

Self spirituality

Business



Ideally, all humans have a self in that they are able to view themselves both as subject and object part of their universe. It is this feeling that brings in the complex question of just who we are as humans and the very significance of our existence. This question has been answered differently depending on the various religious perspectives. For instance, Buddhism views self as an apparent idea that only appears when we attempt to shore it up. On the other hand, Christianity views self as the human component that is contaminated with sin and social wickedness.

However, sociologists describe self or identity as the search for a meaning to our lives through a complex understanding of the sacred perceptions of humanity (Hogan, 2010). Social scholars associate the rise of this phenomenon with the endless search of all humans for fulfillment in terms of material possessions and happiness. For instance, one may judge themselves as being quite unworthy simply because they are victims of inner negativity. As such, it becomes clear that whatever we think about, we already have an idea about it in our minds. It is this rough idea that would influence our eventual collection of information about the subject and by extension how we finally understand it.

In most cases, humans are faced with a range of choices to make. Actually, there is always a feeling that some sound judgment is being made. However, the reality is that no choice is being made as everything is already pre-programmed in our minds. This ideally exposes that all humans in the infinity of their innocence really have no free will to choose for themselves (Brooke, 1991). Self spirituality leaves no chance for humans to choose and as such, the idea of free will is only a vague justification of human desire to choose.

This complexity is perfectly portrayed by Grace Davie in her book “ Sociology of Religion”.

According to her, religion has some form of identity that cannot be altered by the emergence of modernity. As such, she predicts that the future Christianity in Europe will definitely change, but not quite fundamentally. For instance, she argues that the European churches are already losing their ability to instill discipline amongst a good majority of Europeans. However, this must not imply that they have completely lost significance in the lives of individuals or the society at large. This trend is largely attributed to profound levels of religious vitality in the world, especially in the United States. Predictably, this evolution would continue well in the future, due to the fact that it results more from economic reasons and not religious ones that can be regulated (Richardson, 2002).

In conclusion, the existence of false and true self as two conflicting components of humans is quite true. Indeed, it agrees with Grace Davie’s idea that the social set up of Europe has changed over time due to the rapid influx of different cultures from all over the world. And above all, that these influences have had no real impact on the Christian faith that still remains the basic character of the European society (Hogan, 2010).