

## **TOWARD A SOCIOLOGY OF BAPTIST ASSOCIATIONALISM**

Gary Farley

Pickens Baptist Association/Center for Rural Church Leadership

gfarley@pickens.net

---

### **INTRODUCTION**

As many of you know, for almost two decades prior to coming to the HMB in 1984 I was a college instructor in the field of sociology. I continue to approach my missionary work, in part, by employing the perspective of sociology as a means of comprehending and organizing my thoughts. What I wish to do today is share with you three sociological paradigms which can assist you in getting on top of your work as an associational missionary. I will introduce the paradigms, illustrate their use, and offer assignments for further study which I hope you will bring to our next round of training.

\*The Natural History of a Social Movement

\*The Structure and Function of a Formal Organization

\*The Process of Interaction within the Frame of Organizational Life.

This presentation is very much a creation in process. I hope that after I have developed it for you today, and you have worked on the assignments, that you will provide appropriate feedback.

### ***THE NATURAL HISTORY OF A SOCIAL MOVEMENT***

One of the real ironies in the past few years, to my mind, has been the popularity of a book, *The Once and Future Church*, by an Episcopalian priest, Loren Mead. The irony lies in the fact that he declares that American Christianity needs to act like real historical Baptists, i.e., the age of Christendom is over. The church needs to return to the missional self-understanding of the pre-Constantinian age. This is precisely what the Baptists tried to say to the Church of England when the Baptist movement appeared there about 400 years ago. Mead calls for the church to shift its focus from being an "institution of society" to being a "social movement" bent on calling both people and society to radical, spiritual change.

Those of us who remember the 1960s have seen the natural history of social movements played out time and time again in activities related to the issues of civil rights, women's liberation, free speech, abortion rights and the pro-life movement, environmentalism and a host of others. The scenario runs like this:

\*a person(s) is dissatisfied with the current state of affairs.

\*they express their concern and seek to identify and/or raise a similar sense of dissatisfaction in others.

\*if they have some success, they become increasingly active.

\*they learn how to state both their concern and their prescription for addressing that concern.

\*movement becomes formally organized

- \*often they come to be seen, however, as a threat to the existing order and distribution of power.
- \*steps may be taken to get control--crush, accommodate, coopt the leadership, or adapt.
- \*often, after a period of time, the results of this response are not what the leaders, or their successors, are happy with and the movement reemerges.
- \*often, the reemerged movement goes through about the same set of stages again, and perhaps again and again. (For further treatments of this topic you might read John Wilson, *Introduction to Social Movements*, and Rodney Stark, *Social Problems*.)
- \*occasionally, a movement is victorious. This will likely mean that it will shift from being a movement for change to being an institution of order and stability. When this happens, it is very easy to accommodate too much.

Consider now the history of the pre-Constantine church. Jesus announced the coming of the Kingdom of God. He told people what God wanted of them. He created a church, the "called out" ones, of those who committed their lives to kingdom living. His message struck a responsive chord. Many made the commitment. The power structure was threatened. They killed Jesus, the leader of the movement. But God raised him from the dead. This unleashed the power of the Holy Spirit, and the movement spread. More leaders were killed or banished. However, the movement kept on growing. Finally, in the early 4th century, the emperor Constantine accepted Christianity and took steps to make it the official state religion of the Roman Empire. By so doing, he shifted the nature of the church from high commitment by adults to the world view of the movement to being a matter of being born a citizen of the Empire. One was a Christian because of nationality, not conviction and commitment. In winning the Empire, the church, at least from the Baptist perspective, lost its soul, its essential being. The dynamic of being a movement was replaced by the power and authority of being the established institution with responsibility for the spiritual well-being of the Empire, and of maintaining social control and stability. To do this, it could not allow for the disorder engendered by rival movements or major disagreement. As so often happens, the persecuted became the persecutor.

