

The Religious and Theological Meaning of the Reflexive Ego as the Subject of the Political Resistance to the Risk Society in Perspective of Beck's "A God of One's Own"

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Abstract

This study is aimed to describe the religious and theological implications of Ulrich Beck's reflexive self to the face of COVID-19. In his book Risk Society and Global Risk Society, Beck defines a society in which risk is distributed as a risk society, unlike an industrial society in which goods are distributed. This paper finds alternatives to overcome the reality of potential risks being unevenly distributed. Thus, it explains the possibility of the path of global citizenship in the relationship between one's own god and introspective self, which Beck found in the Jewish woman Etty Hillesum, a Holocaust victim. Emphasizing the ideology of global citizenship, traditional religions like the Catholic church use mass media to broaden their political influence. Beck seeks political resistance and practice through the path of self-revealed reflection through his own relationship with God. In religious individualism, he suggests a new way of reflection and world citizenship because the reflexive- self is a religious force that enables political determination of potential risk between one's incompetence and God's incompetence, and resistance to the state's power to disproportionately distribute the risk. In Beck's perception of reflexive self, this study finds the religious and theological possibilities of a new self-religion. While traditional religions are trapped in their own absoluteness and neglect realistic social problems, the way of self-reflection in self-religion leads them beyond their absoluteness to political and social responsibility. God's return does not mean just a simple representation of traditional religions, but rather a call to resist to potential risk. Therefore, This thesis is to argue that Beck's view that the traditional religions in the age of COVID- 19 perceived the problems of religions as not a problem of post-modern society but a reflection of modernization formed on the basis of risk society can give clear meaning to the existing religions. On the other hand, it also explores the possibility of a dialogue of religions in which Beck's introspective ego can be encountered in a relationship with Christianity as a cultural religion in the political resistance to the risk society. Furthermore, the religious and theological meaning of a religious individual as the basis of the reflexive- self is found in relation to other religions. Finally, in the face of a risk society, this paper examines what Korean theology can contribute to cooperate with other religions. In particular, this paper asks and answers whether Christian church can overcome self-centeredness and move forward with cooperation with secular clergy in relation to global citizenship.

Keywords: Self-religion, Reflexive-ego. A God of One's Own, Ulrich Beck, Risk-society, World-religions, Christianity, Global-Citizenship, Individualization

1. INTRODUCTION

The world is no longer safe in the COVID-19. When potential risk becomes a reality, the normal life routine is no longer possible. In this situation, people are looking for a safe to safer. But, as Beck argued, in a situation where risks were unfairly distributed, capital soon became a tool for safety. Beck recognizes modern society as a transitional society transforming from an industrial society to a risk society. According to him, if the modern world was an industrial society based on capital distribution, the modern society is a risk society that distributes risk. In this reality, the more capital, the more secure society. What should religion do in the risk society where disaster realizes? Thus, this paper seeks the roles of religion in a risk society and global citizenship. Global citizenship is rebutes risk. In this reality, the more capital, the more secure society. Whe basis of one's identity. This thesis explores the possibilities in the narrative of Etty Hillesum, which Beck found in his own book, a God oneisk. In this reality, the more capital, the more secure

society. The basis of one's identity, he risk society when, and encountered and interacted with a God of one's Own that existed inside her and experienced the transformation of the self. Unlike the world religions that seek to expand their political dominance in the name of global citizenship, the self-facing god revealed in Hillesum's diary is a religious force that creates political responsibility and resistance in the face of a risk society

This study is to examine the religious and theological meaning of the reflexive self as a religious individual of Ulrich Beck in the context of Corona 19. First, this paper explains the self-religion that appears as the basis of the reflexive self in the God of one's Own God om Becks' Self religion. Second, this thesis clarifies the reflexive self in Beck's relationship with his face-to-face God. Third, it regards the religious and theological significance of political resistance as the realization of the reflexive self that is revealed in the modern risk society. Fourth, in a Korean society facing a risk society, the Korean church and its Christians will discuss their responsibilities and practices. In conclusion, this study describes the meaning of Beck's religious individualism based on self-religion in the Korean multi-religious situation.

2. Self-religion in Relation to A God of One's Own as Basis of the Social Responsibility to the Risk Society

Religion in the modern world, unlike the Catholic Church in the Middle Ages, has an individualistic tendency. The characteristic of individualism in Luther's reformation was the believer who stood before God. The individual was an existence that resisted religious and political power. "Religious reform was a historical event in which Martin Luther was freed from the Catholic Church and a historical event freed from clergy-centrism without accepting any more orthodox and religious systems formed on the basis of absolute church power." [1]. The political responsibility from God and the resulting political resistance has effectively transformed the society. Nevertheless, the religious individual expanded to the name of the people. The cultural Protestantism that started with Schleiermacher became the ideology of the community of religious individuals formed in Germany. Industrialization and religions in the modern world have expanded the political power within the state, not resistance to the country and religion that oppress the individual. Beck defined an individual as a reflexive ego, who resists various risks, helps others, and actually overcomes the risk through the actual life of the individual. While he understood Luther as a historical model of the reflexive self, he discovered a distinct new model of the reflexive self in a risk society in the diary of Etty Hillesum. She is a Jewish woman sacrificed in the repression of the Nazi; a global citizen who went beyond her national identity, helped a suffering neighbor, and took care of the oppressed in her country. This reflexive ego is a political and religious existence formed by the encounter with a self-facing God that is distinct from the ecclesiastical power to expand its political influence around the world toward globalization. Risk awakens the reflexive self in a new sense.

