

The Religious Theological Meaning of the Self-Religion in the Perspective of “a God of One’s Own by Ulrich Beck

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Abstract

This study is to describe the basis for finding the political responsibilities and practices of various religions in the era of deindustrialization, where the risks that Ulrich Beck accuses in his book the Risk Society are distributed. In the era of deindustrialization, Beck argues that risk is a matter of individuality because it is thoroughly distributed to the individual. Regardless of the diversity of the underprivileged, the religions are oriented towards global citizenship and exerting their own religious influence, rather than solving the problem of risk distribution. Then, in a risk society, should individual religions dismiss the problem of risk as an individual problem? Therefore, this paper focuses on the political responsibility and the possibility of life politics of an individual who is aiming for world citizens in the story of Etty Hillesum, which appears in Beck’s book, The God of one’s own. Because Etty Hillesum (1914-1943), a Jewish woman who was a victim of the Holocaust, demonstrates political responsibility and practice at the global level beyond her own. So how can we find political responsibility and practice for global citizenship in a real sense, not a political competition to achieve religious initiative in the world? Can self -religion respond appropriately to the present risk-society? This thesis finds its potential in the religious self-determination of the true personal existence that is revealed in the relationship of God with his large area beyond his own people and religion. Specifically, this paper clarifies the global citizenship meaning of Beck’s self-respective religion by comparing this issue with the attitude of Western universal religion, Christianity. This study seeks actively a path of resistance to expose and overcome various risk that are more widely distributed among vulnerable groups by leading priests or citizens belonging to institutional religion to the world citizenship space. This study aims to uncover the meaning of the reflective ego revealed in the self-respecting religion found in the narrative of Hillesum through comparison with Christianity as a universal religion aimed at global citizenship.

Keywords: *Self-religion, God’s one’s own, Ulrich beck, Risk-society, World-religions, Christianity, Global-Citizenship, Individualization*

1. Introduction

The recent Covid -19 incident makes it clear that the Earth is no longer a safe area. As potential risk become a reality, Earthlings are experiencing the collapse of everyday life in the overall context of politics, economy, religion and culture. In the face of this reality, the destruction of life is no longer undeniable. Therefore, this thesis asks the role of religions in

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the reality of destruction. Because religions must take responsibility for the breakthrough reality and solidarity to overcome the risk. So, this treatise tries to find the way of religions from Ulrich Beck, the author of *God of One's Own*. As a sociologist, Ulrich Beck paradoxically presents his own thought, a God of one's own as an alternative to overcome a risk- society in the age of God's return. Beck sees modern society as a transitional society that is being transformed from an industrial society to a risk society. If the modern world is an industrial society based on capital distribution, Beck defines modern society as a global risk society that distributes risk. What is the task of the Religions in the risk society? This thesis is deal with the responsibility of the world -religions, in order to overcome the risk-society in the Post-modernity. First, it is to explain Beck's understanding of self-religion as a God of One's Own in the European religious situation which means the return of Gods. Unlike world religions that bring in people from all over the world through capital and mass media, a God of One's Own reveal themselves in the life of an individual facing risk. Beck finds the possibility of self-religion in ETTY HILLESUM(1914-1943) 's diary after the Nazi massacre of Jews. After discovering her own god, she plays God's advocate role for his suffering neighbor. Her appearance like this is a secular clergy summoned from a God of one's own, as Beck regards. First, this treatise describes the 'reflective self' as a secular clergy in self-religion as a basis for political resistance to the risk- society in Beck's *God of One's Own*. Second, this paper tries to clarify the religious and theological meaning of political life and seeks a relationship with Christian theology. This paper tries to explore the possibilities of world citizens in Christian theology through comparison with German theologian Dietrich Bonhoeffer (1906-1943). Third, this paper must find a way to solve this problem, how should Christian theology accept Beck's thought of god of one's own in a multi-religious era? This treatise is to examine this issue politically and theologically.

2. The self-religion in the relation to God of one's own as basis of the social responsibility to the risk society

German sociologist Ulrich Beck, known for his book, *God of One's Own*, is a European sociologist who understands modern society as risk society. He sees 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. [1] 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, "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, fictive as the 'cause' 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." [2] In addition, risks appear in multiple forms. Beck defines the individual as reflexive ego, who resists to various risk and helps others and overcome the risk through the actual life of the individual.