For the next 1200 years, from time to time, there were those who tried to recapture the dynamic of the old movement. But they were crushed or coopted or exiled. Finally about 1520 a German monk, Martin Luther, trumpeted, "The just shall live by faith." He rejected the "works righteousness" system of the Roman Church and seemed to favor the idea of a church comprised of regenerated, committed persons. Other voices were soon also declaring similar ideas--Zwingli, Calvin, and Knox, but also Grebel, Hubmeier and Simmons. The former, like Luther, stopped short of returning the church to the form of a social movement. They achieved an accommodation with the rulers of their states and reformed the church into a national church. They could not reject the organic social theory of the day that saw state and religion and the economic order as all integrally related. Facing the threat of the nations which still honored the Roman church, they were not willing to risk the social chaos that they perceived would result from attempting to return to the 1st century model of the missional church as was being contended for by the latter set, the Anabaptist leaders. While a few rulers tolerated the restorationist Anabaptists, most persecuted them. The reality of war between the Catholic and the Protestant rulers of Europe did not seem to allow for "liberty of conscience." The survival of the ruling houses were, for them, more important than either logic or the patterns of New Testament church life. The movement was stifled. The Protestant leaders settled for reform rather than press for radical, revolutionary change, or renewal of the New Testament life of the church.

In England the Reformation took a different turn. Initially, Henry VIII nationalized the church in 1534. This set in motion a struggle among four primary perspectives: (1) those who wanted an Anglo-Catholic church; (2) a more Calvinistic national church; (3) a return to Rome; and (4) a restoration of the

New Testament church pattern. Among the latter group were the Puritans who wanted the English church to demand moral purity of its members, Separatists (Independents) who asked for freedom to develop regenerated churches outside of the state-established church, Baptists who were much like the Independents (Congregationalists) but wanted the right to proselytize and baptize adults, and the Quakers who sought from the Holy Spirit new spiritual revelation. For 17 centuries, down to 1688, the three primary groups--Anglo-Catholics, Romanists, and Calvinists (Presbyterians)-- alternately gained the ascendancy and control of the national church for a time, only to lose it when a new ruler came to the throne.

About 1580, perhaps influenced by the continental Anabaptists, the Separatist movement appeared. It took its inspiration from the New Testament which characterizes the church as being like a social movement. In the early days being a Separatist leader was "dangerous to one's health." The organic society paradigm just would not allow for a church which was like a movement rather than being an institution of society. (For a fuller treatment of the history of English Baptists and of the doctrine of the Baptists read Robert Torbet, *A History of the Baptists*, A. C. Underwood, *A History of English Baptists*, and Fisher Humphreys, *The Way We Were*.) The King James Version of the Bible was published in 1611. I speculate that this event breathed new life into the movement. Common people began to read and discuss the Bible. The logic of restoring the contemporary church to the form and activity of the New Testament church was compelling. It seems the little groups of believers began to spring up all about. They wanted a church that was comprised of regenerated persons who had been baptized as adults as a symbol of their commitment to the movement. They saw the work of the church to be worship, witness, care for the needs of the body and nurture for the spiritual growth of those who have united with that body.

By the early 1640s, the leaders of these small groups, or independent churches, began to meet together occasionally. These meetings took as their name, associations. I suspect that the inspiration for this type of organizational arrangement came from the vocational guilds which had become popular some time earlier. In this same decade, the Parliament, which was dominated by the Calvinist Presbyterians, launched a civil war against the King, Charles I. (See Winston Churchill, *The New World*, for a fuller account.) By 1644, the Parliament had turned to Oliver Cromwell for leadership of the war. Cromwell had strong support from the Separatists, including the Baptists. Many of them served in his New Model Army which also used the associational type of organization for the structuring of its work. Service in the army provided opportunity for the spread of the Baptist, as well as the Independent, movement during this decade and on through the 1650s.

The focus of an association is very different than that of a hierarchical church body. An association works for the benefit of its members. Its authority is derived from its members, freely. From 1644 to the 1680's, there was an explosion of the formation of new associations of Baptist churches in Great Britain. Many of these formulated confessions of faith. Some were Calvinist and reflect a "particularistic" understanding of God's atonement. Others were Arminian and present a "general" comprehension of the atonement. But in both cases, most of the confessions address the functions of the association. (See William Lumpkin, *Baptist Confessions of Faith*.)

