

## Christian *Weltanschauung* in the Era of Secularism

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### ABSTRACT

This study briefly examines the emergence of Christian values in post-war Germany, with particular emphasis on Konrad Adenauer, the founding father of the Christian Democratic Union (CDU), who promoted these values in party politics to address contemporary social and political challenges such as materialism and secularism. This paradigm proposes an analytical approach for identifying the *Weltanschauung* of Christian democracy and investigates its religious-traditional-based theories and ideologies. Christian democracy is not simply an alternative political view or agenda, but a civilizational proposal intended to overcome the contemporary social and cultural obstacles caused by materialist *Weltanschauung* by providing a source of identity merging both the “*City of Man*” and the “*City of God*”. Konrad Adenauer and other Christian democratic thinkers proposed this identity in their post-war political agenda, drawing significant inspiration from the *Catholic Social Doctrine*. In this regard, Christian ethics fundamentally shapes Christian democratic *Weltanschauung* as opposed to the totalitarian *Weltanschauung* of the materialistic image of man by proposing some crucial concepts such as *justice, freedom, dignity*, etc. This research utilizes qualitative analytical methods. The fundamental finding indicates that Christian values remain relevant and applicable in German politics amid the secularization process.

**Keywords:** Christianity, Catholicism, *Weltanschauung*, Germany, Konrad Adenauer.

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### Seküler Dönemde Hristiyan *Weltanschauung*

#### ÖZ

Bu çalışma, savaş sonrası Almanya’da, materyalizm ve sekülerizm gibi dönemin sosyal ve siyasi buhranlarına karşı, Hristiyan Demokrat Birliği’nin (CDU) kurucularından ve ilk lideri olan Konrad Adenauer’ın partinin kurulma aşamasında Hristiyanlığın temel değerlerine yaptığı vurgu özelinde incelenmektedir. Bir paradigma olarak Hristiyan demokrasinin *Weltanschauung* -dünya görüşü-’unu tanımlamak amacıyla analitik yaklaşım ortaya konularak, dini ve geleneksel temele dayanan bu değerlerin teorik ve ideolojik yapısı ele alınmaktadır. Bu bağlamda, Hristiyan demokrasisi sadece alternatif bir siyasi görüşü değil, aynı zamanda materyalist *Weltanschauung*’un ideolojik olarak sosyo-kültürel paradokslarına karşı Batı medeniyetinin ortaya koyduğu ortak kültürel ve dini değerlere dayalı bir duruşu temsil etmektedir. Özellikle, Batı düşüncesinin temel değerlerinden ‘İnsan Şehri’ ile ‘Tanrı’nın Şehri’nin mezc edilmesi Hristiyan düşüncesinin temelini oluşturmaktadır. Konrad

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Adenauer ve Batı Avrupalı diğer Hristiyan demokratlar, bu temel değeri İkinci Dünya Savaşı sonrası Batı siyasetinde Katolik Sosyal Doktrini özelinde bir dayanak olarak kabul etmişlerdir. Hristiyan etiği tam da bu noktada totaliter rejimlerin *Weltanschauung* dayatmasına karşılık Hristiyan demokratik *Weltanschauung*'un adalet, özgürlük ve onur gibi temel prensiplerinin özünü oluşturmaktadır. Bu çalışmada nitel analiz yöntemi kullanılmıştır. Araştırmanın bulgusu temel Hristiyan değerlerinin sekülerleşme sürecindeki Alman siyasetinde kabul gören bir bakış açısı meydana getirdiği yönündedir.

**Anahtar Kelimeler:** Konrad Adenauer, Hristiyanlık, Katoliklik, Almanya, *Weltanschauung*.

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## INTRODUCTION

This article examines the political role of religious values in Europe. More specifically, it focuses on the Christian Democratic Union (CDU), which has dominated German politics since the end of the Second World War. The article pursues two main objectives. The first is to analyse Christian democracy as a political movement, the second is to question the claim that Germany and the broader Western European context have been overwhelmingly shaped by hard secularization. In other words, in contemporary Western European politics, religion continues to shape the core structures of state and party politics, as illustrated by the case of the CDU in Germany.

There is no doubt that the Christian Democratic *Weltanschauung* has played a significant role in shaping the relationship between politics and religion. This phenomenon creates a dilemma within the broader process of secularization, mainly in Western Europe during the early post-Second World War period and the subsequent process of integration, particularly in Germany. In this respect, the main idea of European integration is identified as a part of Christian heritage, while preserving the tradition of Christian values. Accordingly, the purpose of the study is to evaluate the ideological principles of Christian Democracy, particularly political Catholicism (*Catholic social thought*), which are rooted in a long historical Christian tradition. At the same time, Christian democracy has emerged from social capitalism as an alternative to social democratic and liberal regimes and values. In this regard, we argue that this political movement represents a synthesis of religious ideas and social integration.

Notably, the outlook on the future of Germany's democracy appeared pessimistic (Ford, 2007) during the economic and political challenges faced in the war and early post-war years, which resulted from the National Socialist legacy, wartime destruction, and military defeat. However, Germany's transition to democracy after 1949, characterized by the adoption of Christian democratic principles under Konrad Adenauer's leadership, has been widely regarded as a 'success story' in both political and socio-economic contexts, as demonstrated by studies

of the country's political culture (Cary, 1996). In short, Christian democratic understanding of politics demonstrates a political and moral resurrection of destroyed German culture. This paradigm, from this perspective, offers an analytical framework for identifying the *Weltanschauung* of Christian democracy and examines its religious and traditional theoretical foundations.

Beyond the German context, the Christian Democratic *Weltanschauung*, the European model of religion and politics in particular, remains a complex subject in political science. It is therefore necessary to determine whether the conceptual category encompasses a theoretical background that integrates theological elements. In broad terms, the consensus between modern thought and the fundamental ideas of Christian democracy and Catholic social teaching drew heavily on the revival of Saint Augustine's theology. This approach framed civilization as an identity shaped by cooperative understanding, thereby establishing a link between the *City of Man* and the *City of God* (Matthew, 22: 21).

*Human dignity*, freedom, and church-state relations are understood as elements of an inner renewal aimed at fostering cooperation within the Christian democratic *Weltanschauung* in the modern world (Maritain, 1943). Indeed, the foundations of modern democratic political philosophy are, from this perspective, considered to derive from Christian doctrines shaped by an anti-materialist idea. The essence of this *Weltanschauung* is to resist the materialistic *Weltanschauung* regarding both the nature of man and God. Therefore, materialistic *Weltanschauung* has historically been centred on the omnipotence and totalitarian regimes, such as Nazism (Adenauer, 1946), Marxism, or communism (Accetti, 2019). This article therefore examines, on the one hand, the reformulation of the basic ideas of Christian Democracy in response to criticisms that traditional Christianity was unable to meet the needs of industrial and modern society, and, on the other hand, the influence of a Christianity-based *Weltanschauung* on the formation of Christian Democracy.