Ulrich Beck, who wrote about the risk society, claims that a risk society calls for a new religious individual. In a risk society, a religious individual is called to be a secular clergy who resists risk. He regarded risk not as a by-product of modern society as a result of the rapid development of industrial society, but as a force that moves it. Unlike industrial societies that operate on 'goods distribution', risk societies operate by distributing risks [2]. The state has thoroughly concealed potential risks such as industrial accidents and environmental crises, but in the unsafe situation the risks reveal themselves little by little. According to Beck [3], "the center of risk-consciousness lies not in the present, but in the future. In the risk society, the past loses the power to determine the present. Its place is taken by the future, thus, something non-existent, invented, and fictive as the 'reason' of current experience and action. We become active today in order to prevent, alleviate or take precautions against the problems and crises of tomorrow and the day after tomorrow - or not to do so." In addition, risks appear in multiple forms. In his book *A One's Own God*, Beck found the possibility of reflexive self in self-religion. He understood the reflexive self through the diary of

Etty Hillesum, as a basis for political praxis. He said that the reflexive self begins to appear when the individual discovers a helpless god within himself. The idea of a God of one's own when the individual discovers a helpless god within him self-relieve or take precautions against the problems and crises of tomorrow and the day after tomorrow - or not to do so." non-exiHillesum found a message of life and hope within herself. Therefore, a religion exploring the world of suffering is no longer a metaphysical knowledge of God or knowledge of human beings, but as helpless beings responding to God and to neighbors asking for help. A God of one's own allows you to speak to God as a neighbor and companion.

The self-religion that came to be recognized with the return of God is distinct from traditional religions like the Catholic church. Beck distinguished Hillesum's self-religion based on the Benedict phenomenon, which goes beyond religious universalism to promote global citizenship. He said that the Benedict phenomenon, through the mass-media, has resulted in a significant expansion of religious power. Pope Benedict XVI's election and invitations attracted people's attention, which Beck saw as a cosmopolitan event. A cosmopolitan event is not compulsory but rather attracts people to participate voluntarily [4]. However, the Catholic Church, which dreams of global citizenship, regarded tolerance for other religion as a very important religious value and actively led non-Western people to the church. All people have equal rights before God; thus Beck [5] said that this attitude range for other religion as he earth / town, domestic / international, and fuses the dual reality with each other and presents a new form that can be empirically analyzed." Otherwise, Beck regarded self-religion as a secular religion. In other words, self-religion becomes the secular clergy of the unique god and is distinguished to traditional religions to solve the problems of a risk society. Unlike Friedrich Wilhelm Graf who saw the return of gods through the structure of the market economy [6], Beck found this in the structure of a risk society. He regarded the reflexive self as a secular clergy in self-religion in the risk society which calls the responsible self in the return of the gods. The secular clergy is a religious person who escaped from the traditional cultural religion, found the helpless god and others, and protected others from risks. It is also the God whom Martin Luther faced on the day of thunder at the bell tower of the Wartburg Cathedral in the reformation era [7]. In addition [8], "They have moved away from the organizations, institutions, and causes that used to anchor identity and shape behavior."

In a global risk society, risk emerges as a force to exclude other culture [9]. The helpless God in self-religion calls a religious individual a clergy. The ground of the calling is God whom he faces directly. The personalization of religion brought with the return of Gods no longer makes religion a private religion but builds a new community of religious meaning in the global risk society. Public churches aiming for global citizenship accuse the violence of existing religious powers and the unilaterality of clergy. Self-religion in global civilization does not mean that the clergy invites people from all over the world into a space of identity, but it is the birth of a new clergy called by a God of one's own and the beginning of a new peace community in the difference of religions. Through this process, various religious individuals clearly surpass national (and cultural) differences Thus, The self- religion is not the product of post modernity, but rather the culmination of old personalization-reflexive modernization.[10] According to Beck[11], "This is the product of institutionalized individualism, and it is the product of the historical struggles for civil, political and social fundamental rights and general human rights." Beck's self-religion is to move on to a new ethical ego by paying attention to beings that are no longer part of his cultural religion. Just as the Jewish community has left Christianity by focusing on the future of humanity, the resurrected Christ, such as Pannenberg asserts the future of humanity, as the Jews have escaped from their tradition of Judaism. Going on the road, this is distinguished from Westerners who try to overcome their ego through Buddhism, an Oriental religion. For example, John Cobb pays attention to the freedom of self-destruction by escaping liberation from attachment to the exclusive absoluteness of the Western Christianity. This is to move human's ultimate liberation away from all things or bondage to Christ and to the fundamental change of existence[12]. On the contrary, Beck goes on a path that can resist a risk society. It is the way of global citizenship that goes beyond cultural or national identity.

