- Agenda 1. Family and marriage
  - Family & 2. Demography of family
- family change 3. Developmental idealism

# Family & marriage



## What is "a" | family?

Unit of economic activity

Pooled economic resources Inheritance of property Domain for unpaid labor

Unit of emotional/social support

Dependable support network Advice and norm-checking

Unit of human reproduction

! Unit of romantic/sexual involement

Romantic love Sexual partnership

! Unit of socialization/customs



#### FAMILY & MARRIAGE



Marriage

- E Formal relationship between two or more people
- : Viewed as having intention of permanence
- **! Institutionally recognized**

Religion, government, community, ...

#### **Cultural link to family**

- Esex, child rearing, love, economic union, ...
- Neither a strict criterion for nor result of family formation
- Erameworks exist to reconcile marriage and family

I.e. "common-law" marriage



#### FAMILY & MARRIAGE

### Diversity of family forms

- i Monogamy vs. polygamy vs. polyamory ...
- Single-parent vs. two-parent
- : Biological vs chosen

- "Nuclear" vs. extended
- **Married vs unmarried**
- Same-gender vs. different-gender



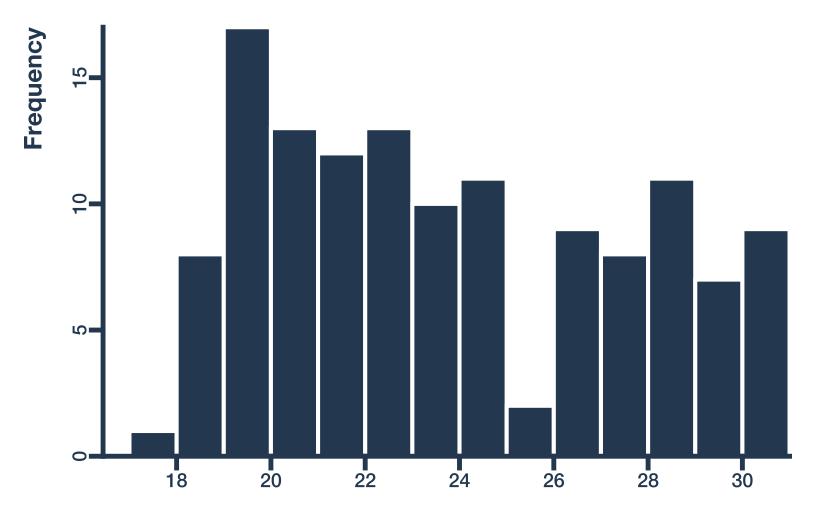
## Family is a central concern within the study of demography

- Examily forms affect patterns of fertility and migration
- i Norms and culture deeply influenced by family
- ELegal, economic, and other social factors both influence and are influenced by family

Some descriptive data...

#### Mean age of first birth across 131 countries

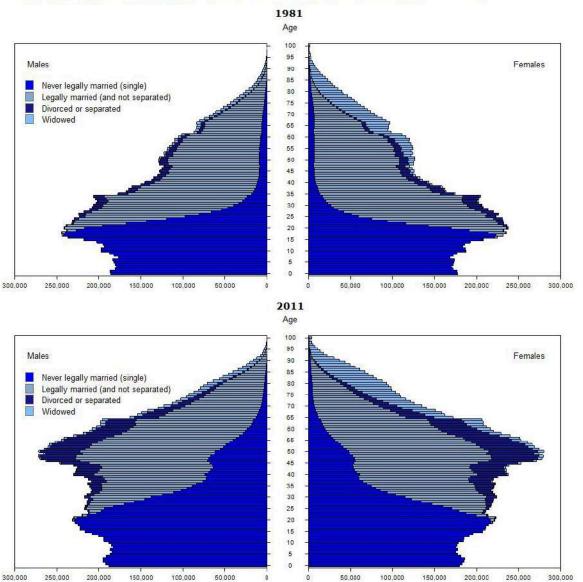
CIA World Factbook 2017



Age

#### **DEMOGRAPHY OF FAMILY**

Figure 1
Population pyramids of legal marital status by single year of age and sex, Canada, 1981 and 2011



**Notes:** In 1981, common-law partners were included with the married population. This represents about 715,700 people or 3.8% of the population aged 15 and over. Consequently, the legally married population is slightly overestimated and the single (never married), divorced or separated and widowed populations are slightly underestimated.