The first of these confessions was issued by the London Association of Particular Baptist churches in 1644. The seven churches in the association were located in London and nearby. So both theology and place are organizing principles, or stackpoles, for the association. In articles 33 through 47 one finds statements both of their understanding of the nature of the church and of the association. The churches are each distinct bodies which are gatherings of regenerated persons. They select their own ministers. The ministers are to preach the gospel and administer the ordinances of Baptism and the Lord's Supper. One unites with the church by being baptized. In so doing, one comes under the discipline of the church. Yet,

the confession also recognizes that the church is still comprised of persons who will on occasion still commit sin and calls for redress of these sins (church discipline). (Interestingly, this concept reappears in some of the parachurch movements under the label, "accountability group.") These several congregations all recognize the rule of Christ over them, and so they look to the whole in association for counsel and for addressing "needful affairs." The association does not in any way usurp the rule of Christ over the church, and neither must the state (articles 48-52). The concepts of "counsel" and of "needful affairs" seem to allow for rather broad latitude in concerns that might be brought to the association, but the power of the association is very limited--influence, not command.

Subsequent confessions from other associations note the importance of communication among the churches and of advice from the association for troubled churches. But they are quick to add that the association has no judicial authority over the local congregation. It seems that they are steering a biblically-based course between independency and a hierarchically organized institutional church.

Following the Restoration of the monarchy in 1660, a series of laws were passed which greatly limited the freedom of Congregationalists, Baptists, and Quakers. The Second London Confession of Faith (1677) sought to address this by noting the similarity on most doctrines between the Particular Baptists and the Presbyterians. For the most part it follows the Westminster Confession of the Presbyterians (1643). It varies mostly in Chapter 26 which has the church as its subject. There it recognizes the church universal, but calls for a gathered or regenerated local congregation. It is a covenanted, worshiping, discipling body.

By 1670, the number of Baptist congregations numbered about 200. But while they had grown greatly during the uncertain times of the English Civil War and the time of partial acceptance under Cromwell, the movement did not flourish after 1688 and Toleration for almost a century. The Wesleyan revival pumped new blood and vitality into the movement, and the social climate became favorable once again as faith and belief became topics of everyday concern.

In North America, the Baptist movement had a modest beginning in the late 1630s in New England. For the next century, growth was very slow. Only in 1707 was the first association of Baptists formed in the New World, at Philadelphia. It took, as the basis for its confession of faith, the 30 year old Calvinist Second London Confession. The great expansion of the movement waited until the Great Awakening in New England and the infusion of converts from the Puritan Congregationalists there.

Following the Revolutionary War and the beginning of the settlement of the West, the Baptist movement spread quickly. The adoption of the Bill of Rights, the first 10 amendments to the constitution of 1789, reflected the Baptist understanding of society and of church life. There was to be no nationally established church. People were to have liberty of conscience. God would hold each person responsible for what he/she believed and how he/she behaved. No institution should stand in the way of the exercise of this personal responsibility. However, churches should be free to proclaim their beliefs and to invite persons to freely unite with a church for worship, nurture, ministry, and discipline. Community would develop among people democratically. It could not be imposed from a restrictive government. Social order is best achieved by the free discussion of interests and ideas with a view of formulating policies and laws that are acceptable to the populace.

The Baptist movement was carried by what we now term bivocational preachers. Many were farmers. The congregations were mostly small, gathered from the community, covenanted, and strong on helping one another live a disciplined Christian life. This emphasis they shared with their Methodist

neighbors and competitors. The most common confession of faith during this period of time was one developed in New Hampshire in the 1830s. Unfortunately, it neglects the subject of associationalism. However, associations popped up quickly as the movement spread. And associational life became very important to Baptists, particularly in the South. As soon as five or ten congregations had been formed in an area an association would appear. Typically, it was named for a river--Holston, Elk, Blue, and Coosa as examples. This was because movement of people and information followed the rivers. Initially, the association would include a wide area. But as the region was settled and more churches were planted, new associations would be hived off. Often the annual associational meeting took on the excitement and trappings of a regional fair. (Some associations passed resolutions regulating, as much as they could, commercial activities around the event; e.g., jockey lots, and the sale of whiskey.) And during this age, the Agrarian Age, the associations developed some additional roles. (Note: most social scientists have failed to understand Baptists because they have employed the church paradigm, rather than the movement paradigm, in their studies.)