3. The Reflexive Ego as the Religious and Theological Implications of Beck's Self-Facing Religion

Beck's self-religion is the transcendental act of human beings who thoroughly resist risks. He stated that self-religion is not a shift to sociological categories, such as class or family, but an individual grasping the nature of a risk society because risks are not a group issue but an individual concern. Risks do not distinguish between those who manage and face them. A risk society calls for a religious and political responsibility. When an individual perceived risks during a disaster, the repercussions are his own problem; hence, seeing the personification of risk underlies the lower politics and undermines politics in an institutional sphere. Beck sought a political narrative that can actively respond to risks based on the narrative of Etty Hillesum, which showed the face of a risk society that threatened the culture of other religions, and a God of one's own that led her to a life of resistance. Beck [13] defined the religious and social definitions of her diary as "It doesn't belong to Jew and exists as a global citizen, beyond self-limit."

According to Beck, a reflexive self is more specific when an individual is at risk. Risk makes fear for the destructive reality and lets the person realize that he is helpless." By being helpless, the individual discovers a god who also needs help, thus, finding power from that god to help others by resisting those who control the risks. He finds himself politically responsible for the risk and deaths lurking in the world and advances into a political solidarity, which is now the starting point of "world citizens" who are exposed to risk society. Hillesum confesses[14] stating exposed to risk society. Hillesum confesses into dual discovers a god who needs help. As a result, an individual finds the power from helpless gods to help others by resisting those who control risk. According to Beck, risks also do not distinguish between, and above all, if we survive without despair and hate in our hearts, we will have a say after the end of the war. I don't know if my ambition is great, but I want to add a very small voice. I want to be a bandage that covers multiple wounds." She said [15], "I want to go to all concentration camps in Europe. I want to be on all fronts. It is a completely remote world far from so-called safety, but I still want to be with it. I want to support a little bit of solidarity between the so-called hostiles everywhere I am." In her diary, Beck discovered the power of vigilance to enter the world of another self. This power reveals the power of solidarity in which the other person's self and other individuals coexist. Leading to political solidarity is the role of God. Thus, Beck considered religion as based on the reflexive ego in self-religion.

The reflexive ego exists not in the institutional religion, but in the religious and political resolve in self-religions that reveals an incompetent self within an individual and changes to political act for those helpless who also suffer. *Hillesum found a message of life and hope within her reflexive self during her suffering. According to Beck [16], "A God of One's Own is not a label not proof of one's underdog status, not party to any double morality, and, above all, not an absolute who has always stood for one thing." Anyone can talk to God as a neighbor and companion. Beck found God - the God of one's own - in none. Hillesum's diary showed a breakthrough of power to enter the world of another self, which revealed the strength of solidarity in which the other self and other individuals coexist. Since it is God's role to lead political solidarity,. Beck saw solidarity as a resistance against nations that have justified political interference and economic domination within the global society.*

*Being apart from the world, Hillesum understood her identity as a global citizen in front of her new identity, her own suffering god. She talked to a god whom nobody talks to, therefore, doubted and advanced to a world in harmony with that god. In front of a God of one's own, the person is not a helpless individual but a responsible self. Beck considered Hillesum as a global citizen, a political being with own god. Social politics on his book "A God of One's Own" is not about staying as a helpless individual, but **about God asking the individual to pray with him and help him help other individuals at risk because he is a helpless God. Risk society is a place where people face risk and meet their own gods. A helpless God without a social security***

net appears to be almighty God through our help. The resistance to risk and death in the world reveals oneself to be politically responsible and advances him to political solidarity. It is the political starting point of "world citizens" who are exposed to risk societies.

On the one hand, Hillesum's confession was analogous to Jesus Christ on the cross. Jesus Christ was crucified on the cross, cried out to a God of one's own, and, thus revealed that God was an incompetent Father by the passion and death of Christ. The gospel of John 18:36 indicated the overlap of Jesus' resistance when Pilate asked him if he was the king of the Jews and he answered, "My kingdom is not of this world!" Beck's global citizenship is no longer a global identity for nations to claim their legitimacy, but a political and theological identity that exposes the risk society that dominates nations and even the world. Beck's social -Politics is the act of discovering suffering neighbors and God in the context of their suffering and answering their questions. It is the place where grassroots politics goes beyond institutional politics. This is where, according to Beck, true democracy is realized. Beyond the limits of institutional politics based on individuals and societies, grassroots politics, where individuals face risks, is the political behavior of people without power. It is the act of finding God without human and human beings as an existing being living there everyday lives.