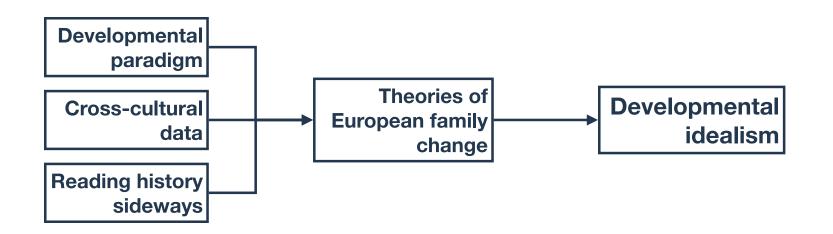
Sources: Statistics Canada, censuses of population, 1981 and 2011.

## Developmental idealism



#### **DEVELOPMENTAL PARADIGM**

Thornton, Arland. 2001. "The Developmental Paradigm, Reading History Sideways, and Family Change." Demography 38 (4): 449–65.

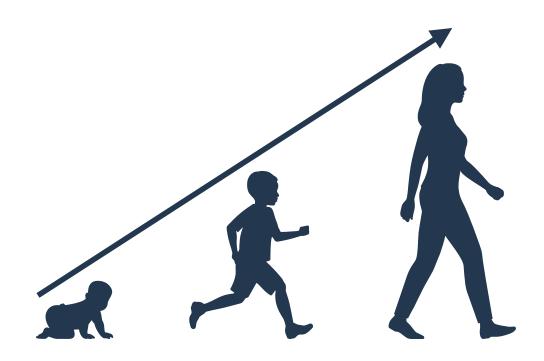


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#### <u>DEVELOPMENTAL PARADIGM</u>

#### Societal development

- **Paradigm:** 
  - Basic model used to make sense of a wide range of situations.
- Understanding societies as progressing along set, developmental "path."
- : Biological metaphor.

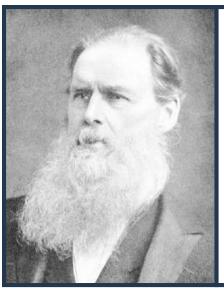


#### Two assumptions

- 1. Societies progress along a developmental path. (Developmental paradigm)
- 2. Northwest European society is the most advanced along this developmental path. (Compared to other cultures)

