**COM 822-22 Persuasive Communication**

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Professor

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100 Day – First Draft

Write an argumentative essay of 8 to 10 pages, not including in the page number total the

title page, thesis statement page, and Works Cited, that you will present to a faculty dais

during Core 4.

1. Include the following:

a. Completed title page.

b. Thesis statement page.

c. Sentence outline developed for 60-day assignment with any changes received from

professor feedback.

d. Add section headers to your paper that match your outline.

e. Introductory paragraph (below the title and preceding the first Level 1 heading on

the first page of your essay) including your thesis statement (again).

f. Clearly stated description of your topic, its importance, and your position.

g. Include logical arguments and literature references to support the main points

and sub-points of your position.

h. Add counterarguments, along with logical reasons for rejecting them.

i. Works Cited page with all cited works listed and all listed works cited in the paper

(citations and references must match). You must cite a minimum of 25 references

that meet the criteria explained in your 20-day assignment,

j. Update your developmental readings with any cited works used for your essay.

2. Structure (Assignment evaluation includes the following structure below).

a. Download the “OGS APA Course Assignments Template 7th Ed 2021” template

from the General Helps folder in the AA-101 The Gathering Place Course on DIAL.

Using the template create the following pages.

b. Title Page (Not included in page count).

c. Copy and paste the assignment instructions from the syllabus starting on a

new page after the title page, adhering to APA 7th edition style (APA 7

Workshop, Formatting, and Style Guide, APA 7 Quick Guide).

d. Start the assignment on a new page after the copied assignment instructions.

e. Document all sources in APA style, 7th edition (APA 7 Reference Example, APA 7

Quick Guide)

f. Include a separate Works Cited page, formatted according to APA style,

7th edition.

Thesis Statement

A marriage commitment between a husband and a wife, as defined by God, lends to happier children and a healthier, safer, economically stable society. This traditional union should be promoted and upheld over the pervasive idolization of individualization that lends to an unstable, broken and mentally despondent society.

BIBLICAL MARRIAGE AND THE TRADITIONAL FAMILY STRUCTURE ARE FOUNDATIONS FOR A HEALTHY AND PROSPEROUS SOCIETY

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BIBLICAL MARRIAGE AND THE TRADITIONAL FAMILY STRUCTURE ARE FOUNDATIONS FOR A HEALTHY AND PROSPEROUS SOCIETY

1. INTRODUCTION

1. **Description of Problem:** Today’s culture promotes selfishness, individualization and the idolization of autonomy which leads many to feel isolated, depressed and financially weakened. As pointed out by Sassler and Lichter (2020) the second demographic transition or SDT theory focuses on ideational change, or the seismic cultural shift from societal to individualistic norms and attitudes. The culture of sustaining and promoting the God given institution of traditional marriage between one male and one female is slowly eroding.

**2.Setting the Environment:** For many, marriage is no longer necessary. Singleness, non-marital cohabitation and partnerships with separate living arrangements are becoming the norm for society with the idea that marriage is a hindrance to one’s self agency and independence. There is a belief that scripture does not mandate monogamy and romantic partnerships can come in multiple forms.

**3.Thesis:** A marriage commitment between a husband and a wife, as defined by God, lends to happier children and a healthier, safer, economically stable society. This traditional union should be promoted and upheld over the pervasive idolization of individualization that lends to an unstable, broken and mentally despondent society.

1. **MAIN ARGUMENT #1-** A marriage between a man and women helps to provide each partner emotional and financial support which will contribute to overall life satisfaction and is instrumental in buoying the economy.
2. **Supporting Point #1 -** Having a dedicated, committed spouse present or accessible in life’s challenges, ebbs and flows makes a difference. Being able to grab someone’s hand when sensing danger, having consistent sexual intimacy to relieve stress and having an ear to vent to in times of anger contributes to one’s psychological well being and reduces health dangers such as the potential to have heart attacks or suicidal ideation. It is comforting to know that this designated partner will return to the same household at night, that they will defend your position with any opposition and protect you at all costs. Presumably this spousal dynamic is a healthy, high quality one versus a low quality, toxic marriage which can cause physical and emotional damage.

