often go later. “Korean Education Statistics Service,” accessed April 8, 2016, http://kess.kedi.re.kr/index.
Buddhism, and other minor religions stood at 333 people, or 52% of total respondents. Among 333 believers, there were 137 Protestants, 83 Catholics, 103 Buddhists, and 10 other faiths, which is a fairly even distribution. The rate of Buddhists was about 6% less, and the rate of Protestants and Catholics was about 2-3% more when compared with the religious population statistics for the country as a whole based on the latest official report of the Korean National Statistical Office from 2005. This is not a significant difference. The religious distribution ratio of respondents that participated in this research is adequate for the survey purpose of this study.

<table>
<thead>
<tr>
<th>Table 5-3 Respondents’ Experience of Changing Religion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency (N)</td>
</tr>
<tr>
<td>---------------</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Table 5-3 shows whether respondents have changed their religion or not. The respondents who said they have left their previous religion and converted to another religion or have no religion now were 100, or 15.6% of total respondents. More than a few people move among and between religions.

Table 5-4 Respondents’ Previous Religions

<table>
<thead>
<tr>
<th>Frequency (N)</th>
<th>Percentage (%)</th>
</tr>
</thead>
</table>

148
<table>
<thead>
<tr>
<th>Religion</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protestantism</td>
<td>54</td>
<td>54.0</td>
</tr>
<tr>
<td>Catholicism</td>
<td>19</td>
<td>19.0</td>
</tr>
<tr>
<td>Buddhism</td>
<td>22</td>
<td>22.0</td>
</tr>
<tr>
<td>Others</td>
<td>5</td>
<td>5.0</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5-4 shows what the previous religions were of the 100 people with a conversion experience. The most frequent religion that people left was Protestantism. Fifty-four respondents out of 100 said they left Protestantism, while twenty-two left Buddhism and nineteen left Catholicism. One out of every two people that left a religion left Protestantism.361

According to Table 5-2, the number of respondents who identified their religion as Protestantism is 137 out of 641, that is, 21% of respondents are Protestant. Of the respondents who left their religion, 54 left Protestantism. Those 54 ex-Protestants amount to 39.4% of 137 Protestant respondents. If the 54 ex-Protestants had not left Protestantism, the number of Protestant respondents would be 191. In the case of Catholicism, 83 respondents said they are Catholic, while 19 indicated they had been a Catholic before but were not now. The percentage of ex-Catholics amounts to 22.9% of those who remain Catholic. In the case of Buddhism, though 103 respondents were Buddhists, 22 others report that they have left Buddhism. The 22 ex-Buddhists amount to 21.4% of 103 Buddhists. Many people move between and among religions in South Korea.361

361 The rate of religious population of South Korea is that Protestant is 18.3%, Catholic is 10.9%, and Buddhism is 22.8%. Comparing with this composition, the proportion of ex-Protestant is very high.
Korea. The number of people leaving Protestantism is the highest among religions in South Korea in this survey.

Table 5-5 Respondents’ Experience with Being Evangelized by Religion

<table>
<thead>
<tr>
<th></th>
<th>Frequency (N)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>287</td>
<td>93.2</td>
</tr>
<tr>
<td>No</td>
<td>21</td>
<td>6.8</td>
</tr>
<tr>
<td>Total</td>
<td>308</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5-5 shows how many people with no religion have been proselytized by a religion. A total of 287 out of 308 non-believers, or 93.2%, said they have been recruited or preached to by believers.

Table 5-6 Believers’ Religious Faithfulness

<table>
<thead>
<tr>
<th></th>
<th>Protestant</th>
<th>Catholic</th>
<th>Buddhist</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>Strong Unfaithfulness</td>
<td>6</td>
<td>4.4</td>
<td>12</td>
<td>14.5</td>
<td>9</td>
</tr>
<tr>
<td>Unfaithfulness</td>
<td>21</td>
<td>15.3</td>
<td>27</td>
<td>32.5</td>
<td>19</td>
</tr>
<tr>
<td>Neutral</td>
<td>56</td>
<td>40.9</td>
<td>33</td>
<td>39.8</td>
<td>41</td>
</tr>
<tr>
<td>Faithfulness</td>
<td>42</td>
<td>30.6</td>
<td>10</td>
<td>12.0</td>
<td>23</td>
</tr>
<tr>
<td>Strong Faithfulness</td>
<td>12</td>
<td>8.8</td>
<td>1</td>
<td>1.2</td>
<td>11</td>
</tr>
<tr>
<td>Total</td>
<td>137</td>
<td>100.0</td>
<td>83</td>
<td>100.0</td>
<td>103</td>
</tr>
</tbody>
</table>

Table 5-6 demonstrates the self-declared level of the religious faithfulness of 333 believers. Among them, almost 40% of respondents said their faithfulness is neutral, as
defined by regularly attending worship service, reading the Bible, praying, and giving an offering at least once a month. Another 30% of the respondents identified themselves as faithful or strongly faithful. This means that these people enthusiastically practice religious life at least two more times a month. At the same time, approximately 30% of respondents identified themselves as unfaithful or strongly unfaithful, which means that they practice religion only once in a while.

The figures slightly vary based on religions. A total of 39.4% of Protestants counted themselves faithful. This is about 20% more than the 19.7% of Protestants who indicated they are not faithful. By contrast, 13.3% of Catholics responded that they are faithful, while 47% of Catholics said they are not. In the case of Catholics, the proportion of those who counted themselves unfaithful was 33.7% higher than those who identified themselves as faithful or strongly faithful.

<table>
<thead>
<tr>
<th>Table 5-7 Believers’ Religious Satisfaction</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Table" /></td>
</tr>
</tbody>
</table>

Table 5-7 shows us how satisfied 333 believers are with their religion.

Approximately 61% of respondents indicated they are satisfied with their current religion.
(Satisfaction and Strong Satisfaction), while only 8.7% of people responded they are not (Dissatisfaction and Strong Dissatisfaction). While there is little reported difference among the three religions, Catholics score the highest in religious satisfaction.

**Analysis Results and Findings**

This section analyzes data gathered from two perspectives. First, it looks at how the reputations of three major religions—Protestantism, Catholicism, and Buddhism—in South Korea are established. And then, it examines how the reputation of each religion influences people's intention and behavior.

**The reputation of three major religions in South Korea**

The overall reputation score of the three major religions of South Korea demonstrates the overall attitude towards each of these religions in the country. In order to understand it in more detail, the reputation score of each religion needs to be examined by the independent variables as the reputation score changes according to the variables.

**The overall reputation score of three religions in South Korea:**

<table>
<thead>
<tr>
<th></th>
<th>EA</th>
<th>PS</th>
<th>RL</th>
<th>M</th>
<th>FT</th>
<th>SR</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protestantism</td>
<td>2.37</td>
<td>2.47</td>
<td>2.74</td>
<td>2.65</td>
<td>2.33</td>
<td>2.67</td>
<td>2.54</td>
</tr>
<tr>
<td>Catholicism</td>
<td>2.99</td>
<td>2.74</td>
<td>3.24</td>
<td>2.89</td>
<td>2.81</td>
<td>3.02</td>
<td>2.95</td>
</tr>
<tr>
<td>Buddhism</td>
<td>2.83</td>
<td>2.65</td>
<td>2.93</td>
<td>2.79</td>
<td>2.43</td>
<td>2.64</td>
<td>2.71</td>
</tr>
<tr>
<td>Total</td>
<td>2.73</td>
<td>2.62</td>
<td>2.97</td>
<td>2.78</td>
<td>2.52</td>
<td>2.78</td>
<td>2.73</td>
</tr>
</tbody>
</table>

---

362 This score comes from all respondents.
There are two features in this overall religious reputation index. First, the average reputation of each religion is generally low at 2.73 out of 5 points. The 2.73 average is lower than the median score of 3. Comparing this with reputation scores from the business arena, this score is very low. The Harris Poll has presented “Annual Reputation Rankings for the 100 most visible companies in the U.S.” since 1999. When it releases reputation scores, it lays out guidance to reputation scores as follows: 80 and above (Excellent); 75-79 (Very Good); 70-74 (Good); 65-69 (Fair); 55-64 (Poor); 50-54 (Very Poor), and Below 50 (Critical). Converting the scoring to a 100-point basis puts

---

363 The Reputation Quotient of Harris-Fombrun is replicated and modified to measure the religious reputation score.

it at 54.6 points. Even the reputation score of Catholicism, which has the best score among the three religions, is 2.95 out of 5 points. The three main religions in South Korea are facing a rejection crisis. There is a high probability of decline in religious population of South Korea.

Examining the score item by item, the reputation of “religious leaders” with 2.97 points is the highest among the categories. All three religions had the highest value here. The reputation score for Protestantism's leaders was 2.74, which is just 0.2 points higher than the overall score for Protestantism of 2.54. In the case of Catholicism's leaders, their reputation score was 3.24 points, which is 0.29 points higher than the overall reputation of Catholicism with 2.95 points. The reputation score for Buddhism's leaders was 2.93, which is 0.22 points higher than the total score for Buddhism of 2.71.

On the other hand, the overall score for “financial transparency” and “program and service” was 2.52 points and 2.62 points respectively. These are lower than the total of each religion's reputation and reveal that the weakest part of the reputation of a religion is “financial transparency.” The score for “financial transparency” was the lowest on six assessment items in particular. Protestantism and Buddhism gained 2.33 points and 2.43 points respectively on the assessment of “financial transparency.” On this assessment item, Catholicism had the highest score of 2.81, but even that is 0.14 points lower than its total of reputation score.

Protestantism, Catholicism, and Buddhism received scores of 2.47, 2.74, and 2.65 respectively on the assessment of “program and service” that each religion provides for members such as worship service, bible study, or Sunday school. This evaluation
demonstrates that the religious “program and service” of the three major religions does not create a positive impression on Koreans.

The ranking of scores, with the highest first, shows that Catholicism has the best reputation, then Buddhism, and last of all, Protestantism. The table indicates that Catholicism has the best reputation in South Korea in all six subcategories as well as the total of 2.95 points. By contrast, Protestantism acquired the worst reputation by scoring the lowest total of 2.54 points and the lowest score in all subcategories except “social responsibility,” which is just 0.03 points higher than Buddhism.

There are some differences among the three religions. First, although Protestantism has the lowest overall reputation score, it acquired a relatively higher score than the average on the assessment of “religious leaders,” “social responsibility,” and “members.” On the other hand, the score for “financial transparency,” “emotional appeal,” and “program and service” were lower than the average. Protestantism got the lowest score on the whole table, a 2.33, on the assessment of “financial transparency.” It appears that this is the main cause of Protestantism gaining a negative reputation among people. In addition to this, Protestantism scored 2.37 points on “emotional appeal,” which is lower than both Catholicism's and Buddhism's score. Protestantism gained 2.47 points, lower than the average, on the assessment of “program and service” as well. According to Table 5-8, Protestantism is projecting a negative image for “financial transparency”; “religious programs and services” make no positive impression, and “emotional appeal” does not even touch the hearts of many Koreans. Such negative views of Protestantism obviously erode Protestantism's reputation, though there may be several reasons why Protestantism is getting such a bad reputation in South Korea.
Second, in the case of Catholicism, in comparison to the other two religions, reputation was higher in total but in each individual item assessment as well. The score for “religious leaders” (3.24), “social responsibility” (3.02), and “emotional appeal” (2.98) were relatively higher than the average of 2.95. On the other hand, the score for “program and service” (2.74), “financial transparency” (2.81), and “members” (2.89) were lower than average. However, these are not bad in comparison with Protestantism and Buddhism.