### **Essence of Christian Democratic *Weltanschauung***

It seems obvious that the characteristic of Christian Democracy has been linked to various political ideologies. From a philosophical perspective, the conceptual indeterminacy of *Weltanschauungsfreiheit* and of the idea of freedom of religion constitutes a fundamental issue. Therefore, the relationship between politics and religion, both in the process of secularization and in the development of democracy, plays an essential role in understanding the nature of the Christian Democratic *Weltanschauung*. Thus, the roots of Christian democracy are already

embedded in key modern political debates, particularly within the religious and historical context of the European integration process. The role of Catholic social doctrines in the emergence of Christian democratic ideology and in the revolutions from early modern Europe to the formation of modern democracy is a key factor in interpreting this paradox in political thought.

Basically, Christian democracy is described as a political culture that comprises ‘*an advanced model of Christian political and social movements*’, as stated at the *first World Congress of Christian Democratic Political Movements* (Fogarty, 1957). From this perspective, the formation of Germany’s Christian Democratic Union likewise reflected a Christian political culture shaped by its socio-political context and by political theories emerging from postmodern conflicts. Moreover, the ideas of Christian ethics constitute the core of the Christian democratic *Weltanschauung*, in contrast to the totalitarian *Weltanschauung* based on a materialistic ‘*image of man*’. As a result, From this perspective, the concept of the “person” occupies a central place in human nature of Christian ethics and was regarded by Konrad Adenauer as fundamental to Christian democracy (Adenauer, 1946). The concept of personalism has, for this reason, been centred on Christian democracy and interpreted as a solidaristic form of individualism in the shape of an anti-fascist approach that stresses social justice.

*Christian Weltanschauung* in this context involves political ideals of anti-Fascism, anti-materialism, anti-Nazism, anti-Marxism, anti-Socialism, and anti-Communism, all of which are against the Communist, Socialist, and Nazist *Weltanschauung*, which were free from brotherhood as a Christian concept (Cary, 1996). Within this context, Konrad Adenauer indicated a systematic difference in the number of German party members to verify the requirement for the foundation of a ‘Christian’ party. Thus, an undemocratic materialistic - materialistic *Weltanschauung* that makes people machine-like and impersonal may be easily overcome by a correct *Weltanschauung* (Adenauer, 1965). *Christian Weltanschauung*, in this respect, played an essential role in creating a genuine Christian State by bringing together Catholics and Protestants and binding them to a common ideological tradition and the idea that Christianity is *a great declaration of war against materialism* (Mitchell, 2012). Notwithstanding that, to place particular focus on the vision of the role of Protestants, they were speculatively still seen as materialists by the Catholics (Cary, 1996, p. 83).

*Christian Weltanschauung* alone provides dignity, freedom, and rights of individuals by emphasising harmony and unity in keeping with Catholic social teaching against individual egoism and with the Catholic conception of democracy. Thus, it is presented as a means of

liberation from the irreligious and materialist *Zeitgeist* (Cary, 1996, p. 92). Indeed, these ideas were the roots of Christian Democracy, as they paved the way through the principles of Christian ethics, *Christliche Weltanschauung*, which shaped a distinctive understanding of individual rights and duties in the socio-economic life, in contrast to the materialist *Weltanschauung* (Adenauer, 1965) that reduces human beings to machine-like instruments (Lewek, 2021). Materialism was not only a challenge confronting Germans in the face of widespread socio-political devastation, but also as a broader threat to Christian Europeans across the Western world. In other words, during and after the Nazi era, materialism was portrayed as an outcome of secularization and was used as a scapegoat in efforts to absolve Germany of responsibility (Lübbe, 2003).

By contrast, the social doctrine of Christian democracy has been regarded as a distinctive feature setting it apart from traditional conservatism. It is therefore understood as a religiously inspired political force whose core principles rest on pluralism, social integration/class reconciliation, and cooperative accommodation seeking both “to be the embodiment of the building of social and political consensus” and “to restore the natural and organic harmony of society”, beyond political conflicts (Kersbergen, 1995). The resolution of social conflicts, together with the integration of various organizations and institutions, has thus contributed to the emergence of a distinctive European model of Christian democracy, typically with respect to cross-national identification. While diverse ideologies have played different roles, the guiding logic of European integration in post-war politics has been deeply rooted in the principles of Christian democracy.

The approach to Catholic political mobilization during the inter-war period was grounded in the accommodation of its organizations to various parties. More broadly, the evolution of organizational consensus toward political and denominational unity across different social classes helped pave the way for the principle of social justice in Christian Democracy. The development of cross-class mobilization concerning *political Catholicism* has thus led the way for a future of Christian democracy (Fogarty, 1957). The form of politically Catholic Christian democratic parties has directly affected the progress of European integration. So much so that Christian democracy has been figured as a *dominant political organization of the Catholic populations of Western Europe* (Almond, 1948).

*Reviving Catholic Values*

Viewed retrospectively, another major element of the Christian democratic *Weltanschauung* was the *transnationalisation* of Catholicism, which was interpreted both as a form of religious revival and as a transformed mode of cooperation against anticlerical forces and liberal-secular ideologies, especially in the nineteenth century. Particularly, Pope Pius IX (Chadwick, 1998) played a significant role in promoting Catholic revival on a continental scale and in strengthening a bureaucratically *centralized doctrinal policy* throughout Germany and Western Europe. Successive declarations such as *Quanta Cura* and the *Syllabus of Errors* (1864) expressed opposition to the ideologies of modern society (Chadwick, 1998, pp. 175-79), particularly in response to continental de-Christianization, the erosion of the institutional rights of the Church under secularization, and, as an extension of these developments, nationalism (Kaiser, 2007).

In this respect, the *Zentrum* of Germany, the Centre Party, founded a Catholic Trade Union in 1869 (Bachem, 1968) in order to connect Christian social movements with the state, to represent Catholic rights, and to counter socialist trade unions. On the other hand, Christian Social Parties, characterized by antisemitic and antiliberal ideologies and established by Catholics, achieved significant success in German-speaking territories despite opposition from certain bishops to these political movements. Over time, the *Zentrum* gradually shifted its policy from a denominational to an interdenominational orientation, thereby taking a further step toward unifying Catholic, Protestant, and agnostic electorates in an age of increasing social mobilization, albeit amid continuing political conflict.

Therefore, in response to these and other related challenges faced by the Christian Trade Union under the leadership of Pope Leo XIII (1878-1903) (Bachem, 1968), the concept of ‘Christian democracy’ gained widespread prominence following the publication of the 1891 encyclical *Rerum Novarum* (Chadwick, 1998, p. 322). Moreover, it attracted considerable attention among Catholics, even as it distanced itself from the earlier political positions associated with the unions.

