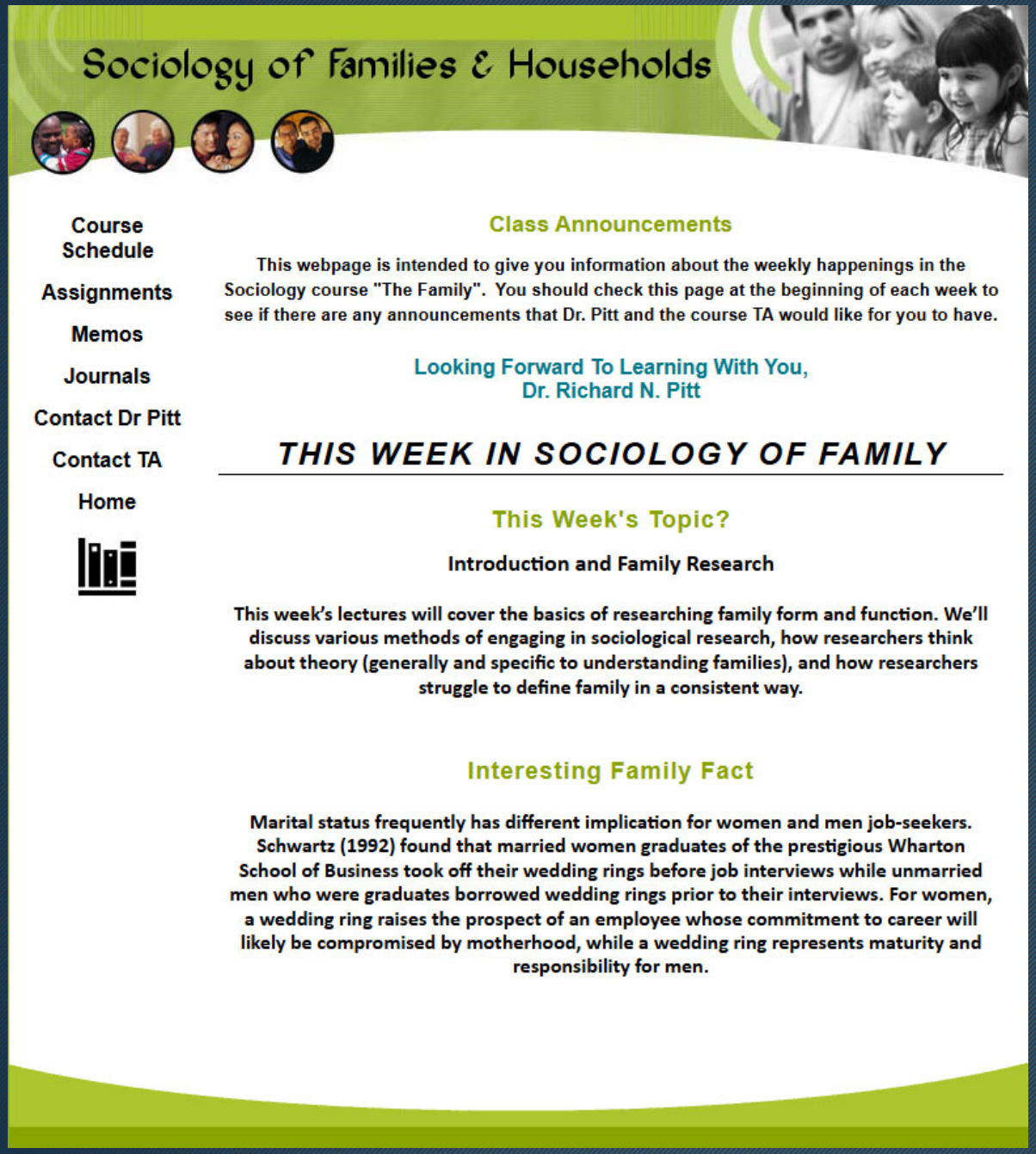
Welcome To Sociology 129

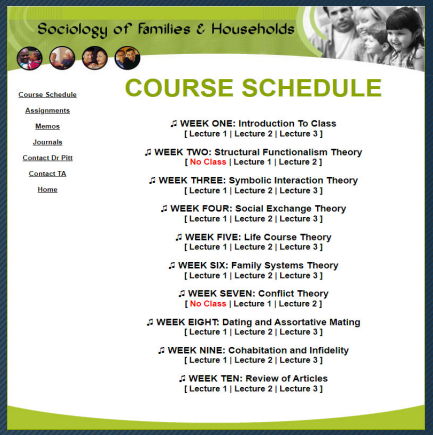
Sociology Of The Family

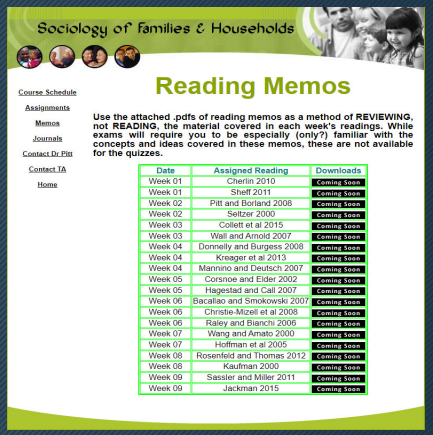
Professor: Dr. Richard Pitt

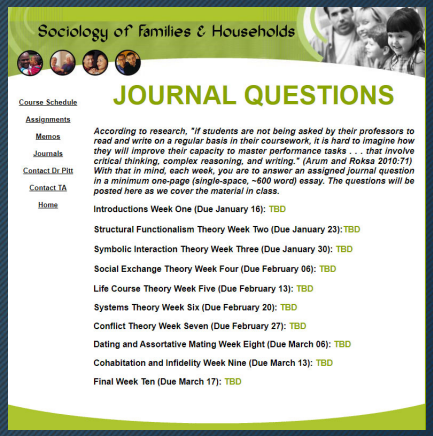
Teaching Assistant: Kea Saper

http://majorsmatter.net/family









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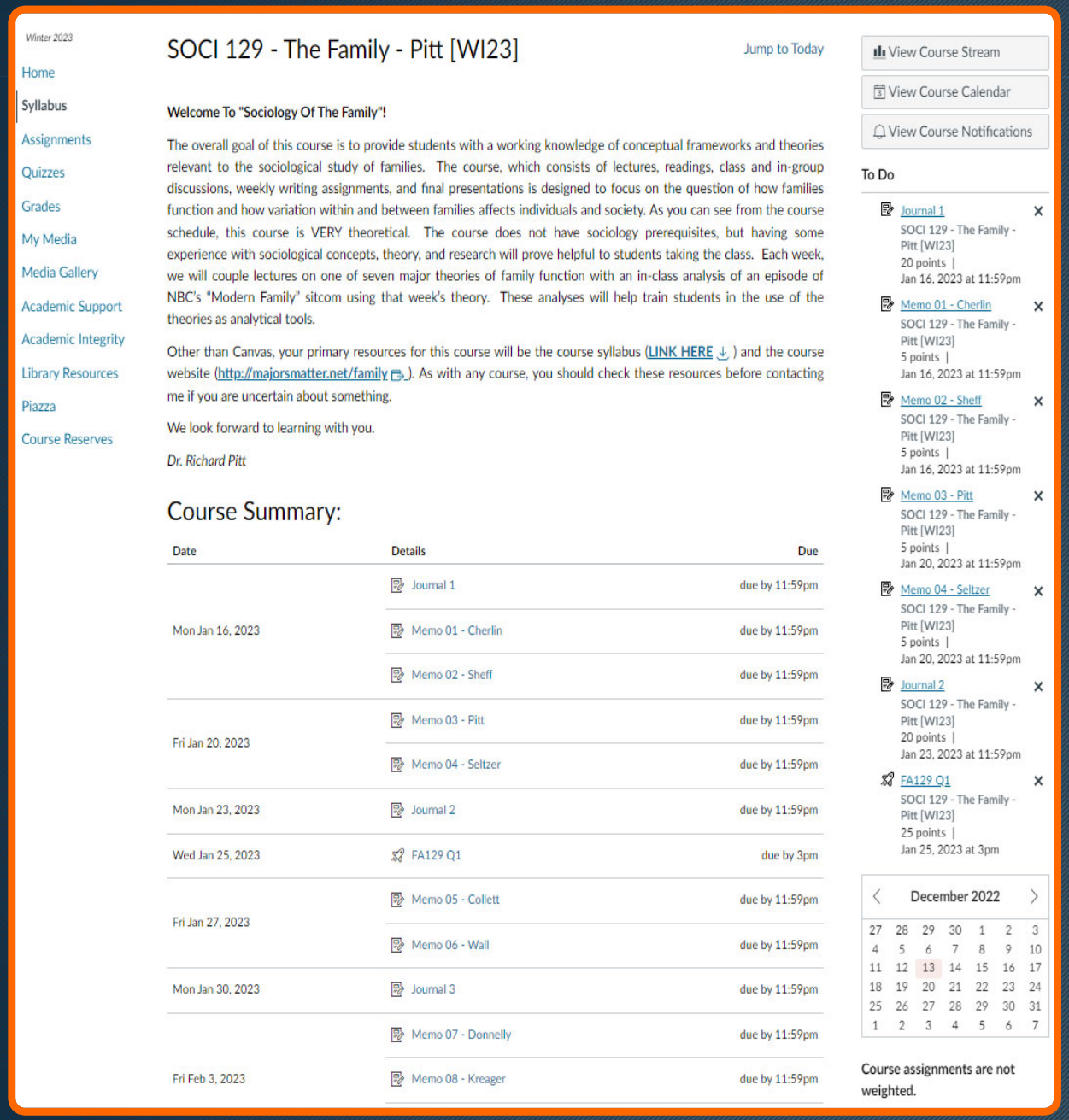