Using horror movies as a stress and anxiety instigator, with pupillary response as an indicator, Graff et al (2021) asserts “findings demonstrate that having a spouse’s support – especially when anxiety is high – can dampen both autonomic and affective reactivity to stressors” (p. 15) in addition “we hypothesized that participants in the spousal support condition, who also reported their current marital relationship quality to be supportive, would show less pupillary response than those reporting an ambivalent relationship” (p. 16).

1. **Supporting Point #2** – Enduring life’s struggles, challenges and victories with a partner instead of alone sustains mental well-being. When someone loses a parent, a spouse is there as a listening ear, watches over the children and helps to make funeral arrangements. When someone’s job is causing undo stress, a committed, permanent partner provides emotional support. Instead of turning to alcohol or risky sexual activities with an uncommitted partner a husband or wife can provide relief.

Carpenter, C.S. et al (2021) through their research advocate that marriage is consistently linked to lower risk of death from various causes, higher survival rates from diseases like cancer and better physical and mental health. Carpenter et al (2021) have focused on the benefits of marriage between same sex couples and apply the health benefits of marriage to both hetero and homosexual relationships.

1. **Supporting Point #3** - Qualifications to purchase a house, a car and other assets that provide infrastructure for a quality lifestyle improve when banks are able to assess earnings and investments from two individuals. Both the husband and the wife may be able to secure retirement plans and contribute to any debt incurred reducing interest penalties. The benefits of joining resources is supported by Kapelle et al (2021), “our results highlight that the personal benefits associated with marital sharing of wealth seem to trump those of economic independence and financial autonomy” (p. 811).
2. **Supporting #4**. Here in the US, couples incur significant savings in medical insurance premiums in comparison to singles. This is especially beneficial when one of the spouses cannot or chooses not to work but still needs health coverage. Kapelle and Lersch (2020) attribute many wealth building benefits to marriage such as reduced taxes, intergenerational wealth transfers and joint insurances.

Lerman et al (2018) found that the more married parents there were in any given state, the higher the economic growth, and household income. The same states also had lower childhood poverty levels.

There is an obvious trick down economics in a shared household between married partners. If once spouse does not have to pay for his or her own medical insurance premiums, if it is feasible to share one car avoiding a car payment and if two people can share a mortgage then there is more disposal income contributing to the economy overall. Of course, the expense ratio has to be weighed against the amount of income entering the household. If only one person is working the budget must managed closely.

As wealth is passed through husband and wife to the children, the whole family is able to contribute to the economy with purchasing power, acquiring real estate, and by hopefully not needing to depend on government assistance

1. **MAIN COUNTER ARGUMENT #1** - Co-habitation or less traditional relationship dynamics such as polyamory and partners that live apart also provide happiness and support as well as bring less financial pressure on both partners posing no risk during dissolution.

Proponents of non-monogamous and polyamorous relationships argue that the dynamic of two or more people consisting of various genders are just as rewarding and emotionally satisfying as a monogamous marriage between a man and woman.

1. **Supporting Point #1-** Cox, Fleckenstein & Sims-Cox (2021) cite research by Mogilski et al (2017) indicating “that CNM persons experienced similar relationship satisfaction (intimacy, closeness, ability to resolve conflicts) and greater satisfaction concerning the amount of communication and openness with their primary partner compared with monogamous partners” (p. 1290). CNM as cited by Cox et al (2021) is an acronym for consensual non monogamy.

Cox, Fleckenstein and Sims-Cox (2021) conclude that “presumed monogamy has no monopoly on health, happiness, sexual or marital satisfaction” (p. 1305).

**B. Supporting Point #2 -** Many do not want the risk of pooling resources and sharing assets. Individuals in a cohabitating relationship or two partners that live apart can spend their money the way they wish and if they decide to dissolve their partnership and not be romantically involved any longer, there are not financial sacrifices or court battles. Vitali & Fraboni (2022) argue “cohabitation is therefore preferred to marriage for its lower level of commitment during periods of own economic uncertainty and therefore could be a holding pattern to marriage, until economic and employment stability is reached (p. 725).