It should also be emphasized that while the concept of Christian social order frequently referenced Catholic social thought and doctrines, conservative Protestants typically identified materialism and secularism as fundamental to the Nazi dictatorship. They regarded National Socialism as a derivative phenomenon arising from the Enlightenment, the French Revolution, and industrialization (Zapf, 1965). For this reason, anti-materialism and interconfessionalism

were, in a sense, two basic tenets of the CDU's declaration to erase the epoch of un-Christian culture from German political tradition and to promote a re-Christianization of German society (Mitchell, 1995).

### **Collectivist Catholicism and Christian Democracy**

While it is widely acknowledged that religion has become more visible in the public sphere and in national and international politics, it must also be recognized that its role has remained a significant challenge to prevailing understandings of political order. At this point in the analysis, the activities of Catholic church institutions in German politics, along with the dynamic religious renewal within secular states, played crucial roles in the process of European integration and the formation of European communities, particularly from a political science perspective. Furthermore, Christianity, and especially Catholicism, exerted an important influence on the political programme surrounding the foundation of the European Parliament, as well as on the European Union's relations with institutions such as the Red Cross and NATO (Kratochvil & Dolezal, 2005). This overlap was so pronounced that a representative of the EU and the Catholic church can be the same person, or at least a devout Catholic, reflecting resistance to rigid boundaries between political membership and religious identity. Therefore, exploring the relationship among the European Union, German politics, and the Catholic Church requires greater attention to the long-term process in terms of the fundamental principles of political science and the church's political views within theological ecclesiology. The position of political theology was, for this reason, considered a descriptive approach to Catholicism and its political view.

In Germany, the political strength of Catholicism, which later found expression in Christian democracy, became increasingly apparent in response to growing attacks on the status of the Catholic Church in the nineteenth century. On that occasion, the difficulty encountered has quite easily opened the door to political movements among Catholics, initially to defend the Church's interests, and then to resist the secular and anticlerical pressures of socialists and liberals (Layton-Henry, 1982). In this sense, Catholic political influence continued to develop after the establishment of the Bavarian Party in 1946, particularly through the Christian Social Union (CSU), which combined regional traditions with the broader modernization of the German states in a distinct socio-political framework.

Hence, examining the dominant role of Catholicism, which preserved a strong identity despite its status as a minor moral force in the country, is essential for understanding its

influence on the formation of statehood in the Federal Republic. In this sense, it represented a protective force for Catholic traditions and civilization against communism, first explicitly through the CSU and later, after the alliance, more implicitly through the CDU. This alliance between the CDU and the CSU was aligned on many policy issues, with the notable exception of German reunification. In particular, foreign policy was a common goal of both unions: supporting NATO, opposing the communist Soviet Union and the secular German Democratic Republic (GDR), and uniting Western European countries. The CSU's traditional religious identity was shaped in such a way as to represent National Catholic conservatives in parliament (Mintzel, 1982). For this reason, the CDU worked to formulate the foundational policies of the new party, while members of the Catholic Centre Party were incorporated into its political structure.

The Christian Democratic Party rapidly emerged as a leading political force out of the Catholic milieu, largely as a result of the continued influence of Catholic political organizations from the pre-Second World War period (Mintzel, 1982). There is no doubt that Catholicism has carried more weight in establishing a federal state in Germany under the name of Christian Democracy. Accordingly, the CDU's anti-communist policy further encouraged the Catholic Church to play an active role in politics. Indeed, the origin of this policy was rooted in Western 'Christian' traditions, particularly those of the Catholic Church, which regarded communism as a significant threat to these values.

### ***Political Catholicism during the Third Reich***

Catholicism provided an attractive moral and political theory for Germans who felt shame over the Holocaust under the Nazi regime and were uneasy with the racist policies of National Socialism. For this reason, religious revival enabled Catholicism to advance progressive Christian policies in the social sphere, partly through its contrast with Protestant conservatism in the West German states. Although the CDU addressed the dualist dilemma resulting from the confessional divide through interconfessional cooperation, Catholics have demonstrated greater support than Protestants across various domains, including specific cases, party activities, and voter initiatives. This active support increasingly came from different social classes within the Catholic population, as well as from the Catholic Church, particularly in the context of elections and broader processes of social and economic modernization, thereby substantially facilitating integration. Furthermore, the hierarchy of the Catholic Church has also affirmatively affected the combined force against religious destruction by way of secularization in the 1960s. Thus,

the CDU/CSU formed a strong alliance with political Catholic forces, benefiting from its identity and heritage.

In contrast to the sharp distinction drawn between political and religious Catholicism, within which the Nazi regime was portrayed as forcing a choice between Christianity and nationality, Catholic ideas and forms of thought became increasingly popular in major German cities, even though they remained less widespread than Protestantism until the 1930s (Cornwell, 1999). Indeed, the Catholic Church and its associated organizations became, within a short period, one of the largest institutional forces in the state, despite the dominance of Nazi organization. Hence, on one hand, National Socialism promoted an un-Catholic Christian ideology, and on the other, Catholic authorities warned that National Socialism was fundamentally incompatible with Catholicism, particularly in relation to educational policy and the establishment of the Reich Concordat. In short, democratization brought a new challenge: providing German Catholicism through church associations in religious and socio-political initiatives, such as the Catholic People's Associations, the most significant Catholic social movement in the world, organized by Bishop Wilhelm Emmanuel von Ketteler of Mainz (Küng, 2001).

Additionally, the Catholic Church did not adopt a clear stance toward Hitler and the Nazis, particularly with regard to the objective attitude of the Nationalist Party against Christianity, unlike a hostile and disruptive attitude toward Communism (Cornwell, 1999). Therefore, the place and importance of political Catholicism in Germany had already become apparent in the state governance in the shape of the Reich Concordat- Reichskonkordat-, signed in 1933, between the Holy See and the Reich government, despite the argument that this concordat substantially caused the restriction of the political engagement of the clergy. Nevertheless, its strength in political movements has become more visible since World War II, mainly due to the success of the Christian Democratic movement. Thus, the continuing influence of Catholicism helped shape the Church's social teaching, encouraged the resurgence of Christian principles rooted in Catholic heritage, and supported the integration of identities across different traditions.

However, it must be distinctly indicated that the Catholic laity in Germany stayed calm during the war years and even demonstrated adherence to the Third Reich, predominantly due to the fear of the war, as a consequence of suffering heavy losses (Kogon, 1947). Nevertheless, the war's uncertainties and dangers gave Catholicism an opportunity to be seen as a symbol of an alternative political structure. Furthermore, by the end of the war, the laity viewed

Catholicism as a significant source of hope for the renewed spread of Christian doctrine. At this point, the tendency among ordinary Catholics to follow ecclesiastical authority became one of the clearest illustrations of the Christian Democrats' success in Western Europe immediately after the Second World War. In this context, political leadership in Germany increasingly passed into the hands of Catholic leaders (Kogon, 1947).