On the other hand, Hillesum's narrative can be compared to the narrative of resistance and obedience from the Christian theologian Dietrich's Bonhoeffer (1906-1943), who is not part of the own people but belongs to Christ and understands his identity as a life for the others and the world. In a letter to Eberhard Betge on July 16, 1944, Bonhoeffer was immersed in an unbiblical interpretation of biblical concepts. He claimed that God was abolished as a moral god and metaphysical god in the modern era that led to world autonomy. This claim shows the face of Bonhoeffer's self-facing religion, facing the disorganized god away from German nationalism and Christian centralism. He said "God banishes himself from the world to the cross, and God is helpless and weak in this world, and that is why he is with us and helps us. It is not Christ Almighty, but His help, that He helps with His sufferings. Matthew 8:17 states: It is evident in human religion that teaches man how to rely on the power of God in the world when in trouble. It is *deus ex Machina*. On the other hand, the Bible [17] directs God's helplessness and suffering. Only the suffering God can help this man." This narrative clearly shows the actions that religious people should pursue in the face of the risk coming soon in personal practice. Religious people must cross their ethnic and religious limits in the process of culturally facing other people at risk. Augustine, who discovered God within himself, received the thrust from God beyond his finite desire. As a Christian, he argued for a party war theory that judges the evils of the world for the good of the kingdom of God. This is a universal religion faced by individual religions and is an awareness of their identity. The western history of Christianity as a universal religion clearly shows the limitations of universalism. Modern Protestant Christianity shows an unfortunate history of contributing to colonial policy. Even in the era of inter-religious dialogue, religious people are trapped within their own people or their own religions and attempt to grow into universal religions. So Lee Byung-taek [18] said "In fact, even in today's international conflict, religion faces violence as an ideological justification and national ideology. It also works." Lee Byung-taek [19] suggests that it would be better to play in the civil direction rather than denying the religion of individual religions. However, Beck found a specific action in his religion – a political resistance - because the politics of life are the religious individuals resisting the risk-society for cosmopolitanism

4. The Political Resistance as Beck's Religious Theological Meaning of the Reflexive

Ego

Beck found the space of the reflexive ego where “the god of self” appears in the depths of the self-religion among individuals[20]. In the personalization of religion, an individual is no longer an institutional church, but an altar for his own god within self[21]. Even so, god does not imprison a human being in itself, but allows him to encounter other persons and other religions in a hermeneutic space where the boundary between himself and the world disappears within him. There he meets a religious personal reflexive ego in self-religion and understands his identity as a global citizen. In a God of one's own, “self only” means being alone in front of God by separating himself from the religious traditions and institutional spheres and facing him directly. Beck found the only god of the Bible, who reveals himself from the gods of Luther through his Bible-dependent writing[22]. Beck's reflexive self can present an important indicator in the search for new relationships among religions in today's multi-religious context.

A religious individual no longer exclusively creates a relationship between themselves and other religions, but rather through self-criticism to constantly form horizontal relations of religions and find ways to overcome the potential risk in the world together. Indeed, they are finding the fundamental foundation of their cultural superiority in their cultural and historical traditions and are trying to preoccupy their cultural universality through multiple systems. However, Beck's reflective self is constantly calling for abandoning his identity and exclusive influence and returning to a space of negativity. Is the separation of religions good in Korean society where exclusivity is prevalent among religions? Rather, should we find the way for religions to coexist? The Coexistence with other religions begins with Beck's discovery of his own god. This is beyond Western Christianity's exclusive absoluteness to others religions and his universal religion. In the early 20th century, Ernst Troeltsch tried to emphasize on the understanding of Christianity as the cultural and individual religion to lay down its universality by exploring the path of its religious identity in historical tradition. Currently, coexistence with other religions is, in effect, the recognition of religious rights in their culture. According to Troeltsch, Christianity is no longer a universal religion, but a cultural religion that has grown up in European culture, and now must find a new way in its path with other cultural religions. Political theology and third World theology- the Korean Theology as the Indigenization theology and Minjung Theology- have come to the point where theology overcomes the western centralism of theology and is politically and socially transformative. It is not simply a Christian universalism for world religions, but a path of political transformation for cosmopolitanism. According to Kang Nam-soon[23], for world citizenship, theology is rediscovering Jesus' story through a new Bible reading: “As an institutionalized religion, Christianity has produced various theological discourses, ceremonies, orthodox and heretical debates, murder by religious powers, violence, and violent discrimination and condemnation based on certain standards. During works and teachings of historical Jesus, we must discover the value of all life in the universe, the love of ourselves and our neighbors, and the love of our enemies.” In the context of multi-religion, Christian theology should be aimed at world citizenship practice as a vanguard to overcome risk society, not Christian universalism. This can be found in the context of world citizenship practice of religious differences by accepting citizens' common task of overcoming risky society as public values. Therefore, this issue needs to present an alternative in relation to the various cultural conflicts brought about by globalization, and it seems to be necessary to attempt more positive meanings beyond one's own people and religion. Based on the argument of German theologian Christoph Schwoebel, this paper also studied Xenophobia [24], the issue of resistance to the problem of foreign-hate in Korea. Jang Myoung-Hak [25] emphasized education based on multiculturalism. Because the education teaches various individuals how to live together with respect to each other in a multicultural society, and promotes dialogue and exchange between various cultures. Schwoebel actively understood the church as a basic community that enables communicative action in religious pluralism in a multi-religious situation in Europe. He realized the Church as a basis to overcome the conflict between Christianity and other religions[26]. Shouldn't the Korean