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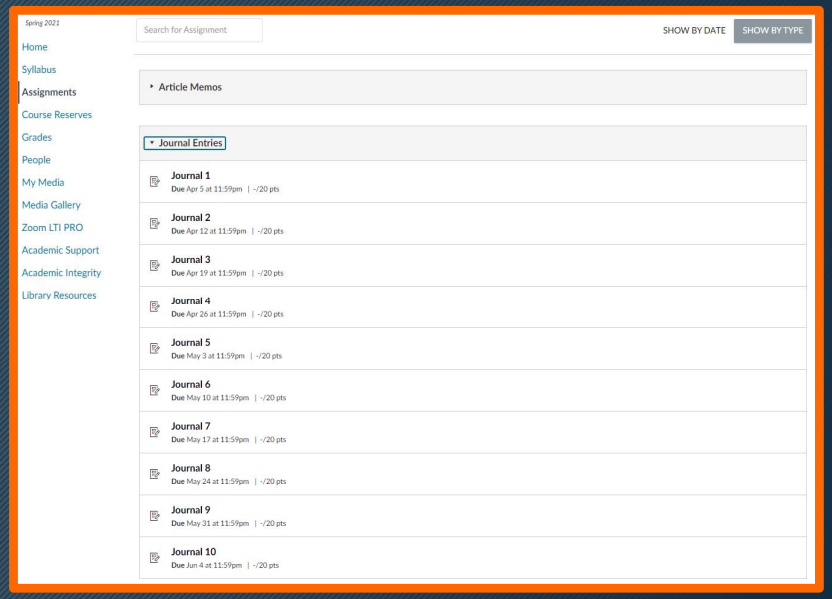
Course Reserves

Assignments



THEORIES

Structural Functionalism Theory

Symbolic Interaction Theory

Social Exchange Theory

Life Course Theory

Systems/Ecological Theory

Conflict Theory

TOPICAL AREAS

Dating and Courtship

Cohabitation

Infidelity

Lens

Language

License

Encounter Material: Attendance (8%)

Explain Material: 20 Article Memos (17%)

Paragraph Summary
Two Words Defined
Primary Findings
Summary Quote
Discussion Question

Engage Material: 10 Journal Entries (25%)

Exhibit Erudition I: 4 Quizzes (17%)
Exhibit Erudition II: Final Exam (33%)

What We'll Cover

Reading Articles

Introduction and Background

Establishes Landscape: Describes The Social Problem We're Concerned About
Establishes Territory: How Other Scientists Have Responded To The Problem
Establishes Niche: The Gap In The Response This Research Fills
Occupies Niche: Explains How This Research Will Fill This Gap

This is the main place to find the "primary argument" and "important defined concepts"

Review of Religious Research
https://doi.org/10.1007/s13644-019-00390-1

RESEARCH NOTE

Differences Between Founder-Led and Non-Founder-Led Congregations: A Research Note

Richard N. Pitt[1] · Patrick Washington[2]

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Abstract
While sociologists have had a longstanding interest in religious leadership and congregational authority structures, most of the research in this area ignores the fact that many congregational leaders started the congregations they lead. Being in this unique position, founding pastor, likely gives them unusual authority to shape church policy and practice in, as yet, unexamined ways. Using three waves of the National Congregational Study, we examine differences between congregations led by their first (i.e., founding) pastor and congregations led by subsequent pastors hired by or assigned to those congregations. The paper concludes with a discussion of the implications of these differences.

Keywords Congregations · Clergy · Church planting · Culture · Social services · Worship styles · Women leaders

Religious leadership and authority have been longstanding concerns for scholars studying a range of congregational dynamics, including conflict (Becker 1999; Chou 2008), civic engagement (Schwadel 2005; Brown and Brown 2003), and congregational culture (Kim 2010; Nauta 2007; Ammerman 1997). New models of congregational structure and culture created by innovative congregational leaders have attracted the attention of religion scholars as well. Clerical innovation has been at the heart of important research on megachurches (Ellingson 2009; Thumma and Travis 2007); multiracial and multiethnic churches (Marti 2009; Edwards 2008; Emerson 2006); neoliberal and Emerging church models (Packard 2012; Marti and Ganiel 2014; Sargeant 2000); and televangelism (Lee and Sinitiere 2009; Walton 2009).

With few exceptions, most of this research either assumes or takes for granted that these clergy have been hired and placed in those positions by congregational or denominational leaders. For example, Burns and Cervero (2004) highlight the degree to which the politics of pastoral practice are shaped by a pastor's ability to negotiate relationships with influential members of the congregation. Whether pastors can successfully (re)negotiate how extensive their authority as a church leader is, with all the ways that authority might be invested in (or divested from) them, is important for understanding how effective pastors are at managing congregational programming and resources. Certainly, it would be important to know if clerical authority is less constrained if the pastor feels she does not have to answer to congregational or denominational leadership because she planted the church. Nevertheless, like most research on power in congregations, this research included only testimonies of pastors who were hired by the congregations or placed in the congregation by some other body (e.g., presbyters) after the congregation's founding.

This short article is intended to draw attention to the need to move beyond such samples in order to better understand the who and what of religious leadership. Simply stated, not all pastors are hired by congregations or placed in them by denominational leaders. There are thousands of entrepreneurial men and women who accepted a call to plant/start a church (i.e., founder-led) rather than accept an established congregation's call to lead one (i.e., non-founder led).[1] We know virtually nothing about these religious leaders or the possible distinctions between churches they lead and those overseen by clergy hired to do so. While many of the most influential clerical innovators of the last half century have been founding pastors, much of the research on either them or their innovations ignores this fact. Even the growing literature on non-denominational congregations, where it is clear that a denominational infrastructure played no role in the church's beginnings, ignores the possibility that founding pastorates may differently shape the policies and practices these congregations adopt.

In the pages that follow, we will examine differences between congregations led by their founding pastors and congregations led by subsequent pastors hired by or assigned to those congregations. First, we use bivariate analyses of these two kinds of congregations to show the range of differences that exist between them. Then we turn to multivariate analyses to specify the relationship between leadership by founding clergy and some major cultural characteristics of congregations. Specifically, we will examine differences among congregations in three key areas that have been explored in other research using the National Congregations Survey: informal worship practices (Chaves and Anderson 2008; Edwards 2009; Baker 2010), provision of social services (Tsitsos 2003; Brown 2006a, b; Stewart-Thomas 2010), and attitudes towards female leadership (Adams 2007; Audette et al. 2018; Hoegeman 2017).[2] We conclude with a discussion of the need to consider foundings and founder-led leadership in future research on congregational demographics, cultures, and economics.

