SR 968 Sociological Methodology

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Omega Graduate School

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Professor

Dr. Ken Schmidt

Assignment

### *60 Day Developmental Readings*

Review 100-day assignment, course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

Each OGS program and Core has specific grading criteria for Developmental Readings. Follow the **Developmental Reading Rubrics** for the **required number of sources, comments, and quality criteria**.

See the **General Helps** in **AA-101 The Gathering Place in DIAL**for the following resources:

* Refer to the “NEW Student Guide to Developmental Readings” for updated information on sample comments, rubrics, and key definitions related to developmental readings.
* Download the “NEW Developmental Reading Assignment Template” Word document to begin writing your developmental reading assignment.
* For **grading criteria**, go to the “NEW Developmental Reading Rubrics” document.
* Document all sources in APA style, 7th edition ([APA 7 Reference Example](https://drive.google.com/file/d/1MOW2xmjS9fBRboojA-ADFQBlpahm2iFM/view?usp=sharing), [APA 7 Quick Guide](https://owl.purdue.edu/owl/research_and_citation/apa_style/apa_formatting_and_style_guide/documents/APA%20Poster%2010.22.12.png)) for in-text citations and for Works Cited. Include page numbers.
* Include a separate **Works Cited** page, formatted according to APA style, 7th edition.
* Submit through **DIAL** to the professor.

**Source One:**

Goldberg, M. H., Gustafson, A., Ballew, M. T., Rosenthal, S. A., & Leiserowitz, A. (2019). A Social Identity Approach to Engaging Christians in the Issue of Climate Change. *Science Communication*, *41*(4), 442–463. <https://doi.org/10.1177/1075547019860847>

**Comment 1:**

**Quote/Paraphrase:** “For people of faith, religion often serves as a moral guide. Attitudes held with moral conviction are more likely to predict behavior (Bloom, 2013; Morgan, Skitka, & Wisneski, 2010). This is important for the study of climate change communication because the issue of climate change can be framed in moral or religious terms or by messengers with moral or religious credibility.” (Goldberg et al., 2019, p. 3)

**Essential Element:** Sociology integrated with Christianity transcends the reductionism of naturalistic sociology to provide more comprehensive analyses and more adequate prescriptions for social problems.

**Additive/Variant Analysis:** This is additive to my understanding of how environmental issues and climate change are moral issues and can be framed as such.

**Contextualization:**  Many people of faith are unsupportive of environmental issues, which seems strange to me, because there are many issues that surround environmental issues, such as health, economics, ecological systems, and people’s livelihood. Environmental issues not only affect creation, but also people. I agree with this quote that environmental issues are moral issues, and people of faith should be involved to help solve environmental issues. As a Christian sociologist who has an interest in environmental issues, I hope to help bring social-environmental research to the Christian community and show that it is critical Christians become involved in working on solutions, because it is a moral issue, and we are called by God to care for His creation.

**Comment 2:**

**Quote/Paraphrase:** “In Study 1, in a combined sample of two nationally representative waves of survey data, we found that “protect God’s creation” is one of the most important motivations Christians report for wanting to mitigate global warming. This is important because it indicates that many Americans, and especially Christians, are willing to view climate change through a religious lens, and that messages that frame climate change as a religious issue could encourage greater engagement in the issue among this population.” (Goldberg et al., 2019, p. 17)

**Essential Element:** A Christian view of culture provides the most comprehensive framework for interdisciplinary social research to clarify social issues and solve social problems to promote human flourishing in the contexts of family, church, and community.

**Additive/Variant Analysis:** This additive to my current understanding of the view of some Christian on the climate change. Where many see the world and its environment as God’s creation.

**Contextualization:** What this study finds is that one of the main reasons Christians are interested in helping to reduce the impacts of climate change is to protect God’s creation. In Genesis, God created the heaven and earth and all species in it, and He called it good. Thus, it does make sense for Christians to have a concern for the environment and partake in action to help protect the environment. Some Christians hold that environmentalism is a leftist liberal agenda and avoid doing environmentally friendly things. If Christians are not involved in environmental issues, then they do not have inputs into how to handle environmental issues. I was happy to hear the findings of this research that many Christians are concerned for the environment, and they found it was a duty of Christians to protect God’s creation.