church be a community that seeks coexistence together so that various foreigners can escape discrimination and gain common rights as global citizens in a multi-religious situation, as Schwoebel argues?

Second, religious individuals stand as new clergy—called for resistance—in front of their own gods and the power of clergy belonging to the institutional church. They also continue to call new clergy in the face of the risk society and overcome the exclusion of cultural others. Such a change of perception is to gain the conviction of faith by deviating from the authority of institutional religion and confronting a God of one's own. This finds the power of Beck creating a community that goes beyond boundaries in an unequal social structure that constantly distributes risk. Individuals are formed out of institutional religion by responding to the voice of their own god at the scene of risk distribution. Their divine community attempts to overcome the risks of unequal distribution in the world based on the common idea of human rights. Based on this, in a risk society human accuse of losing the horizons of their social and political meaning. Therefore, for their own gods, the clergy are called to be those without social safety nets and the reality of exclusion. Therefore, individuals move beyond their boundaries to communities by making them aware of their human rights. It goes beyond religious universalism to discriminate against nonbelievers. Everyone is called to be a clergy based on a God of One's Own. The reality of everyday life is the passage to the God of one's Own, and the horizon of political and social meaning is the place of secular worship. The horizons of social and political meaning reveal their own clergy by responding to their own divine calling. As global citizens contact their own gods, individuals resist the closed Christian faith of denying religious diversity, modernity and personalization. It is not a resistance to God as a "free presence" revealed through the suffering of Jesus Christ, but a resistance to Christian faith as a structured and dogmatic being there for a long time.

Therefore, in a risk society, Christians must seek a reflexive path from their own god. This does not mean Beck denied the Christian faith itself because it is not exclusive to believe in your own god and become an avid church believer. Rather, it can be a companion who shares the path to world peace beyond the peace of religions. According to Lee, Eun- sun[27], "Today, in front of the endless cycle of infinite competition we accuse the possibility of threats of educational utilitarianism that threatens human civilization from the source and call for the restoration of religious views that recognize the nature of each being." It is the responsibility of human existence to resist potential risk that must be followed by a religious task in which the individual realizes his or her fundamental religion and spirituality as a reflexive self. Therefore, the religious traditions and values of all religions are important. These values enable everyone to fulfill their social responsibility as a global citizen. Focusing on diversity and global citizenship education, Heo Kyung-sik distinguished the possibility of linking sustainable development goals from global citizenship education. "Coordination between human needs and the ability to sustain natural ecology, needs between the current generation and future generations. It refers to the continuous improvement of human life based on the adjustment between the relationship and the need between the lacking and the needy. In this regard, global citizenship education makes it clear that all human beings are connected and does not have the task of constructing a world society with a spirit of justice and solidarity[28]." In addition, he said[29]"Therefore, in addition to continuous improvement of human life, peace education, environmental education, and multicultural education should be included. National educational institutions should cultivate the qualities that citizens can voluntarily respond to dangerous society. As an alternative, a citizen education network between regions is proposed." World citizens' resistance is to participate in various debates and communication for World peace. The Korean church should also become a bulwark of creative resistance by participating in the World Citizens' Movement to resist risk society and providing an educational space and a space for discourse. To this end, the Korean church will have to accept Beck's religious responsibility for a risk society. Hillesum's Narrative (Judaism) and Bonhoeffer's Narrative(The Christianity) are religious and theological symbol of creative resistance as global Citizenship to risk society. To this end, the Korean church will have to accept Beck's religious responsibility for a risk society. The Korean church will also have to discover new religious narratives about reflexive existence. For Example, Jeon Tae-Il or Lee Han-Yeol can be

representatively introduced or studied.