Methods

In order to determine differences between founder-led and non-founder-led Protestant congregations, we used all three waves (1998, 2006–07, 2012) of the National Congregations Study (NCS 2012), a survey of a nationally representative sample of 3809 congregations in the United States. A key informant in each congregation was interviewed in order to gather a broad range of data about the congregation, including aspects of its demographic composition, culture and structure, and finances and programming. Further details about the NCS can be found in Chaves and Anderson (2008, 2014) summaries of the survey findings. All regressions used appropriate weighting to account for the probability that larger congregations were selected for the NCS sample (Chaves and Anderson 2008).

For our research note, we operationalize founder-led congregations as those congregations founded in the same year the head religious leader took that position. Non-founder led congregations have head religious leaders who began in different years than when the congregation was officially established. While the oldest congregation in the NCS sample was founded in 1687, the oldest Protestant church led by its founding pastor (i.e., the clergy person who began leading the congregation in the year of the church's founding) was founded in 1938. Our analytical framing endeavors to compare churches that *could* be led by a founding pastor to churches that *are* led by founding pastors. As the oldest leader of any congregation in the NCS is 89 (a founding pastor, incidentally, who started his church in 1951 when he was 33 years old) and the youngest is 21, it is unlikely that churches founded prior to 1940 are led by their founders and impossible for churches founded prior to 1930 to be. Therefore, in order to compare only those congregations which are capable of being led by a founder, we selected only those Protestant congregations founded composed mostly of one race.[7] Most predominantly White congregations are not led by their founding pastors; only 22% are. Forty-five percent of predominately Black congregations are led by their founding pastors. Another way of looking at this—recognizing that pastors often reflect the racial composition of their congregations—is to look at the percentages of White and non-White pastors in each category. Only 25% of White pastors head founder-led churches while 44% of non-White pastors founded the congregations they lead. More than a third (36%) of founder-led congregations have Black pastors while only 19% of non-founder led congregations do. Non-White clergy are planting congregations at a rate disproportionate to their numbers in the clergy population.

There are socioeconomic differences between founder-led and non-founder-led congregations. A greater percentage (38%) of the households in founder-led congregations has incomes less than $25,000–$35,000 a year; 33% of those in non-founder-led congregations do. Very few people who attend congregations live in upper-middle-class or higher households (i.e., making more than $100,000 a year), but non-founder led congregations have more of these people (6%) than do founder-led congregations (5%). Non-founder led congregations also have more educated members. Twenty-seven percent of their members have bachelors' degrees. Twenty-two percent of founder-led congregations do.

There are also age differences between founder-led and non-founder-led congregations. Founder led-churches have significantly more young people (39% are 35 and younger) and far fewer old people (14% are 60 and older) than non-founder-led congregations whose congregations are, on average, 27% people under the age of 35 and 32% people over the age of 60.

Fifty-eight percent of founder-led congregations exist in urban areas and another 23% are located in the suburbs around them; the remaining 19% are in rural communities. Non-founder-led congregations are less likely than founder-led congregations to be urban (51%) and much more likely to be located in rural communities (31%).

Congregational culture is another important variable when analyzing churches. One way to think about congregational culture is to think about it in terms of its denominational membership and its religious tradition. The two most significant differences between founder-led and non-founder-led congregations in these characteristics are whether congregations are affiliated with denominations and whether they are Pentecostal. These differences are revealed in Table 1 as well.

Not all Protestant congregations are formally aligned with established denominations (e.g., the Assemblies of God) even if their religious orientation (e.g., Pentecostalism) is reminiscent of or even historically drawn from denominational traditions. They are formally unaffiliated and nondenominational. Twenty-one percent of the country's congregations are nondenominational; 18% of Americans attend such

to shape congregational differences. The first group includes ten continuous variables for each congregation: percentages of members by race (White, Black, Latinx, Asian), percentage of BA degrees, members over 65, members under 35, members in households under $35 k, members in households over $100 k, and members who are female.[5] It also includes six dummy variables: the congregation is in the South, is rural, has more than 250 members, has an annual income above $250 k, is 5 years old or younger, and has a female pastor. We then control for three cultural variables: if the congregation is nondenominational, if its religious tradition is Pentecostal, and if the congregation considers the Bible to be the literal and inerrant word of God. The models include a dummy variable ("1" for yes) for each characteristic. Our final control is a variable representing the year (1998, 2007, 2012) the survey was completed.

We also include versions of these variables and others in Table 1, which presents bivariate analyses of the differences between founder-led and non-founder-led congregations. In that analysis, we provide mean or median figures, weighted by the congregational (rather than attendee) weighting variables. In those cases where there are statistically significant ($p < .05$) differences between the kinds of congregations, the larger of the two means is indicated with an asterisk.

Results

Bivariate Differences Between Founder-Led and Non-Founder Led Churches

Very few (10%) Protestant pastors are female. This number is the same for both founder-led and non-founder-led congregations. The average age when pastors founded their church is 40 years old, while the average age when non-founding pastors assumed the pastorate of their current church is 44. The oldest founding pastor in the NCS is 89 years old while the youngest is 27 years old; he started his church at age 24. Contrary to the popular belief that clergy—like physicians, lawyers, and other professionals—are well educated with both bachelors and advanced degrees, many clergy have not completed college. In fact, 18% of them have not completed even a year of college and only have a high school diploma or less. Only 59% of pastors have a bachelors' degree. Partially because some denominations (e.g., United Church of Christ, African Methodist Episcopal Church) require a college degree for ordination, non-founding pastors are more likely (66%) to have bachelors' degrees than founding pastors (47%).[6]

The average church has about 100 members attending main worship services. Founder-led and non-founder-led congregations do not seem to differ in this regard.

only 65% of founder-led congregations do. These differences, and the likelihood that this pay may not be enough to fully support them, may explain the additional finding that more than half of founding pastors (53%) have second jobs while only 35% of non-founding pastors do. Where congregations gather for worship may have some impact on the resources they expend. Ninety-one percent of non-founder-led congregations worship in conventional sanctuaries and 90% own the building they worship in. Far fewer (68%) founders worship in conventional religious buildings and only 56% own the building.

In summary, in virtually every category one might use to compare them—from demography to culture to finances—we find significant differences between congregations led by their founders and congregations that are not led by their founders. In the next analysis, we look at the relationship between founders and three variables—informal worship, provision of social services, and sexism related to congregational leadership—that have either been highlighted by Chaves et al. (1999), Chaves and Anderson (2008, 2014) in their introductions to each wave of the NCS or by other scholars studying congregations using the NCS (Edwards 2009; Baker 2010; Tsitsos 2003; Brown 2006a, b; Stewart-Thomas 2010; Adams 2007; Audette and Weaver 2016; and Hoegeman 2017).

Multivariate Differences Between Founder-Led and Non-Founder Led Churches

Our first multivariate analysis of congregational culture looks at worship. In their analysis of congregational change over the three waves of the NCS, Chaves and Anderson (2014) show that worship practices have become more informal over time. More people than ever attend congregations where exuberant worship (e.g., jumping, shouting, dancing, raised hands in praise, speaking in tongues) is common and the usual structural components (e.g., choirs, written programs) are less common.[9] On nearly every measure of informal worship Chaves and Anderson use, we find that more founder-led congregations than non-founder-led congregations have these activities as part of their worship services. While the differences are minimal for some behaviors (e.g., having a greeting time, using visual project equipment), the differences for other behaviors are quite large. In virtually all founder-led churches, services include someone calling out "amen" (93%), people applauding (98%), and congregants raising their hands in praise (90%). Less than three-quarters of non-

be women: Pentecostal (+), percent wealthy (+), congregational wealth (−), congregational age (+), female congregants (+), and the presence of female clergy (+). "Year of survey" is insignificant, suggesting congregations have not become more egalitarian as a group since the late 90's. Net of these effects, Model C.III shows that being a founder-led congregation significantly predicts whether congregations are liberal in their attitudes towards female leadership; founder-led congregations are more likely to allow it ($\beta = .108$, $p > .01$). Fundamentalism still matters. Its standardized coefficient ($\beta = .278$, $p > .001$) is both statistically significant and larger than that of founder-led leadership. Surprisingly, Pentecostalism—which is associated with positive attitudes towards female leadership, matters more ($\beta = .303$, $p > .001$) than whether a founding pastor leads the congregation and fundamentalism.

