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Alternative Family Forms or Social / Emotional Exploitation

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ABSTRACT

Throughout recent history there has been progress toward social equality specifically within the nuclear family. Unfortunately, occurring currently with this social progress has been a movement which has exploited woman and fostered the total rationalization of the emotional family member's psycho-social emotional being. This effort will exam the Nuclear family from opposite Sociological perspectives: Marx's Alienated Labor and Parsons' Functionalist view of the nuclear family.

Keywords: social equality specifically; social equality specifically

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Introduction

Marxist theory suggested that the nuclear family is an economic institution with a hierarchical capitalist structure, allowing for the internalize, and submission to authority, obedience, possessiveness, inequality, jealousy, and sexual repression. Marx saw the modern capitalist society as an historical process of oppression and alienation. Hence, all human history is not merely an accumulation of accidents or deed of great men, rather the development of humanity through labor as a productive force. Indeed, modern society has reduced human labor into an Alienating or Estrangement experience, by reducing the workers creation into something which stands above and against the creator (Schmitt, 1997). Therefore, alienation is experiencing the world and oneself passively, separated from the object he/she has created. This crippling productive force can also be found in the "Nuclear Family". Therefore, the Nuclear family structure must be changed to become a truly a humane part of society.

By contrast Parsons (Functionalism) argued that the parts of society (family, education, economy), are structured to maintain social equilibrium. Indeed, when a part of society is dysfunctional, all social parts it embraces will also become dysfunctional. Therefore, Parson argued that human society is always evolving in social harmony (akin to the natural evolutionary process). Hence, Functionalist Theory of social change is based in interaction and adaptation to the social environment. This sociological concept of social harmony is set in Parsons' interpretation and comparative study of social change known as "pattern variables"(commonly referred to as the AGIL scheme: adaptation, goal attainment, integration, and latency).

The A cell contains the instrumental actions and capacities toward the means, selection, and cognitive symbolization for adaptation to balanced social change.

The G cell contains the selection and expressive

symbolization for action toward balanced social change.

The I Cell contains affiliations, abilities and the integration of change based in moral evaluation and responsible action.

The L cell is the normative commitment to the ideals of balanced social change (Black, 1961).

The key to Functionalist change is the institutionalization and generalization of values, norms, and beliefs, occurring in the "I" cell. The "L" cell (solidarity and system membership) allowing for the inclusion and acceptance and social change. Placed into an equation: I cell = universality and generalization of values and norms, beliefs, L cell = acceptance of social change (Gerardi, 2010).

Therefore, from this perspective the nuclear family acts as an important part of society, always transmitting the appropriate form of social behavior necessary for the "functioning" of a harmonious society.

As was mentioned earlier, through-out recent history there has been several attempts at radically changing the nuclear family's structure/foundation. At first glance this effort sounds like a noble undertaking, but what has materialized is at odds with equality, freedom, and homeostasis. Indeed, fostering social repression, loss of live, domination of woman and children impacting the family's Emotional psycho-social being negatively (dysfunctional outcome).

This effort will analysis several attempts at modifying the family structure based in Marxist theory: 1) Oneida group, 2) Israeli Kibbutz, 3) Branch Davidians,4) Raniere Group, 5) Manson Family, 6) Heaven's Gate and 7) The Peoples' Temple. This effort will contrast the above mentioned "families with the current nuclear Family structure.

Oneida Family Cult: In 1848 John Humphrey Noyes in central New York State, created a social community known as the **Oneida Group. Noyes** attempted to establish an economic community in which everyone was

equal by ending competition, discrimination, and social inequality. (all wore the same clothing, lived in the same kind of housing, and rotation of work). Furthermore, the law and law enforcement agents were eliminated, and replaced by an elite social committee (chosen by Noyes) labeled "**Mutual Criticism Committee**". This committee made up of peers with the charge of discussing infractions of the "ethical standards" of group members.

Noyes further tried to eliminate jealousy, hypocrisy, selfishness, exclusiveness, and personal possessiveness through yet another committee referred to as **Complex Marriage Committee**. Noyes believed that romantic love and marriage encapsulated all the negative inhumane conditions of the family. The purpose of this committee was to arrange all marriages and relationships.