On the other hand, the Pegida movement in Germany should be noted. According to Huh Kyung-sik, the lower education movement originated from anxiety about the Islamic movement, but the influence of the far right is expanding to the ultra-low civil movement. The movement is spreading rapidly to other regions, and the German people are expressing concerns about the activities of Islam and are the cause of various threats [30]. It is said that these movements can naturally be made with hatred against foreigners, leading to anxiety about social descent and anxiety about job facts. However, in order not to lead to the disgust of foreigners like this, the politicians and civil community insist on actively attempting dialogue. In this regard, theologians will have to seek out ways to identify the reality of potential risk and to reconcile them through active dialogue with other religious people. German Theologian Moltmann is looking for the possibility of bilateral dialogue in the Old Testament with Islam. Moltmann et al. [31] said, "The religions insist that they must resist the hatred against Islam by interpreting the scriptures of other neighboring religions in the light of their traditions." This would be a meaningful claim in the Korean society as well. Wilhelm Gräb is wary of the fundamentalist attitudes of all religions in Europe. Religious fundamentalism, which promotes foreign hatred, clearly shows how easily all religions can be left out[32].

Third, religious individuals as the reflexive ego leads secular exclusionists who oppose institutional religions into initiation as the same citizens through secular baptism into the space of global civilization. According to Beck, secular clergy lead citizens to public spaces. Institutionalized families, for example, are family members who are alienated from normal families into the family structure[33]. Furthermore, a God of one's Own transforms individuals living in a global risk society into a religious person that finds reflexive ego and leads to a way to share their inner divine creativity. New forms of community continue to emerge in this process. Beck [34] said, "Cosmopolitanism and individualization are two aspects of reflexive modernization. Both are (different) forms of de-traditionalization. Cosmopolitanism opens the outer aspect of religious transformation, individualization the inner. Cosmopolitanism presupposes stripping the religions of their national and territorial foundations. This means that the religions themselves become individualized since faith now becomes optional and is tethered to the authority of the religious self." Beck warned that it may appear as a sectarian religious movement resulting from extreme personalization or as a religious solidarity in a collective sense. Extreme sectarianism, including the New Religion, may be an example. At the same time, the border between the nation and state can be broken down, and it can be an extreme form of a God of one's own. Hence, god continually demands human responsibility and reflection to be a true religionist. The object of the reflection is in fact those who have been pushed out or excluded which naturally leads to a global citizenship situation. For they are free from the doctrines of the church traditions or other religious traditions, and create new religious communities based on the creativity that comes from their own face-to-face relations with their gods. [35] As his book [36] stated, "It is also because one's own religious character can only be formed through political and social relations with political and public theories. In his words, we need to listen: 'Cosmopolitan' means changing the religious viewpoint, the internalized 'as-if conversion', the practice of 'both/and', the ability to see one's own religion and culture through the eyes of another religion and the culture of other people."

Fourth, God alone reveals ways of conflict and risk between religions. According to Beck, the biggest conflicts are the Islamic Revolution, American Protestant Fundamentalism, and the Protestant sects. In general, inter-religious conflicts draw a line between religion and take a dogmatic attitude toward the other religions. Individuals constantly invent or discover their own gods. Beck[37] "The god of your own is the god who gives a clear voice in the secret of your own life." Therefore, self-reflexive religious individuals do not sympathize with increasing risk in the world. Rather, it takes the lead in removing risks against publicized threats. Beck gives an example of Sorow's resistance to American slavery. According to Beck[38] , "there are two risk: This stress on purity fosters two grave risk. It blinds people to reality, to the subjective reality of people's faith. Over and above that, it fails to realize that this very eradication of diversity – in other words,

the imposition of a homogeneous identity – is itself an essential component of that ‘martial art’ in which sectarian conflicts inevitably culminate.” Therefore, self-reflexive religious individuals do not sympathize with increasing risk in the world. Rather, it takes the lead in removing risks against publicized threats. Beck gives an example of Sorow's resistance to American slavery. Beck[39]“Slavery was legal at the time and corresponded to the will of many Americans. The resistance to civil government was a question of legitimacy.” Sorow witnessed the unfair infringement of civil liberties, did not depend on citizens or state, and did not seek the consent of church leaders. He attempted civil disobedience (refusal of tax payment), which naturally followed to Rev. Martin Luther King, an American civil rights movement. The book stated [40], Of course, there are cases where global citizens are defined as Christians, Jews, and Hindus as cultural others, and are subject to violence.”Thus, Beck sought ways to overcome the potential interfaith conflicts in a global risk society. The preoccupation of global citizenship is to lower the risk of violence in a global risk society by proclaiming tolerance for races and peoples and tolerance for neighboring religions. The attitude of acknowledging the difference with the other – is to open the horizon of global citizenship.

5. The Responsibility and Task of Korean Theology to the Face of Risk Society

What kind of God is a Christian, his own god, who is not there? According to Beck's claim[41], “The god can block the path of the church. It is because they found a form of dialogue that is practiced in their lives, apart from doctrine, worship, and temple interpretation. Personalized and standardized, but based on reciprocity, perhaps democratic, but I found conversation that I couldn't understand.”