Third, Buddhism's reputation was between Catholicism and Protestantism in total and in all but one of the assessment items. In the case of Buddhism, the score for “religious leaders” (2.93), “emotional appeal” (2.83), and “members” (2.79) were relatively higher than the average score of 2.71. These good impressions of Buddhism's leaders and Buddhists in general boost Buddhism's reputation. Three other categories used to assess the activities or services of Buddhism do not make a good impression. The assessment score for “financial transparency” (2.43), “social responsibility” (2.64), and “program and service” (2.65) were relatively lower than the average. Like Protestantism, the score for “financial transparency” was the lowest, and it has become the main factor in the loss of Buddhism's reputation. Notice that Buddhism received the worst score on the assessment of “social responsibility” among all three religions. This has weighed heavily on Buddhism's overall reputation.

As we see in the overall reputation score, every score for Protestants was lower than Catholic and Buddhism, except for one score: Buddhism on Social Responsibility. Therefore, the Protestant churches need to consider this matter seriously.

Reputation scores of three religions in South Korea by independent variables:
1) The reputation of three religions based on gender, education, and income

Table 5-9 Reputation Score Based on Respondents’ Gender, Education, and Income

<table>
<thead>
<tr>
<th></th>
<th>Protestantism</th>
<th>Catholicism</th>
<th>Buddhism</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>2.51</td>
<td>2.95</td>
<td>2.69</td>
</tr>
<tr>
<td>Female</td>
<td>2.56</td>
<td>2.95</td>
<td>2.73</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School</td>
<td>2.83</td>
<td>3.08</td>
<td>2.69</td>
</tr>
<tr>
<td>College or above</td>
<td>2.51</td>
<td>2.94</td>
<td>2.72</td>
</tr>
<tr>
<td><strong>Monthly Family Income</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Below 2,000$</td>
<td>2.62</td>
<td>2.84</td>
<td>2.64</td>
</tr>
<tr>
<td>2,000-3,999$</td>
<td>2.50</td>
<td>2.96</td>
<td>2.76</td>
</tr>
<tr>
<td>4,000-6,999$</td>
<td>2.53</td>
<td>3.00</td>
<td>2.71</td>
</tr>
<tr>
<td>Over 7,000$</td>
<td>2.46</td>
<td>3.07</td>
<td>2.71</td>
</tr>
<tr>
<td>Total</td>
<td>2.54</td>
<td>2.95</td>
<td>2.71</td>
</tr>
</tbody>
</table>

Table 5-9 expresses the reputations of the three religions based on gender, education, and monthly family income of respondents. In general, the reputation score for the three religions based on independent variables is similar to the average score for each one; that is, Catholics still score the highest and Protestants the lowest. Looking more closely though, there are some interesting differences.

First, when the score for each religion based on gender is examined, Catholicism received the same points from male and female respondents. In contrast, Protestantism and Buddhism received lower scores from male respondents. Considering that there are a higher proportion of females than males in the larger population of Koreans connected
with a religion,\textsuperscript{365} this demonstrates that Catholicism acquires a relatively good reputation from males unlike the other two religions, Protestantism and Buddhism.

Second, even though it is not a meaningful characteristic, one feature is seen in the reputation score for three religions based on the educational level of respondents. In the case of Buddhism, as it received 2.69 and 2.72 from respondents with a high school diploma and people with college or above, respectively, there is no big difference between the two groups. On the other hand, Protestantism and Catholicism have better reputations from people with a high school diploma. Protestantism got 2.83 from people with a high school diploma and 2.51 from people with college or above. In the case of Catholicism, the score from people with a high school diploma was 3.08, and the score from those with a college level of education was 2.94 points. This does not imply that Protestantism and Catholicism have a bad reputation among people with a college level of education because the score from people with a college level of education is only 0.03 and 0.01 points lower than the overall reputation score for Protestantism and Catholicism, respectively.

Third, according to monthly family income of respondents, there is no special pattern in Buddhism, while there is a pattern in Catholicism and Protestantism. In the case of Catholicism, the higher a monthly family income of respondents is, the better Catholicism's reputation is. As we can see, the reputation score based on the level of a

\textsuperscript{365} According to a survey of \textit{Social Score of Korea 2005} by \textit{Korean National Statistical Office}, South Korea's population has 23,465,650 males and 23,575,784 females; among them, 11,664,023 males and 13,306,743 females have any religion; the proportion of males of religions is 46.7\%, which is less than 53.3\% females of religions. \textit{“Korean Statistical Information Service,”} accessed March 27, 2016, http://kosis.kr.
monthly family income are 2.84, 2.96, 3.00, and 3.07 (the lowest first). On the other hand, Protestantism receives 2.62, 2.50, 2.53, and 2.46 points from respondents earning less than $2,000, from $2,000 to $3,999, from $4,000 to $5,999, and over $7,000, respectively. These figures indicate that Catholicism's reputation score rises with income level. On the contrary, Protestantism does not get a good reputation from people with high incomes in general. The higher the income, the more people think of Catholicism, whereas the higher the income, the less people consider Protestantism.

This data leads to the following conclusions. Buddhism’s reputation does not generally depend on the gender, education level, and monthly income of respondents. Generally, as with Buddhism, the reputation of Catholicism and Protestantism is not seriously influenced by those demographic factors, except the income level of respondents.

2) Reputation score based on respondents’ religion

Table 5-10 shows the reputation score for three religions based on respondents' current religion. This table, in particular, reveals the difficulties that Protestants face. It is different than Table 5-8, which indicates the reputation score for each religion without a difference of viewpoint between inner stakeholders such as believers and outer stakeholders such as non-believers of the religion surveyed. However, Table 5-10 expresses the reputation score for the three religions acquired from the two different categories of respondents. Table 5-10 leads to four primary conclusions.

| Table 5-10 Reputation Score Based on Respondents' Religion |
|---|---|---|---|---|---|
|      | Non-Believer | Protestant | Catholic | Buddhist | Others |

159
The first conclusion is that respondents are lavish in their praise of the religion they believe in now. Protestantism received 3.38 from Protestant respondents, 0.84 higher than 2.54 in total. Catholicism got 3.54 from Catholic respondents, 0.59 higher than 2.95 in total, and Buddhism scored 3.40 by Buddhist respondents, 0.69 higher than 2.71 in total. All three religions have the best reputation with their own believers, the insiders. Without believers' religious support the reputation score for each religion in Table 5-10 must be lower than in Table 5-8.

Second, each of the three religions receives a good score from their own believers, while each religion does not receive a good score from non-believers and believers in other religions. For example, Protestantism was scored 3.38 by Protestant
believers, but just 2.32 by others. The difference is a significant 1.06 points. Buddhism received 3.4 and 2.58 from Buddhists and from others respectively; the score from non-Buddhists is 0.82 points lower than Buddhists. Even Catholicism, which has the best overall reputation, scored 3.54 from Catholics but only 2.86 from non-Catholics, with a 0.68 point gap between the two scores.

The third observation is that all of three religions receive low scores from non-believers. In comparison to the overall reputation scores in Table 5-8, Protestantism received a score of 2.33 from non-believers, 0.21 lower than their overall total of 2.54, Catholicism got 2.76, 0.19 lower than their 2.95 total, and Buddhism scored 2.61, 0.1 lower than their 2.71 total. This reveals that non-believers have relatively more negative views and thoughts of religions than believers in any religion.

Finally, the fourth conclusion is that there is a stark difference between Protestantism and Catholicism. Protestantism has a very low reputation except among Protestants. Protestantism gained 2.26 and 2.29 from Catholics and Buddhists respectively, and these are lower even than the 2.33 score received from non-believers.366

Most notably, the score from Catholics who have roots in Christianity is not good. Catholics gave 2.26 points to Protestantism, which is 0.54 points lower than Catholics gave to Buddhism. Unlike Protestantism, Catholicism has a positive reputation even from non-Catholics. Catholicism gained 3.05 from Buddhists, 0.1 higher than its total of 2.95, and even got 2.94 from Protestants. Although Catholicism got 2.76 from non-believers,

366 Of course, Protestantism earned 2.60 from other minor religions, but it is hard to conclude that Protestantism gains relatively better reputation from any minor religions because the number of sample of those who believe in any minor religions is too small.
0.19 lower than its total of 2.95, it has established the best overall reputation in comparison with other two religions.

3) Reputation score based on respondents’ religious faithfulness

Table 5-10 shows the reputation score for the three major religions not only by their believers but also by non-believers. The following tables, 5-11 and 5-12, look at the reputation score for the three religions based on the perception of their religious faithfulness and satisfaction of believers.

Table 5-11 represents the way that the reputations of the three major religions, dependent variables, are established based on independent variables, a level of faithfulness to the religion that respondents believe in. In this correlation, two things can be discerned.

<table>
<thead>
<tr>
<th>Religion</th>
<th>Faithfulness</th>
<th>Protestantism</th>
<th>Catholicism</th>
<th>Buddhism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protestant</td>
<td>Strong Unfaithfulness</td>
<td>3.17</td>
<td>2.98</td>
<td>2.83</td>
</tr>
<tr>
<td></td>
<td>Unfaithfulness</td>
<td>2.79</td>
<td>2.54</td>
<td>2.30</td>
</tr>
</tbody>
</table>

Table 5-11 Reputation Score Based on Respondents' Religious Faithfulness
First, the reputations of the three religions are relative to the level of believers' faithfulness. That is, the weaker respondents' faithfulness to their religion is, the lower the reputation score for their religion is, while the stronger respondents' faithfulness to their religion is, the higher the reputation score for their religion is. For example, in the case of Protestantism, except the case of “Strong Unfaithfulness” (3.17), Protestantism earned 3.33, 3.66, and 3.67 reputation score from Protestants who indicated “Neutral,” “Faithfulness,” and “Strong Faithfulness” respectively. The cases of Catholicism and Buddhism are no different. Their reputation scores are raised with the level of their faithfulness. As the reader can see, the stronger faithfulness is, the closer reputation score gets to the perfect score of 5. One tentative conclusion, then, is that a good reputation score for religion is directly proportional to the level of inner stakeholders’ faithfulness. This is not surprising.
Second, although inner stakeholders with weak faithfulness to their religion give low reputation scores for their religion, as might be expected, the score is not dramatically low. Observe that the scores that insiders give in each religion are still fairly strong. So, the average scores of the weaker insiders’ faithfulness to their religion are 3.13 (Buddhism), 3.12 (Catholicism), and 2.87 (Protestantism). These figures are 0.27, 0.42, and 0.51 points lower than the reputation scores for Buddhism (3.40), Catholicism (3.54), and Protestantism (3.38) by Buddhists, Catholics, and Protestants respectively in Table 5-10. The average scores of the weaker believers’ faithfulness are 0.42, 0.17, and 0.33 points higher than the reputation scores for Buddhism (2.71), Catholicism (2.95), and Protestantism (2.54), respectively, by all groups of respondents in Table 5-8.