Perhaps the most economic, or efficient, way to illustrate the continuity and change in associations and their relationship to the Baptist movement will be to take one association in central Alabama as an example. Coosa River Association of United Baptists was formed in 1833 and included in its early days churches from 8 counties. Today, (1995) it embraces 67 congregations in parts of only two counties. Some 91 other congregations were once a part of the fellowship, but have transferred to another association, left Southern Baptist life, or closed. The primary towns in the Coosa River Association are Talladega, Sylacauga and Childersburg. These are served by 27 of the 67 congregations. Nearly half of the congregations are led by bivocational pastors. Gifts to the churches total \$5 million. About 12% of this is passed on for world missions.

Only 5 churches were represented at the formation meeting in 1833. (Note: within the first 30 years 3 of these congregations had died. This can be interpreted as a consequence of the "movement" nature of the Baptist work.) The association drew up and adopted a constitution and rules of decorum. The following year an Abstract of Principles authored by two of the local pastors was adopted. This would have been a statement or confession of faith, I assume. That year and in the years that followed, the association dealt with "queries" from the churches, provided counsel on theological matters, approved "circular letters" which addressed these and other issues that were to be shared with the constituent churches as counsel, not orders, and moderated congregational disputes. Resolutions, some merely matters of etiquette, others of more substance, were offered and dealt with in most years. Also, in these pre-Civil War years the association met over a week-end. On Sunday, the various pastors of the association filled the pulpits not only of the Baptist but of other fellowships in the area. On some occasions, men were ordained as ministers at the annual meeting.

Beginning in 1841, the association appointed and provided some support for a missionary to work in those parts of the area served by the association which were "destitute" of Gospel witness. Apparently, this was helpful. On its tenth anniversary in 1844, the Coosa River Association had 21 congregations. The association also lends its support to several camp meetings held within its bounds. As it grew, new ministries were added. One was a book society, a kind of colportage service. Another was the formation of a high school in Talladega. Still another was an active concern for the evangelization of African-Americans although this was not implemented in a practical nature following the Civil War when a request from new Black churches to unite with the association was denied. The African-Americans formed their own association, and fraternal relationships developed. Support of the Sunday School movement was voiced. One of the most significant ministries was the initiation of a fund to provide support for aged ministers and their dependents.

The Civil War was apparently hard on many of the churches. Some did not survive. But by 1883 the association was comprised of 34 congregations which had about 3,000 members. And some associations, Shelby County, St. Clair County, and Calhoun County, for sure, had been formed out of it. More churches. Less territory. The minutes reflect a growing number of ministries and missions being promoted by the State Convention and its Board of Missions as well as by the Southern Baptist Convention. It appears the Coosa River Association was very cooperative in state and national work, although from time to time some of the smaller churches withdrew from the association to become independent because of their opposition to the missions enterprise. An effort was made in 1957 to exclude those churches which neither contributed to Southern Baptists causes nor used Southern Baptist materials and programs. Two or three did exit.

