

I am, Who I am

by Min Sen Concept (social) 22 Sep 2021

Exodus 3:14, "I am who I am" is important for today's Christian to understand the complexity of who God is. He is all encompassing and self-sufficient. It is a name above names, one that reminds the believer that God is in control, and that He sees His children. "I will become what I choose to become," "I am what I am," "I create whatever I create," or "I am the Existing One." Its context is the encounter of the burning bush. Moses asks what he is to say to the Israelites when they ask what God has sent him to them.

Jesus used the same name (I am) in the Gospel of John to describe Himself when He said to the Samaritan woman "I...am He" (John 4:26), when he told His frightened disciples as He walked on the surface of the waters toward their boat in a storm "It is I" (John 6:20), and when He reaffirmed to His followers, "I am He" (John 13:19).

"I am Presence." To Hindus, it is Brahma. Buddhists call it the Dharmakaya, while Christians think of it as God the Father. It is the spirit of God individualized for each one.

Culture is power it shapes us, sets the terms of the world we live in and informs how we perceive issues, stories, and each other. It is not the product of lone individuals. It is the continuously evolving products of people interacting with each other. It is a term refers to a large and diverse set of mostly intangible aspects of social life. According to sociologists, culture consists of the values, beliefs, systems of language, communication and practices that people share in common and that can be used to define them as a collective.

Man the Hunter was a 1966 symposium organized by Richard Lee and Irven Devore. Eriksen and Nielson argue that the symposium was one of the high points of cultural ecology. The main point of the conference was that given that hunting was humanity's original source of livelihood, any theory of society and the nature of Man would require a deep knowledge of how hunters live. Man the Hunter, highlighting how masculine-coded activities like hunting were considered central to human development, whereas so called women's work was devalued and considered evolutionarily unimportant. The way that hunter-gatherer societies have been 'passive' landscape managers. Using archaeological evidence to show how landscape management strategies like fire shaped the landscape at a large scale, archaeologists have shown how indigenous hunter-gatherers changed landscape ecology.

Man the tool-maker was published by Kenneth P. Oakley who explains the development of man and his creation by using of tools from antiquity to and through The Palaeolithic Age. Sir Wilfrid Le Gros Clark has said, 'Probably the differentiation of Man from ape will ultimately have to rest on a functional rather than an anatomical basis, the criterion of humanity being the ability to speak and to make tools.' But the chimpanzee is the ape reliably reported to make tools.

Man the discoverers is a non fiction historical work by Daniel Boorstin about history of human discovery. Discovery in many forms is described: exploration, science, medicine, mathematics. Boorstin praises the inventive, human mind and its eternal quest to discover the universe and humanity's place in it. Jews and Christians came to believe that the Creator wished them to unravel the secrets of His universe. The discoveries of one individual are built upon the efforts of those who came before.

Man the storytelling is what unites us as humans. It connects us to one another, and it distinguishes our species from other species. Yuval Noah Harari wrote in Sapiens of how story itself contributes to our species. Our capacity to tell stories enables us to modify behavior and evolve more successfully than did our peers in the animal kingdom. We could collaborate, persuade, lead, and follow. Storytelling put the power into the collective, instead of into a single individual or family. Sapiens can cooperate in extremely flexible ways with countless numbers of strangers. Story facilitated cooperation through trade, and this is what business still utilize today.

Man search for meaning is written by Viktor Frankl psychologist who survived several Nazi concentration camps. The big idea of the book is that anyone can choose to make meaning out of any situation, no matter how bad thing are. We cannot avoid suffering but we can choose how to cope with it, find meaning in it, and move forward with renewed purpose. Those who have a "why" to live, can bear with almost any "how."

We live in a hyper-connected, busy society where it's easy to get lost, overwhelmed, and compare ourself to others constantly. Suffering is not necessary to find meaning. If suffering can be avoided, meaningfulness would lie in attacking the cause of suffering; but if it can't, meaningfulness would lie in changing the way we look at the situation and unlock the actual meaning lying. No man and no destiny can be compared with any other man or any other destiny. The three avenues for arriving at meaning in life:

1. Creating a work or doing a deed.

2. Experiencing something or encountering someone

3. Turn a personal tragedy into a triumph.

Human is the only one creature who should attempted suicide. Approximately 1.5 % of all deaths worldwide are by suicide. There are an estimate 10 to 20 million non-fatal attempted suicides every year. Non-fatal suicide attempts may lead to injury and long-term disabilities.

So what is the next chapter of Man?

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