Discussion

Using pooled data from all three waves of the NCS (1998, 2006–07, 2012) our findings suggest something that seems obvious, but is underdeveloped conceptually in the research on congregations: differences between congregations may, in part, be a function of the pastor's role in planting or founding the congregation. Our purpose in this research note was to lay out and suggest the necessity for a theoretical and empirical focus on church planters and their congregations. Overall, our study shows significant differences concerning pastoral characteristics, congregational demographics, congregational culture, and resources.

The differences described in this analysis suggest some value in looking more closely at the men and women who create, rather than just those hired to lead, Protestant congregations. Founding pastors are younger (nearly 20% were 40 or younger when they planted the church) and lead demographically different (i.e., younger, more diverse, less college-educated), culturally different (e.g., worship style, political/theological conservativism), and more autonomous (i.e., non-denominational) congregations relative to their hired colleagues. They are as successful as their peers at recruiting members and attracting financial resources. These patterns persist when we constrain the sample to young churches (15 years and younger) and when we constrain the sample to older churches (30–45 years old).[10]

Our study also finds that almost half (48%) of all founder-led congregations are non-denominational, compared to only fourteen percent of non-founder led churches. This finding presents an exciting new avenue for future research. While the relatively recent rise of non-denominational churches has been identified in previous research, the focus has often been on megachurches (Ellingson 2009; Tucker-Worgs 2011). This focus does not account for the many non-denominational founder-led churches which have fewer than 100 people attending their main service. It should be noted, that while non-denominationalism was accounted for in all three multivariate models, it wasn't consistently found to be a significant factor, and in the case of informal worship, when founding status was accounted for, it was no longer significant.

Also, founder-led churches are more fundamentalist and slightly less politically conservative than the churches led by their appointed peers. This finding—coupled with the fact that so many founder-led congregations are Pentecostal—highlights the complex relationship between religious tradition, political identity, and theological orientation. By obscuring or glossing over distinctions between founder and non-founder led congregations, researchers miss the ways theological and political identities are constructed and negotiated by congregational leaders. We likely miss the ways in which these cultural norms are reified and by whom.

In our multivariate analyses, we assessed the impact of church foundings on three aspects of church culture: informal worship, social service engagement, and attitudes towards female leadership. In these analyses, controlling for religious tradition, theological orientation, and various geographic and membership demographics, being a founder-led congregations predicted increases in informal worship, social service engagement, and positive attitudes towards women in leadership. However, its impact varied across all three aspects. As expected, Pentecostalism played a strong role in a congregation's worship, but whether or not a church was founder-led had the second largest impact on the degree of informality. Our analysis confirms Chaves and Anderson's (2008, 2014) evidence that congregations, writ large, became more informal between the first wave of the NCS and the last wave. At the same time, the percentage of founder-led congregations in the NCS grew from 27% to 39%. Similarly, the percentage of nondenominational congregations, nearly half of which are founder-led, grew from 27% to 36%. Some of the increases in congregational informality described by Chaves and Anderson (2012, 2014) and reflected in this analysis may be more a result of founding pastors creating informal (often non-denominational) congregations rather than non-founding pastors overseeing a shift towards informality in the churches where they are employed. Likewise, though founder-led congregations are more likely than their peers to be fundamentalist in terms of biblical inerrancy, this fundamentalism doesn't appear to lead them to sexist positions regarding women's roles in congregational leadership. That women in founder-led congregations, net of congregational fundamentalism or non-denominationalism,

Reading Articles

Data and Methods

Describes The Collection Of Data And Methods Of Creating "Variables"

Quant Papers: Process starts with categorized observations that are organized so a computer can analyze relationships between them

Qual Papers: Process ends up with categorized observations divined by researcher

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The average church has about 100 members attending main worship services. Founder-led and non-founder-led congregations do not seem to differ in this regard.

only 65% of founder-led congregations do. These differences, and the likelihood that this pay may not be enough to fully support them, may explain the additional finding that more than half of founding pastors (53%) have second jobs while only 35% of non-founding pastors do. Where congregations gather for worship may have some impact on the resources they expend. Ninety-one percent of non-founder-led congregations worship in conventional sanctuaries and 90% own the building they worship in. Far fewer (68%) founders worship in conventional religious buildings and only 56% own the building.

In summary, in virtually every category one might use to compare them—from demography to culture to finances—we find significant differences between congregations led by their founders and congregations that are not led by their founders. In the next analysis, we look at the relationship between founders and three variables—informal worship, provision of social services, and sexism related to congregational leadership—that have either been highlighted by Chaves et al. (1999), Chaves and Anderson (2008, 2014) in their introductions to each wave of the NCS or by other scholars studying congregations using the NCS (Edwards 2009; Baker 2010; Tsitsos 2003; Brown 2006a, b; Stewart-Thomas 2010; Adams 2007; Audette and Weaver 2016; and Hoegeman 2017).

Multivariate Differences Between Founder-Led and Non-Founder Led Churches

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Discussion

Using pooled data from all three waves of the NCS (1998, 2006–07, 2012) our findings suggest something that seems obvious, but is underdeveloped conceptually in the research on congregations: differences between congregations may, in part, be a function of the pastor's role in planting or founding the congregation. Our purpose in this research note was to lay out and suggest the necessity for a theoretical and empirical focus on church planters and their congregations. Overall, our study shows significant differences concerning pastoral characteristics, congregational demographics, congregational culture, and resources.

The differences described in this analysis suggest some value in looking more closely at the men and women who create, rather than just those hired to lead, Protestant congregations. Founding pastors are younger (nearly 20% were 40 or younger when they planted the church) and lead demographically different (i.e., younger, more diverse, less college-educated), culturally different (e.g., worship style, political/theological conservativism), and more autonomous (i.e., non-denominational) congregations relative to their hired colleagues. They are as successful as their peers at recruiting members and attracting financial resources. These patterns persist when we constrain the sample to young churches (15 years and younger) and when we constrain the sample to older churches (30–45 years old).[10]

Our study also finds that almost half (48%) of all founder-led congregations are non-denominational, compared to only fourteen percent of non-founder led churches. This finding presents an exciting new avenue for future research. While the relatively recent rise of non-denominational churches has been identified in previous research, the focus has often been on megachurches (Ellingson 2009; Tucker-Worgs 2011). This focus does not account for the many non-denominational founder-led churches which have fewer than 100 people attending their main service. It should be noted, that while non-denominationalism was accounted for in all three multivariate models, it wasn't consistently found to be a significant factor, and in the case of informal worship, when founding status was accounted for, it was no longer significant.

Also, founder-led churches are more fundamentalist and slightly less politically conservative than the churches led by their appointed peers. This finding—coupled with the fact that so many founder-led congregations are Pentecostal—highlights the complex relationship between religious tradition, political identity, and theological orientation. By obscuring or glossing over distinctions between founder and non-founder led congregations, researchers miss the ways theological and political identities are constructed and negotiated by congregational leaders. We likely miss the ways in which these cultural norms are reified and by whom.

In our multivariate analyses, we assessed the impact of church foundings on three aspects of church culture: informal worship, social service engagement, and attitudes towards female leadership. In these analyses, controlling for religious tradition, theological orientation, and various geographic and membership demographics, being a founder-led congregations predicted increases in informal worship, social service engagement, and positive attitudes towards women in leadership. However, its impact varied across all three aspects. As expected, Pentecostalism played a strong role in a congregation's worship, but whether or not a church was founder-led had the second largest impact on the degree of informality. Our analysis confirms Chaves and Anderson's (2008, 2014) evidence that congregations, writ large, became more informal between the first wave of the NCS and the last wave. At the same time, the percentage of founder-led congregations in the NCS grew from 27% to 39%. Similarly, the percentage of nondenominational congregations, nearly half of which are founder-led, grew from 27% to 36%. Some of the increases in congregational informality described by Chaves and Anderson (2012, 2014) and reflected in this analysis may be more a result of founding pastors creating informal (often non-denominational) congregations rather than non-founding pastors overseeing a shift towards informality in the churches where they are employed. Likewise, though founder-led congregations are more likely than their peers to be fundamentalist in terms of biblical inerrancy, this fundamentalism doesn't appear to lead them to sexist positions regarding women's roles in congregational leadership. That women in founder-led congregations, net of congregational fundamentalism or non-denominationalism,

Reading Articles

This is the first place to look for the "primary findings"

Results

Presents The Outcome Of Either The Statistical Or Iterative Coding Analyses

Quant Papers: Provides statistical analyses of the relationship between variables.