### ***Neo-Thomist Political Philosophy***

The relationship between Catholicism and democracy became a 'miracle' for promoting doctrines based on Catholic tradition, many of which were derived from and revived through the thought of St. Thomas Aquinas in support of popular political authority. Moreover, a few years after the signing of the Concordat between the Vatican and the Hitler regime in 1933, Pius XI issued *Mit Brennender Sorge* (Pius XI, 1937), a condemnatory encyclical prompted by the increasingly visible totalitarian character of the regime, despite the earlier quasi-corporatist cooperation agreed between the two sides. Traditional Catholic doctrines, rooted on the one hand in authority derived from God and on the other in doctrines that located the source of political authority in the people, contributed to the development of an integral model of democracy informed by Catholic philosophy and Christian political principles for the modern state. Over time, Catholic socio-political thought and its core concepts became foundational theories for post-war German democracy, such as *human nature* or the *welfare state*.

Jacques Maritain's Thomist-based conception of political authority advanced a cooperative relationship between church and state that incorporated traditional Catholic doctrines but rejected the notion of an exclusively 'established religion' within the state. Therefore, the revival of these Thomist political principles represented a distinct development within Catholic socio-political thought, centered on *freedom*, *equality*, and *justice* before the law (Sigmund, 1987), according to just as before God (Maritain). The synthesis of Christian values and conceptions of human nature thus contributed to the development of Catholic socio-political thought, which subsequently shaped the formation of Christian Democratic parties and church-influenced conservative movements in Europe.

*Personalism*, on the one hand, and communitarianism, on the other, emerged as political principles of the modern democratic state out of Catholic conceptions of human nature, especially through debates over the scope of the *welfare state*, *political democracy*, and *free institution* (Sigmund, 1987, p. 541). These are reinterpretations of the middle-aged political thought of Thomas Aquinas as a combination of ascending and descending ideas, later

representing institutionally spiritual values of the Catholic Church against nationalism (Cicek, 2024) and liberalism. In this respect, Catholic political thought, inspired by Christian values and oriented toward the *common good*, advanced the idea of ‘Christian democracy’ through a neo-Thomist theoretical framework, in opposition to liberal democracy (Ryan & Boland, 1943).

As is commonly recognized, German Catholicism played an active role in the nineteenth century, beginning with the establishment of a parliamentary group in 1848 and the mobilization of various associations in Mainz and within the Centre Party. These efforts were carried forward in the name of the *call for freedom*, specific to *church freedom*, balanced policy in the socio-political area, and *protection of family and parental rights*. Nevertheless, Catholics’ situation has become a minority over time due to representing mainly ecclesiastical and political rights of Catholics (Becker, 1996). The Centre party, from this perspective, assumed a defensive position in the parliament against the Reich government and its anticlerical and liberal state policies. Despite all, the party has been involved in the decision-making process regarding constitutional provisions on religious law during the Weimar Republic, although it failed to grow politically into a formative political force in parliament against the National Socialists. For this reason, Konrad Adenauer soon called on Catholic youth groups and organizations to unite under the idea of ‘*common good*’ for all German Christian values-based humanism, as opposed to ‘self-interest’ in the nineteen thirties (Becker, 1996, pp. 52-54). Soon after, the Vatican linked Christian values and democracy to the basic social theory of neo-Thomist Catholicism.

### ***Social Capitalism of Catholic Teaching***

*Social capitalism*, as a foundational theory of Christian democracy, was distinctively formulated within the Catholic political tradition as a fresh path between socialism and capitalism. This path was inspired by the values of Catholicism, which enabled us to find a *third way* based on neither liberal democracy nor totalitarian fascism, but a new force to offer resistance to the Nazi authority during the Second World War (Conway, 1997). Indeed, unlike the Weberian ‘Spirit of Protestant Capitalism’ (Weber, 1976), the social theory of Catholicism disapproved of adopting capitalism in its entirety, owing to its anti-capitalist socio-economic principles. However, modern social Catholicism has also differed over time from traditionalist Catholic thought, particularly in its reformist aspect (Kersbergen, 1995).

Thus, while the capitalist theology of Protestantism, unlike Catholicism, had already adapted to economic life as a consequence of modernity, Catholic social theory, through the

reformist section known as modern social Catholicism, has eventually taken a concrete step in the right direction towards a positive critique of capitalism. As a result, the secularized structure of the industrial capitalist system created conditions for a renewed return of Catholic teaching and for the re-emergence of Thomas Aquinas's philosophy, understood as part of the medieval heritage within Christian social thought, especially through the reformulation of a new conception of 'social justice' under the idea of *social capitalism* (Gilson, 1954).

It is, therefore, crucial to remember that this conceptual form of the social teaching of the Holy See has officially taken shape in social encyclical letters, *Rerum Novarum* and *Quadragesimo Anno*, known as the fundamental publications for charity in Catholic social ideology on *industrial capitalism* and, further, on modernity. Even this revolution, in the form of the theory of Thomas Aquinas, would be adopted to demonstrate the social teaching of Catholic philosophy (Gilson, 1954) once the circumstance had already been argued, by turning the content of charity into taxation and replacing personal almsgiving with official aid for the church (Troeltsch, 1931). As a moral concept and a Christian Canon inherited from the fundamental obligation to give, the Vatican has crystallised a charity for the renewed state structure, the welfare state.

### **Ideological Principles of Konrad Adenauer's Christian Democratic *Weltanschauung***

The contribution of the Christian Democratic *Weltanschauung* in contemporary Federal Germany became more pronounced within society through a *pluralist* and *personalist* identity rather than an individualist orientation. On the one hand, carrying individuals a step further from the social aspect as part of socio-economic progress demonstrated how crucial the development of individuals' abilities regarding the sense of state is for Christian Democrats. Personal prosperity thus derived not only from the framework of the state but also from the ideology of the *social market economy*. The dominant ideology of Christian Democracy, on the other hand, was *moderate conservatism*, neither reactionist nor traditionalist, but a *reformist* wing. Apart from these fundamentals, sovereignty has been considered from a very different angle and assumed as an *absolute Sovereign* -God- over both the state and the society by reason of freeing the two from a true sovereign. From this perspective, the rule of a sovereign of Christian democrats enables a balance between the demands of the state and those of the people. Another foundational characteristic was *pluralism*, which can free associations and individuals from the issues they encounter through coordinated efforts with the state and organizations, the church in particular (Rutan, 1997).

Thanks to certain moral and military restorations under Konrad Adenauer, the sovereignty of Germany was restored, and the reformed internal and external socio-political policies substantially improved the effectiveness of the administration of the Christian Democrats in West Germany. Thus, not only the 'Ahlemer Program' (1947) but also the 'Düsseldorf Guidelines' (1949) of this new Christian social doctrine-based democratic state have played key roles in drawing a strict line between the new Germany and the roles of Marxist and capitalist ideas in the economic base and social life. While the Düsseldorf Guidelines of Adenauer were the first self-contained economic order, the Ahlemer Program rather contained an alternative to the capitalist economic system by way of personal freedom in the economic field. Accordingly, the following principles illustrate the formation of Konrad Adenauer's Christian *Weltanschauung*.