**Comment 3:**

**Quote/Paraphrase : “**In the experimental study (Study 2), participants received a pro-environment message focused on Christian identity. The study found causal evidence that the treatment message increased a diverse set of environmental and global warming beliefs and attitudes indirectly through increasing the belief that environmental protection is a religious issue or a moral issue, and that other in-group members (i.e., Christians) also believe environmental protection is important.” (Goldberg et al., 2019, p. 17)

**Essential Element:** Defining the nature and structure of a social problem with an interdisciplinary sociological and theological analysis sets the stage for positive social change.

**Additive/Variant Analysis:** This additive to my understanding of how people receive information through informative messaging and are receptive to message based on a commonality of the presenter. In particular to the way environmental messaging is framed in a moral or religious context.

**Contextualization:** The authors found that when Christian participants received a pro-environmental message framed as a moral and religious issue, they were likely to take away that environmental protection was important. This informs me that as a sociologist studying and writing on environmental issues for Christian consumption that it will be important to include moral and religious arguments besides the social impacts and scientific information. As a public sociologist, I not only want to inform my brothers and sisters on issues, but provide them with action items that they could engage in to help be part of the solution to these environmental issues.

**Source Two:**

Eom, K., Tok, T. Q. H., Saad, C. S., & Kim, H. S. (2021). Religion, environmental guilt, and pro-environmental support: The opposing pathways of stewardship belief and belief in a controlling god. *Journal of Environmental Psychology*, *78*, 101717. <https://doi.org/10.1016/j.jenvp.2021.101717>

**Comment 4:**

**Quote/Paraphrase : “**Religion is a complex system encompassing various beliefs and worldviews. As exemplified in the quotes opening this article, these different beliefs can offer ideological bases for both pro- and anti- environmental perspectives. The present research demonstrated how stewardship belief and belief in a controlling god can lead religious individuals to respond to environmental issues in contrasting ways. Our findings highlight the importance of understanding the ways various religious beliefs, co-existing in the minds of the religious, affect environmental attitudes and behaviors.” (Eom et al., 2021, p. 10)

**Essential Element:** Utilizing various paths to Christian social involvement integrates religion and society in ways that use social research to promote transforming changes in the world.

**Additive/Variant Analysis:** This is additive to my understanding to how the various religions have various worldviews, which is the basis for how these religious people see and understand their relation to the environment.

**Contextualization:** I find it very interesting environmental researchers are studying religious views of environmental issues and what drives those views. They are interesting is finding the relation of religious and environmental views to report these findings in publications. I wonder if environmentalist are reading these articles and based on these findings if they are utilizing the framework in environmental movements to communicate the environmental concerns to the public and policy makers. I certainly hope this is the case, where they could gain more supporters for the movements, but also I hope Christians are getting off their pews and becoming involved in environmental movements. This is what I hope to support in my sociology work.

**Source Three:**

Haltinner, K., & Sarathchandra, D. (2020). Pro-Environmental Views of Climate Skeptics. *Contexts*, *19*(1), 36–41. <https://doi.org/10.1177/1536504220902200>

**Comment 5:**

**Quote/Paraphrase :**“Idaho was ideal for this research as the state has a higher percentage of climate change skeptics than the national average. The high numbers are likely due to being home to a disproportionate number of libertarians, evangelical Christians, and Mormons—all groups who are more likely than the average American to deny climate change.” (Haltinner & Sarathchandra, 2020, p. 37)

**Essential Element:** Defining the nature and structure of a social problem with an interdisciplinary sociological and theological analysis sets the stage for positive social change.

**Additive/Variant Analysis:** This is additive to my understanding of regional differences of climate change skeptics. This may be due to a lot of reasons, but political leanings play a large role.

