History of Integration of Religion and Society

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Professor

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PHI 815-22 Assignment I History of the Integration of Religion and Society Assignment #1 - Core Essential Elements. Tiffanie Willis

PHI 815-22 History of the Integration of Religion and Society

Assignment #1 - Core Essential Elements

1. Select one (1) Core Essential Element from the Syllabus Outline:
	1. Create a 350-word original discussion paper (with cited sources) during the first week of the term. Post this document in DIAL.
	2. Professor will check for quality of content and word-count requirements. Grade assigned will be Credit or no Credit (CR/NC).

815 Course Essential Elements

1. Social Reforms
2. Religion & Society Integration Models
3. Christantiy’s Influence on Society
4. Historical Methodologies

PHI 815-22 Assignment | Faith-Learning Integration and Interdisciplinary Studies. Tiffanie Willis

Original Discussion Paper 350 Words with emphasis of my study of History of the Integration of Religion and Society.

 In this paper exploration on how the historical perspective of faith-integrated learning and the health-temperance movement, in the built-environment, while emphasizing how intimacy abstinence-based principles, modeled by the divorcee Christ as centered in religious and moral teachings, shaped the development of temples, sanitariums and halls of faith while being an influence to social reforms.

 Historical Social Reforms and Religious Integration in Society is now daunting and have myself and other constructive researchers, questioning if the choices of old are enjoyed to remain the guiding force to shape the changing new culture, of norms, and moral behavior, particularly in relation to social reform and factors of the built-environment extending from zoning-spatial stigmas that layer tensions that become prelude to substance misuse diseases. The integration of religious values into social and moral frameworks has played a key role in maneuvering communities, neighborhoods and residents toward becoming willing knowledgled-learns of the redemptive action, personal responsibility, and cultural transformation. From the abooolition of slavery to movements promoting temperance, Christian teachings have provided both moral compass and actionable methodology but from a single point of view.

 The rise of the health and temperance movement in the 19th century, spearheaded by religious figures and educators, fostering an era of personal reform, communal well-being, and societal change. Aruthur Hunters’s contribution from booked titled “How to Change the Word” wrote, quote”Faith, when integrated into daily habits not only preserves health but shields the mind from riotous living.” When a close look at faith is used as the guide ping principle for the personal character or temperance and healthy-lifestyle, emphasizing abstinence from substances and behaviors that lead to moral character decline and physical degradation are heightened. Seminal Arthur, Schmidt’s perspective from the book titled “Christianity Elevates Secular Morality” The quote, “The Christian imperative to elevate moral standards aligns with the secular need to cultivate self-control in communities.” I believe the role of Christian ethics in shaping abstinence and self-concept for control and solid-worth in particularly influencing youth away from indulgent lifestyle and promoting healthful living is the focus for the new culture. The adult effective-leader has to inspire the youth to “kNOw Your NO!” For societal change. In his book *Plowing in Hope*, Hegeman emphasizes the redemptive power of sexual abstinence, writing, “it is through restraint and moral discipline that one finds the path to redemption, turning away from destructive desires and embracing a life of purpose.” This perspective is in alignment with the broader Christian worldview as articulated by Professor David Ward and others, that personal purity is not only a means of spiritual salvation but also an method of societal uplifement.

 The Historical role of sanitariums and centers of influence, along with the establishment of health centers that promoted health, abstinence, and a lifestyle of moral integrity, are far and few between these days. The youth who are impacted by substance misuse are no longer getting the training once taught to the younger generation for the importance of saying “No” to unhealthy desires, building self-worth, and rejecting riotous living. This is why the Rigours Refusal Skills Methods Curriculum I am establishing for adolescent youth to kNOw Your NO! Is so important. From Slavery Abolition and Civil Rights (Drawing from the actually abolishment of Slavery, Schmidt, quote states “The abolition of slavery was not just a fight for freedom, but a fight for moral evaluation and the dignity of the human soul.” - Connection to temperance and health reform, where religious leaders advocated for the health of the body as tied to the freedom of the soul.

 The historical point of view to see social reform through faith redemption and drawing from the book titled *Plowing in Hope*, the quote, “Redemptive actions in society begin with individual accountability, extending into communal health and justice.” I am appreciative as to how temperance leaders linked health reform to broader social justice efforts, advocating for abstinence as a prat of civil rights and personal responsibility.

 With the focus for exposing youth to solid-worth living, adolescents must harness the power of “No” and focus to be the change of history in the world again. With Youth Refusal Skills and Historical Change, the parallel between past movements where youth took a stand against societal ills and how contemporary teens, through rigorous refusal skills, can reshape societal norms today. “The simple act of saying ‘No’ to unhealthy choices has the power to redirect the course of history, as seen in movements that changed society for the better.” The youth must become divorced from poor cultural norms just like a broken marriage. God takes the time to deliver 1st and demonstrate love for people. When a foundation of solid-worth is taught and modeled, I belive we will gain global historical turning points. The examples of moments in history where youth played pivotal roles in resisting societal decline and pushing forward movements of reform are clear and each one was successful but with trade-offs and some layer of Tribalism. The importance of grounding refusal skills in faith and moral nominal education to inspire the next generation in this generation is so adolescent youth live lives of health and purpose, no longer gambled alternatives.