### ***Freedom***

The ideological principle of the Christian Democratic Union arose initially from the idea of *freedom* under the name of 'Union' to distinguish it from communist materialism and totalitarianism, and was based on civilized and religious principles, such as Christian morality. This could be realized through the liberation of human beings and the rejection of all forms of collectivism; thus, it is possible to achieve real *political freedom* as well. The interpretation of the idea of *freedom* was directly related to the demand for the emancipation of Christian natural law from the supremacy of the state. There is no doubt that this *freedom*, particularly individual, did not represent unlimited or boundless rights; instead, it protected the rights of minorities in the same way as the rights of the majority, with the aim of gaining personal prosperity through Christian values. In fact, *freedom*, as a progressive root idea in Christian Democratic ideology, took its primary shape from the proposed reform of society inspired by Catholicism.

To return to the essentials of Christian culture was placed within the Christian Democratic principles, with the intention of determining not only the rights but also the duties of a person in society, through the unthreatening core of his/her dignity. It was assumed to be fundamental for each individual to protect all specific worldviews, interests, creative forces, and thoughts of people, and to rebuild a reformed state. Beyond both collectivist socialism and radically individualist liberalism, the human person, as created free and equal, should recognize the limits of individual liberation and respect the freedom of other citizens. From this perspective, *freedom* includes not only rights but also responsibilities, and in this way social order can be maintained through self-responsibility and the recognition of the limits of *freedom* within a community.. *Freedom*, in that sense, arose from the *Christian image of man* and was

protected under the law (Koecke& Sieben, 2010). Rights come with responsibilities; in a way, the reason for being free is to maintain social order and social justice. This concept, as one of the basic ideologies of Christian principles and values in politics, was, on the other hand, regarded as a *confessional bridge* between Catholicism and Protestantism to prevent Christian Democratic basics from being undermined by the communist Soviet regime (Pridham, 1979).

Adenauer, for this reason, had repeatedly emphasized the principle of the individual human being's *freedom* in the political, cultural, and economic horizons as one of the Christian ideas to justify a new political life within the context of the Christian development of Europe (Adenauer, 1965). This was assumed to be one of the basic values of Christian democracy, and it was stated, "... *our policies are characterized by the Christian concept of mankind and the responsibilities to God.*" As it has been indicated that 'the spiritual and political principles' of Christian Democrats are derived from the social ethics of the Christian Church, *freedom* was considered one of the ethical beings that have comprised not only the rights but also the responsibilities to preserve the personality of a human being for the community and to protect the dignity of individuals through the rule of law. These rights have been accompanied by both *personal* and *collective* responsibilities, based on achievements and the properties of personal developments (*Freedom and Security Principles for Germany - Party Manifesto of the CDU, 2008*).

Thus, the Christian concept of mankind guarantees the power of freedom in society during the integration process, even in the party manifesto in 2007 (Geest, 2017). Instead of freedom of individuality, *freedom* of personality (Adenauer, 1965, p. 78) restores Christian unity on a theological basis at this point by providing an integration of the Western Christian culture of European unification and identifying an "infinite good" for mankind (Royce, 2017). In the Christian moral law, Christian-based values make *democratic freedom* possible by fostering responsibility for personal development. The preservation of human dignity, on the other hand, includes the protection of *religious freedom*; thus, true *freedom* also entails freedom of faith.

### ***Justice***

*Justice*, yet another fundamental principle, provides legal certainty for each individual (Adenauer, 1965, p. 58) on the basis of equal rights derived from God and, at the same time, encompasses both *freedom* and *dignity* for the *common good*, thereby setting to establish a *social order* grounded in the Christian natural law (Schwering, 1963). In creating the conditions

for *justice*, vulnerable individuals gain equal rights and opportunities within society, thereby promoting social justice for all and prosperity through the *social market economy*. Christian socialism had similarly played a crucial role in the context of *justice*, *social justice* in particular, rather than being misinterpreted as *societal collectivism* (Schwering, 1963). While this principle sought to strike a balance between stronger and weaker individuals, it also aimed to ensure that each person could develop and exercise his or her abilities freely, while recognizing the existential differences among individuals (*Freedom and Security Principles for Germany*- Party Manifesto of the CDU, 2007). The demands of individual human beings have thus been met in the daily life of society with justice.

The *social market economy*, as a model of the socio-economic system, was at this point essential for the implementation of justice within the social order. The conceptual slogan, *social justice for all* (Adenauer, 1965, p. 209), signifies the protection not only of the wishes, abilities, or needs but also the security of human dignity, which constitutes one of the fundamental tenets of *justice* in a social state. Moreover, *justice* in relation to personal skills and abilities, as understood within the framework of human and civil rights, applies not only to the German nation but to all people living in Germany, in accordance with internationally recognised principles of *freedom, equality, solidarity, and security for all* (*Freedom and Security Principles for Germany*- Party Manifesto, 2007, p. 63). To implement social and political justice, which includes a combination of God-given freedom of individuals and the demand for *common good* (Schwering, 1963, p. 216), Christian responsibility has been carried into action through social democracy. Furthermore, moral justice was regarded as a decisive factor in post-war Germany (Löwenthal & Schwarz, 1974). For Adenauer, as he stated during the 1949 national election campaign (Adenauer, p. 209) and later in the government declaration, *social justice* represented a struggle to overcome hardship (Dahlhoff, 2015). Jakob Kaiser as one of the founding fathers of CDU similarly underlined the Christian Socialism-based *social justice* by combining it with a liberal political order for political stability and peaceful power in the centre of Europe (Geppert, 2022).

As one of the fundamental values of the *Christian image of man*, which is also concurrently determining the political principles of Christian Democracy in the establishment phase, *justice*, from this aspect, pursues the direct equality of all human beings in their dignity given by God (Koecke & Sieben, 2010, p. 15). This principle protects both the dignity and freedom of the people via the keyword *equal rights for all* (*Parteiprogramm von Neheim-Hüsten CDU-Party Program of CDU, 1946*). Nevertheless, it advocates a concept of human

equality that takes into account differences in individuals' nature and abilities, rather than endorsing an unconditional equality and freedom. A sense of distributive *justice* was therefore envisioned as far beyond securing *absolute justice* (Koecke & Sieben, 2010, p. 16) under the rule-of-law principle (*Freedom and Security*, 2008). Moreover, Adenauer emphasized that the pursuit of social justice should be the lodestar (Adenauer, 1965, p. 238) -as a guiding principle- of the overall characteristics of their system. Accordingly, it is appropriate to recognize that, on the one hand, the *Christian image of man-based justice* is inclusive of other principles in terms of including dignity, freedom, and others (Koecke & Sieben, 2010, pp. 14, 16), and an equal opportunity for all through the *social market economy* (Borchard, 2023), on the other hand. Furthermore, society was based on *social justice* as one of the conditions of the *common* policy of Christian democracy. In other respects, it was also pointed out at the Congress of the European Union of Christian Democrats (EUCD) that Christian principles, including *justice* and *freedom*, are on the condition of ensuring the community's progress (Gehler, 2018).