**C. Supporting Point #3** - Contrary to my main argument, marriage, a legally binding partnership, can be seen as repressive and dampening to one’s self agency. (Ishuzika, 2018) opines in a traditional marriage, the husband is expected to contribute

earnings and the wife is expected to be the dominant care provider for the children. In co-habitation, a more egalitarian dynamic is created.

**D. Supporting Point # 4** - Proponents of same-sex marriage would easily argue that with same-sex marriages being legal, their unions are just as legitimized and dignified as heterosexual marriages because the protections would be the same. Their marriages would also contribute to the betterment of the economy, helping to stabilize society.

Carpenter et al (2021) explain various tangible financial benefits of legalizing same-sex marriage such as employer sponsored health insurance and accrued and aggrandized long-term investments. In addition to financial benefits there is also the access to hospital visitations in dire medical situations and the involvement of one spouse in the other’s medical decisions.

1. **Supporting Point #5** – As it relates to the economy the more income amassed, the more income spent. Same sex couples who are afforded legal marriage pool assets and resources of significant amounts, open businesses together, heavily support LGBTQ owned establishments and are able to accumulate large amounts of wealth.

Zhu, J. Y., & Smieliauskas (2022) found that firms whose headquarters are located in states that legalize gay marriage benefit from the human rights progress as it relates to market value. This would contribute positively overall to the economy.

1. **MAIN ARGUMENT #2** - Children thrive and flourish emotionally, educationally, mentally and physically in a home parented by a mother and a father in a healthy, committed marriage versus a co-parenting or separate living arrangement.
2. **Supporting Point** **#1** - In discussing the well-being of children born into households where the parents are married, Torche and Abufhele (2021) list significant life benefits such as the child having better cognitive and behavioral outcomes, higher levels of educational attainment, and better health. Torche and Abufhele (2021) also point out long term benefits such as lower rates of non-marital parenting and higher levels of employment and income. Children raised in this dynamic are also less likely to be incarcerated.

Being reared by two married persons, one man and one woman, provides structure and discipline. A routine is established from birth. Each parent is able to utilize their respective gifts and talents to contribute to the child’s cognition, intrapersonal and interpersonal skills. One parent may be good at sports, while the other parent is good at arts and crafts or music.

Rules are normally established and maintained under marriage based parenting. Not only do the husband and wife, ideally learn to compromise, but the child learns to compromise, sacrifice and forgive as well. Certain virtues are typically ingrained in the child’s psyche that aid in a healthier well-functioning adulthood.

The male child, throughout adolescence, will observe how lead a family, protect and spiritually guide a family and a female child will learn how to nurture and care for her loved ones as well as learn the power of femininity to influence and inspire.

Torche and Abufhele (2021) point out there are indicators of a child’s health that emerge from birth. These indicators predict health, socioeconomic outcomes and other quality of life factors already mentioned.

Torche and Abufhele (2021) research also supports the fact that the mental state of a married pregnant woman is contributory to the child’s well-being. “Marriage has been claimed to improve mother’s mental health during the gestation period – measured, for instance, by mother’s stress and depression – and to increase pregnancy wantedness which in turn can affect birth outcomes” Torche & Abufhele, 2021, p. 933) citing (Freeman and Brewer, 2013).