The more believers' faithfulness to their religion is, the higher their reputation score for their religion. Having more faithful believers in a religion is a key driver of earning a better reputation for that religion. On the other hand, unfaithful believers give relatively lower reputation scores for their religion than faithful believers. However, since the unfaithful inner stakeholders’ reputation scores are considerably higher than the overall reputation scores of each religion, it seems that the insiders’ unfaithfulness does not have an exceedingly bad influence on the reputation on each religion.

4) Reputation score based on respondents’ religious satisfaction

Table 5-12 Reputation Score Based on Respondents’ Religious Satisfaction

<table>
<thead>
<tr>
<th>Religion</th>
<th>Satisfaction</th>
<th>Protestantism</th>
<th>Catholicism</th>
<th>Buddhism</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

164
Table 5-12 shows how the reputations of the three major religions are based on a level of satisfaction with the religion. Three conclusions follow from this correlation. First, the reputation of each religion is proportional to the level of religious insiders' satisfaction, as might be expected. The lower the level of religious satisfaction of believers, the lower the reputation score for their religion, while the higher the level of religious satisfaction, the higher the reputation score. For example, in Protestantism's case, the reputation score is raised with the level of Protestants' satisfaction, 2.46
(Dissatisfaction), 2.98 (Neutral), 3.46 (Satisfaction), and 3.75 (Strong Satisfaction). The reputation of Protestantism is relative to the level of Protestants' religious satisfaction.

Second, when the satisfaction level of religious insiders is low, they tend to view their religion in a very negative way. In Protestantism's case, the reputation score from the Protestants that indicated “Dissatisfaction” is just 2.46. This figure is 0.92 lower than the 3.38 reputation score of all Protestants in Table 5-10, and 0.08 worse than the 2.54 total reputation score for Protestantism in general shown in Table 5-8.

Catholicism is similar. The reputation score from the Catholics that indicated “Strong Dissatisfaction” and “Dissatisfaction” is 2.3 and 2.39 respectively. These are 1.24 and 1.15 points lower respectively than the 3.54 reputation score from all Catholics in Table 5-10, and also 0.65 and 0.56 worse respectively than the 2.95 total reputation score for Catholicism in Table 5-8.

Buddhism is no exception. The reputation score from Buddhists that indicated “Dissatisfaction” is 3.08, which is not low, but the Buddhists that choose “Strong Dissatisfaction” score reputation at only 1.62. This is as much as 1.78 lower than the 3.4 reputation score or all Buddhists in Table 5-10, and 1.09 points worse than the 2.71 total reputation score for Buddhism in Table 5-8.

Third, when the satisfaction level of religious insiders is low, they give a better reputation score for religions than their own. Looking at Table 5-12, the Protestants who indicate “Dissatisfaction” still score Protestantism with a reputation score of 2.46 points, while Catholicism receives 2.6 points. Unsatisfied Protestants give 0.14 points more to other religions.
Such results emerge in the Catholic data as well. The Catholics who indicated “Strong Dissatisfaction” give 2.3 points to their religion, but a score of 2.67 points to Buddhism. Thus, they give another religion 0.37 points more than their own.

Buddhism's case is similar. Buddhism's reputation score from the Buddhists that indicate “Strong Dissatisfaction” is 1.62, while their reputation scores for Protestantism and Catholicism are 3.1 and 2.66 points, respectively, which are 1.48 and 1.04 points better than their own.

Comparing the correlation of the religious satisfaction level of believers and their religion's reputation with the correlation between the level of believers' faithfulness and their religion's reputation, there is a similarity and a difference. The similarity is that the higher believers' satisfaction with and faithfulness to their religion is, the higher the reputation score for their religion is. On the other hand, the difference follows: the level of believers' faithfulness to their religion does not affect that religions' reputation. The level of faithfulness to one’s own religion does not seem to result in their religion receiving a negative reputation, nor does it stimulate a better reputation of other religions. However, reputation does differ in the case of the religious satisfaction level of believers. When people's satisfaction with their religion is low, they give a negative score for their religion, but a better score for other religions.

5) Reputation score based on respondents’ previous religion

Table 5-13 shows the reputation scores for three major religions based on the respondents who have changed their religion. By comparison with Table 5-8, which indicates the total reputation scores by all groups of respondents, the figures are slightly different. Catholicism receives a score of 3.11, which is 0.16 higher than its overall
reputation score, 2.95. Buddhism earns 2.74, 0.03 higher than its total of 2.71 points. On the other hand, Protestantism score lowers as it scores 2.4, which is 0.14 lower than its overall reputation points, 2.54.

Table 5-13 Reputation Score Based on Respondents’ Previous Religion

<table>
<thead>
<tr>
<th></th>
<th>Ex-Protestant</th>
<th>Ex-Catholic</th>
<th>Ex-Buddhist</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protestantism</td>
<td>2.22</td>
<td>2.70</td>
<td>2.60</td>
<td>2.40</td>
</tr>
<tr>
<td>Catholicism</td>
<td>3.18</td>
<td>2.98</td>
<td>3.06</td>
<td>3.11</td>
</tr>
<tr>
<td>Buddhism</td>
<td>2.78</td>
<td>2.60</td>
<td>2.75</td>
<td>2.74</td>
</tr>
</tbody>
</table>

In Table 5-13, helps determine why only Protestantism has such a result. Catholicism and Buddhism receive 2.98 and 2.75 points from ex-Catholics and ex-Buddhists respectively. These scores are 0.03 and 0.04 points higher than Catholicism's and Buddhism's total reputation scores of 2.95 and 2.71 respectively. In particular, ex-Catholics give a higher reputation score to Catholicism, more than Protestantism's score of 2.7 and Buddhism's score of 2.6 points. This indicates that ex-Catholics and ex-Buddhists do not have as much of a negative evaluation even once they have lost their faith in their previous religion.

Protestantism's case looks quite different from Catholicism and Buddhism. Ex-Protestants give Protestantism a reputation score of 2.22, 0.32 lower than the total of 2.54 points. Moreover, they give Catholicism and Buddhism 3.18 and 2.78 points, which are 0.96 and 0.56 points higher, respectively, than their previous religion, Protestantism. These reputation scores make clear that ex-Protestants have very negative thoughts of
Protestantism, though it is not clear if these thoughts were formed before or after they left Protestantism.

The influence of religious reputation on people's intention and behavior.

This research has so far shown how the reputations of the three major religions in South Korea are established. Now it will delve into how religion's reputation is perceived by people and thus affects their intention and behavior.

*The influence of religious reputation on people’s intention:*

1) The correlation of religion’s reputation with people’s perception

Table 5-14 shows how religion's reputation affects people's perception when they choose their religion. To survey question Number 5-4, 55.9% of respondents answered “Agree” or “Strongly Agree.” This figure is over 33% more than the 22.8% of those who responded “Disagree” or “Strongly Disagree.” This demonstrates that religion's reputation is a primary factor when people choose their religion, although there are other considerations.
Table 5-14 The Correlation of Religion's Reputation with People's Perception\textsuperscript{367}

<table>
<thead>
<tr>
<th></th>
<th>Non-Believer</th>
<th>Protestant</th>
<th>Catholic</th>
<th>Buddhist</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Strong Disagree</td>
<td>34</td>
<td>11.0</td>
<td>28</td>
<td>20.4</td>
<td>8</td>
<td>9.6</td>
</tr>
<tr>
<td>Disagree</td>
<td>40</td>
<td>13.0</td>
<td>8</td>
<td>5.8</td>
<td>6</td>
<td>7.2</td>
</tr>
<tr>
<td>Neutral</td>
<td>72</td>
<td>23.4</td>
<td>26</td>
<td>19.0</td>
<td>13</td>
<td>15.7</td>
</tr>
<tr>
<td>Agree</td>
<td>118</td>
<td>38.3</td>
<td>55</td>
<td>40.2</td>
<td>42</td>
<td>50.6</td>
</tr>
<tr>
<td>Strong Agree</td>
<td>44</td>
<td>14.3</td>
<td>20</td>
<td>14.6</td>
<td>14</td>
<td>16.9</td>
</tr>
<tr>
<td>Total</td>
<td>308</td>
<td>100.0</td>
<td>137</td>
<td>100.0</td>
<td>83</td>
<td>100.0</td>
</tr>
</tbody>
</table>

This table highlights two characteristics. The first is that even non-believers think religion's reputation is very important, as 52.6% of non-believers indicated “Agree” and “Strongly Agree,” while the proportion of non-believers who answered “Disagree” and “Strongly Disagree” came to only 24%. Considering that non-believers gave the reputation scores for Catholicism, Buddhism, and Protestantism as 2.76, 2.61, and 2.33

\textsuperscript{367} This is the results of the response to question No. 5-4 in the questionnaire, "I think that religion's reputation is an important factor to consider when choosing a religion."
points respectively in Table 5-10, one can assume that which religion they prioritize may be their religion in the future. It is very possible more non-believers may take Catholicism as their religion than Buddhism or Protestantism.

The second characteristic is that believers also think religion’s reputation is a very significant matter. Looking into the proportion of believers who responded “Agree” and “Strongly” Agree,” Catholics made up the highest with 67.5%, followed by 60.1% of Buddhists, and 54.8% of Protestants. This demonstrates that believers who have a belief in a religion with a good reputation more highly regard religion's reputation as an important thing than people who believe in a religion bad reputation.

To conclude, when Korean religious consumers choose their religion, the reputation of the contending religions is a significant factor in the decision making process. This is more explicitly revealed in the next table.

2) The correlation of religion’s reputation with people’s intention

Table 5-15 shows how reputation affects people's intention as they choose their religion. When non-believers have a belief in a religion or believers change religions, 48.7% of respondents indicated “Agree” and “Strongly Agree” that reputation is important; this indicates that they would choose a religion of good reputation. This is bout 21.9% more than the 26.8% of those who responded “Disagree” and “Strongly Disagree.” As with Table 5-14, about half of respondents stated they would select a reputable religion.
The following three things are shown through the figures in Table 5-15. First, if non-believers decide to believe in a religion, they will choose a reputable religion. According to the table above, to the survey question Number 5-3, 47.8% of non-believers indicated “Agree” and “Strongly Agree,” while just 28.2% of them answered “Disagree” and “Strongly Disagree.” Considering the fact that religion's reputation has an influence on the intention and behavior of non-believers, if the potential religious consumers choose a new religion in South Korea, Catholicism is the most likely to be selected as their religion in future.

Second, among believers, there is high probability that people who are more willing to believe in a religion with a good reputation are more likely to choose a reputable religion. Looking at Table 5-15, in order by the population proportion of each religion, there is a difference between a religion with high reputation and a religion with a low reputation. In the survey question, 54.3% of Catholics responded “Agree” and

---

368 This is the results of the response to question No. 5-3 in the questionnaire, "If I believe in a religion or change to another religion, I will intentionally choose a religion that has a good reputation."
“Strongly Agree,” followed by Buddhists with 52.4% and Protestants with 46.7%, while 31.4% of Protestants indicated “Disagree” and “Strongly Disagree,” followed by Buddhists with 21.4% and Catholics with 18%. As a result, it is clear that Protestants who have a belief in a religion of bad reputation are relatively less willing to choose a religion of good reputation, but the Catholics who believe in Catholicism with good reputation are relatively more. To put it another way, it means that people who intend to believe in a religion of good reputation are more likely to select it as their religion.