## Societies ordered by perceived similarity to northwest Europe

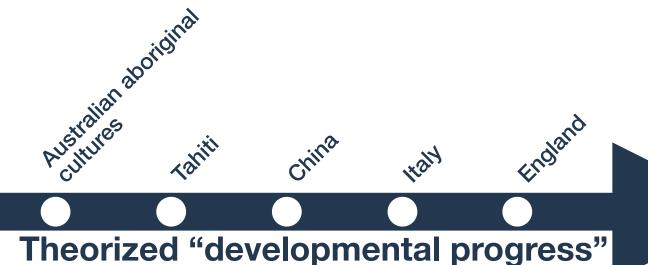
#### **READING HISTORY SIDEWAYS**

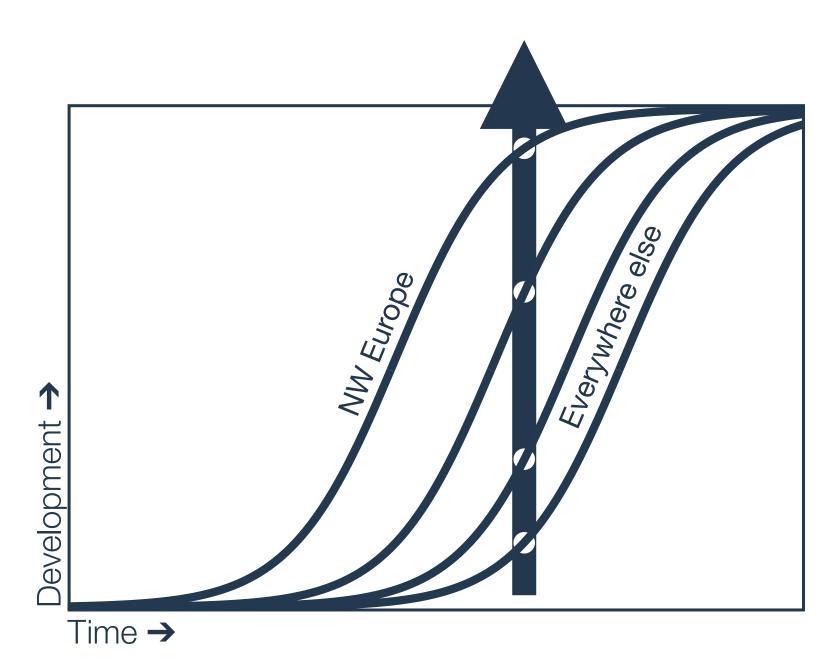


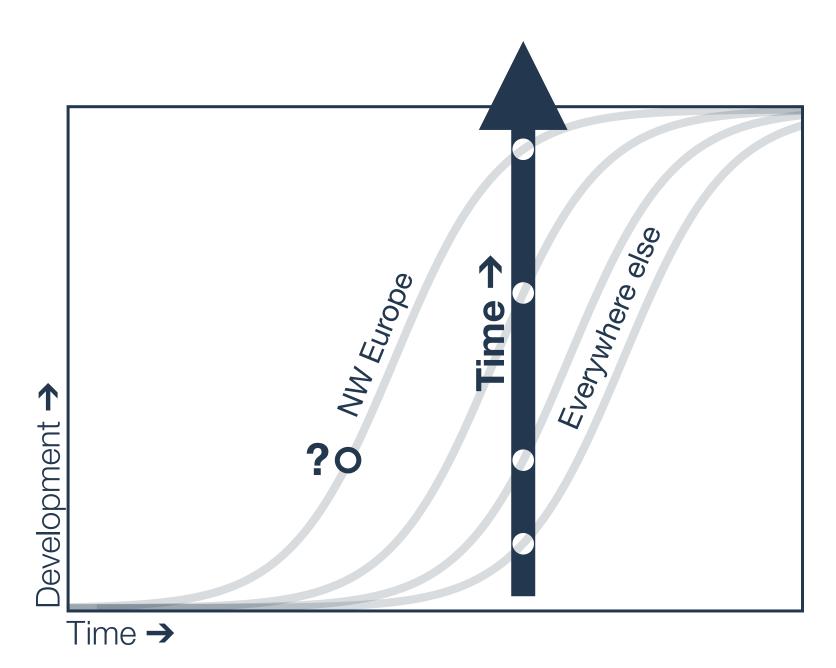
By "Photo. Elliot & Fry." - Folk-Lore: A Quarterly Review of Myth, Tradition, Institution & Custom volume 28. 1917. London, Folk-lore Society.

Edward Tylor (1871:24), an important English scholar of the era, suggested that "few would dispute that the following races are arranged rightly in order of culture: Australian (aborigines), Tahitian, Aztec, Chinese, Italian," with the English ultimately being the highest (Stocking 1987).

Thornton (2001:451)







In short, most of the so-called "great family transition" that previous generations of scholars believed had occurred in northwest Europe before the early 1800s could not be documented in the European archives. In fact, the evidence suggested that much of this transition was simply a myth—the myth of the extended household, young and universal marriage, arranged marriage, and no affection before marriage.

Thornton (2001: 453)

This conclusion also suggests that ideas need not be true to be powerful for both scholars and ordinary people. In addition, the most influential ideas in both scholarship and everyday life are often those we think about the least. This suggests that it would be very useful for us, as social scientists, to be more introspective about our unstated beliefs and their influence on our conclusions.

Thornton (2001: 460)