*Social justice*, formerly termed *rights-based justice* (Heywood, 2017) and more recently conceptualized as *justice as fairness* (Rawls, 1999), encompasses the principle of *equality before the law*. This concept constitutes a foundational element of the State, as articulated in *the Cologne Guiding Principles*, the first official programmatic framework of the Christian Democratic Union (CDU) (Mitchell, 2012). Developed in response to the injustices of the Hitler era, these principles integrate both *social justice* and *social love*, with the objective of promoting *individual freedom* and *dignity* as endowed by God, while simultaneously advancing the *common good* of the community (Hemmelmann, 2017). *Justice* at this juncture is a third fundamental that is delivered by the *Christian image of man* alongside *freedom* and *solidarity* (Hemmelmann, 2017, p. 267). The key criterion herein is "fair equalization of property" within the social context. Religion plays a significant role in the shared values of Christian Democracy, as well as in its political understanding, to ensure *justice* in German society (Kersbergen, 1995). For this reason, Adenauer primarily emphasized *social justice* in proclaiming the *social market economy*, using the CDU's social policies as an indicator of social stability (Bösch, 2004).

Self-responsibility, on the other hand, has formed the basis for social equality and cohesion, enabling *justice* and *solidarity* through the social philosophy of Catholic principles (Bösch, 2004, p. 20). For this reason, *justice*, as it preserves *freedom* and *dignity*, contains not only equality and opportunities but also responsibilities for all before the law (*Freiheit und Sicherheit*, 2007). The restructuring of society as a whole under the principles of *social justice* was mainly based on social ethics, compatible with social, liberal, and conservative forces, and

in that sense, the ethical basis of Christianity was assumed to be the guarantor of justice within German society (Zolleis, 2008). In one respect, holding society together through natural law provides an anti-nationalist, anti-collectivist, anti-materialist *social justice* rooted in Catholic social doctrine (Zolleis, p. 102). The demand for the formation of Christian Democracy and its policy guidelines was centred on freedom of individuals through *social justice* and the protection of the personal rights of independent citizens in society. *Social justice*, rooted in Christian faith and doctrine, aims to promote unity and peace among the German people by encouraging the sense of common responsibility. Protecting and promoting the *common good* in that sense prevents political abuse within the constitutional order. At this point, *social justice* is an indispensable condition for the *social market economy* to reconstruct the Federal Republic of Germany and to achieve a greater level of economic advancement (*CDU: Dokumentation*, 1969).

Another point is the social-ethical principles of both *justice* and the *common good*, which will be briefly touched on, and the doctrines of the Aristotelian-Thomistic state form, to clarify the relationship between Catholic state ideals of the natural law and Christian democracy. The reason is that, from the traditional cooperative church-state model to the neutral state understanding, the legitimization of state order is primarily based on Catholic social doctrines (Uertz, 2006). *Christian personalism, as an antidote to totalitarianism* (Kazmierczak, 2011), thus regulates the basic principles of *justice* in shaping the state for society under the personalistic concept of natural law and the dignity, freedom, and responsibility of individuals, unquestionably far from extremist individualism. The equality of human beings before God is an inseparable social principle that guides the idea of justice (Uertz, 2006, pp. 127-28). Christian social ethics, in short, establishes a harmonious middle ground between *justice* and tolerance harmoniously in a secular state through personal responsibility.

### ***Dignity***

Another principle is the dignity of individuals, which is enhanced by the essence of the *Christian Abendland-Christian West*, and whose authority is placed above the omnipotent state, which was the exact opposite before the Christian democratic regime. This was assumed to be a new political goal for the people, rooted in Christian values, and for this reason, the Christian-ethics-based Democratic Union was regarded as decisive and necessary. Instead of a materialist perspective, the *freedom and dignity of individuals* enable the reconstruction of the state in terms of the stabilization of social and economic life and of political and cultural life. Thus, the state can attain its integrity, unity, and, in particular, its limits with regard to the inalienable rights

and the dignity of individuals in accordance with Christian ethics. These rights include political and religious *freedom, justice, equality, and legal certainty* for every person, as well as the states' recognition of the *value of family and women*. Furthermore, the protection of Christian churches and religious societies was another fundamental principle pursuant to both *cooperation between the state and the churches* and confessional cooperation (Adenauer, 1965, pp. 52-59). As a result, National Socialist principles were replaced with Christian principles.

In addition to the cooperation between church and state, all other principles were linked to the Catholic interpretation of the nature and development of democracy. In this way, philosophical principles shifted from an '*irreligious Zeitgeist*' rooted in materialistic interpretation to a Christian worldview specific to *Catholic Social Teaching* (Mitchell, 2012). Indeed, the principles, such as *human freedom and dignity*, as shaped by Catholic thought aimed to forge a link between harmony and unity by protecting the rights of each Christian individual and conferring responsibility on the community, rather than an unconditional commitment to authority or selfish individual freedom. *Solidarity* was another principle, a result of the resurgence of Catholic organic thinking, which involved not only the *common good* and social prosperity but also spiritual life and social reform. In short, all these principles were the outcome of Catholic responses to the social question (Mich, 1963). Socio-economic ideas, political and ideological interests, and forms of organization in personal and social life were shaped by the recognition of the basic principles of natural law, derived from the moral and spiritual aspects of the natural order.

Neo-Thomist Christian Democratic doctrines, as mentioned above, originated from natural law ideas within the framework of natural order conceptions (Accetti, 2019, p. 142). The sacred nature of a person was similarly grounded in natural law, including the responsibilities of individuals to God and to the community, rather than in secular individualism. These basic political principles of Catholic social ethics, *subsidiarity, justice, and solidarity*, in particular, were beyond doubt the result of a return to the moral principles of Christian natural law for those who were sick and tired of the National Socialist regime. The orientation aimed to design a free and just order for society and the state on personal and ethical grounds (Uertz, 2006).

*Christian Weltanschauung* and the principles of Christian ethics, as exemplified by Konrad Adenauer, achieved the resurgence of the rights and duties of people in human relations and social life, the reconstruction of the state against the communist dictatorship, and the regaining of the state's power (Adenauer, 1965, pp. 51, 58). Hence, Catholic social thought and

ethics clearly constituted key elements in the revival of neo-Thomist philosophy within Christian political thought, with the aim of working within the new framework of *societal pluralism* (Koyzis, 1986).