**Contextualization:** Ah yes, Idaho, a beautiful state, diverse geographically, and actually we have diverse people with different views on many things, but it does seem like Idaho is one of the most conservative states. Idaho has an independent spirit, some anti-government sentiment, and a land of natural resources. I am surprised by having a higher rate of climate change skeptics, because of how much we are tied to the land, we should be able notice the impact of climate change. However, I can understand some of the defense we take on from the ‘whack out’ environmentalist, where they blame agriculture, cattle, mining, forest management, and 4x4 trucks and SUVs for climate change. However, it is not these things that cause climate change, the way some of the way these things were done may have had an impact, but nowadays they are done in more environmentally friendly way. The main causes of climate change have less to do with rural areas such as Idaho, it has more to do with urban areas, factories, over consumption, and global emissions. Idahoans do care and should care about the environment; our whole life revolves around it. As a sociologist who has an interest in rural sociology hope to bring information from research that will be informative to rural populations and Idahoans that explains the larger complex context and that they don’t need to feel like the environmentalist blaming their way of life, as well as provide informative information about rural people that doesn’t portray them as fanatics to the large population.

**Comment 6:**

**Quote/Paraphrase:** “Our research suggests that people who are skeptical about human-caused climate change often hold pro-environmental views. They demonstrate support for political measures to curb pollution, investments in renewable energy, reforestation, and preservation of the Earth.” (Haltinner & Sarathchandra, 2020, p. 37)

**Essential Element:** Sociology contributes a hermeneutical framework for interpreting culture, which sharpens Christian discernment when doing social research.

**Additive/Variant Analysis:** This may seem variant or contradictory, but it supports my knowledge of how people could hold a skepticism of human caused climate change but hold pro-environment views.

**Contextualization:** The findings of this article identify that people who are skeptical of human caused climate change are likely to have pro-environmental views. These people are likely to hold that the climate change that is occurring is a natural phenomenon, a historical cycle perhaps. I don’t understand how they could not hold that humans have affect on climate change, nevertheless I am glad that they hold pro-environmental positions. If we look at the early period of the industrial revolution, we find that the technology at that time was limited and the effects of the environment was not at the forefront, the outputs of the factories were ‘dirty’ and had impacts on the environment. These impacts were human caused. With technological advancements it may have become cleaner, but still does not have a neutral impact, and then with economic and population growth the ‘minimal’ impacts were exponential. I do not deny that there may be a natural occurring phenomenon that impacts climate change, but it is far less than the human caused impacts. No matter if these people do not believe the human caused impacts of climate change, they are allies in environmental movements and we should work together in preserving the earth.

**Source Four:**

Hayhoe, D., Bloom, M. A., & Webb, B. S. (2019). Changing evangelical minds on climate change. *Environmental Research Letters*, *14*(2), 024016. <https://doi.org/10.1088/1748-9326/aaf0ce>

**Comment 7:**

**Quote/Paraphrase: “**Rather, political ideology may lead to this rejection, which is then seemingly justified with Christian theology4. However, it is the strong correlation between US evangelical beliefs and rejection of climate science that forms the basis for this study evaluating the efficacy of targeted interventions with this group.” (Hayhoe et al., 2019, p. 1)

**Essential Element:** Sociology integrated with Christianity transcends the reductionism of naturalistic sociology to provide more comprehensive analyses and more adequate prescriptions for social problems.

**Additive/Variant Analysis:** This variant compared to some articles where Christians had concern about the environment and climate change. However, this is additive with many findings that some Christians are at odds with climate science.

**Contextualization:** This is an interesting finding where they found a strong correlation between U.S. evangelical beliefs and the denial of climate science. It could be that the type of Christians evangelicals is that may tend to see religion and science at odds with each other and thus have a skepticism of the science community including climate scientist. Or this correlation is based on the correlation of U.S. evangelicals’ affiliation with conservatism politics and that is the reason for their rejection of climate science, it is not a religions belief but a political believe. As a sociologist researching social environmental issues this would be an important thing to distinguish.

**Comment 8:**

**Quote/Paraphrase: “**However, it is a hopeful sign that some groups of politically conservative evangelical adults are not as immune to changing their minds about climate change as perhaps previously thought.” (Hayhoe et al., 2019, p. 8)

**Essential Element:** Utilizing various paths to Christian social involvement integrates religion and society in ways that use social research to promote transforming changes in the world.

**Additive/Variant Analysis:** This additive to my understanding of people’s ability to change their thoughts and beliefs based on presented and considered evidence.