Qual Papers: Describes frames and themes ("things in common") found upon careful review of the observations, interview data, or written text.

Review of Religious Research
https://doi.org/10.1007/s13644-019-00390-1

RESEARCH NOTE

Differences Between Founder-Led and Non-Founder-Led Congregations: A Research Note

Richard N. Pitt[1] · Patrick Washington[2]

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Abstract
While sociologists have had a longstanding interest in religious leadership and congregational authority structures, most of the research in this area ignores the fact that many congregational leaders started the congregations they lead. Being in this unique position, founding pastor, likely gives them unusual authority to shape church policy and practice in, as yet, unexamined ways. Using three waves of the National Congregational Study, we examine differences between congregations led by their first (i.e., founding) pastor and congregations led by subsequent pastors hired by or assigned to those congregations. The paper concludes with a discussion of the implications of these differences.

Keywords Congregations · Clergy · Church planting · Culture · Social services · Worship styles · Women leaders

Religious leadership and authority have been longstanding concerns for scholars studying a range of congregational dynamics, including conflict (Becker 1999; Chou 2008), civic engagement (Schwadel 2005; Brown and Brown 2003), and congregational culture (Kim 2010; Nauta 2007; Ammerman 1997). New models of congregational structure and culture created by innovative congregational leaders have attracted the attention of religion scholars as well. Clerical innovation has been at the heart of important research on megachurches (Ellingson 2009; Thumma and Travis 2007); multiracial and multiethnic churches (Marti 2009; Edwards 2008; Emerson 2006); neoliberal and Emerging church models (Packard 2012; Marti and Ganiel 2014; Sargeant 2000); and televangelism (Lee and Sinitiere 2009; Walton 2009).

With few exceptions, most of this research either assumes or takes for granted that these clergy have been hired and placed in those positions by congregational or denominational leaders. For example, Burns and Cervero (2004) highlight the degree to which the politics of pastoral practice are shaped by a pastor's ability to negotiate relationships with influential members of the congregation. Whether pastors can successfully (re)negotiate how extensive their authority as a church leader is, with all the ways that authority might be invested in (or divested from) them, is important for understanding how effective pastors are at managing congregational programming and resources. Certainly, it would be important to know if clerical authority is less constrained if the pastor feels she does not have to answer to congregational or denominational leadership because she planted the church. Nevertheless, like most research on power in congregations, this research included only testimonies of pastors who were hired by the congregations or placed in the congregation by some other body (e.g., presbyters) after the congregation's founding.

This short article is intended to draw attention to the need to move beyond such samples in order to better understand the who and what of religious leadership. Simply stated, not all pastors are hired by congregations or placed in them by denominational leaders. There are thousands of entrepreneurial men and women who accepted a call to plant/start a church (i.e., founder-led) rather than accept an established congregation's call to lead one (i.e., non-founder led).[1] We know virtually nothing about these religious leaders or the possible distinctions between churches they lead and those overseen by clergy hired to do so. While many of the most influential clerical innovators of the last half century have been founding pastors, much of the research on either them or their innovations ignores this fact. Even the growing literature on non-denominational congregations, where it is clear that a denominational infrastructure played no role in the church's beginnings, ignores the possibility that founding pastorates may differently shape the policies and practices these congregations adopt.

In the pages that follow, we will examine differences between congregations led by their founding pastors and congregations led by subsequent pastors hired by or assigned to those congregations. First, we use bivariate analyses of these two kinds of congregations to show the range of differences that exist between them. Then we turn to multivariate analyses to specify the relationship between leadership by founding clergy and some major cultural characteristics of congregations. Specifically, we will examine differences among congregations in three key areas that have been explored in other research using the National Congregations Survey: informal worship practices (Chaves and Anderson 2008; Edwards 2009; Baker 2010), provision of social services (Tsitsos 2003; Brown 2006a, b; Stewart-Thomas 2010), and attitudes towards female leadership (Adams 2007; Audette et al. 2018; Hoegeman 2017).[2] We conclude with a discussion of the need to consider foundings and founder-led leadership in future research on congregational demographics, cultures, and economics.

Methods

In order to determine differences between founder-led and non-founder-led Protestant congregations, we used all three waves (1998, 2006–07, 2012) of the National Congregations Study (NCS 2012), a survey of a nationally representative sample of 3809 congregations in the United States. A key informant in each congregation was interviewed in order to gather a broad range of data about the congregation, including aspects of its demographic composition, culture and structure, and finances and programming. Further details about the NCS can be found in Chaves and Anderson (2008, 2014) summaries of the survey findings. All regressions used appropriate weighting to account for the probability that larger congregations were selected for the NCS sample (Chaves and Anderson 2008).

For our research note, we operationalize founder-led congregations as those congregations founded in the same year the head religious leader took that position. Non-founder led congregations have head religious leaders who began in different years than when the congregation was officially established. While the oldest congregation in the NCS sample was founded in 1687, the oldest Protestant church led by its founding pastor (i.e., the clergy person who began leading the congregation in the year of the church's founding) was founded in 1938. Our analytical framing endeavors to compare churches that *could* be led by a founding pastor to churches that *are* led by founding pastors. As the oldest leader of any congregation in the NCS is 89 (a founding pastor, incidentally, who started his church in 1951 when he was 33 years old) and the youngest is 21, it is unlikely that churches founded prior to 1940 are led by their founders and impossible for churches founded prior to 1930 to be. Therefore, in order to compare only those congregations which are capable of being led by a founder, we selected only those Protestant congregations founded composed mostly of one race.[7] Most predominantly White congregations are not led by their founding pastors; only 22% are. Forty-five percent of predominately Black congregations are led by their founding pastors. Another way of looking at this—recognizing that pastors often reflect the racial composition of their congregations—is to look at the percentages of White and non-White pastors in each category. Only 25% of White pastors head founder-led churches while 44% of non-White pastors founded the congregations they lead. More than a third (36%) of founder-led congregations have Black pastors while only 19% of non-founder led congregations do. Non-White clergy are planting congregations at a rate disproportionate to their numbers in the clergy population.

There are socioeconomic differences between founder-led and non-founder-led congregations. A greater percentage (38%) of the households in founder-led congregations has incomes less than $25,000–$35,000 a year; 33% of those in non-founder-led congregations do. Very few people who attend congregations live in upper-middle-class or higher households (i.e., making more than $100,000 a year), but non-founder led congregations have more of these people (6%) than do founder-led congregations (5%). Non-founder led congregations also have more educated members. Twenty-seven percent of their members have bachelors' degrees. Twenty-two percent of founder-led congregations do.

There are also age differences between founder-led and non-founder-led congregations. Founder led-churches have significantly more young people (39% are 35 and younger) and far fewer old people (14% are 60 and older) than non-founder-led congregations whose congregations are, on average, 27% people under the age of 35 and 32% people over the age of 60.

Fifty-eight percent of founder-led congregations exist in urban areas and another 23% are located in the suburbs around them; the remaining 19% are in rural communities. Non-founder-led congregations are less likely than founder-led congregations to be urban (51%) and much more likely to be located in rural communities (31%).

Congregational culture is another important variable when analyzing churches. One way to think about congregational culture is to think about it in terms of its denominational membership and its religious tradition. The two most significant differences between founder-led and non-founder-led congregations in these characteristics are whether congregations are affiliated with denominations and whether they are Pentecostal. These differences are revealed in Table 1 as well.