As the association moved into its second century, some significant changes were noted. Originally, the association existed, for the most part, in its big annual meeting. But now there was an on-going executive committee in place to carry on the work of the association between meetings. Funding of the association and the conventions shifted from "free will," through suggested assessment, to budgeted by the local churches. Few, if any queries were now sent to the annual meeting. That meeting had become increasingly an occasion for the leadership of denominational agencies and programs to address the congregated leadership of the churches. (Of course, one of its own, Kathleen Mallory, was now [1933] directing the Woman's Missionary Union, and another, Mrs. Maude Reynolds McClure was director of the WMU Training School.) A consequence seems to have been that the idea that the local church was a "covenanted" people seemed to lose currency. As the Baptist movement "centralized," it unwittingly surrendered some of its dynamic. It became more like the Methodists and the Presbyterians whose origin was more in the Protestant reform of the established church than in the restorationist movement. Some Baptists reacted to this by moving into the Landmark, Independent, Church of God, and Church of Christ movements, all of which had a major focus on criticizing Southern Baptist and our shift toward being "the church of the South."

The Agrarian Age was closing, and the Industrial Age was appearing. Increasingly, the denominational agencies were providing resources and programs that would help the churches become Industrial Age churches. Standardization of the work of the churches was spreading. The language of the mill was transferred to the church--plant, superintendent, department, standard of excellence, product; it worked. And the association was becoming more and more a "jobber" for the denominational resources. The focus of associational life shifted from the great annual meeting to the on-going activities and programs of the association and its component elements. The association prided itself for being cooperative and up-to-date. At the end of World War II, Coosa River hired its first "full-time" missionary, Lincoln Newman. He worked hard to get the basic Baptist programs in place and functioning well in the more than 40 congregations then a part of the fellowship.

In the past 50 years one finds some concerns expressed which need to be interpreted in terms of the categories addressed in this portion of this paper:

- \*There are enough Baptist churches here now. The task of the Baptist movement has been completed in this place. Perhaps. We will look at the demographics later. No new church is to be established within a half-mile of another in a town, or within a mile in the countryside. Same point.
- \*In 1969, a concern was expressed that the churches were not supporting the association as they ought to. By their very nature, associations need to be relevant to the needs of the churches. How

much training do Industrial Age churches need as the Information Age is beginning?

\*Support of the BSU at the college and of training for African-American pastors is noted. Is this all that it needed?

\*When some of us think of Coosa, we think of the Motorway, the School for the Deaf, and of the Lake. Ministries address these and other places.

\*Some old convention associations are finding new vitality by helping their churches and people be on mission through "partnership" missions projects. Coosa did this in Pennsylvania in the 1980s. Now it works in Ohio. What is happening in Coosa in regard to this now? (Data for this case study was taken, for the most part, from Margaret Keelen Newman, *Coosa River Baptist Association Alabama 1833-1983*.) (Note: Sam Hill in his *Southern Churches in Crisis* addresses the fact that success has changed Southern Baptists. Having become the dominant expression of Christianity in the South, Southern Baptists struggle with being an institution of society, which this seems to call for, rather than retaining our movement character. He seems to argue for us becoming a church. But is this not giving up too much, particularly in light of Mead's contention that Christianity must again become a *missional* movement.)

You will want to review JC Bradley's *A Baptist Association* to see the historical development of associational life that he outlined in Chapter 3. He finds that since 1974 the associations have been asserting themselves to express the role of being a full-partner in the missions enterprise. This must happen. And as it does, associations need to be thinking about how the Information Age will impact what they do, and how they do it. I have just shared that the association was an Agrarian Age product which shifted focus and role during the Industrial Age. Now it is time to shift again. From my reading of organizational theory, I have learned that the critical issue for an association-type organization is to maintain internal democracy. (See P. Beau and R. Scott, *Formal Organizations*) I believe that the strategy planning process provides an opportunity to address this issue. It calls for the grassroots leaders to identify and plan the work of the association. It provides an occasion for them to take back control of the agenda and the work of the association. But more about that later.

*Now for your first assignment*

\*What is the story of your association?

\*How did the Baptist movement get started in the area where you serve?

\*What were the founding documents of your association?

\*How do they set the course?

\*How has the work of the association changed in reflecting the Agrarian, Industrial, and Information Ages?

\*Social Movements tend to need repeated revitalization. Having churched the South, what is there for us to do now?

\*What might your association do to help the churches and the area address the Information Age, reflecting the on-going relevance of the association?

\*Are there some unreached "people groups" within the bounds of your association?