Indeed, Beck's discovery of God of one's own means control and overthrow, and furthermore, escape from internal and external coercion. However, his own god is not there but it is a transcendental power to emancipate from a risk society and an invisible internal reality. Because of its existence, humans come to a resolution for lower politics. As a political existence, the individual encounters the reality of the other through a new way of talking to God through neighbors and companions. Through this contact, human being can understand themselves as citizens of the world as well as neighbors. As global citizens in contact with their own gods, individuals resist the closed Christian faith of denying religious diversity, modernity and personalization. It is not a resistance to God as a “free presence” revealed through the suffering of Jesus Christ, but a resistance to the Christian faith as a structured and dogmatic being for a long time. Therefore, in a risk society, a Christian must seek a reflexive path from his own god. That does not mean Beck denied the Christian faith itself because it is not exclusive to believe in your own god and become an avid church believer. Rather, it can be a companion who shares the path to world peace beyond the conflicts of religions. What is the task of Korean theology now in looking at your own god?

First, Korean theology should criticize the imperial Christian centralism that began with the return of God to the modern society and suggest an alternative. Beck found the characteristics of the phenomenon God is returning in the advent of subjective faith in the face of institutional religion. As a European religion, Ernst Troeltsch has opened a new path to a God of one's own through the process of self-criticism and personalization of Christian absoluteness. In fact, he suggested the path to “mystery” between the church and the sect, and based on this, the path of European integration. Of course, Troeltsch's theory of cultural integration did not actively pursue world citizenship, but by exploring the coexistence of world religions centered on cultural religions, it opened a new way for political personalization to promote inter-religious dialogue and communication. It is the path of a multilateral national community that goes beyond nationalism. Christianity is a cultural religion that exists as nothing. It is a way of Christian faith starting from your own god.

This means that Christianity is no longer a universal religion or an absolute religion, but an equal religion that interacts with world religions. It also means that world religion is not a national and religious support but must be based on one's own god as being without it. In religious history, the reformer, Martin Luther

found his own faith that began with its origins, which failed to exceed the existential limits where the Triune God was transformed into a metaphysical God. Therefore, Beck revealed new horizon of subjective faith in the writing of Etty Hillesum, who opened the horizon of global citizenship beyond Luther, who remained in the inner faith. It means the advent of a new world citizenship religion is based on the individual's subjective choice and reflection. Therefore, the Christian faith is not a matter of exclusive truth, but a path to peace based on tolerance. Beck saw it as a path of reflexive modernization. Christianity requires faith to be determined by Christians as political beings at risk because this is the way of Christ's suffering and the way where there is no God.

Second, Korean theology needs to grasp the theological meaning of global citizenship that aims to disappear beyond globalization that separates the upper and lower politics. According to Beck, religion is already a globalized phenomenon and has already been multiplied and across the world, across national and ethnic boundaries[42]. Therefore, religions have already existed in a cross-border state. In this situation, the God of one's own does not return religions to the upper political system under the name of globalization, but rather to dissolve the hierarchical consciousness of those who believe that an "exceptional state" can be recognized from the suffering and sufferings of individuals [43]. Therefore, Christian faith goes beyond essentialism, religious universalism, or the dichotomy of good and evil, which regards social hierarchy as natural, as Beck argued and demands political action from the lowest point of all beings before the Triune God. This is a prudent belief in renewed solidarity by discovering a god of pride "as being there" for the poor and the afflicted. The prudent Christian faith should suggest that it is a public community that has to play a public role in saving people from national, economic and social disasters. World mission is to dissolve the social hierarchy that solidifies the distinction between upper and lower politics and to move Christians into the path of political solidarity as responsibly

Third, Korean theology must guard against heresy that idolizes itself based on its own god. In history, Christianity, already universal and world-citizen, was the religion that sparked the personalization of religious beliefs. Nevertheless, Beck pointed out that Christianity did not go a long way toward self-impersonation. In addition, we discovered the historical traces of Christianity that helped Christians pursue their creative faith. Jesus Christ has already provided a universal historical example of his own God on the death of the cross. The personality of the Christian tradition of chasing Jesus Christ is the pinnacle of personalization.

Nevertheless, historically, personalization of faith has paradoxically shown the risk of excluding social and political horizons. Therefore, Beck called the attention and sharing of his own god's creative powers and emphasizes the political and social horizons of the religions based on this. Otherwise, the Christian faith will have to be reduced to secular religion that produces conflict among world religions. To this end, in a risk society, Christianity will have to make active efforts to overcome the threats of the ecosystem and the social and national inequality. Above all, it is necessary to find a new future for Christianity in the framework of global citizenship beyond religious extremism that ignores religious neighbors. So Beck emphasized the role of religions in pursuit of religious and political peace beyond self-facing fundamentalism and methodological nationalism. In fact, international organizations that go beyond individual countries actually play a religious role in the modern sense. [44] Risk societies are accusing all of the rich and the poor, the Christians and neighboring religions, and none of the developed, developing, and least developed countries to be free from potential dangers, and are calling for a responsible response. Therefore, Korean theology should not reduce the problem of social risk to an ideological problem or a political problem of a specific group, but to recognize and respond to it as a problem that can be encountered by any individual at any moment.