Third, religion's reputation not only affects people's perception, but also their intention. In Table 5-14, we have seen that 55.9% of respondents indicated that a religion's reputation is an important consideration for them. Meanwhile, 48.7% of respondents said that they would select a reputable religion if they change their religion (Table 5-15). Certainly the overall proportion is lower; it was 7.2% down. Looking at the response rate of each religious group, Catholicism drops from 67.5% to 54.3%, Buddhism from 60.1% to 52.4%, Protestantism from 54.8% to 46.7%, and non-Believers from 52.6% to 47.8%. This ratio seems to be lower when people are in the stage of perception when they realize how important a religion's reputation is to the stage of intention when they intend to choose a religion of good reputation. Even so, the fact that nearly 50% of respondents, or one out of two people, indicated they have an intention to believe in a religion of good reputation demonstrates that religion's reputation makes some difference not only to people's perception but also to people's intention.

---

369 The percentage of the respondents who believe in any minor religions with a small number of samples is excluded.
Tables 5-14 and 5-15 are based on a survey of both believers and non-believers and analyze how religion's reputation affects people's perception and intention when they choose their religion. Table 5-16, however, is based on only believers. This table shows how religion's negative reputation affects the intention of believers. To the survey question Number 5-6, 22.8% of believers responded “Agree” and “Strongly Agree,” which is significantly lower than 62.7% of believers that indicated “Disagree” and “Strongly Disagree.”

Table 5-16 The Correlation of Religion's Reputation with People's Intention (2)\(^{370}\)

<table>
<thead>
<tr>
<th></th>
<th>Protestant</th>
<th>Catholic</th>
<th>Buddhist</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>Strong Disagree</td>
<td>61</td>
<td>44.5</td>
<td>35</td>
<td>42.2</td>
<td>33</td>
</tr>
<tr>
<td>Disagree</td>
<td>21</td>
<td>15.3</td>
<td>26</td>
<td>31.3</td>
<td>25</td>
</tr>
<tr>
<td>Neutral</td>
<td>19</td>
<td>13.9</td>
<td>9</td>
<td>10.9</td>
<td>19</td>
</tr>
<tr>
<td>Agree</td>
<td>28</td>
<td>20.4</td>
<td>5</td>
<td>6.0</td>
<td>17</td>
</tr>
<tr>
<td>Strong Agree</td>
<td>8</td>
<td>5.9</td>
<td>8</td>
<td>9.6</td>
<td>9</td>
</tr>
<tr>
<td>Total</td>
<td>137</td>
<td>100.0</td>
<td>83</td>
<td>100.0</td>
<td>103</td>
</tr>
</tbody>
</table>

Comparing with Table 5-14 and 5-15, the degree of response dropped more than 50% in number in Table 5-16. The reason for the low percentage seems to be a difference in circumstances. That is, Table 5-14 and 5-15 are based on a situation where people choose a religion to have a faith in, while Table 5-16 is based on a circumstance in which believers leave what they have believed in so far. It can be sensitive when believers leave

---

\(^{370}\) This is the results of the response to question No. 5-6 in the questionnaire, "I have any experience about whether to stop believing in my religion because my religion has a bad reputation."
their religion so the proportion of respondents seems to be less than that of the two previous questions. Nonetheless, the figure in Table 5-16 does not mean the influence of a religion's reputation on believers' faith is low. Rather, it is serious that 22.8% of believers, or more than one out of five believers, is considering whether or not to leave their religion with a bad reputation.

Looking into the figures in table 5-16 by religion, it becomes clear that a religion's reputation has an influence on believers' intention toward their religion. Except the minor religious group with few numbers sampled, 26.3% of believers respond “Agree” and “Strongly Agree,” followed by Buddhists with 25.2% and Catholics with 15.6%. This order is in inverse proportion to the reputation scored by each religion in Table 5-10. Namely, in the case of Catholicism, which earned the highest reputation score from all respondents (see Table 5-10), just 15.6% of Catholic respondents indicate they have ever been concerned about the matter of leaving, while 73.5% of Catholics respond they have never been concerned. On the other hand, in relatively low reputation Protestantism and Buddhism, 26.3% of Protestants and 25.2% of Buddhists, or more than one out of four Protestants and Buddhists, indicated they have considered leaving their religion. These figures imply that believers' intention toward their religion is affected by the reputation of their religion.

Tables 5-14 to 5-16 have demonstrated that a religion's reputation affects intention toward religion. In the stage of perception, more than half of total respondents think of religion's reputation as an important factor to consider when choosing their religion. In the stage of intention, religion's reputation also affects people's intention even though the influence is relatively lower than the stage of perception. In other words,
religion's reputation has an influence on people when they consider leaving their religion and when they search for a religion to believe in.

**The influence of religious reputation on people’s behavior:**

1) The influence of religious reputation on people’s behavior toward other people

The following tables 5-17 and 5-18 provide an idea of how a religion's reputation affects the behavior of respondents toward other people.

**Table 5-17 The Correlation of Religion's Reputation with People's Behavior (1)**

<table>
<thead>
<tr>
<th></th>
<th>Non-Believer</th>
<th>Protestant</th>
<th>Catholic</th>
<th>Buddhist</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Strong Disagree</td>
<td>33</td>
<td>10.7</td>
<td>9</td>
<td>6.6</td>
<td>8</td>
<td>9.6</td>
</tr>
<tr>
<td>Disagree</td>
<td>70</td>
<td>22.7</td>
<td>18</td>
<td>13.1</td>
<td>9</td>
<td>10.9</td>
</tr>
<tr>
<td>Neutral</td>
<td>88</td>
<td>28.6</td>
<td>36</td>
<td>26.3</td>
<td>27</td>
<td>32.5</td>
</tr>
<tr>
<td>Agree</td>
<td>62</td>
<td>20.1</td>
<td>36</td>
<td>26.3</td>
<td>22</td>
<td>26.5</td>
</tr>
<tr>
<td>Strong Agree</td>
<td>55</td>
<td>17.9</td>
<td>38</td>
<td>27.7</td>
<td>17</td>
<td>20.5</td>
</tr>
<tr>
<td>Total</td>
<td>308</td>
<td>100.0</td>
<td>137</td>
<td>100.0</td>
<td>83</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5-17 shows how the bad and negative reputation of religion affects people's behavior. To the survey question Number 5-1, 43.1% of total respondents indicated “Agree” and “Strongly Agree,” while 26.2% responded “Disagree” and “Strongly Disagree.” This demonstrates that people are quite sensitive to religion's reputation.

---

371 This is the results of the response to question No. 5-1 in the questionnaire, "If people around me such as my family, friends, and acquaintances are going to believe in a religion of bad reputation, I will dissuade them."
reputation not only in the stage of perception and intention, but also in the stage of behavior.

Examining the figures in the table above by religion, one can see that the proportion of Protestants who say that they would dissuade their families, friends, and acquaintances from believing in a religion with a bad reputation is the highest with 54%. Protestants show more active behavior, compared to 47% of Catholics and 41.8% of Buddhists. In other words, when Protestants hear that people around them are moving toward believing in a religion of bad reputation, they dissuade them most actively. In light of the present state of Protestantism, which has the lowest reputation of the three religions considered in South Korea, such behavior may be preventing non-Protestants from entering Protestantism.

In the case of non-believers, 38% of them responded “Agree” and “Strongly Agree.” This response rate is 4.6% higher than the 33.4% who responded “Disagree” and “Strongly Disagree,” but 5.1% lower than the 43.1% of total respondents who agreed. The reason for this result is that the religious concern of non-believers must be lower than that of believers. Therefore, they may be somewhat passive about dissuading their families and acquaintances from having a disreputable religion. The fact that 38% of non-believers, or about four out of ten non-believers, stop people from believing in a religion of bad reputation demonstrates that religion's reputation affects non-believers' behavior as well.

The fact that about 43% of total respondents show active behavior toward other people's affairs because of religion's reputation demonstrates that people's behavior is affected by religion's reputation to that degree. In addition, there are many respondents
who dissuade people from believing in a disreputable religion, which means a religion of bad reputation is less likely to get new members. Thus, it seems there is a relatively low chance that non-Protestants would be brought into Protestantism in South Korea as it has the lowest reputation there.

Table 5-18 The Correlation of Religion's Reputation with People's Behavior (2)

<table>
<thead>
<tr>
<th></th>
<th>Non-Believer</th>
<th>Protestant</th>
<th>Catholic</th>
<th>Buddhist</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Strong Disagree</td>
<td>45</td>
<td>14.6</td>
<td>14</td>
<td>10.2</td>
<td>6</td>
<td>7.2</td>
</tr>
<tr>
<td>Disagree</td>
<td>78</td>
<td>25.3</td>
<td>22</td>
<td>16.1</td>
<td>16</td>
<td>19.3</td>
</tr>
<tr>
<td>Neutral</td>
<td>121</td>
<td>39.3</td>
<td>49</td>
<td>35.8</td>
<td>31</td>
<td>37.4</td>
</tr>
<tr>
<td>Agree</td>
<td>47</td>
<td>15.3</td>
<td>28</td>
<td>20.4</td>
<td>20</td>
<td>24.1</td>
</tr>
<tr>
<td>Strong Agree</td>
<td>17</td>
<td>5.5</td>
<td>24</td>
<td>17.5</td>
<td>10</td>
<td>12.0</td>
</tr>
<tr>
<td>Total</td>
<td>308</td>
<td>100.0</td>
<td>137</td>
<td>100.0</td>
<td>83</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5-18 shows how the good reputation of a religion affects people's behavior. To the survey question Number 5-2, 28.5% of total respondents answered “Agree” and “Strongly Agree,” while 33.9% of ones indicated “Disagree” and “Strongly Disagree.” Since the figures, overall, are lower than Table 5-17, it seems that the influence of the good reputation of a religion is weaker than the influence of the bad reputation of a religion on people’s behavior.

Looking at Table 5-18 by religion, it is clear that the figures are lower than Table 5-17 overall. Among the respondents who indicated “Agree” and “Strongly Agree” to the

---

372 This is the results of the response to question No. 5-2 in the questionnaire, "If people around me such as my family, friends, and acquaintances are going to believe in a religion of good reputation, I will recommend the religion to them."
survey question Number 5-2, Protestants scored the highest with 37.9%, followed by Catholics with 36.1% and Buddhists with 35.0%. On the other hand, 30.1% of Buddhists responded “Disagree” and “Strongly Disagree,” followed by 26.5% of Catholics and 26.3% of Protestants. Moreover, the proportion of non-believers indicated is even lower than believers. In total 20.8% of respondents chose “Agree” and “Strongly Agree,” which is 9.1% lower than the 29.9% of non-believers who did disagree.

Comparing Tables 5-17 and 5-18 indicate that the negative influence of a bad reputation of religion is stronger than the positive influence of a good reputation; there are two reasons for this. The first reason relates to the negative publicity of a religion. As shown in Table 5-8, even Catholicism, the most reputable religion, scored only 2.95 points overall, which is more than 2 points below the 5 possible. It seems that, in general, Koreans hesitate to recommend belief in religion to others, likely due to negative publicity surrounding religion in South Korea. The second reason for this difference relates to the different circumstances faced by people recommending versus not recommending religion to others. In a society where there is general negative publicity for religion, it is easier to dissuade others from believing. Encouraging people towards religion goes against this general societal trend and is especially hard for non-believers.