\*Can Southern Baptists, as a movement, effectively change to being the institutional church of the South? If so, will we be replaced by other movements?

\*Can the association serve as a bridge--helping Baptists do a societal institution role, all the while helping the Baptists constantly be a revitalizing movement as well? I think that this might be possible in the Information Age. You consider.

***THE STRUCTURE AND FUNCTION OF FORMAL ORGANIZATIONS***

There is a lot of wonderful material "out there" on leadership. And Wiley will be providing some if it for you. And Bradley's book holds a wealth of material concerning how to put an association together, at least in the Industrial Age. And Nelson has put together a mentoring process upon which you can draw to get specific helps. So, what can I add?

What I believe sociology has to offer in terms of the structure and function of formal organization is a list of basic requisites for an effective organization. I find that these are not often mentioned in leadership materials. And since I believe that we are at a "hinge time" in history, our challenge will be to formulate the new associational models. This is beginning to happen in many different places. The most common example appears to be ministry teams. Another is communication networks.

The sociologist who first identified the four requisites of an organization was Talcott Parsons. He grew up in a Congregationalist parsonage in Colorado Springs, sometime between the era of Dr. Quinn, "Medicine Chick," and Dr. Dobson, the "Focused One." Reflecting upon the experiences of reorganizing the nation to be mobilized for World War II, Parsons and others, identified the things an effective organization must attend to. You can find extended discussion in his *Toward a Social Action Theory* and in *The Social System*. But they are not easy reading. He calls this the AGIL model.

**A** is for adaptation to the environment in which the organization operates. For you, this means that you need to understand your context. The story. The power brokers. The competition. Allies. Resources. Needs. Opportunities. Not only must you know, you need to help the association adapt to this environment. It needs to be structured to work in appropriate ways for the place and peoples it is seeking to serve. The association cannot do things because it always has. It may not be able to do all that needs done just now. Tradition can enrich, or it can destroy. As a dominant denomination, there are societal needs which must be addressed, it seems. But to do so will run the risk of being tied to the status quo and abdicating the prophetic role.

**G** is for the goals of the organization. The association needs to have a focused goal statement and a plan for addressing its goals. It is more than a fellowship organization. It must cast a vision for the churches. To my mind, one great aspect of the coming of the Information Age will be to shift the image of the association toward being a network or ecosystem. This will allow the churches to embrace diversity. Within the associational family, there can be room for many different kinds of churches addressing different people groups. Many different stackpoles can be employed for bringing a church together. Perhaps the goal will be "a church for everyone" and plans will be developed to make this happen. This is a vision cast.

**T** is for integration. This means that each component of the organization has a role to play in the achievement of the overarching goals. Each component part, each activity, each ministry, each effort must understand itself as being a part of the achievement of the goal of the organization. Some may address the goal more directly than do others. However, every part must understand that its role is vital. Of course, if some activity is not, or cannot be legitimized in terms of the goal, then it should be abandoned.

**T** is for latency. Parson meant that each person in the organization needs to develop a high level of commitment to the goal of the organization. The people should be involved. They need to "own" what they are doing in the sense of its being vital to the success of the whole. Teamship. Sacrifice. Reward.

*Your second assignment*

Analyze your association in terms of the AGIL model. What needs to be fixed? How are you going to fix it? Share this with us. *The strategy planning process provides an occasion for this.*

I have previously identified "association" as an organization type from which the participants benefit. Contrast this type of organization with business/owners benefit; service/clients benefit; and, commonwealth/everyone benefits.

Consider how your role is alike and different from that of a Methodist District Superintendent; a Lutheran Bishop; and a Presbyterian Presbyter.

Consider the following characteristics of an association as a formal organization:

- \*both event and continuing organization
  - \*voluntary, not hierarchical
  - \*mid-range with church and denominational expectation
  - \*bounded and/or centered set
  - \*both task and relationally driven
  - \*power and authority attained, not given
  - \*static and dynamic
  - \*limited sanction system
- What others do you want to add?