**Contextualization:** This quote is information that a group that seeming are ardent opponents to climate change understand and action, could become allies in environmentally friendly policies and action. The message needs to be framed in such a way that it does not downplay their concerns about the skepticism of climate science but dialogs and addresses the concerns in a thoughtful way. The issue of climate change impacts is all and some will feel the effects harder than others, but we are all in this together whether we believe it or not and to shift the effects of climate change we need all the support we can get including conservative evangelicals, so we need to work together and care about protecting the environment even though there may be different reasons why people are willing to do so.

**Source Five:**

Baker, J. O., Perry, S. L., & Whitehead, A. L. (2020). Crusading for Moral Authority: Christian Nationalism and Opposition to Science. *Sociological Forum*, *35*(3), 587–607. <https://doi.org/10.1111/socf.12619>

**Comment 9:**

**Quote/Paraphrase: “**Indeed, polling data from the Pew Research Center show that Republicans and white evangelicals are much more likely to reject both anthropogenic climate change and human evolution (Rainie et al. 2015). Although there are important differences in the predictors of opposition to evolution and the science on climate change—particularly that resistance to climate change is rooted primarily in economic ideology (Longo and Baker 2014)—both are nonetheless based on a propositional distrust of scientific authority.” (Baker et al., 2020, p. 4)

**Essential Element:** A theological hermeneutic of culture adds a missing dimension to naturalistic social theory for understanding social issues. This view of control lends to engaging in prophetic social research to produce breakthrough solutions to social problems.

**Additive/Variant Analysis:** This is additive to my understanding of some Christian that have a distrust of the scientific community. Where in particular the issue of evolution and how it is portrayed as a “scientific fact”.

**Contextualization:** I can understand how some Christians could have a hesitation to believe the scientific community on climate change or other scientific issues when the scientific community also hold to human evolution. I also understand that some Christians believe in human evolution and that is the mechanism that God used to create humans. However, the ‘scientific fact’ of human evolution is unscientific, where scientific discovery is based on observable and measurable data, and we understand that no one has observed actual evolution from a lower life form to primates to human. Human evolution is a philosophical theory rather than a scientific theory. So, it is easy to understand how some Christian could be skeptical of “scientific facts” whether human evolution or climate change. However, as the authors note that there is a district difference in acceptance or rejection between human evolution and climate change. I believe this is an important distinction to make, and based on the scientific evidence Christians could reject human evolution but accept the science of climate change.

**Source Six:**

Hospedales, J. (2021). Caring for the Earth for Better Health and Well-being of All: Addressing Climate Change as a Planetary Health Emergency. *Christian Journal for Global Health*, *8*(1), 3–7. <https://doi.org/10.15566/cjgh.v8i1.575>

**Comment 10:**

**Quote/Paraphrase:** “Most of the major public health problems with which I have wrestled in my life—epidemics and pandemics, natural disasters, and chronic noncommunicable diseases (NCDs)—are all symptomatic of, or related to, climate change and/or destruction of the environment. As a Christian, the roots lie in lack of respect for our Creator and lack of reverence for the goodness and inter-dependence of all of creation.” (Hospedales, 2021, p. 3)

**Essential Element:** Defining the nature and structure of a social problem with an interdisciplinary sociological and theological analysis sets the stage for positive social change.

**Additive/Variant Analysis:** This additive to my understanding of the vast impacts of climate change, from the environment, economy, agriculture, population, and health. Climate change impacts the lives of people in many ways and it important that we care about people in particular for Christians.

**Contextualization:** This article informs us about the health effects relating to environmental issues and climate change and provides a perspective that Christians could take by thinking about the environment which lies in a perspective the environment is God’s creation. The idea that environmental issues affect public health/people’s health may not be on top of the list of environmentalists, but its health of people is a large concern of climate change. Historically, Christians based on teaching of the Bible, that we are to care for the sick, the poor, and outcasts, and Christianity has a rich history of caring for the health of people, even today many Christians go into the healthcare field to serve people as a ‘mission field’. Given this, Christianity should be very interested in the environment and become invested in participating in environmental movements to care for God’s creation and for the health of people.