Not all Protestant congregations are formally aligned with established denominations (e.g., the Assemblies of God) even if their religious orientation (e.g., Pentecostalism) is reminiscent of or even historically drawn from denominational traditions. They are formally unaffiliated and nondenominational. Twenty-one percent of the country's congregations are nondenominational; 18% of Americans attend such congregations. The first group includes ten continuous variables for each congregation: percentages of members by race (White, Black, Latinx, Asian), percentage of BA degrees, members over 65, members under 35, members in households under $35 k, members in households over $100 k, and members who are female.[5] It also includes six dummy variables: the congregation is in the South, is rural, has more than 250 members, has an annual income above $250 k, is 5 years old or younger, and has a female pastor. We then control for three cultural variables: if the congregation is nondenominational, if its religious tradition is Pentecostal, and if the congregation considers the Bible to be the literal and inerrant word of God. The models include a dummy variable ("1" for yes) for each characteristic. Our final control is a variable representing the year (1998, 2007, 2012) the survey was completed.

We also include versions of these variables and others in Table 1, which presents bivariate analyses of the differences between founder-led and non-founder-led congregations. In that analysis, we provide mean or median figures, weighted by the congregational (rather than attendee) weighting variables. In those cases where there are statistically significant ($p < .05$) differences between the kinds of congregations, the larger of the two means is indicated with an asterisk.

Results

Bivariate Differences Between Founder-Led and Non-Founder Led Churches

Very few (10%) Protestant pastors are female. This number is the same for both founder-led and non-founder-led congregations. The average age when pastors founded their church is 40 years old, while the average age when non-founding pastors assumed the pastorate of their current church is 44. The oldest founding pastor in the NCS is 89 years old while the youngest is 27 years old; he started his church at age 24. Contrary to the popular belief that clergy—like physicians, lawyers, and other professionals—are well educated with both bachelors and advanced degrees, many clergy have not completed college. In fact, 18% of them have not completed even a year of college and only have a high school diploma or less. Only 59% of pastors have a bachelors' degree. Partially because some denominations (e.g., United Church of Christ, African Methodist Episcopal Church) require a college degree for ordination, non-founding pastors are more likely (66%) to have bachelors' degrees than founding pastors (47%).[6]

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Reading Articles

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Conclusion and Discussion

Reviews Research Claims & Findings: We Claimed This and We Showed This
Reviews Research Surprises: Explanations For Contrary Findings & Paradoxes
Describes Theoretical, Empirical, Methodological, and Practical Contributions
Offers Limitations and Future Directions Of The Research

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In order to determine differences between founder-led and non-founder-led Protestant congregations, we used all three waves (1998, 2006–07, 2012) of the National Congregations Study (NCS 2012), a survey of a nationally representative sample of 3809 congregations in the United States. A key informant in each congregation was interviewed in order to gather a broad range of data about the congregation, including aspects of its demographic composition, culture and structure, and finances and programming. Further details about the NCS can be found in Chaves and Anderson (2008, 2014) summaries of the survey findings. All regressions used appropriate weighting to account for the probability that larger congregations were selected for the NCS sample (Chaves and Anderson 2008).

For our research note, we operationalize founder-led congregations as those congregations founded in the same year the head religious leader took that position. Non-founder led congregations have head religious leaders who began in different years than when the congregation was officially established. While the oldest congregation in the NCS sample was founded in 1687, the oldest Protestant church led by its founding pastor (i.e., the clergy person who began leading the congregation in the year of the church's founding) was founded in 1938. Our analytical framing endeavors to compare churches that *could* be led by a founding pastor to churches that *are* led by founding pastors. As the oldest leader of any congregation in the NCS is 89 (a founding pastor, incidentally, who started his church in 1951 when he was 33 years old) and the youngest is 21, it is unlikely that churches founded prior to 1940 are led by their founders and impossible for churches founded prior to 1930 to be. Therefore, in order to compare only those congregations which are capable of being led by a founder, we selected only those Protestant congregations founded composed mostly of one race.[7] Most predominantly White congregations are not led by their founding pastors; only 22% are. Forty-five percent of predominately Black congregations are led by their founding pastors. Another way of looking at this—recognizing that pastors often reflect the racial composition of their congregations—is to look at the percentages of White and non-White pastors in each category. Only 25% of White pastors head founder-led churches while 44% of non-White pastors founded the congregations they lead. More than a third (36%) of founder-led congregations have Black pastors while only 19% of non-founder led congregations do. Non-White clergy are planting congregations at a rate disproportionate to their numbers in the clergy population.

There are socioeconomic differences between founder-led and non-founder-led congregations. A greater percentage (38%) of the households in founder-led congregations has incomes less than $25,000–$35,000 a year; 33% of those in non-founder-led congregations do. Very few people who attend congregations live in upper-middle-class or higher households (i.e., making more than $100,000 a year), but non-founder led congregations have more of these people (6%) than do founder-led congregations (5%). Non-founder led congregations also have more educated members. Twenty-seven percent of their members have bachelors' degrees. Twenty-two percent of founder-led congregations do.

There are also age differences between founder-led and non-founder-led congregations. Founder led-churches have significantly more young people (39% are 35 and younger) and far fewer old people (14% are 60 and older) than non-founder-led congregations whose congregations are, on average, 27% people under the age of 35 and 32% people over the age of 60.

Fifty-eight percent of founder-led congregations exist in urban areas and another 23% are located in the suburbs around them; the remaining 19% are in rural communities. Non-founder-led congregations are less likely than founder-led congregations to be urban (51%) and much more likely to be located in rural communities (31%).

Congregational culture is another important variable when analyzing churches. One way to think about congregational culture is to think about it in terms of its denominational membership and its religious tradition. The two most significant differences between founder-led and non-founder-led congregations in these characteristics are whether congregations are affiliated with denominations and whether they are Pentecostal. These differences are revealed in Table 1 as well.

Not all Protestant congregations are formally aligned with established denominations (e.g., the Assemblies of God) even if their religious orientation (e.g., Pentecostalism) is reminiscent of or even historically drawn from denominational traditions. They are formally unaffiliated and nondenominational. Twenty-one percent of the country's congregations are nondenominational; 18% of Americans attend such congregations. The first group includes ten continuous variables for each congregation: percentages of members by race (White, Black, Latinx, Asian), percentage of BA degrees, members over 65, members under 35, members in households under $35 k, members in households over $100 k, and members who are female.[5] It also includes six dummy variables: the congregation is in the South, is rural, has more than 250 members, has an annual income above $250 k, is 5 years old or younger, and has a female pastor. We then control for three cultural variables: if the congregation is nondenominational, if its religious tradition is Pentecostal, and if the congregation considers the Bible to be the literal and inerrant word of God. The models include a dummy variable ("1" for yes) for each characteristic. Our final control is a variable representing the year (1998, 2007, 2012) the survey was completed.

We also include versions of these variables and others in Table 1, which presents bivariate analyses of the differences between founder-led and non-founder-led congregations. In that analysis, we provide mean or median figures, weighted by the congregational (rather than attendee) weighting variables. In those cases where there are statistically significant ($p < .05$) differences between the kinds of congregations, the larger of the two means is indicated with an asterisk.

Results

Bivariate Differences Between Founder-Led and Non-Founder Led Churches

Very few (10%) Protestant pastors are female. This number is the same for both founder-led and non-founder-led congregations. The average age when pastors founded their church is 40 years old, while the average age when non-founding pastors assumed the pastorate of their current church is 44. The oldest founding pastor in the NCS is 89 years old while the youngest is 27 years old; he started his church at age 24. Contrary to the popular belief that clergy—like physicians, lawyers, and other professionals—are well educated with both bachelors and advanced degrees, many clergy have not completed college. In fact, 18% of them have not completed even a year of college and only have a high school diploma or less. Only 59% of pastors have a bachelors' degree. Partially because some denominations (e.g., United Church of Christ, African Methodist Episcopal Church) require a college degree for ordination, non-founding pastors are more likely (66%) to have bachelors' degrees than founding pastors (47%).[6]

The average church has about 100 members attending main worship services. Founder-led and non-founder-led congregations do not seem to differ in this regard.

only 65% of founder-led congregations do. These differences, and the likelihood that this pay may not be enough to fully support them, may explain the additional finding that more than half of founding pastors (53%) have second jobs while only 35% of non-founding pastors do. Where congregations gather for worship may have some impact on the resources they expend. Ninety-one percent of non-founder-led congregations worship in conventional sanctuaries and 90% own the building they worship in. Far fewer (68%) founders worship in conventional religious buildings and only 56% own the building.