1. **Supporting Point #2** -When a man a women are together in the same household, committed in marriage, they are able to fully invest in the child emotionally, financially and spiritually pulling together resources and engaging in activities together instead of solely one on one. (See Ishizuka, 2018). It is important that children do not have to bounce back and forth between households in the unfortunate co-parenting scenario. In a committed two person family, Children are given the necessary time and attention and each parent serves as a stable role model see (Torche & Abufhele, 2021).
2. **Supporting Point #3** - Participating in multiple co-residential/cohabiting relationships before entering marriage brings the risks of past trauma, family dynamic and financial complexity into the marriage. “Because co-habitors are a heterogeneous group, they may exhibit several factors associated with divorce—economic disadvantage, children from prior unions or non-marital conceptions, or prior divorce experience” (Sassler & Lichter, pp. 45-46).
3. **Supporting Point #4** - Children feel an abundance of love and benefit from increased affirmation for school and solving life problems raised in a marital household versus a single parent household. Studies show, as pointed out in a study by Usevich & Dufur (2021) children have poorer outcomes in their education when raised by a single parent.
4. **MAIN COUNTER ARGUMENT #2** –Many advocate co habitation or co- parenting from the onset of parenting as it does not bring the emotional damage and instability from divorce when a marriage dissolves.

**A. Supporting #1** - Because many marriages are unhealthy and toxic it is more advantageous for the child to not have to endure the emotional suffering and trauma as a result. James et al (2022) point out the negative consequences of a low quality marriage for a child are lower test scores, and poorer health.

**B. Supporting #2** – The research of Hannah & Van Lancker (2022) support the idea that when a country invests high levels of spending in child care for single mothers and fathers poverty is reduced. This would support the idea that if a cohabitating couple has familial and government support, they can survive without getting married.

**C. Supporting #3** - Matsumura (2022) illuminates the idea that when monogamous parents divorces, children become part of a larger co-parenting dynamic to include step parents and step siblings. Children raised in plural relationships or polygyny (more than two people), the same dynamic develops. Adults in polygyny relationships are loving, liberal, intellectual, highly educated and devoted to social justice among other ascribed attributes.

If the marriage is not a happy dynamic and toxic one can use Unal & Akgun (2022 as support in that the environment will not be stable and peaceful and in turn this will affect the children’s social life negatively.

1. **MAIN ARGUMENT #3** - Healthy marriages between and a man and woman are a witness to the world of God’s love and Christ’s sacrifice for the church which draw men and women to God’s kingdom.
2. **Supporting Point #1** A community respects and looks up to couples in the neighborhood who take care of each other, raise children together and weather the ebbs and flows of life. Persons apart of this community therefore want to emulate such a lifestyle and follow in the same trend. Marriage creates community infrastructure strengthening social cohesiveness and increasing social capital. Couples that ascribe to Christian principles and mirror Christ’s sacrificial love for the church will also draw those that do not have a relationship with Christ to want to know God in a deeper way. According to Baldovin (2018), marriage is considered as one of two “sacraments in the service of the church’s communion” (p. 236).
3. **Supporting Point #2** – Wood (2022) elucidates the Pauline imagery of marriage as a union when two become one. This imagery also represents Christ and the church.
4. **Supporting Point #3** – If one wishes to submit to Christ as Lord then they will want to love God. If one wishes to love God, then they will want to please God. Pleasing God is counter to societal norms and culture. God word, scripture, mandates marriage between one man and one woman. “Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh” (King James Bible, 1769/2020, Genesis 2:24).
5. **MAIN COUNTER ARGUMENT #3**
6. **Supporting Point #1** - The bible has been interpreted in many ways and many scholars debate its legitimacy when presented with the biblical framework of heterosexuality and monogamy. Van Eck (2020) has deconstructed the ideology that marriage as a monogamous, life- long partnership between a man and a woman is supported by biblical texts but instead argues that the scriptures support a myriad of relationship types to include polygamy, homosexual unions and cohabitation.
7. **Supporting Point # 2** – The bible is not believed by all to be inerrant, infallible or revelational. Further more, marriage is not believed by all to a God ordained institution with one particular structure or meaning. Van Eck (2020) cites “this article argues that the current ‘stock’ understanding of marriage (theology of marriage) is not based on ‘the Bible’, but rather on a cultural construct shaped by a variety of factors and influences. Above all, it will be indicated that the roots of our current understanding of marriage owe more to Roman Imperial beliefs than the assumption that our understanding is based on Judeo-Christian norms and values” (p. 3).
8. **Supporting Point #3** - Many Christian denominations are now accepting of same-sex marriages.