Overall, the influence of the good reputation of a religion on people's behavior is lower than that of the bad reputation of a religion. People in South Korea tend to take an active stand against people entering a religion with a bad reputation but are not as concerned with encouraging others towards a reputable religion. Bad reputations about religions have a large influence on a new influx of believers from the outside, whereas good reputations about religions have less effect.
This result does not mean that good reputations about religions have no influence on people's behavior. The influence is not absent, only relatively low. More than 35% of believers would recommend a religion of good reputation to others. It is especially difficult for non-believers to recommend a religion to other people even if the religion has a good reputation. However, when considering that non-believers do not belong to a religion themselves, the fact that 20.8% would recommend a religion with a good reputation seems significant.

2) The influence of religious reputation on people’s behavior for themselves

Let us examine how a religion's reputation affects the behavior of the respondents themselves as reported in the following tables.

<table>
<thead>
<tr>
<th>Frequency (N)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>151</td>
</tr>
<tr>
<td>No</td>
<td>136</td>
</tr>
<tr>
<td>Total</td>
<td>287</td>
</tr>
</tbody>
</table>

The figures in Table 5-19 express the way that religion's reputation has influence on the behavior of non-believers. Of 308 non-believers, 287, or 93.2%, had received religious propagation at some point.\(^{374}\) Among these 287 non-believers, 151 of them, or 52.6%, answered “Yes” to survey question Number 5-9. This demonstrates that more 

\(^{373}\) This is the results of the response to question No. 5-9 in the questionnaire, "If you have been propagated by some religion, then do you have rejected it because of bad reputation about the religion."

\(^{374}\) See Table 5-5 in page 145.
than half of the people who have been evangelized by a religion reject it because of the influence of its reputation.

The response rate of non-believers in Table 5-19 is a great contrast to in Table 5-17 and Table 5-18. As shown, 38.0% of non-believers indicated “Agree” and “Strongly Agree” in Table 5-17, and 20.8% of non-believers responded “Agree” and “Strongly Agree” in Table 5-18. The 52.6% figure in Table 5-19, non-believers rejecting a religion when they are evangelized by believers, is 14.6% and 31.8% higher than these two figures in tables 5-17 and 5-18 respectively.

The difference seems to depend on the focus of the behavior. That is, in the case of tables 5-17 and 5-18, the focus of non-believers is the behavior of others. On the other hand, in the case of Table 5-19, the focus of the non-believers is their own behavior. Thus, non-believers are generally affected by a religion's reputation, and this affect is strongest when it comes to influencing their own behavior.

This is important. Many non-believers respond by rejecting religion when they are preached to about a religion that has a bad reputation. The religion they give the lowest reputation to is Protestantism. This highlights the difficulty of Protestantism to

---

375 In Table 5-17, the proportion of respondents who said when acquaintances around them are going to believe in a disreputable religion, they would dissuade are 43.0% of total respondents, but 38.0% of non-believers, it is lower than total.

376 In Table 5-18, the proportion of respondents who said when acquaintances around them are going to believe in a reputable religion, they would recommend are 28.5% of total respondents, but 20.8% of non-believers, it is lower than total.

377 According to Table 5-10, from non-believers, Protestantism earned the lowest reputation with 2.33 points, while Catholicism acquired the highest reputation with 2.76 points.
preach to non-believers in South Korea, and the influx of new believers in Protestantism will likely be small.

Table 5-20 highlights the way a religion’s reputation influence the behavior of believers. To the survey question Number 5-5, 42.3% of 333 believers indicated “Agree” and “Strongly Agree,” which is 19.8% higher than the 22.5% who responded “Disagree” and “Strongly Disagree,” thus demonstrating that many believers hesitate to preach or evangelize their religion to other people if their religion has bad reputation.

Table 5-20 The Correlation of Religion's Reputation with People's Behavior (4)

<table>
<thead>
<tr>
<th></th>
<th>Protestant</th>
<th>Catholic</th>
<th>Buddhist</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>Strong Disagree</td>
<td>12</td>
<td>8.8</td>
<td>9</td>
<td>10.8</td>
<td>7</td>
</tr>
<tr>
<td>Disagree</td>
<td>7</td>
<td>5.1</td>
<td>19</td>
<td>22.9</td>
<td>18</td>
</tr>
<tr>
<td>Neutral</td>
<td>35</td>
<td>25.5</td>
<td>30</td>
<td>36.2</td>
<td>47</td>
</tr>
<tr>
<td>Agree</td>
<td>53</td>
<td>38.7</td>
<td>19</td>
<td>22.9</td>
<td>23</td>
</tr>
<tr>
<td>Strong Agree</td>
<td>30</td>
<td>21.9</td>
<td>6</td>
<td>7.2</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>137</td>
<td>100.0</td>
<td>83</td>
<td>100.0</td>
<td>103</td>
</tr>
</tbody>
</table>

According to Table 5-20, the influence is significantly different by each religion. In the case of Protestants, 60.6% of them, or more than 6 out of 10 Protestants, indicated that they hesitate to preach because of the bad reputation of Protestantism, while only 13.9% of Protestants said they would not hesitate. The behaviors of Protestants are

---

378 This is the results of the response to question No. 5-5 in the questionnaire, "The negative reputation of the religion I believe in makes me hesitate to evangelize or propagate it to other people."
greatly affected by the reputation of their religion. Specifically, Protestants are less like to evangelize, as the reputation of their religion is so low.

In the Buddhists' case, 30.1% of Buddhists responded that they hesitate to evangelize due to the bad reputation of Buddhism. This is 7.8% higher than the 24.3% of Buddhists who said they do not. These results demonstrate that Buddhist’s behaviors are influenced by Buddhism’s reputation, although less so than Protestants.

Catholics report the opposite. Although 30.1% of Catholics say they hesitate to preach because of the negative reputation of Catholicism, 33.7% of Catholics indicate they do not. The proportion of hesitaters is less than non-hesitaters. This is likely due to the positive reputation of Catholicism. Catholicism earns the best reputation score, and it follows that Catholics have little hesitation to preach their religion.

The reputation of Catholicism is likely to still influence Catholic’s behavior for two reasons. First, the proportion of Catholics who have some hesitation in propagating because of negative reputation of Catholicism stands at more than 30%. Second, the number of non-hesitaters in Catholicism being more than in other religions is likely caused by the positive influence that the high reputation of Catholicism has on the behavior of Catholics.

Comparing Tables 5-20 and 5-18, the differences among the three major religions in South Korea are shown clearly. Table 5-18 showed that 37.9% of Protestants recommended the religion when other people want to believe in a reputable religion. On

---

379 See table 5-8 and 5-10. Catholicism acquired the best reputation with 2.95 points from total respondents, and followed by Buddhism with 2.71 points and Protestantism with 2.54 points. And also, the order of the reputation score believers gave to their own religion (the highest first) was Catholicism with 3.54 points, Buddhism with 3.40 points, and Protestantism with 3.38 points.
the other hand, according to Table 5-20, 60.6% of Protestants hesitate to promote their religion due to its bad reputation.

Catholics’ behavior is very different from Protestants. In Table 5-18, similarly to Protestants, 36.1% of Catholics said they would recommend their religion when other people want to believe in a reputable religion. However, the number of Catholics who hesitate to evangelize due to the bad reputation of Catholicism is just 30.1%, about half of Protestants. By contrast, only 33.7% of Catholics indicated they have no hesitation in promoting their religion, as shown in Table 5-20. Many Catholics do not hesitate to evangelize because their religion has a good reputation.

The response of Buddhists seems to be in between Protestants and Catholics. In Table 5-18, like other religious people, 35% of Buddhists indicated that they would recommend their religion when other people are considering a belief in a religion of good reputation. On the other hand, in Table 5-20, 30.1% of Buddhists said they hesitate to evangelize because of the bad reputation of Buddhism, while 24.3% responded they do not hesitate. The proportion of hesitators is about half of Protestants, like the Catholics. However, the figure of non-hesitators in Buddhism stands more than 10% higher than Protestants, while about 10% lower than Catholics. Buddhists have little hesitation in evangelical activity, even in light of the negative reputation of their religion, as compared with Protestants, but they do hesitate more than Catholics.

As the research of Table 5-20 demonstrates, there is a close correlation between the reputation score and the evangelical behavior of the three religions. The Catholics who believe in Catholicism, which has the highest reputation, are the least discouraged from evangelizing. Buddhism’s reputation score is in the middle, and there are some
Buddhists who will evangelize and slightly more who hesitate to do so. More than 60% of Protestants, who believe in Protestantism which has the worst reputation, indicated that they are reluctant to evangelize or preach.

The circumstance that Protestants face in South Korea seems to be very serious in the light of the religiosity of Protestants as indicated in Table 5-6. According to the research in Table 5-6, 39.4% of Protestants said they are a faithful member, 40.9% responded they are a neutral member, and only 19.7% indicated they are unfaithful. In addition, according to the research on Protestantism in Table 5-7, the Protestants who said they are satisfied stand at 63.5%, while just 9.5% responded they are not. Many Protestants consider themselves to be faithful, and have a high satisfaction with their religion. However, they hesitate to preach due to the disreputable reputation of Protestantism. This is an important and difficult problem that cannot be ignored by Protestants.

The behavior of believers is affected by whether the reputation of their religion is good or bad. In other words, the good reputation of a religion has a positive influence on the behavior of those who believe in the religion, and they do not have much trouble propagating their religion. On the other hand, the bad reputation of a religion has a negative influence on believers, which inhibits them from feeling free to evangelize that religion. This lowers the chance that the religion will gain believers from the outside. As a result, the future of the Protestantism in South Korea looks dark.
Table 5-21: The Correlation of Religion's Reputation with People's Behavior (5)

<table>
<thead>
<tr>
<th></th>
<th>Non-Believer</th>
<th>Protestant</th>
<th>Catholic</th>
<th>Buddhist</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
</tr>
<tr>
<td>Yes</td>
<td>32</td>
<td>10.4</td>
<td>3</td>
<td>2.2</td>
<td>8</td>
<td>9.6</td>
</tr>
<tr>
<td>No</td>
<td>275</td>
<td>89.3</td>
<td>134</td>
<td>97.8</td>
<td>75</td>
<td>90.4</td>
</tr>
<tr>
<td>Non-Answer</td>
<td>1</td>
<td>0.3</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>308</td>
<td>100.0</td>
<td>137</td>
<td>100.0</td>
<td>83</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 5-21 shows how the bad reputation of a religion affects people's faith in that religion. To the survey question Number 5-7, 49 respondents out of 641 said they have converted to another religion, or they do not believe in any religion now because of the bad reputation of the religion they believed in. This is 7.6% of total respondents. While small, this is still a significant percentage affected by the negative reputation of a religion.

Considering those who have converted to another religion, this figure is not absolutely low. According to the research on a conversion experience in Table 5-3, there are 100 people out of 641 respondents, or 15.6%, that indicated they have converted to another religion or have no religion now. Nearly one out of two people, or 49% of 100, responded that one of the reasons they left their previous religion was its negative reputation.

---

380 This is the results of the response to question No. 5-7 in the questionnaire, "Because the religion I believed in before has a bad reputation, I have lost my faith in and have left it."
Significantly, 32 out of 49 people who have lost faith in their previous religion do not believe in any religion now. This is 10.4% of the total 308 non-believers. One of ten non-believers in South Korea had a faith in a religion before, but do not anymore because of negative reputation of religion. When people leave a religion because of reputation, there is a high possibility that they will then identify as “no religion” rather than another religion.