### *Personalism*

On the other hand, *personalism*, one the approaches inspired by Christian principles, was characterized as a universal ideal within the world of German-Thomist philosophy. The concept of the 'person' as an expression of human nature is a basic doctrine of Christian democracy, grounded in principles articulated by Konrad Adenauer (Adenauer, 1946). This notion was part of the spiritual order of human society and was considered as morally elevating the person, unlike liberal individualism. It must also be emphasized that *personalism* is rooted in a certain version of existentialism and that the true dignity of the individual person is greater than that of a material subject (Maritain, 1946). Thomistic *personalism* further stresses the metaphysical distinction between individuality and personality. In this sense, *personalism* was an alternative political horizon and was clearly derived from a Christian social understanding in opposition to individualistic capitalism, which Marxism adopted and practiced (Rutan, 1997).

The concept, on the other hand, has been centred on the *human dignity* in Christian ethics, in the form of an anti-fascist approach that stresses social justice. Moreover, *personalism* has been combined with Christian values, liberal and social democratic elements, and, consequently, described as *personalist socialism* or *social Catholicism* (Kersbergen, 1995, p. 72). The idea followed a middle path between liberalism and socialism, with the intent of creating a 'well-ordered society' through *solidarity*, *social justice*, and the relationships among different economic and social classes within a plural social structure (Fogarty, 1957).

This intellectual tradition was a distinctive socio-political identity not only for the origin of Christian Democracy but also as a key to the political integration of the West (Kaiser, 2007). For an appropriate form between state and society, shaped by doctrines of Catholic social ethics, the personalistic concept has played a decisive role in Christian Democratic law, taking it interdenominationally a step further. Thus, state power, rugged individualism, and absolute scientific ideas were restricted in accordance with both *freedom* and *responsibility* (Uertz, 2006, pp. 126-28). That principle for the Christian Democracy, which was grounded in the Christian individual's responsibility to society and God, was, in a sense, a right to the integrity of personal life for the State's reconstruction period by supporting the *Abendländischen personalism-Christian West* personalism and culture as *a spiritual renewal* (Kaff, 2007).

As is known, a secular state is alleged to be a result of sectarian conflicts, with the intention to build a neutral community. Besides, the exclusive principles of socialism and the total adoption of individualism will never be met, as they are two different poles, and neither will be a complete solution (Uertz, 2007). However, *man* is inherently irreplaceable yet fundamentally a member of society; consequently, political upheavals, social changes, and technological developments inevitably affect the relationship between individuals and society. *Christian image-based personalism* is, from this perspective, utterly inconceivable in terms of a neutral state that was based on the separation of religion and politics, more clearly the separation of church and state. Christian democrats, for this reason, recognized the basic values of this idea as deeply rooted in Western culture, on the condition that the social ethics of Christianity should adapt to the constitutional state and the modern socio-economic order compatibly (Uertz, 2007, pp. 101-102). *Personalism* was one of the key concepts for interconfessional Christian anthropology and ethics regarding the role of Christians in culture, politics, and law in broad terms and in family and working life in the strict sense.

Moreover, *personalism* was closely aligned with family policy, as a cornerstone of the community (Uertz, 2007, p. 50) in direct proportion to the social and political ideas of the Christian Democratic *Weltanschauung*, to create an ideal model of personalities for individuals (Kersbergen, 1995). Moreover, the *human dignity* of Catholic social teaching, in the Second Vatican Council (1962-1965), as a *human person* made in the *image of God*, was drawn from Biblical sources, Catholic tradition, and encyclical letters to the Pope (Feely, n.d.) to be applied to the idea of *social capitalism*. Hence, individuals in Christian democratic theory are primarily members of social organs and have rights to assist their status in various areas (Kersbergen, 1995).

It has clearly come to light that the basic values of the *Christian Weltanschauung* were placed at the centre of Christian Democratic policies, purely and simply to avoid secular ideas and elements of the modern state, rather than to make any change or development to adapt to modern politics. In this regard, it was considered that the equalities of each individual were grounded in *personalism*, and *personalism* was grounded in the God-image of man to regulate the principles of social order. In other words, *personal freedom* regarding social rights and political participation has been conceptualized as a personal understanding of responsibility, situated within the framework of *subsidiarity* principles (Kersbergen, 1995, pp. 70-72). Additionally, this understanding, in harmony with *political Catholicism*, gave rise to a sense of joint responsibility.

### *Christian Image of Man*

In order to reidentify solely and exclusively the *Christian image of man* principle, man as the image of God (Genesis 1: 26-27), that is, in contrast to Greek philosophy, dividing into the immortal soul and ephemeral body, in other words, into the spiritual sphere and *worldly* appearance, *Christian personalism* in political philosophy of Christian Social Ethics is the initial norm. Far beyond individualism and collectivism, the Christian image of man, in a sense, adds an annotation to 'secular Germany' by way of presentation of the importance of Christianity and its values in German society. The *Christian image of man* was thus assumed: humans satisfy needs subsidiarily, but in the end, God has the last word on all the demands of people (Kauder, 2014, pp. 7-9). At this stage, understanding and engaging with the *Christian Abendland* tradition, derived from Christian doctrines, were regarded as essential within German society to formulate answers to the questions 'where we came from, the meaning of life, and where we will return'. Moreover, freedom-solidarity relations of human beings were based on Christian ethics under 'man as a creature of God is the image of God' or the dignity of life and human existence through offering a *Christian image of man* for society. Besides, the preservation of human freedom and dignity was connected with the protection of religious freedom. The *Christian image of man* has, in this respect, played a key role in identifying fundamental human rights on human freedom grounds, particularly, and additionally, religious freedom has been, in one sense, considered a guarantor of the implementation of these rights within the European Union (Kauder, 2014, pp. 23-25).

The man was, in that way, represented as the mainstay of Christian justification of *individual morality* (Maritain, 1973), *dignity*, and rights under *Christian personalism*, a political theory first reformed by Jacques Maritain and then recognized by the Catholic Church at the Second Vatican Council. Thus, the *Christian image of man* declaration exhibits political attitudes that include not only inalienable basic values and dignity but also *solidarity*, *subsidiarity*, *pluralism*, and *freedom*, with these at the centre of this fundamental idea for the Christian Democratic program (Maritain, 1973). In line with the *Christian image of man* which extends to both social order and personal responsibility, economic policies and mutual responsibilities are automatically embedded in the foundations of Christian Democratic thinking in opposition to a collectivist state. For this reason, personal image and development of its dignity were assumed at the same time as the most appropriate essentials of economic advancement in the case of a personalist-based society, *dignity* of individual-based community,

pluralistic-based diverse communities, and last but not least, the human principles that were guided by a natural law of God (Zolleis, 2008).

Human *dignity* and its exercising without making any discrimination is, on the other hand, regarded as a substantive element of the *Christian image of man* through recognition of *man* personally as a moral subject and admitting the right of his/her self-determination in the area of responsibility. In distinguishing between rights and their limits, principles of Christian social ethics were assumed to be the ultimate decision-maker for the State. In a way, the *Christian image of man* is a precondition of both the Christian democratic idea in politics and the social coexistence of the community in a favourable light. The fundamental rights of man have been protected by an ethical basis that considers man unique, as specified in the Basic Law (Art. 1-19).