European society is already showing signs of risk society. In risk society, Beck finds the possibility of a responsible self in his self-religion. The self-religion that came to be recognized with the return of God is distinct from traditional religions like catholic church. He exemplifies the Benedict phenomenon, which goes beyond religious universalism to promote global citizenship. According to Beck, 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. Beck saw cosmopolitan event in this phenomenon of Benedict XVI's. The meaning of cosmopolitan events is not in a compulsory manner, but in attracting them to come voluntarily.[3] 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. For all people have the same rights before God. This attitude "dissolves the duality of the earth, town, domestic, international, and fuses the dual reality with each other and presents a new form that can be empirically analyzed." [4], Otherwise, Beck regards the self-religion as secular religion. In other words, the self-religion becomes the secular clergy of the unique god of which he believes and is distinguished to traditional religions, in order to tide over the Problem of risk society Unlike Friedrich Wilhelm Graf, who sees the return of Gods in the structure of the market economy [5], Beck finds the return of the gods in the structure of a risk society. He regards the reflexive self as the secular clergy in self-religion in the risk society who calls the responsible self in the return of the gods. The secular clergy is the only a religious person who escaped from the traditional cultural religion and find the helpless god and others, and can protect others from risk. 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. [6] "They have moved away from the organizations, institutions, and causes that used to anchor identity and shape behavior" [7].

In a global risk society, risk emerges as a force to exclude cultural others. [8] Helpless God in the self -religion soon calls a religious individual a clergy. The ground of the calling is the 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. The self-religion in global civilization does not mean that clergy of a religion invites people from all over the world into the space of identity, but is the birth of a new clergy called by the 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 national differences. Thus, the self-religion is not the product of postmodernity, but rather the culmination of old personalization-reflective modernization. [9] According to Beck, "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." [10] Beck's self-religions 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 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. [11] On the contrary, Beck goes on a path in life 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 in comparison with Bonhoeffer's view of resistance

Beck calls for a shift to an individual, not a sociological category such as class or family, to grasp the nature of a risk society. For risk is no longer a matter of the group, but of the individual. Risks also do not distinguish between those who manage them and those who face them. Risk society calls for a political responsibility to risk. This is because when an individual first perceives risk and the disaster occurs, the pain is strictly the individual's problem. Hence, he saw that the personification of risk underlies lower politics and undermines politics in the institutional sphere. Beck seeks a political narrative that actively can respond to risk in Etty Hillesum, a Jewish woman who resisted the oppression of Nazi until he was executed in 1943. This shows the face of a risk society that threatens cultural others, and the God of One's own is leading her to a life of resistance. Beck defines the religious and social definitions of her diary as follows: "It doesn't belong to Jew and exists as a global citizen, beyond self-limit" [12].

The Self-religion is not an institutional religion, but a reflexive and responsible self that reveals incompetent self within an individual and decides political acting for the incompetent in his personal suffering and for those who suffer. Hillesum finds a message of life and hopes the reflexive self in her suffering. Religion exploring the world of suffering no longer emphasis on the metaphysical knowledge of God or the knowledge of human beings, but rather on being helpless to respond to requests from God and neighbors for help. "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." [13] The God allows to talk to neighbor and companion. Beck finds the true God - the God of self—in none. In Hillesum's confession, Beck discovers the power of breaking through to enter the world of others' self. This power reveals the strength of solidarity in which the self of another and other individuals exist together. It is this role of God that leads to political solidarity. Beck sees this solidarity as a force of resistance against nations that have justified political interference and economic domination in other nations, in the name of a global society. By not belonging to the world they created, she understands her identity as a global citizen in front of her new identity, her own suffering god.

He is talking to someone who nobody talks to. Therefore, he doubts and advances to a world in harmony with God. With a God of One's Own', who is not there, is crucified Jesus Christ on the cross and his god is revealed. He appears as an incompetent Father by the Passion and Death of Christ. In front of a God of One's Own human-beings is not a helpless individual but is called to responsible self. Beck calls this a global citizen. Global citizens are political beings based on their own gods. Beck's social politics with a God of One's Own' is not about staying on a helpless individual, but on the God asking him to help a helpless God, to pray for him, and to help a helpless individual in risk. Because risk 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 by our help. In his resistance to risk and death in the world, he finds himself with political responsibility and advances to political solidarity. It is the political starting point of "world citizens" who are exposed to risk societies.

According to John 18:36, Pilate asked if he was king of the Jews: "My kingdom is not of this world! "Is the overlap of Jesus' resistance? 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 he says 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 beings and human beings as an existing being living everyday life.

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 his own people but belongs to Christ and understands his identity as a life for the other and world. Because there was. In a letter to Eberhard Betge on July 16, 1944, Bonhoeffer is immersed in an unbiblical interpretation of biblical concepts. He claims that God was abolished as a moral and political natural science work hypothesis 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 says, "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 It is evident in: 17 Human religion teaches man how to rely on the power of God in the world when in trouble. It's *deus ex Machina* ... On the other hand, the Bible directs God's helplessness and suffering. Only the suffering God can help this man." [14]

This comparison 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 contacting culturally facing other people in risk. Augustine, who discovers God within himself, gets the thrust from God beyond his finite desire. However, as a Christian, he argues 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. "In fact, even in today's international conflict, religion faces violence as an ideological justification and national ideology. It also works." [15] So Lee Byung-taek suggests that it would be better to play in the civil direction rather than denying the religion of individual religions. [16] However, Beck finds a specific action in his religion: political resistance. Because the politic of Life is the religious resisting the risk-society for cosmopolitanism.