In 1869 the group embarked on a **Eugenics program criterion** based in Noyes "superior physical, intellectual, and abilities" (conception of offspring). Therefore, for a couple to have children they must possess some, or all of Noyes' "superior" characteristics. Over the ten-year period that this program was in effect, Noyes fathered fifty-eight children. In 1877 because of this program, the Oneida Group came to an end (Gerardi, 2010).

Israeli Kibbutz: Modify Marriage & Socialization

The Kibbutz began as a social program employing Marxist social thought as a remedy for the negative effects of private property, and capitalism on the family unit. The leaders of this group believed that by controlling marriage and child rearing (socialization), the family can become a truly humane institution. Hence, if a couple wished to marry, they must first apply to the marriage committee for permission, When the committee approves of the couple getting married, they are assigned a room.

Child Rearing Practices: Transforming Socialization

The first stage is the "**Infancy, Stage**", up to six months old. All the infants live in a common nursery cared for by a non-biological relative nurse. However, the biological mother can breast feed the child during this stage.

The Second stage, six months to one year of age. The infant remains in the "**Infant House**" cared for by non-biological nurses. However, the parents can visit and take the child back to their apartment, but the child must be returned to the Infant House at the end of the day.

The third stage "Toddlers," one to four years old. The children are moved into the "**Toddlers House**" and remain together for the rest of their childhood. Parents continue to visit, and bring the child to their apartment, but must return them at the end of the day.

The fourth stage is "Kindergarten," four to seven years old. The children are placed in "*Kindergarten Groups*" of eight and are cared for by a non-biological nurse. Parents can take the children to their apartment but must return at the end of the day.

Stage five the "Grammar School House," ages seven through twelve. The children reside in a dormitory with non-biological nurse and schoolteacher. There are evening visits with parents, and the child can be taken to at the parent's apartment but must be returned at the end of the day.

Stage six "High School Group," twelve to eighteen. This group now live in a new dormitory, where for the first time they have male teachers. They must also work on the farm collective. Upon High School graduation, both males and females must join the Israeli army (Gerardi, 2010).

During the 1980s, most of the kibbutz became "privatized", (farm members owned their farm and work the property), and most of the non-farmer members have different homes, careers, incomes, and the common Community child rearing activity is no longer practiced.

The force behind this social change in the 1980's

was Israel's modern booming capitalist economy. Additionally, many of the adult children who were raised under Marxist Kibbutz found the rationalization of the children's psyche-social emotional being.

“Utopian” Family Forms:

The Branch Davidians Family Cult practiced "spiritual weddings," sexually exploited female followers of all ages (including children). Koresh the "spiritual leader" fathered dozens of children with members (other than his legal wife).

The Raniere Family Cult seen themselves as a self-help group, but ran a program which sexually abused women, allegedly brainwashed woman into believing the best way to advance their status in the group was to become a "slave." The women also took part in branding ceremonies, in which Ranieri's had his initials burned into their pelvic area.

The Manson Family Cult, female members brutally stabbed so-called enemies, leaving cryptic messages written in blood on the walls condemning the victims to "hell".

Heaven's Gate Family Cult: in 1997 the bodies of 39 members of the "family" were found to had committed suicide in the hope of reaching a spaceship to take them to the Hale-Bopp Comet in search of a Utopia.

Peoples Temple Family Cult founded by Jim Jones seduced vulnerable women and their children into a sex relationship for Jones' benefit.

Conclusion: The Leadership of the above CULT/" Families" all promised to eliminate the internalization and submission to authority, possessiveness, inequality, jealousy, and sexual repression, in an attempt in creating a utopian family structure. However, the leadership/despites actually creating a structure with a negative dialectal outcome of domination and the negative psycho-social emotional health of the group (domination of woman and their children) in an effort to achieve Utopia.

Parsons on the other hand, argued when the family evolves and adapts to the changing

social environment and acting to 1) Channeling libidinal force, 2) resolving the unconscious,3) evaluating social life experiences, 4) controlling anxiety and aggression, 6) life-cycle progressions,7) self-identity formation,8) internalization of the social contract, and 9) integrating into the social order. Indeed, emerges as a viable family structure for a functional culture.

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