6. Conclusion

This paper examined the religious and theological meaning of the reflexive self in Beck's own god. Beck looked at his own concept of God thoroughly in the context of historical continuity with modern individualism. "Modern religious individualism did not remain within the limits of typical European-centricism, but clearly revealed the process of reflection and overcoming of European centricism by discovering the possibility of global citizenship in other cultures." [45] Beck understood the meaning of global citizenship in a new sense: religious individualism, not religious universalism. His individualism recognized the fact that the individual itself was the foundation of the ultimate meaning of religion, beyond the level of traditional ethnic religion, and emphasized meaningfully that in any case, individual freedom could not be suppressed in the name of religious universalism. It is emphasized that individuals who are religious and capable of resisting political power should no longer oppress others' will, but rather become liberating forces. Nevertheless, his religious individualism shows his own limits that humans cannot escape because political resistance still cannot escape the possibility of distortion of individual freedom to emphasize his social and political justification. Therefore, he should be able to spell and reflect on himself, reform, and limit his freedom in relation to others. In particular, religious individuals will have to contribute to establishing a social safety net in cooperation with other religions in response to risk society. Thus, it is showing that the unique religious individualism is playing an important role in the transition to a multi-religious situation. [46] Therefore, Beck's reflexive self-concept clearly shows that the problem of risk-sharing inequality that Korean society faces contains not only structural problems but also serious personal problems. Thus, it is clearly demonstrated that a religious individual facing risk is no longer a weak individual, but a religious spiritualist and practitioner who can prosecute various forms of discrimination in a society and resist national or cultural egoism. [47]

On the other hand, Beck's individualism clarifies the role of religion in a risk society that world religions cannot easily find. Beck, for example, critically viewed risk society from the perspective of reflexive modernization and found an alternative to overcome it in his religious individualism. In his religious individualism, individuals do not seek safety alone through self-escaping, but seek political solidarity with others in the process of responding and overcoming potential dangers responsibly. Therefore, Beck's religious individualism is calling the world religions that are consistent with an exclusive attitude toward neighboring religions a path of joint solidarity in response to risk society. "If a society is not only interested in functional humans, then, it is possible to think about the possibility of realizing world universalism in Korean society little by little when it comes to educating and paying attention to the religious dimension of an individual [48]." In the era of Corona-19, world religions abandon their exclusive attitudes toward other religions and seek concrete countermeasures to the social reality where millions of people are still at risk. "In contrast to the fact that inter-religious dialogue has so far focused on a very realistic matter, Beck may be able to engage in a new sense of inter-religious dialogue through reflections that arise from the reflexive-self of a religious individual. Beck's self-religion has a common task of reflecting the fundamentalist attitudes of all religions and resisting potential risk as a social issue. Such reflection abandons private egoism and interests' public values [49]."

However, in the face of the practical problems of various religions, Beck's religious individualism may not be the only alternative because there are various functions of world religions and there are various conflicts. In the process of advancing to global citizenship, each religion still tries to fulfill its political will without giving up its own way because it tries to draw various individuals into their political influence by suggesting different religious paths. In this situation, individuals are disillusioned with religion or are also trying to stay within their religion. Therefore, Miroslav Wolf's argument is significant. "Globalization requires a vision of prosperity that world religion can give, globalization and religion. Religions don't have to collide violently with each other, they have an internal dimension that they can constructively interact with and contribute

to each other's improvement[50].” The road will be a problem to be considered because “Beck's Individualism in self-religion leads individual religions to world citizenship and discovers the ‘narrative’ of the reflexive self in his religious tradition. It is also the reason why Beck discovered the reflexive ego in his large-scale narrative of the Protestant Church founders Martin Luther and Etty Hillesum[51].” Furthermore, “Beck's self-religion leads all citizens to a social practice of respecting and living with others, rather than being selfish, by practicing their life politics at potential risks in a global citizenship direction.”[52].

In conclusion, the potential risk is the reality that can destroy all humanity. It is a common task that all humanity cannot ignore. Beck's reflexive self is the way everyone should recognize the task. In Mont Blanc, Switzerland, the remains of a newspaper, body and missing people are hiding under the glacier. As Beck says, the potential risk of humanity are being realized. In the context of COVID- 19, humans will not have to worry about getting out of risk temporarily, or will not wait for the post-Corona era, but will have to take a responsible attitude to life against the signs of risk. That would be the way of world religions today.

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