**Comment 11:**

**Quote/Paraphrase:** “As an epidemiologist, I worry that we have no controls; that we do not know what happens to a planet exposed to such widespread insults, since we have not been here before. This editorial therefore issues a call to all doctors, nurses, faith leaders, and public health professionals to awaken to the climate and health crisis at hand; get better informed and then act to improve the health of individuals, society, and the planet to avoid a catastrophe. God made the world and everything in it, and remarked upon the goodness of all of creation, interdependent for their lives and livelihoods, but corrupted at the core. God’s work is to make all things new and to establish justice and peace. He asks us to join in that objective. In serving God and caring for others and the environment, there is no conflict.” (Hospedales, 2021, p. 5)

**Essential Element:** A Christian view of culture provides the most comprehensive framework for interdisciplinary social research to clarify social issues and solve social problems to promote human flourishing in the contexts of family, church, and community.

**Additive/Variant Analysis:** This is additive to my understanding of the need for various people including Christians to get involved it trying to help reduce climate change and to help protect the environment.

**Contextualization:** This quote is a call to action against climate change in particular to healthcare providers, public health professionals and faith leaders. These groups have a calling to care for people, and that is what is needed for more people to get involved in protecting the environment, people’s health and lives are at stake with climate change. As a sociologist studying social problems, I want to help identify the human cost of these problems and help to motivate people to care for each other and take action to help solve or reduce these problems. As Christians we are called not only to care about people but to love them. So when we become involved in environmental care, we are loving God by caring for His creation and we are loving people by helping reduce the harmful effects brought on people by climate change.

**Source Seven:**

Harmannij, D. (2019). Is It Possible to Give Environmental Issues a More Prominent Role in Church Life? In W. Leal Filho & A. Consorte McCrea (Eds.), *Sustainability and the Humanities* (pp. 97–114). Springer International Publishing. <https://doi.org/10.1007/978-3-319-95336-6_6>

**Comment 12:**

**Quote/Paraphrase:** “For many environmentally concerned Christians engaging their own church about environmental issues is disappointing. Fellow churchgoers and also church leadership have little interest in their concerns for the environment and are unwilling to give more space to environmental issues in church. Although some respondents did have no or few negative experiences, many of the participants said that environmental issues were regarded by ‘too many’ people in church as something for ‘hippies’, ‘eco warriors’ or members of the Green Party rather than an important issue for believers.” (Harmannij, 2019, p. 5)

**Essential Element:** Sociology integrated with Christianity transcends the reductionism of naturalistic sociology to provide more comprehensive analyses and more adequate prescriptions for social problems.

**Additive/Variant Analysis:** This is additive to my understanding of how some Christians and churches view environmental issues. Some view environmental issues as not equal to spiritual matters or Christian acts of charity.

**Contextualization:**  This quote is to the point, where some or ‘too many’ Christians have view environmental issues are not a concern for Christian to be involved with, it is not a real issue, its something that those ‘secular’ groups are involved in, those ‘tree-huggers’, ‘environmentalist’ and such. For one, I don’t know why Christian go negative on outside people or group, we Christians need to get off our high horse and think of other higher than we think of ourselves. We don’t need to ridicule ‘outside’ people or groups. We need to show Christian love and charity. I know some of the reason why the church is losing numbers, it because people don’t want be affiliated with hate groups, such some Christian churches are. Secondly, we as Christians may have a dull sense of what is happening around us in the world, and not realize that environmental issues are real, and really do affects people’s life. In addition, we may have dull sense of what we learn about God’s creation from the scriptures as well as the basic teaching of Christianity of love your neighbor, care for the poor, the widows, and orphans, in which environmental issues impact. If some Christians do not want to get involved in environmental issues, that is fine, they have freedom not to, but let those who, whether Christian or not, are involved in environmental issues be treated as neighbors.

**Comment 13:**

**Quote/Paraphrase:** “Environmental issues are just a novel area for many churches. Also, the ongoing decline of institutionalised Christianity makes it difficult for churches to engage with the environment. However, if churchgoers are being engaged about environmental issues by people who they know and trust, rather than by distant faith leaders and theologians, than there are still opportunities to make environmental issues a bigger part of church life.” (Harmannij, 2019, p. 9)

**Essential Element:** A theological hermeneutic of culture adds a missing dimension to naturalistic social theory for understanding social issues. This view of control lends to engaging in prophetic social research to produce breakthrough solutions to social problems.