In summary, in virtually every category one might use to compare them—from demography to culture to finances—we find significant differences between congregations led by their founders and congregations that are not led by their founders. In the next analysis, we look at the relationship between founders and three variables—informal worship, provision of social services, and sexism related to congregational leadership—that have either been highlighted by Chaves et al. (1999), Chaves and Anderson (2008, 2014) in their introductions to each wave of the NCS or by other scholars studying congregations using the NCS (Edwards 2009; Baker 2010; Tsitsos 2003; Brown 2006a, b; Stewart-Thomas 2010; Adams 2007; Audette and Weaver 2016; and Hoegeman 2017).

Multivariate Differences Between Founder-Led and Non-Founder Led Churches

Our first multivariate analysis of congregational culture looks at worship. In their analysis of congregational change over the three waves of the NCS, Chaves and Anderson (2014) show that worship practices have become more informal over time. More people than ever attend congregations where exuberant worship (e.g., jumping, shouting, dancing, raised hands in praise, speaking in tongues) is common and the usual structural components (e.g., choirs, written programs) are less common.[9] On nearly every measure of informal worship Chaves and Anderson use, we find that more founder-led congregations than non-founder-led congregations have these activities as part of their worship services. While the differences are minimal for some behaviors (e.g., having a greeting time, using visual project equipment), the differences for other behaviors are quite large. In virtually all founder-led churches, services include someone calling out "amen" (93%), people applauding (98%), and congregants raising their hands in praise (90%). Less than three-quarters of non-

be women: Pentecostal (+), percent wealthy (+), congregational wealth (−), congregational age (+), female congregants (+), and the presence of female clergy (+). "Year of survey" is insignificant, suggesting congregations have not become more egalitarian as a group since the late 90's. Net of these effects, Model C.III shows that being a founder-led congregation significantly predicts whether congregations are liberal in their attitudes towards female leadership; founder-led congregations are more likely to allow it ($\beta = .108$, $p > .01$). Fundamentalism still matters. Its standardized coefficient ($\beta = .278$, $p > .001$) is both statistically significant and larger than that of founder-led leadership. Surprisingly, Pentecostalism—which is associated with positive attitudes towards female leadership, matters more ($\beta = .303$, $p > .001$) than whether a founding pastor leads the congregation and fundamentalism.

Discussion

Using pooled data from all three waves of the NCS (1998, 2006–07, 2012) our findings suggest something that seems obvious, but is underdeveloped conceptually in the research on congregations: differences between congregations may, in part, be a function of the pastor's role in planting or founding the congregation. Our purpose in this research note was to lay out and suggest the necessity for a theoretical and empirical focus on church planters and their congregations. Overall, our study shows significant differences concerning pastoral characteristics, congregational demographics, congregational culture, and resources.

The differences described in this analysis suggest some value in looking more closely at the men and women who create, rather than just those hired to lead, Protestant congregations. Founding pastors are younger (nearly 20% were 40 or younger when they planted the church) and lead demographically different (i.e., younger, more diverse, less college-educated), culturally different (e.g., worship style, political/theological conservativism), and more autonomous (i.e., non-denominational) congregations relative to their hired colleagues. They are as successful as their peers at recruiting members and attracting financial resources. These patterns persist when we constrain the sample to young churches (15 years and younger) and when we constrain the sample to older churches (30–45 years old).[10]

Our study also finds that almost half (48%) of all founder-led congregations are non-denominational, compared to only fourteen percent of non-founder led churches. This finding presents an exciting new avenue for future research. While the relatively recent rise of non-denominational churches has been identified in previous research, the focus has often been on megachurches (Ellingson 2009; Tucker-Worgs 2011). This focus does not account for the many non-denominational founder-led churches which have fewer than 100 people attending their main service. It should be noted, that while non-denominationalism was accounted for in all three multivariate models, it wasn't consistently found to be a significant factor, and in the case of informal worship, when founding status was accounted for, it was no longer significant.

Also, founder-led churches are more fundamentalist and slightly less politically conservative than the churches led by their appointed peers. This finding—coupled with the fact that so many founder-led congregations are Pentecostal—highlights the complex relationship between religious tradition, political identity, and theological orientation. By obscuring or glossing over distinctions between founder and non-founder led congregations, researchers miss the ways theological and political identities are constructed and negotiated by congregational leaders. We likely miss the ways in which these cultural norms are reified and by whom.

In our multivariate analyses, we assessed the impact of church foundings on three aspects of church culture: informal worship, social service engagement, and attitudes towards female leadership. In these analyses, controlling for religious tradition, theological orientation, and various geographic and membership demographics, being a founder-led congregations predicted increases in informal worship, social service engagement, and positive attitudes towards women in leadership. However, its impact varied across all three aspects. As expected, Pentecostalism played a strong role in a congregation's worship, but whether or not a church was founder-led had the second largest impact on the degree of informality. Our analysis confirms Chaves and Anderson's (2008, 2014) evidence that congregations, writ large, became more informal between the first wave of the NCS and the last wave. At the same time, the percentage of founder-led congregations in the NCS grew from 27% to 39%. Similarly, the percentage of nondenominational congregations, nearly half of which are founder-led, grew from 27% to 36%. Some of the increases in congregational informality described by Chaves and Anderson (2012, 2014) and reflected in this analysis may be more a result of founding pastors creating informal (often non-denominational) congregations rather than non-founding pastors overseeing a shift towards informality in the churches where they are employed. Likewise, though founder-led congregations are more likely than their peers to be fundamentalist in terms of biblical inerrancy, this fundamentalism doesn't appear to lead them to sexist positions regarding women's roles in congregational leadership. That women in founder-led congregations, net of congregational fundamentalism or non-denominationalism,

SOCIOLOGY OF FAMILY TERMS

Acculturation
Acculturation Gaps
Affinal Ties
Amorphous Boundaries
Audience
Bachelorhood
Back Stage
Behavior Prescriptions
Behavioral Proscriptions
Benchmark/Nuclear Family
Breaks
Central Tendency
Cheating Triggers
Chosen Kinship
Chronosystem
Coalition Formation
Cohabitation
Cohabitation
Cohabitation
Cohabitation
Impermanence
Cohabitation Inertia ("Sliding") Effect
Cohabitation Normalization
Cohabitation Selection Effect
Commitment
Comparators
Comparison Levels (CL)
Comparison Levels For Alternatives (CLalt)
Conditioning
Conjugal Ties
Consanguineal Ties
Consensual Unions
Constancy Loops
Content Analysis
Counter Transitions
Counterfinality
Covert/Hidden Power
Deductive Reasoning
Depressive Symptoms
Deviations
Direct Exchange
Disruptions
Distribution Rule
Preferences
Distributive Justice
Egalitarianism
Emotional Fidelity
Emotional Support
Fidelity
Endogamy v. Exogamy
Equifinality
Equilibrium
Exchange Costs
Exchange Rewards
Exosystem
Experiments (Lab/Field)
Facework
Falsifiability
Familism
Familism
Family
Family Conflict
Family Dissolution
Family Formation
Family Positions
Family Roles
Family Stages
Family System
Feminist Theory
Fertility Intentions
Field Research
Front
Front Stage
Gender Differentiation
Gender Roles
Gendered Cheating
Gap(s)
Generalized Exchange
Generalized Others
Generational Stake
Generational Time
Grandfamilies
Halo Effect
Hegemonic Masculinity
Heterogamy v. Homogamy
Historical Time
Homeostasis
Homeostasis
Hypergamy v. Hypogamy
Identity Standard
Impact Of Names
Impermeable Boundaries
Inductive Reasoning
Inputs/Responses/Errors
Interdependence
Interdependence
Interdependence
Involuntary Celibacy
Kin Networks
KP: George H Mead
KP: George Homans
KP: George Murdock
KP: Glen Elder
KP: Herbert Blumer
KP: Jetsey Sprey
KP: L. von Bertalanffy
KP: Richard Emerson
KP: Talcott Parsons
KP: Torstein Eckhoff
KP: U. Bronfenbrenner
KP: Vern Bengston
Launching Center
Life Course
Life Events
Macrosystem
Manifest Power
Marital Satisfaction
Marital Victimization
Marriage Squeeze
Material Resources
Mesosystem
Metasystem
Microsystem
Moral Consensus
Morphastic
Morphogenetic
Multifinality
Mystification
Negative Feedback
Negotiated Exchange
Negotiation
New Fatherhood
Normative Consensus
Normative Knowledge
Objective/Subjective Beauty
Off-Time Transitions
On-Time Transitions
Ontogenetic Time
Open/Closed Systems
Opportunity Structures
Path Interdependence
Patriarchy
Personal Identity
Physical Fidelity
Planned Behavior Theory
Polyamory
Positive Feedback
Positivistic Knowledge
Power
Power
Power Imbalance
Primary Socialization
Principle Of Least Costs
Procedural Justice
Productive Exchange
Propinquity
Random Noise
Reciprocal Exchange
Reflected Appraisals
Relationship Brokers
Reliability
Resource Scarcity
Reverse Transitions
Role Conflict
Role Exits
Role Hiatus
Role Identity
Role Making
Role Strain
Role Taking
Roles
Equal Opportunity
Equality
Equity
Need
Status
Social Learning Theory
Salience Hierarchy
Sandwich Family
Saturation Point
Secondary Socialization
Self-Awareness
Self-Concept
Self-Efficacy
Self-Esteem
Self-Verification
Sequence Of Events
Situation
Social Comparisons
Social Control
Social Facts
Social Identity
Social Institutions
Social Process Time
Specific Others
Stage-Critical Developmental Tasks
Stress and Coping Theory's Three Factors
Stress Process Model
Stressor
Subsystems
Suprasystems
Surveys
Symbolic Resources
Symbols
Symmetry
Team
The "I" Part of Self
The "Me" Part of Self
Theory
Thin Markets
Thomas Theorem
Thomas Theorem
Trajectories
Transition Deadlines
Validity
Variety Loops
Why Trust Matters