### ***THE PROCESS OF INTERACTION IN THE FRAME OF ORGANIZATIONAL LIFE***

Any organization develops a culture. Included would be values, beliefs, tools, reputation, stories of heroes and champions, roles, role expectations, and patterns of interaction. The two books that I have found most useful in these areas are *Family Interaction* by Ralph Turner and *Exchange and Power in Social Life* by Peter Beau. In this section I will be drawing upon their presentation of some basic concepts which you can use to understand and study the social life of your association.

First, consider why your church and its pastor would want to belong to and participate in the association. Identifying some *benefits*:

- \*fellowship. Perhaps.
- \*status. Upward mobility. Labeled cooperative. Being part of a powerful family.
- \*access to some scarce resources. Instrumental/relational.
- \*expanded power. The brothers.
- \*network
- \*enjoyment
- \*some successes
- \*satisfaction by comparison
- \*division of labor--mutual back-scratching

Second, consider *costs*

- \*Money
- \*Time
- \*Putting up with some folk that may not be all that great
- \*Loss of independence

\*Share some resources

Third, *bonding*--categories and processes

\*Type--sacred vs. contractual

\*Principle--the more bonds in place, the more difficult to break away

\*Categories--identity, task, remembered aid, expected benefits.

Fourth, *decision-making process*

\*steps--*orientation, evaluation, control*

\*kinds--consensus, accommodation, domination, de facto.

Fifth, *social roles*

\*leaders--instrumental and expressive

\*expectation

\*style

\*role set, stress, strain

\*conflict

Sixth, *socialization*

\*need to learn the culture or cultures

\*pre-modern, modern, post-modern

\*generational differences

\*processes of socializing new staff and new churches

Seventh, *patterns of dominance and of equality*

\*definition of the situation

\*resources

\*values controlled

\*technical mastery

\*self-confidence

\*importance of the issue

\*norms regulating decision-making

\*level of aversion to conflict--room for bullies

\*less interest

\*coalition formation

\*conflicts

\*have a history

\*resolved, controlled, episodic.

(Other authors who are helpful in this area are Peter Berger, *An Invitation to Sociology*, and Irving Goffman, *The Presentation of Self in Everyday Life*.)

*Your third assignment. Employ the categories of Exchange theory to analyze interaction in your association.*

1. Who are the power brokers in the association?
2. How did they get power?
3. Do they use it well?

4. What benefits come to churches and persons relating to your association? What costs?
5. Marginal Utility refers to the concept that, when one is thirsty, the first glass of water is more valuable than the seventh. Can you apply this concept to the costs and benefits of participation in the association?
6. How does the dependence of your role upon the support of church leaders impact your performance of the role?
7. How can one move a church from a tertiary relation to the association toward a primary relationship?
8. How do you combat the principle of "less interest" when trying to bond a person to the life of the association?
9. How do you bring the new pastor/church into the association without threatening the tenured members?
10. How does one deal with the power/approval dilemma for persons who are asked to assume associational leadership?
11. In dealing with rebellions do you confront, squash, or squat?
12. How do you help members arrive at the belief that their costs of participation are less than their benefits?
13. How do you deal with conflicting expectations from members, churches, conventions and agencies?
14. How does one acquire "chips" in your association, and how does one spend them wisely?
15. What strategies work to integrate the members into the association?
16. Identify the vested interests that must be taken into account by a leader in your association?
17. How do you see the "principle of reciprocity" (mutual back scratching) at work in the association?
18. What must be done in our association to enlist key persons to take the risk to change?

*Remember, this is very much a document in process. Let me know how it works, what I need to add, and what I need to junk.*

Note: the first section of this material was presented to Alabama DOMs about 6 years ago. Wayne Burns provided a copy of the History of Coosa for me. I drew upon it to provide a casestudy. Then the material was widely used in training of new and potential DOMs across the nation. Generally, we only got the first section done in the classes. For this session I will be focusing on the third session, but I felt that you would like to have the whole piece so that you could see what we will be doing against a broader backdrop.