4. The Resistance as Beck's religious theological meaning of the reflexive ego

Beck finds the space of the reflexive ego where "the god of self" appears in the depths of the self-religion in self like individuals [17]. For in the personalization of religion, an individual is no longer an institutional church, but an altar for his own god within in self [18]. Even so, the god does not imprison a human being in a prison of self, but encounters others 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 religious traditions and institutional spheres and facing him directly. Beck finds the only god of the Bible, who reveals himself from the gods of Luther through his Bible-dependent writing [19]. Beck's reflexive self can present an important indicator in the search for new relationships among religions in today's multi-religious context.

First, a religious individual is no longer able to create exclusively 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 reflexive 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 religious others 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 has to 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, 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. In the 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" [20]. 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. In a relationship with German theologian Christoph Schwoebel, we are trying to look at the issue of resistance to the problem of foreign- hate, Xenophobia [21] in Korea. In the Perspective of Interculturalism, Jang, Myoung-Hak emphasis on the intercultural education. "Because the Education based on interculturalism fosters dialogue and exchange between multiple cultural groups, with a strong emphasis on experiencing and learning how to live together in a multicultural society" [22]. Schwoebel actively understands the church as a basic community that enables communicative action in religious pluralism in a multi-religious situation in Europe. He understands the Church as a basis to overcome the conflict between Christianity and Other religions [23]. 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 risk society human accuse of losing the horizons of their social and political meaning horizons. Therefore, for their own gods, the clergy are called to be those who are in the absence of social safety nets and the reality of exclusion. On this basis, individuals move beyond their boundaries to communities with them by making them aware of their human rights. It goes beyond religious universalism to discriminate against unbelievers. Everyone is called to be a clergy before 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 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 Christian faith as a structured and dogmatic being there for a long time. Therefore, in a risk society, Christians must seek a reflective path from their own god. This does not mean Beck denies 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, "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. [24]" 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 religious and spirituality as a reflective self. Therefore, the religious traditions and values of all religions are important. For this Values enable everyone to fulfill their social responsibility as a global citizen. Focusing on diversity and global citizenship education, Heo Kyung-sik distinguishes 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" [25]. "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" [26]. World citizens' resistance is to participate in various debates and communication for Peace of the World. 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 (The Christianity) Narrative 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 reflective existence. For Example, Jeon Tae-II or Lee Han-Yeol can be representatively introduced or studied.

On the other hand, it is worth paying attention to the Pegida movement that is taking place in Germany. According to the Huh Kyung-sik, the low-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 [27]. 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 or 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. "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" [28]. This would be a meaningful claim in 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 [29].

Third, Religious individuals as the reflexive Ego leads secular clergy who oppose institutional religions into initiation as the same citizens through secular baptism into the space of global citizenship. According to Beck, Secular clergy lead citizens to public spaces. For example Institutionalized families are examples of family members who are alienated from normal families into the family structure [30]. Furthermore, religious individuals transforms his and her living in a global risk society into a religion 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. "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" [31]. Beck warns 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 nation and state can be broken down, and it can be an extreme form of a God of one's own. Hence, the 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 [32]. "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" [33]. 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 religion and take a dogmatic attitude toward the other religions. Individuals constantly invent or discover their own gods. "The god of your own is the god who gives a clear voice in the

secret of your own life” [34]. According to Beck, “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” [35]. Therefore, self-reflective 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, “slavery was legal at the time and corresponded to the will of many Americans. The resistance to civil government was a question of legitimacy” [36]. 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. “Of course, there are cases where global citizens are defined as Christians, Jews, and Hindus as cultural others, and are subject to violence” [37]. Thus, Beck seeks 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. Conclusion

So far, we have examined the religious and theological meaning of the reflective self in Beck’s own god. Beck looks at his own concept of God thoroughly in the context of historical continuity with modern individualism. But what is characteristic of his claim is the discovery of global citizenship in a Jewish woman, Etty Hillesum? 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. Thus, it is showing that their unique religious individualism is playing an important role in the transition to a multi-religious situation. Therefore, Beck’s reflective 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 national egoism. Therefore, if a society is not only interested in functional humans, rather, 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. 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 reflective self of a religious individual. On the one hand, Beck’s self-religion has a common task of reflecting the fundamentalist attitudes of all religions and resisting potential dangers as a social issue. Such reflective reflection abandons private egoism and interests’ public values. On the other hand, his self-religion leads individual religions to world citizenship and discovers the “Narrative” of the reflective self in his religious tradition. It is also the reason why Beck discovered the reflective ego in his large-scale narrative of Protestant Church founders Martin Luther and Etty Hillesum. 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. So, politics is no longer a helpless individual,

but can be understood as a concrete life practice to help a helpless God, pray for him, and help others in risk.

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