The bad reputation of a religion can make believers leave their religion. The research in Table 5-20 explores the effect the negative reputation of a religion has on the evangelical activity of believers; this prevents the influx of non-believers into a religion. Furthermore, Table 5-21 demonstrates that the bad reputation of a religion can also make religious insiders leave their religion.

Table 5-21 also highlights the phenomenon of believers converting to another religion due to the negative reputation of their original religion. According to Table 5-21, three Protestants, or 2.2%, converted from another two religions because of the bad reputation of these religions. Eight Catholics, or 9.6%, and six Buddhists, or 5.8%, converted from the other two religions due to the same reason. The ranking of the influx of new member from other religions due to the bad reputation of religions is Catholicism, then Buddhism, and then Protestantism (the highest first). This is the same order as the overall reputation score in Table 5-10. It demonstrates that believers may change their religion because of the bad reputation of their religion and then mostly convert to the religion with a good reputation. If a religion has a good reputation, there is a higher possibility that people will more generally believe in that reputable religion.
People may believe in a religion or leave a religion based on its reputation. Table 5-22 shows where people leave and where they end up.

Table 5-22 The Correlation of Religion's Reputation with People's Behavior (6)

<table>
<thead>
<tr>
<th></th>
<th>Ex-Protestantism</th>
<th>Ex-Catholicism</th>
<th>Ex-Buddhism</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>Yes</td>
<td>32</td>
<td>59.3</td>
<td>7</td>
<td>36.8</td>
<td>8</td>
</tr>
<tr>
<td>No</td>
<td>22</td>
<td>40.7</td>
<td>12</td>
<td>63.2</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>54</td>
<td>100.0</td>
<td>19</td>
<td>100.0</td>
<td>22</td>
</tr>
</tbody>
</table>

The results of the research in Table 5-22 demonstrate how a religion's reputation affects members in each religion. Out of a total 100 people who have changed their religion, 49 of them left the religion they believed in due to its bad reputation. Of these 49 people, 32 are Protestants, which is a far greater number than the 7 Catholics, 8 Buddhists, and 2 other religious people.

When this data is compared with the data in Table 5-21, Protestantism really seems to suffer. Looking at Buddhism, there are eight Buddhists who left the religion and 6 new members who converted from other religions. The net loss to Buddhism was only two members. In the case of Catholicism, seven Catholics left, and eight new members converted. Catholicism has a net gain in their membership. In these cases members leaving and joining do not have much of an overall affect. However, in Protestantism’s case thirty-two members left and only three joined, for a net loss of twenty-nine

---

381 This table was made based on question No. 1-8 and 5-7 in the questionnaire.

382 It does not mean that people left the religion only because of the religion of bad reputation, but means that the bad reputation of a religion is one of many reasons.
Looking into the figures of each religion in Table 5-22, it is clear that bad reputation has the strongest effect on Protestantism. When asked why they left their previous religion, 36.8% of Catholics and 36.4% of Buddhists said they left because of the bad reputation of their previous religion; these figures are quite lower than the 63.2% of Catholics and the 63.6% of Buddhists who responded due to another reason. By contrast, 59.3% of Protestants said they left because of the bad reputation of Protestantism in South Korea, which is 18.6% higher than the 40.7% who said they left for other reasons.

A religion's reputation definitely affects people in South Korea. The bad reputation of a religion has an especially negative influence on those who believe in the religion. Catholicism, the religion with the highest reputation, has not have not many people who leave, but Protestantism, with its lower reputation, has suffered much worse losses.

**Summary**

This chapter has used survey results to analyze how the reputations of the three major religions in South Korea are established and how they affect South Koreans’ intention and behavior. The findings among “20-somethings” are summarized below.

The perception of all three major religions was quantified in five different aspects that were summarized to create an overall reputation score for each religion. First, the reputation score for each religion was very low and seemed to be falling.

Second, all three main religions of South Korea get better than average reputational scores from their inner stakeholders, and worse than average from the outer stakeholders. They earned the worst reputation scores from non-believers
Third, the reputation scores of the three religions can be ranked with Catholicism having the highest, followed by Buddhism, and last, Protestantism. Catholicism has relatively good reputation scores from both internal and external stakeholders. Protestantism has bad reputation scores from all categories of outsiders including non-believers, Catholics, and Buddhists. Only Protestant insiders rank them positively.

Fourth, people who have a lower satisfaction with their own religion give even worse score to their religion than to other religions. People who have higher faithfulness to and satisfaction with their own religion give a good reputation score to their religion. On the other hand, those who have lower faithfulness to and satisfaction, especially those who have lower satisfaction with their own religion, give worse marks to their religion.

Fifth, Protestantism gets generally very negative reputation from ex-Protestants. Protestants who convert to another religion or have no religion now consider their previous religion very badly. Ex-Catholics and ex-Buddhists do not hold such a negative view of their former religions.

There are six broad ways that religion’s reputation influences people’s intention and behavior. First, people consider religion's reputation as a very important factor when choosing a religion. Second, a religion's reputation affects people beyond the stage of perception to the stage of intention. People are more willing to choose a religion with a good reputation when they believe in a religion. Therefore, a reputable religion has a better chance of being selected by these people. Third, a bad reputation can lead some believers of that religion to consider leaving their religion. A religion's reputation can affect believers enough to change their faiths.
Fourth, a religion's reputation also affects people's behavior. Behavior is affected by a religion's reputation, as people will dissuade other people from joining a religion with a bad reputation or recommend they join one with a good reputation. Fifth, people's behavior becomes more affected when they are directly associated with a religion and its reputation. In fact, a religion's reputation makes non-believers reject evangelism when they are approached by a religion with a negative reputation. People in a religion with a low reputation are also hesitant to evangelize or proselytize for that religion.

Sixth, people also make the extreme decision to leave a religion with a bad reputation, and new believers come into religions with good reputations. That is, the influence of a religion's reputation on people is so great that it can bring about quantitative growth or reduction in the number of adherents. According to the survey, the religion that believers leave most often is Protestantism, which has the worst reputation, and the religion that new members join most often is Catholicism, which has the highest reputation in South Korea today. Protestantism is in bad shape overall because of its reputation.

Koreans' perception of religious reputation is an important factor in church growth or decline and has an influence on people’s intention and behavior when choosing their religion. Therefore, a religion's reputation can make people come into or leave a religion, which affects the quantitative growth or reduction of a religion. While there may be other factors influencing these changes, as there are a variety of reasons that people choose a religion, this study demonstrates that a religion’s reputation is a significant factor.
CHAPTER 6
FINDINGS AND SUGGESTIONS

The religious situation in South Korea has an unusual characteristic. Of the two main branches of the Christianity, the number of followers of the Roman Catholic faith is increasing; the number of Protestant believers is dwindling. This research project analyzes urgent issues of Protestantism in South Korea by examining this evangelical and missiological crisis. Specifically, the research sheds light on this crisis through the theoretical perspective of “reputation,” a popular concept in the field of business management. This project seeks to determine the reputations of the Protestant church, the Catholic Church, and the Buddhist religion among the 20-year old generation in Seoul, South Korea and how this impression of religious reputation impacts behavior to influence the overall religious situation in South Korea. This project seeks to find answers the following research questions.

Findings

Research Question 1: What is “reputation” and why is this important? In which academic areas has “reputation” been researched?
First, reputation is the “overall estimations of a person or an organization which is held by internal and external stakeholders for the long time.” Studies of corporate reputation have increased since the late 1980s when economic conditions worsened and the competition among companies was getting intense. Since then the research on corporate reputation has expanded to various perspectives in the field of business management.

Second, the reason why reputation is so important is that reputation affects people’s intentions and behavior. Reputation affects people’s evaluation and choice of companies and institutions, their investment decisions about these companies, and their purchasing and employment decisions. A positive reputation can be a valuable asset, while a negative reputation can be damaging and even threaten a company’s existence.

Third, as the ability of reputation to influence people’s perception and behavior has been discovered, the study of reputation has been expanded to other institutions and organizations beyond businesses. The influence of reputation on people’s cognition and action has been confirmed for educational organizations and political groups. However, in the study of religion, reputation is rarely mentioned as a term and has not been specifically researched.

**Research Question 2.1: What did reputation mean to the people who lived in the culture of the Near East Mediterranean where Christianity arose?**

---

383 This operational definition of reputation is out of previous research. See pages 36-39 in Chapter 2 of this dissertation.
Reputation was a very important social value in the cultures of the Near East at the time of the emergence of the Christianity. The people of the Near East regarded reputation as part of their lives and consistently strove to achieve a better reputation. In a society where resources were limited, people competed in order to obtain a better reputation in all areas. The reputation of groups, as well as individuals, was crucial because people were categorized and limited by their group membership.

**Research Question 2.2: How is reputation understood in the New Testament? How did Jesus’ reputation and his disciples’ reputation affect people’s perception and choices in that time?**

First, in the New Testament reputation proves to be a treasured value. The letters encourage Christians to live honorable and glorious lives so that they have a good reputation in the community. The New Testament emphasizes the good reputation of Jesus, “All spoke well of him and were amazed at the gracious words that came from his lips (Luke 4:22a, NIV),” and the early Christian community, “... having the goodwill of all the people. And day by day the Lord added to their number those who were being saved (Acts 2:47b, NRSV).”

Second, the New Testament shows that certain factors, as antecedents of reputation, built up reputation. Good reputation affected people and caused the growth of Jesus’ movement, as consequences of reputation, in those days. Teachings, healing events, the miraculous works of Jesus, and the early Christian community impressed the people of the time, and Jesus and his followers gained an admirable reputation. Their good reputation spread more and more, and finally the people who were moved by the
honorable reputation of Jesus and the early Christian community became followers of Jesus Christ and members of the Christian community.

**Research Question 2.3: How did the reputation of the Christians affect the citizens of the Roman Empire and what was the result in the history of the early church?**

Christianity as a monotheistic religion had a difficult time gaining a good reputation in the Roman Empire as most people pursued polytheism. However, the early church gradually reversed their disadvantaged situation and had an honorable reputation in the end. There were two crucial factors for this reversal, as antecedents of reputation. First, there was the charitable behavior of the Christians who took care of those who were in need and met calamities, and, second, there was the message of Christianity that presented answers to people who had questions about issues essential to their lives. Early church Christians faithfully lived in a way that coincided with their teachings; nonetheless, early on, many experienced martyrdom. Practicing charity and the message of Christianity made a positive impression on the citizens of the Roman Empire. This positive reputation helped the Christian community to expand and helped Christianity ultimately became the national religion of the Roman Empire.

**Research Question 3.1: What does the concept of reputation mean in South Korea?**

Reputation is recognized as a very important value in South Korea. There is the long tradition which emphases the reputation, called *chemyon* which is deeply rooted in the perception of South Koreans. There are two significant reasons that reputation is a crucial matter in South Korea: 1) people seriously consider that they try to keep one’s and group’s reputation on the ground of the *chemyon* cultural trait; and 2) reputation directly affects the behavior of South Koreans. Especially, what we need to pay attention to is
that reputation has a deep influence on South Koreans in decision-making process, such as the choice of clothing, food, car, house, college to attend, and job position.