It is also important to note that many religions sanction religious marriages but the marriage may not be legal in the eyes of the government if a civil union has not been registered with the local jurisdiction. Same-sex marriages, common law marriages and non-marital relations obviously have a place in our current society. “Some states may find, based on the couple’s actions, that the individuals are common law married. Other states will simply never recognize the parties as married, (Broyde & Peltzer, 2020, p. 1).

1. Summary - Comparative Analysis

Both scholars and statisticians have highlighted both the benefits and disadvantages of a traditional marriage which is typically defined as a man and women living together in holy matrimony and a cohabitating union, a polyamorous couple or couples that are sexual partners but living separate. Any of the mentioned partnerships may or may not have children. Advocates for a non-marital status argue that by although involved in aromantic partnership, living separately and even co-parenting promotes financial independence, financial safety and a more egalitarian dynamic. Raising children in any of these unions does not have to be detrimental to the child’s well-being and can provide children with love and support.

Proponents of a traditional marriage union argue that two people living together and raising a child together in the same home provides stability and constant engagement in the child’s life. Co-mingling funds teaches trust, grooms discipline, responsibility, and reduces the temptation to engage in greed, avidity and covetousness. Statistics prove that marriage provides increased socialization and decreases experiences of loneliness and isolation. In a study by Ohllso-Wijk et al (2022), they conclude, “at the same time, cohabiting unions still dissolve to a greater extent than marriages, including when there are children present, indicating a higher level of commitment and stability in marriage compared to cohabitation” (p. 1085)**.**

Kapelle et al (2022) finds “Descriptive differences between the two groups reveal that respondents that eventually experience a marital dissolution have marginally lower life satisfaction and overall less wealth, but also lower debt levels compared to continuously married respondents” (p. 828).

1. Summary of IV a.

A local government may provide resource support for single parents, the current culture may be advocating same sex marriage and many individuals may choose to not live with their romantic partner in the context of marriage but according to God’s mandate in the holy scriptures, there is only one way to raise a family and partner with another individual for life. The biblical mandate is for a man and a women to come together in Holy Matrimony and bear fruit by conceiving, bearing, and raising children together (if they are biologically able). Marriages have proven to be stronger than co-habitation;

IV. Conclusion

1. Frame the sociological integration of faith/religion and society

Marriage is representative of God’s holiness and purity. In the Holy Bible, (King James Bible, 1769/2020, John 4: 16-18) Jesus makes clear the distinctive status of a “husband”. When living with an actual spouse, it is a legal union. It is both legally recognized by God and by natural, local jurisdiction. When living with a partner whom is not your spouse, it is unlawful in the eyes of God. A cohabitating union is not recognized by God. It is only a lawful union between a man and woman that God will bless and prosper and from this union should come forth children.

Marriage is used by God to shape individuals into Christ like beings. This will only work if two people are willing to be held accountable by the other person and have a desire to be a better version of themselves than when they entered the marriage.

In regards to the sharing of household duties and spousal equity, I propose that within a marriage, an egalitarian dynamic can indeed be created with mutual respect, sacrifice and the equitable division of labor. This is only achieved if the both the male and female respect each other’s contribution to the home.

What if God’s intention for marriage is that iron sharpen iron? What if God’s intention is that humans learn to compromise and resolve conflict, learn how to adjust, and become less self-centered. In discussing conflict resolution, Unal and Akgun (2022) state “couples who try to resolve the conflict by engaging with issue, typically express themselves openly and listen to their partners’ explanations and take their partner’s feelings into account” (p. 326). It is difficult to gain these qualities if one lives alone or lives apart from their partner.

A commitment to spirituality and morality (“the low role of moral religious commitment in choice with the lack of income stability of one of the couples, reduces the survival of marriage” (Norouzi et al 2022, p. 9), certainly has an impact on the survival of marriage which supports the need for God, the who designed the institution, as the head of the triangle.

“Moreover we must understand marriage as the exchange of duties and obligations, not merely of emotions and experiences”, DeYoung, 2022, p. 8).

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