**Additive/Variant Analysis:** This is additive to my understanding of the issues facing Christian environmentalism, where many churches it may be a new area of thought.

**Contextualization:** As my role as a Christian sociologist, I am to help bring attention to social issues, to the broader public, but also to Christians and the church, environment issues are some of those social problems. Environment issues may seem distinct from social problems, but that is not the case, they are intertwined with social problems. Bringing environmental issues inside the church is challenging, but relating the issues to the scriptures and Christ’s teachings will help Christians make the connection between the environmental science and the impact on humanity and what we as Christians could do in practice to live out Christianity and care for people and God’s creation.

**Source Eight:**

Skirbekk, V., De Sherbinin, A., Adamo, S. B., Navarro, J., & Chai-Onn, T. (2020). Religious Affiliation and Environmental Challenges in the 21st Century. *Journal of Religion and Demography*, *7*(2), 238–271. <https://doi.org/10.1163/2589742X-12347110>

**Comment 14:**

**Quote/Paraphrase:** “Countries with a greater proportion of religiously affiliated tend to have higher population growth, face more environmental risks and to be less prepared for those risks.” (Skirbekk et al., 2020, p. 239)

**Essential Element:** Defining the nature and structure of a social problem with an interdisciplinary sociological and theological analysis sets the stage for positive social change.

**Additive/Variant Analysis:** This is additive to my understanding of how different countries are less prepared and less aware of the implication climate change and other environmental issues affect or will impact their populations.

**Contextualization:** This is a telling quote, where a country such as the U.S. with a large population and land mass and who has a large portion of religiously is less prepared for the environment risk associated with environmental issues. We have in the states felt some impacts of climate change, it will become more obvious impacts as we continue on the trajectory of more significant climate change. Many countries closer to the equator are feeling those impacts harder, we need to take heed and learn about those impacts so our county will become more prepared. It would be interesting to hear from missionaries to see what kind of effects and what changes to the populations that are taking place due to climate change and other environmental issues.

**Comment 15:**

**Quote/Paraphrase:** “Furthermore, the ethical dimensions of climate change, namely the ways in which different faith traditions disproportionately contribute to and are impacted by climate change, will likely receive growing attention. Finally, identifying effective ways to communicate environmental issues and risks within faith traditions, and also to encourage inter-faith and religious-non religious collaboration, will be important for addressing future global environmental challenges.” (Skirbekk et al., 2020, p. 265)

**Essential Element:** Sociology integrated with Christianity transcends the reductionism of naturalistic sociology to provide more comprehensive analyses and more adequate prescriptions for social problems.

**Additive/Variant Analysis:** This is additive to my understanding of how religions and religious people need to get involved in environmental issues as a way of praxis.

**Contextualization:** Many people of faith may not understand or see how environmental issues are ethical and moral issues in many ways. Other social problems people of faith see those issues as moral issues, it is perhaps that they do not see the social impacts of environmental issues or the human relation to the environment. As this quote states that is important to find effective ways of communicating environmental issues to the faith community, not only the science information, but also the human relation and impacts to changes in the environment, in addition to the moral aspects of this social problem of environmental problems.

**Source Nine:**

Veldman, R. G. (2019). The gospel of climate skepticism: Why evangelical Christians oppose

action on climate change. Univ of California Press.

**Comment 16:**

**Quote/Paraphrase:** “Many of my informants rejected the notion that humans could be changing earth’s climate because they viewed it as an attempt to deny God’s omnipotence. As I heard repeatedly, “God is in control” – of the climate and of everything else.” (Veldman, 2019, p. 9)

**Essential Element:** A Christian view of culture provides the most comprehensive framework for interdisciplinary social research to clarify social issues and solve social problems to promote human flourishing in the contexts of family, church, and community.

**Additive/Variant Analysis:** This additive to my understanding of how some Christians are unaware intertwined the spiritual world is with the physical world. Where they perhaps think of it as a dichotomy, but they are missing out on the wonderful connection of God’s creation.