 Just as the marriage covenant to Israel God demonstrated His love for them without any guarantee they would appreciate the sacrifice and be his people on Mount Sinai. Ex 19:3-6 This was the proposal from God to His people. The request to say no and remain a physical virgin, often is half hearted and temporary. Just as Christ experienced Refusal, youth unlearned and lacking knowledge must learn how to recalibrate response and sharpen rigours refusal skills.

 The cultural shift back to God and away from destructive ideals seems limited here in 2024-25 and more close to destructive lifestyles, such as substance misuse, feelings, promiscuity, and harmful peer pressures, micro-aggression and bullying to include spiritual bullying. Faith and Secular morality in coalition building may become the best alternative at the moment even with the regulatory requirements. Seminal Aruthor Schmidt, states, in book titled Faith and Secular Morality in Coalition Building: “Faith brings structure to the unmoored, aligning secular and sacred goals for the common good.” How youth can use their refusal skills to influence not only their own lives. But the broader cultural environment, reclaiming the values of self-worth and health.

 In summary the impact of reflection on how faith-integrated learning and the health and temperance movement impacted history, and how youth today, equipped with these same values and skills, can change the course of modern society. The response or solution I propose is to encourage communities, neighborhoods, residents, educators, and religious leaders and business owners to support youth in developing these refusal skills and building lives of solid-worth and purpose, on the foundation of Fruit of the Spirit living and integrity. When these character traits are presented, modeled and The Big Picture of the Bible, is more vivid and more than a collection of ancient texts; and no longer stated as no longer relevant by compromising non-effective for the cause of Christ current leadership, then the narrative of redemption, justice, and the relationship between God and humanity is presumed. From Genesis to Revelation, the Bible weaves together themes of creation, fall, redemption, and restoration, offering timeless truths that continue to impact lives today. At its core, the Bible begins with the creation story in Genesis where God forms the worlds and humanity in His impage, establishing the inherent value of life. However, the fall of man through sin introduces brokenness into the world, and earth manifesting in rebellion, suffering and separation from God. Yet, even in this fallen state, God’s plan for redemption is already in motion. Throughout the Old Testament, we see God choosing and working through individuals, families, and nations, even a serpent to beguile Eve and others to slip such as Abraham, Moses, and the Israelites, to bring about His purposes. The law (Gods character He wants to see perfected in us) and the prophets highlight humanity’s need for a Savior, pointing to the future Messiah. This prophetic promise is fulfilled in the New Testament through the life, death, and resurrection of Jesus Christ, the Son of God, who bridges and closes the gap between God and humanity. The teachings of Jesus call believers to a life of love, service, and justice, reflecting God’s heart for the marginalized, the broken, and the under resourced and those seemingly choosing to be lost to hells fire only prepared for Satan and his angles.The early church, and the enlightened church was empowered by the Holy Spirit, and continues this mission, spreading the gospel and building a community of faith across the world. The Bible closes with the book or Revelation, offering a vision of ultimate restoration- a New Haven and new earth where sin, death, and suffering are no more. The Bible, as a whole, showcases God’s relentless pursuit of humanity, his desire for reconciliation, and the hope of eternal life. 2 Thessalonians 4:16 “in a moment in an eye we shall be caught up in the air.” Eccl 3:20 and 12:7 and Gen. 3:19. The youth must master response to love, forgiveness, and trust: as taken from the Journal of Business Ethics 93, 91-101, 2010 from Arthur’s Caldwell and Dixon, that each choice toward intimacy the youth will independently respond from conviction as Christ exampled and no longer passions which are layered in the new leader response approach.

 The Bible, written Word through the Holy Spirit, as a whole, showcases God’s relentless pursuit of humanity, His desire for reconciliation, and the hope of eternal life. It invites us to be part of this ongoing story, with guidelines that detail the times but we will not know the specific date and time, while we keep occupying and living lives that reflect His love (Which is the law or love letter of the 10 commandments), justice, and purpose. The science of all things is at hand. The repair is not to scare youth but for youth to know God is not limited He has the last say.

 Similarly, seminal Arthur Hunter’s *How to Change the World* highlights the transformational power of faith-based refusal skills, particularly in the context of youth. He asserts, “When young people learn to say ‘No’ to societal pressures, they take the first step in reclaiming their personal dignity, and challenge to change the course of their lives and communities.” This is the solid-worth recalibrated response every adolescent youth must grasp and surpass for effective leadership. Hunter shares, “no demand on special talents; they are simply based on strange thing the bonds of respect, responsibility, and caring with the people around you.” (Hunter, C.J.) This level of lack of leadership youth development causing for the title of the article in the Environmental Socilogy 8 (4), 424-435, 2022, to have the social movent wanted to be in association with,Not breaking the law and inserting rebellion for climate change, as stated by authors Berglund and Schmidt, who discuss the pressures and tensions now being addressed by government. (Berglund and Schmidt)

 Transformational change through public policy must be taught and modeled for principled development movement to take flight and no longer ever increasing slavery. As i look around the world and hear the news, i see a lot is wrong with this sin cursed planet we live on - from under resourced, homelessness, transitional living, food deserts, hunger, global warming, disease and substance misuse… and the list is long as the day. Often we review the list and state the issues are to vast or wide and too big for us to even start to find a solution too, and we do not seek to do anything about it. I believe that one person, one method implemented can and will make a difference. I am presenting what I am passionate about and how I will keep making a difference through guiding knowledge-learner youth to recalibrate refusal-skill response and start to make impact and change through effective leadership through constructive social change.

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