People’s intentions and behaviors, which try to gain and keep a good reputation, function positively to maintain the order of the South Korean society. However, from time to time it is commonly found that some people overly consider their reputation; then they show excessive behaviors. This phenomenon also indicates how deeply the South Korean is under the influence of the reputation.

Research Question 3.2: How does reputation influence religion in the history of South Korea?

Reputation has had an impact on religion in South Korea. Throughout the history of South Korea, there have been four great religious transitions: the era of primal religion, the era of Buddhism, the era of Confucianism, and the era of the post-Confucianism. During the post-Confucius era most believers have been Christian or Buddhist.

Although the reasons for the religious transitions were complex, the reputation of religion was certainly one of the important factors. There were three big transitions in the South Korean religious history:

1) From Shamanism to Buddhism: Shamanism could not keep pace with the demands of the new period so people turned away from shamanism. Buddhism provided societal and philosophical foundations, as antecedents of reputation and won favor from the royal family and the people.

2) From Buddhism to Confucianism: at the end of the Koryo dynasty, the corruption of secularized Buddhist temples and monks gave Buddhism a very bad reputation, and Buddhism lost its place to Confucianism.
3) From Confucianism to Buddhism and Christianity: when a national inner crisis was on the rise at the end of the Chosun dynasty, the internal conflict of Confucianism reached a climax. In addition, when foreign countries threatened the Chosun dynasty, Confucianism revealed its lack of ability to overcome the challenges. In the end, the people of the Chosun dynasty were disappointed with Confucianism, and Buddhism and Christianity became the main religions in South Korea.

Both Buddhism and Christianity earn a good reputation from many South Koreans. Buddhism earns its favor because it underpins the traditional religion and cultural heritage of South Korea. Christianity also has a good reputation. During a challenging period for the nation, Christianity facilitated the modernization of South Korea. During Japanese colonial days it inspired a national consciousness and supported the independence movement. Many South Korean Christians also practiced their social responsibilities through a life of giving, sharing, and serving others. All of these give people a very honorable impression of Christianity.

**Research Question 3.3: Why is reputation important in the religious situation of South Korea?**

Reputation is very important because of the religious situation of South Korea. There are three reasons. First, a lot of South Koreans are interested in and passionate about religion. Second, South Koreans live in a religious market situation where various religions and diverse denominations coexist together and compete for followers. Just as people select products that are displayed in the market among assorted goods, they also can choose their own religion. Third, since Korea has been dominated by various religions throughout their cultural history, they are very familiar with a variety of
religions and are accustomed to evaluating religion. Therefore, when South Koreans choose among various religions, the reputation of religions greatly affects their intention and behavior.

**Research Question 4.1: What is the reputation of the three religious groups, Protestantism, Catholicism, and Buddhism, in South Korea currently?**

There are five findings concerning the religious reputations of the three religions gathered from the 20-year old generation in Seoul, South Korea. First, the overall reputation score of the three religions is very low. This implies that there is a high probability of decline in the religious population in South Korea. Second, all three of the main religions of South Korea earn a good reputational score from the inner stakeholders, while they earn bad reputation scores from the outer stakeholders. They earn especially bad reputation scores from the non-believers. Third, Catholicism is the most reputable religion, followed by Buddhism, and last, Protestantism. Fourth, those who have lower satisfaction with their own religion give a worse score to their religion than to other religions. Fifth, Protestantism gets generally very negative reputation scores from Ex-Protestants, all outside stakeholders, and the unsatisfied inside stakeholders.

**Research Question 4.2: How does reputation influence the intention and behavior of South Koreans?**

The reputation of a religion has an influence on people’s intention and behavior. First of all, there are three ways that the reputation of religion influences people’s intention. First, people, even non-believers, consider religion's reputation as a very
important factor when choosing a religion to believe in. Second, they are more willing to choose a religion of good reputation when they believe in a religion. Third, a bad religious reputation leads some believers to ponder whether to leave their religion.

Second, there are three ways that the reputation of a religion influences people’s behavior. First, people dissuade others from joining a religion with a bad reputation, but they recommend people to join a reputable religion. Second, people's behavior becomes more active when religion's reputation is directly associated with themselves. It makes non-believers reject the invitation when they are evangelized by some religion. Believers in a religion with a bad reputation are hesitant to evangelize for that religion. Third, people may even make the extreme decision to leave a religion with a bad reputation. There must be a variety of factors for people to believe in or to leave a religion. However, as this study demonstrates, a religion's reputation increases the possibility. Therefore, unless the reputation of a religious group can be improved, a decline in membership will continue.

**Missiological Implications**

Three important missiological implications arise from this research.

**Understanding Religious Consumers**

The research shows that it is helpful to consider people as consumers in a religious marketplace who are swayed by the reputation of a religion. Since the importance of reputation has been recognized, companies have tried very hard to define their identity, the image they are projecting, and thus the reputation that they have among consumers. Companies do not take a one-sided attitude that produces goods without any consideration of their consumers and potential consumers. Instead, they constantly pay
attention to consumer demands and research in order to make goods that satisfy consumers’ needs. Political bodies, cities, nations, and educational institutions also make the maximum effort to appeal to “customers.” Religion does not have to change its theological dogma to do the same thing; it can manage its public practices so that it is well thought of by society.

The selection of a religion is not an accident. The religious environment of South Korea is like a market situation with many religions and various denominations competing with one another. In this situation, religion must approach consumers with the best product and understanding the consumer is essential. George G. Hunter III explains, “I have suggested that understanding the target populations was indispensable, that the people were more responsive when they sensed that Christians understood them.”384 The best way to comprehend consumers is to listen carefully to their stories. Listening to others’ thoughts on religion helps expand the understanding and perception of religious consumers.

Evangelism and mission must start with understanding religious consumers. This is different than the traditional one-way perspective on evangelism, which does not produce good results. **Reputation precedes evangelism**, so it is crucial to listen to the thoughts and demands of people on the outside of Protestantism and to try to interact with them. The Protestants of South Korea should make an effort to improve its internal reputation as well by facilitating communication with people on the inside of the religion.

**Considering Disreputable Factors**

It is necessary to consider the factors that lead a religion to get a bad reputation and then to improve those weak points. Although it is uncomfortable and painful to listen to critical voices about Protestants, church leaders should humbly accept the criticism and comments about their negative reputation and then takes steps to improve it. Korean Protestant churches should prioritize paying attention to why Protestantism gets a bad reputation from external stakeholders. Won-Gue Lee describes the criteria used when people who are outsiders of Protestantism evaluate the faith; “the worldly valuation basis of the Christian is not the level of the faith but the moral and ethical level of their lives.”

Since the outsiders of the Protestant church only partially know about the Protestantism, their only way of assessing the Protestant church is the externally revealed management and administration of the church and the lives of church members and pastors rather than religious piety and worship services. In particular, the main way that outsiders have access to information about the Protestant church is through mass media which primarily shows mega-churches rather than small-scale ones. Unfortunately, the image of mega churches in South Korea projected by mass-media is mostly negative. For example, the mega churches are portrayed as having put their heart and soul into their luxury church buildings rather than serving neighbors and society. Moreover, it is often revealed that many senior pastors of mega-churches keep church finances private.

---

385 Won-Gyu Lee, Go, South Korean Church, [Himnaera Hangook Gyohwe], (Dongyoun,: Seoul, 2009), p. 144.

In order to improve reputation about ‘financial transparency’ and ‘social responsibility,’ churches in South Korea must handle their finances very transparently by open their budgets to the public and offering a statement of expense. They must also show that there is no misuse of money. Protestant churches must utilize their income and property for the work of mission and serving neighbors and society.

Moreover, in order to reform these issues about ‘members’ and ‘religious leaders,’ Protestants should offer programs that elevate the level of the faith and the standard of morality and ethics. Through these programs and proper instruction the churches could guide and help believers gain reliability and respect in every aspect of their lives including family, the workplace, school, and community.

**Revitalizing Reputable Elements**

Several elements that led to Christianity earning a good reputation should be restored and revitalized. As discussed in Chapters 3 and 4, there are some reasons that made Jesus Christ and early Christianity gain a good reputation among the public. There are also a number of reasons why Christianity gained a good reputation and became the religion of the Roman Empire. Even though Christianity was handicapped as it was originally a foreign religion in conservative South Korean, it still gained a reliable reputation with many South Koreans. These instances all share two common factors. One is the Word of God itself and the other is the exemplary Christian life, which healed, lessened the plight of the oppressed, and served people through the Word.

These two key factors of the honorable reputation of Christianity are also very important factors of evangelism. David Bosch offers eight definitions of evangelism, and one is particularly relevant to this connection; “Evangelism is possible only when the
community that evangelizes – the church – is a radiant manifestation of the Christian faith and has a winsome lifestyle.”³⁸⁷ Bosch additionally explains by taking an example of the early Church; “According to the book of Acts the early Christian community was characterized by compassion, fellowship, sharing, worship, service, and teaching (Acts 2:42-47; 4:32-35). Its conspicuously different lifestyle became in itself a witness to Christ. The Christians did not need to say, ‘Join us; outsiders came to the church, drawn to it as if by a magnet.”³⁸⁸ Bosch’s description confirms again that the easiest way to attract people to Christianity is the essence of Christianity itself. Likewise, a good reputation brings beneficial things to a company, organization, or religion. The most urgent thing for the Protestants in South Korea is remembering and living up to the essence of Christianity.

**Recommendations for Further Research**

This research was completed under many restrictions and limitations. The research does suggest that the following issues be examined for a deeper understanding of religious reputation and its influence. This understanding can then be applied to other associated fields beyond missiology. First, it is possible to research several factors that contribute to the reputation of religion in South Korea and build additional models to measure and improve reputation. Since this research mainly concentrates on the reputation of a religion and its influence among the 20 year olds in South Korea, it does


not deal with all the causes that build a reputation. Research could determine different factors that determine reputation in various religions. For example, in South Korea, the Roman Catholic gains a fair reputation whereas the Protestant church has a poor reputation; in other countries it may be the opposite. More detailed research could determine the reason behind these differences rather than just their existence.

Furthermore, one could study the specific and detailed methods and strategies that a church can take to improve and enhance a poor reputation and to gain a good reputation. For instance, there is existing research regarding building reputation among those already in a business or church, and there are studies of several methods to improve the perception of people outside a business or church. Further research could be conducted in churches to determine how to stop losing members and how to turn those members into evangelists for the growth of the church instead.

Second, the research on the reputation of religion should be done in different countries with different religion situations. For example, it is practical to study how the reputation of a religion affects people who remain in the church and others who have already left the church in the countries where the number of Christians is decreasing or increasing. Other studies could focus on other countries where various religions have coexisted together and compete with one other like South Korea. When Protestant churches spread the gospel in countries with other dominant religions and a low proportion of Protestants, religious reputation may have an influence on mission work. Studies like this can lead to more effective mission work.

Third, more specific and detailed research of the reputation of the religion in other academic fields related to missiology is also recommended starting with the examination
on reputation in the area of biblical theology. This research discussed the reputation of Jesus and the early church Christian in the New Testament but did not deal with biblical theology. Further research on the reputation of religion in the New Testament and in the Old Testament, which is not covered in this study, would expand this perspective.

A more detailed and expanded examination on the reputation of the religion is proposed in the field of historical theology. In this dissertation reputation was examined only briefly in early church history; research on the transition of the reputation of religion and how it has influenced the development and decline of Christianity throughout church history are worthy of study. Although South Korean church history is shorter than world church history, specific research on how reputation has affected South Korean Christianity and the South Korean society is important.