**Contextualization:** Some Christians of Christian right, in this quote use Christian language to oppose environmental issues, but it seems like they are missing something, or boxed into particular way of thinking. God is in control but is not controlling everything, in His creation He gave freedom to his creation, in particular to humanity, where we can act in accordance to His will or in defiance to it. He has a gave us a unique opportunity to be active agents in His great creation. It should be an act of worship to act and do things that please Him, such as caring for Hi creation. As a Christian sociologist, I hope to bring about this insight that Christians have a special agency of knowing the creator and partaking in His creation as a shadow of the goodness as He created it, before we humans made a mess of it through our sin.

**Comment 17:**

**Quote/Paraphrase:** “...both evangelical environmentalist and their opponents in the Christian Right had a major stake in convincing lay evangelicals that their position on climate change was the moral, Christian position. The Christian Right, however, was in a better position to disseminate its message to the laity by virtue of its access to mass media and its ability to use trusted messengers and compelling frames.” (Veldman, 2019, p. 21)

**Essential Element:** A theological hermeneutic of culture adds a missing dimension to naturalistic social theory for understanding social issues. This view of control lends to engaging in prophetic social research to produce breakthrough solutions to social problems.

**Additive/Variant Analysis:** This additive to my understanding of the issue of promoting environmentalism within the church and Christianity.

**Contextualization:** It can be difficult to enact change in the U.S. church, where there has been an engrained structure and way of thinking that is almost anti-Christian, where Christians can become isolated in their churches and Christian circles. This has a tendency to create a ‘us’ and ‘them’ mentality, an the ‘them’ is after the ‘us’ to corrupt the ‘us’ ‘moral high’ isolated lives. We need to get out of our salt shakers and start salting our communities and the world. This calls for us to become involved in our community and issues that affect our community. If this was more the mentality I think that Christian would be more open to engaging environmental issues.

**Source Ten:**

Richter, S. L. (2020). Stewards of Eden: What Scripture says about the environment and why it matters. InterVarsity Press.

**Comment 18:**

**Quote/Paraphrase:** “…that of Scripture, that the stewardship of this planet is not alien or peripheral to the message of the gospel. Rather, our rule of faith and praxis has a great deal to say about this subject. And what the Bible has to say is that the responsible stewardship of creation is not only an expression of the character of our God; it is the role he entrusted to those made in his image.” (Richter, 2020, p.4)

**Essential Element:** Utilizing various paths to Christian social involvement integrates religion and society in ways that use social research to promote transforming changes in the world.

**Additive/Variant Analysis:** This is additive to my beliefs of what is within the scriptures but is variant to the way it seems a lot of Christians view the scripture and the Christian way of life.

**Contextualization:** There is a lot in the scriptures relating to the environment and our relation to the environment. Stewardship is where God has ordained us to care for His creation, whether the environment or people. We and I need to be Christians of action, from what we learn from the scriptures we need to apply it to our daily walk but also our larger Christian life. I hope to live out my Christianity in such a way that I am not living my life, but Christ is living through me. If we do this, then I think we will have no problem having the right Christian orthodoxy and orthopraxis.

**Comment 19:**

**Quote/Paraphrase:** “…rarely, it seems, do we as Christians reflect on the effects of humanity’s rebellion on the garden. And rarely, it seems, do we consider how the reality of redemption in our lives should redirect our attitudes toward the same. Surely if the ultimate objective of our God is to reconcile the world to himself through us, this topic deserves to be on the table as well.” (Richter, 2020, p.13)

**Essential Element:** A theological hermeneutic of culture adds a missing dimension to naturalistic social theory for understanding social issues. This view of control lends to engaging in prophetic social research to produce breakthrough solutions to social problems.

**Additive/Variant Analysis:** This is additive to my understanding of how we Christians do not reflect on the relationship we should have with the environment.

**Contextualization:** Our sin caused death, death of our soul and death to God’s creation. As the quote states, that we as Christians rarely reflect on our relationship to creation. We cannot exist without God’s created environment, we are so dependent upon it, He has provided it to us to sustain us, when we destroy it we are killing ourselves and our neighbors. We need to become enlightened to the connection of the environment and us as humans. I think our world would change for everyone and including us Christians, we would become more alive in Christ and become as sweet fragrance to God in carrying out His will for us. I hope in my Christian sociology I can help my fellow Christian to become this sweet fragrance.

**Works Cited**

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