REMEMBER

(RECALL FACTS AND BASIC CONCEPTS)

Which of the following is NOT one of the three major types of stigma discussed in class?
a. Associative stigma
b. Character stigma
c. Group identity stigma
d. Physical stigma

UNDERSTAND

(EXPLAIN OR CLASSIFY IDEAS OR CONCEPTS)

In sociology's affect-behavior-cognition model, prejudices are_____, stereotypes are _____, and discrimination is _____.
a. affect, cognition, behavior
b. affect, behavior, cognition
c. behavior, affect, cognition
d. cognition, affect, behavior

APPLY

(USE INFORMATION TO UNDERSTAND NEW SITUATIONS)

Dr. Museus, a professor here at UCSD, argues that Filipino American college students commit cultural suicide when they come to schools like Vanderbilt University and UMass Boston. This phenomenon sounds a lot like which of the following forms of suicide we've discussed here?
a. atomistic suicide
b. egoistic suicide
c. anomic suicide
d. altruistic suicide

READ THE FOLLOWING PASSAGE AND ANSWER QUESTIONS 01 AND 02 BASED ON YOUR READING: Professor Jones believes that Black football players are not serious students and he expects them to do poorly in his classes. Jamaal is a football player in Prof. Jones' class. Prof. Jones tends not to call on Jamaal when he raises his hand. Prof. Jones also tends not to give much feedback on Jamaal's written work. As a result, Jamaal disengages from the class and puts less effort into his studies.

01. Jamaal's disengagement from the class is a result of _____.
a. Stereotype threat
b. Status structures
c. A self-fulfilling prophecy
d. Ingroup bias

02. Professor Jones' behavior towards Jamaal fits which of the following types?
a. Fair-weather liberal
b. All-weather liberal
c. Timid bigot
d. Active bigot

DUE ON WEDNESDAYS

Quizzes and Exams

Family Research

Experiments
Lab experiments
Field experiments

Surveys
Standardized surveys
Open-ended surveys
Time-use diaries

Field Research
Complete observation
Participant observation
Unstructured interviews
Focus group interviews

Content Analysis

Reliability

Research should produce similar results under similar conditions

Validity

Questions should measure what we are hoping to measure

Family Theories

Theory Defined

A general way of thinking that has been shared in common by a community of scholars.

General Considerations

- **Falsifiability**
- **Knowledge Production**
  Normative: ***Subjective, Value-Based***
  Positivistic: ***Objective, Value-Free***
- **Scientific Reasoning**
  Deductive: ***From Theory To Facts***
  Inductive: ***From Facts To Theory***

Family Methods & Theory

Family Research

Experiments
Lab experiments
Field experiments

Surveys
Standardized surveys
Open-ended surveys
Time-use diaries

Field Research
Complete observation
Participant observation
Unstructured interviews
Focus group interviews

Content Analysis

Reliability
Research should produce similar results under similar conditions

Validity
Questions should measure what we are hoping to measure

Family Theories

Family-Specific Considerations

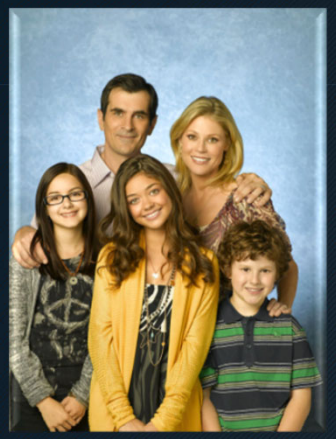
The Gap Between Ideals and Reality
Familiarity and Mystification
Frontstage and Backstage
Talk and Action

Families As Social Constructions

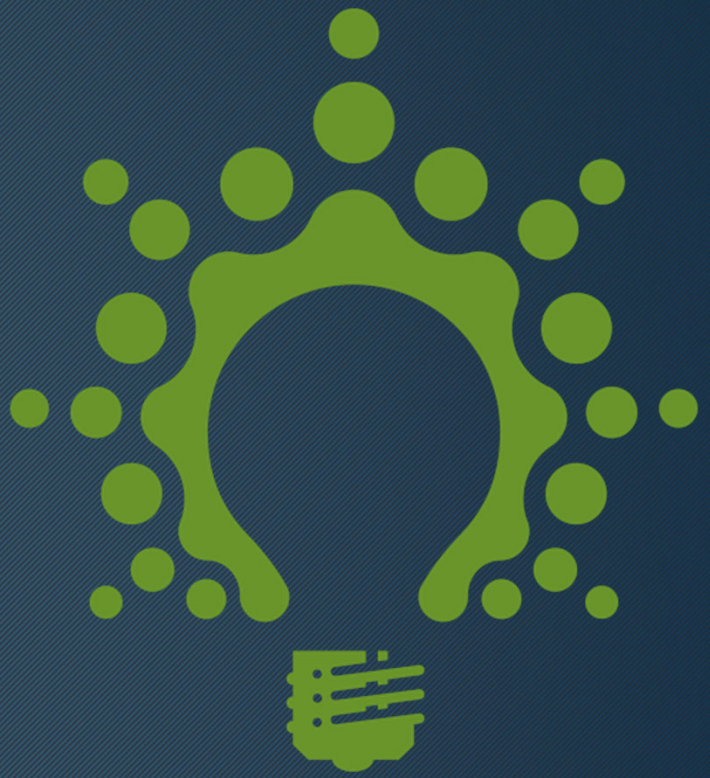
Defining Families

Family Methods & Theory

How Do We Define Family?



- ***Blood (Consanguineal) or Legal Relationships***
- ***Marriage (Conjugal/Affinal) Relationships***
- ***Common Nomenclature***
- ***Commitment/Reciprocity***
- ***(Clear) Gender Roles***
- ***Division of Labor***
- ***Shared Living Space***
- ***Shared Property***
- ***Shared Values***
- ***Organizational Unit***
- ***Intimacy (love/care)***
- ***Stratified (by age, gender)***
- ***Self-Identifies As Family***
- ***Society Identifies It As Family***
- ***High Degree of Integration***



Which Characteristics Do You Agree With?

JOURNAL QUESTION

Basically, we'd like you to introduce yourself. Tell us about yourself, your family, and your family values. Use some of the questions from the welcome questionnaire (link on the Canvas syllabus page) to do so, but go further than it does by telling us about your extended family, plans you have for your future family, etc.