Finally, a deeper study on the influence of the reputation of religion in religious history would be valuable. In this dissertation, the reputation of religion was briefly examined through the transition periods of the history of religions in South Korea. In the religious history of South Korea, further study of the connections between religious reputation and the changes of religion and society is also proposed. Beyond this, an examination of the effects of religious reputation throughout world religious history would be useful. For example, there are practical projects that study the development and decline of various world religions throughout the lens of the reputation of religion and research how religious reputation influences evangelism and the mission work of world religions.

Concluding Thoughts
Brand new products are continuously released in this world; those products wait to be chosen by consumers. Companies persevere in their efforts to improve the quality and performance of their products in order to sell as many as possible. The most important characteristic of each product is quality, because reputation is built on quality. If the quality of a product is not sufficient, sales of the product is going to be slow.

Besides quality, marketing creates intense demand among consumers and demands intense focus from companies. Many consumers investigate the product that they are considering before they actually purchase it. They also make a decision after they directly experience samples. Due to the influence of marketing, companies promote their products to capture the attention of potential consumers in various ways, including packaging.

How similar or different is the situation of the Protestant church in South Korea today? Of course, religion is not a product which one manufactures in a factory. However, the Protestant church is similar position in terms of being chosen by people among various religions. The ultimate purpose of evangelism and mission is to spread the gospel of Jesus Christ and to expand the Kingdom of God on this earth. By telling the story of Jesus and preaching His gospel, evangelists may convince many others to believe in Christianity among many religions.

At this time, Protestants must ponder how attractive its approaches are to people. In order to do so, there are many things for the Protestants to concentrate on. One core thing is to be aware of the image of the Protestant church in society. Protestants must

---

389 According to Everett Rogers, ‘trialability’ and ‘observability’ help to diffuse innovation rapidly because they reduce uncertainty for the adopter. Everett Rogers, *Diffusion of Innovations*, 258.
discover and study their own reputation and endeavor to elevate it. It is never easy to promote a reputation once it has fallen. Ultimately, the words of Jesus Christ give us the clue: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:16, KJV).

**APPENDICES**

Appendix A: Survey Questionnaires

1. General Information and Religion
   1.1 Gender: Male _____ Female _____

   1.2 Education:
      High School _____ College or above _____

   1.3 Monthly Family Income:
      Below 2,000$ ___ 2,000-3,999$ ___ 4,000-6,999$ ___ Over 7,000$ ___

   1.4 Religion:
      None ___ Protestant ___ Catholic ___ Buddhism ___ Other ___

   1.5 Have you ever changed your religion? Yes_____ No_____

   1.6 If yes, what was your former religion?
      Protestant______ Catholic______ Buddhism_______ Others_______

      (Non-believers! please skip the next three question 1.7, and 1.8)

1.7 I am a very faithful believer.
   Strongly Disagree__ Disagree__ Neutral__ Agree __ Strongly Agree__
(* It means degree that I do religious practice such as worship service, reading the Bible, praying, and giving offering once in a while, at least once a month, or at least two more times a month.)

1.8 I am satisfied with my current religion.
   Strongly Disagree__ Disagree__ Neutral__ Agree __ Strongly Agree__

Please read the following statements and, using the scale below, decide the degree to which you disagree or agree with each statement from your experience. Write the appropriate number, from 1 to 5, in the parenthesis following each statement.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

2. Reputation of the Protestantism

2.1 Emotional Appeal
   2.1.1 I have good feeling about the Korean Protestant Church. (     )
   2.1.2 I admire and respect the Korean Protestant Church. (     )
   2.1.3 I trust the Korean Protestant Church. (     )

2.2 Programs and Services
   2.2.1 The Korean Protestant Church offers high quality programs and worship service. (     )
   2.2.2 The Korean Protestant Church gives consolation and peace of mind. (     )
   2.2.3 The Korean Protestant Church is good at spirituality. (     )
   2.2.4 The Korean Protestant Church answers clearly to what I am wondering. (     )
2.3 Vision and Leadership of Pastor
   2.3.1 Pastor has excellent leadership and is a highly gifted person. (   )
   2.3.2 Pastor lives a life of dedication and sacrifice. (   )
   2.3.3 Pastor’s ethical life serves as a role model for people. (   )

2.4 Church’s Environment and Members
   2.4.1 Protestants have good nature and live a life of virtue. (   )
   2.4.2 Protestants give a warmly hospitality and love without discrimination of education, the rich and the poor. (   )
   2.4.3 The Protestant Church looks like a good religious group to be with the members. (   )

2.5 Financial Transparency
   2.5.1 The Protestant Church uses its finances clearly. (   )
   2.5.2 The Protestant Church does not mainly use its finance to expand of the church. (   )
   2.5.3 The Protestant Church looks like a good religious group to make an offering of money. (   )

2.6 Social Responsibility
   2.6.1 The Protestant Church uses its resources to promote social welfare of a regional community. (   )
   2.6.2 The Protestant Church supports of social justice, human rights, and moral issues. (   )
   2.6.3 The Protestant Church works for the public benefit well. (   )

3. Reputation of the Catholicism
   3.1 Emotional Appeal
      3.1.1. I have good feeling about the Korean Catholic Church. (   )
      3.1.2. I admire and respect the Korean Catholic Church. (   )
3.1.3 I trust the Korean Catholic Church. (  )

3.2 Program and Service

3.2.1 The Korean Catholic Church offers high quality programs and worship service. (  )
3.2.2 The Korean Catholic Church gives consolation and peace of mind. (  )
3.2.3 The Korean Catholic Church is good at spirituality. (  )
3.2.4 The Korean Catholic Church answers clearly to what I am wondering. (  )

3.3 Vision and Leadership of Pastor

3.3.1 Priest has excellent leadership and is highly gifted person. (  )
3.3.2 Priest lives a life of dedication and sacrifice. (  )
3.3.3 Priest’s ethical life serves as a role model for people. (  )

3.4 Church’s Environment and Members

3.4.1 Catholics have good nature and live a life of virtue. (  )
3.4.2 Catholics give a warmly hospitality and love without discrimination of education, the rich and the poor. (  )
3.4.3 The Protestant Church looks like a good religious group to be with the members. (  )

3.5 Financial Transparency

3.5.1 The Catholic Church uses its finance clearly. (  )
3.5.2 The Catholic Church does not mainly use its finance to expand of the church. (  )
3.5.3 The Catholic Church looks like a good religious group to make an offering of money. (  )
3.6 Social Responsibility

3.6.1 The Catholic Church uses its resources to promote social welfare of a regional community. (   )

3.6.2 The Catholic Church supports of social justice, human rights, and moral issues. (   )

3.6.3 The Catholic Church works for the public benefit well. (   )

4. Reputation of the Buddhism

4.1 Emotional Appeal

4.1.1. I have good feeling about the Buddhist temple. (   )

4.1.2. I admire and respect the Buddhist temple. (   )

4.1.3 I trust the Buddhist temple. (   )

4.2 Program and Service

4.2.1 The Buddhist temple offers high quality programs and worship service. (   )

4.2.2 The Buddhist temple gives consolation and peace of mind. (   )

4.2.3 The Buddhist temple is good at spirituality. (   )

4.2.4. The Buddhist temple answers clearly to what I am wondering. (   )

4.3 Vision and Leadership of Buddhist Monk

4.3.1 Buddhist Monk has excellent leadership and is highly gifted person. (   )

4.3.2 Buddhist Monk lives a life of dedication and sacrifice. (   )

4.3.3 Buddhist Monk’s ethical life serves as a role model for people. (   )

4.4 Church’s Environment and Members

4.4.1 Buddhists have good nature and live a life of virtue. (   )

4.4.2 Buddhists give a warmly hospitality and love without discrimination of education, the rich and the poor. (   )
4.4.3 The Buddhist temple looks like a good religious group to be with the members. (  )

4.5 Financial Transparency
4.5.1 The Buddhist temple uses its finance clearly. (  )
4.5.2 The Buddhist temple does not mainly use its finance to expand of the temple. (  )
4.5.3 The Buddhist temple looks like a good religious group to make an offering of money. (  )

4.6 Social Responsibility
4.6.1 The Buddhist temple uses its resources to promote social welfare of a regional community. (  )
4.6.2 The Buddhist temple supports of social justice, human rights, and moral issues. (  )
4.6.3 The Buddhist temple works for the public benefit well. (  )

5. Consequences of Reputation
5.1 If people around me such as my family, friends, and acquaintances are going to believe in a religion of bad reputation, I will dissuade them. (  )

5.2 If people around me such as my family, friends, and acquaintances are going to believe in a religion of good reputation, I will recommend the religion to them. (  )

5.3 If I believe in a religion or change to another religion, I will intentionally choose a religion that has a good reputation. (  )

5.4 I think that religion's reputation is an important factor to consider when choosing a religion (  )
(Non-Believers! please skip the next two questions 5.5 and 5.6)
5.5 The negative reputation of the religion I believe in makes me hesitate to evangelize or propagate it to other people. ( )

5.6 I have any experience about whether to stop believing in my religion because my religion has a bad reputation. ( )

5.7 Because the religion I believed in before has a bad reputation, I have lost my faith in and have left it: Yes_____ No_____

(Believers! please skip the next two questions 5.8 and 5.9)
5.8 I have been evangelized or propagated by some religion: Yes_____ No_____ 

5.9 (Please answer! Person who said “Yes” in question 5.8)
I have rejected it because of bad reputation about the religion: Yes___ No___
I would appreciate it if you would leave your telephone number or email for a possible more interview about the topics of this survey.

Contact Information:

Appendix B: The Cover Letter of Survey Questionnaires

Please take this 10 minute survey and have a gift card (worth of 2$).

I am a student studying the reputation of Korean religion.

Your participation in this survey is completely voluntary and anonymous. There is no known risk to participation in this research. Your individual responses will not be revealed at any time. Completing the survey will take you around 10 minutes.

Participation in this survey certifies that participants should be in twenties.

By completing the survey, you will get a gift card buy anything from the Cafédéne.

If you have questions, please feel free to contact me.

Thank you for your assistance with this survey.

Email: choishinho@gmail.com
Telephone: 032- 663-5857
Cell phone: 010-2991-5857
BIBLIOGRAPHY


_____.


_____.


_____.. *Himnaera Hangukgyohwoi* [ Come On!, South Korea Church]. Seoul: Dong Youn, 2009.
_____.


_____.

Jonggyo Sahwoihakjuk Gwanjumeseo Bon Hanguk Gyohwoieu Wigiwa Heumang [The Crisis and Hope of South Korean Church from the Perspective of Sociology of religion]. Seoul: KMC Publisher, 2010.


_____.


_____.


_____.


Nam, Dong-Shin. “Sillaegui Bulgyo” [Buddhism of Silla], (paper presented at the National Museum of South Korea for the Culture Seminar, Seoul, November 11, 2009), 8-12.


Pyo, Hak-Ryul. *Halubame Igneun Chosunsa* [Reading of Chosun History in One Night]. Seoul: RH South Korea, 2015.


Rioux, Jean-Sebastian. “*The Reputation-Building Behavior of States, 1918-1988.*” PhD Diss., Florida State University, 1996.