Human rights have primarily been derived from the idea of inalienable *dignity*, rooted in the presumption that *man* was created by God (Koecke & Sieben, 2010). In this regard, the relevant articles of the Basic Law directly parallel the party program of the CDU; in exceptional cases, there is a *responsibility* not only to the community and state but also to God (*Freiheit und Sicherheit: Grundsätze für Deutschland*, 2007). Besides, a human is ultimately responsible for nature with regard to its preservation, designing, and handing it down to the next generation. Guiding society in the future is, in this connection, clearly bound up with pursuing the balance between freely pursuing development and responsibility for security (*Freiheit und Sicherheit*, 2007, pp. 5, 6, 20).

In short, the *Christian image of man* is mainly one of the development policies of Christian democrats in terms of responsibility for those who are suffering from poverty (*Freiheit und Sicherheit*, p. 111). Hence, although Germany is not obviously assumed to be a Christian state, a politically Christian character state, based on the *Christian image of man*, ensures the adaptation of Christian doctrines to society, such as under the name of *love the neighbour* or *protection of life with dignity* (Kauder, 2014, p. 14).

It is accepted that a purely secular state has failed to satisfy in its interpretation of the uniqueness of a person in both individual and social existence. Thus, the *Christian image of man* as a creature of God has imposed on Christian Democrats some duties regarding ‘respect for all people’ and ‘preserving their future’ under the basic principles of sustainable politics in the economy and social affairs (Hasselfeldt, 2014). After an overwhelming collapse of totalitarian rule, humanistic approaches have been concentrated on the post-war German

administrative mentality to reorganize *freedom* and *dignity* understanding and to shape ‘a new image of man’ through returning Christian values (Brelie-Lewien, 1990, pp. 209-210) under the name of the Christian image of man, in other words, *Abendländliche* image of man (Brelie-Lewien, 1990, p. 203). Bonds of *Christian love* have been recognized as a basic concept for the democratization and unification of Germany, shaping the image of man (Royce, 2007). On the other hand, the principles of Christian ethics were seen as imperative preconditions for moral renewal and for the rights and duties of individuals in socio-political life during the post-war period, in particular. Indeed, *Christian Weltanschauung* was counted exclusively as a provider of assurance of human dignity and freedom in political and cultural life (*Parteiprogramm von Neheim-Husten- der Christlich Demokratischen Union der Britischen Zone*, 1946).

### **Common Good**

Another principle, as stated, was the *common good*, which was the main purpose of political integrity. Despite individuals’ personal interests in society, it is a combination of human necessities and otherworldly salvation (Accetti, 2019) between humanity and the natural order of God. *Common good* is, in that sense, far beyond the limited rights of individuals, individual good, for the purpose of forming an ideal community. Common good is, according to Jacques Maritain, a *good human life of multitude* under *communion in good living* for *common to both the whole and the parts* (Maritain, 1966). As a Christian Democratic conception, *common good* is additionally a part of the natural order that God willed to be provided with a civilized social structure from the *living soul* (Accetti, 2019, pp. 86-88) to create a democratic social order and a way of organizing a society depending on the dignity of Christian faith (Adenauer, 1965) by reuniting social differentiations of individuals under a basic equality not only ‘*the good*’ for the community but also the city. In the *common good* of society, the right idea of society has aimed to form a ‘perfect’ civilized world community with respect to both civil and political society. *Common* has been, in one aspect, accepted by St. Thomas as a whole, an inseparable part of a person, distinct from the notion of the *part* (Maritain, 1966, pp. 53-56). In a sense, the *proper good* of each person is the whole of the acts of the existence of the city man in society through being *a part of a whole, a whole in society* (Maritain, 1966, pp. 59-60). At this point, there is no great difference between the common good of the city and the *common good* of civilization. Moreover, the *common good* in political socialization has the same meaning as the ‘honest good’ in social life in practical terms, beyond the theoretical *absolute good* (Maritain, 1966, p. 63).

The point of the *common good* was thus to emphasize renewing the dignity of citizens through the form of Christian democratic principles, as a political project in line with the Catholic Church's statements. This principle, at the same time, evolved from the harmony of Christian liberty ideas, which tend toward the *temporal common good* of both the Christian conception and the Christian Democratic conception within Christian Socialism. As stated by Adenauer, the *common good* has taken a decisive role in the program of regulation in both the economy and politics (Adenauer, 1965, p. 61). *Common good* was, in this respect, counted as an ethical norm for the state (Uertz, 2006) to reach a sufficient level of each class in itself in order to achieve the targets of the *common good* within a democratic society. This was undoubtedly a part of Christian Democratic ideology, which involved the relationship between religion and politics.

## CONCLUSION

As a result, the Christian West- *Christliche Abendland*, that is, a supranational idea was built upon a common historical heritage for the peoples of Europe and was based on *gerechte Ordnung*- just order derived from what was seen as the true spiritual German idea. It formed Christian Democratic ideology through the combination of dominantly conservative Catholicism and liberal Protestantism. The integration of traditional religious values from two denominations on common political grounds was against all corruptions of materialism, reconfirming Christian values. For this reason, anti-secular or anti-materialist ideas include the Christian core under *human dignity, equality, justice, and freedom*, as all occurred from the *Christian image of man*. Different from the kingdom of God proclaiming love and charity, consisting of the *unity* of the human race, the natural equality of man, the *dignity* of every soul, poor, and labour who were children of the same God by announcing the Christian message, the inspiration of Christianity was decontextualized by 'evangelical impulse- secular conciseness' which was at the heart of modern democratic age by the name of materialism (Maritain, 1943).

From *materialistischen Weltanschauung* to the natural law of the true City-based *Weltanschauung* is possible in the light of organic democracy, inspired by Christian teaching. Unlike the materialist perspective of capitalist society, *Christian Westernized people* may form a preservation of private initiative in German socio-economic policy (Scharmitzel, 1946). To open a true democratic door, a Christianity-based *Weltanschauung* is necessary for the reconstruction of a State, with respect to the rights and duties of individuals in the new order. *Rechristianization* is at the same time an anti-materialist ideology of the Catholic movement, as it is opposed to the modern and secular anti-Catholic movement.

To conclude, Christian Democracy, as a follow-up of Christian political culture, is based on a critique of the supremacy of the State, as an *anti-omnipotence* of the State understanding, and a *Weltanschauung* against the worship of power instead of the value of individual to reject the totalitarian regime and reveal that this idea is unambivalently contrary to the *Christian image of man* in politics. As it was stated by Konrad Adenauer, it is “more than a parliamentary form of government, it is precisely a *Weltanschauung* rooted in the conception of the dignity, values, and inalienable rights of every human-being”, and the *Christian image of man* not only in the socio-cultural area but also in politics.

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