
Psycho-Sapiens – The Next Generation

Captain Alvin Yount*

Civil Air Patrol – U. S. Airforce Auxiliary, Chaplain's Corp, Prescott, Arizona U.S.A. 86315

Email: ayount@cap.gov

Abstract

Introduction: The objective of this analysis is to determine what happened to dissipate the American family? Would it be logical to say the absence of love has contributed to the problem? Moreover, could the world's shortage of pilots be directly related to the dissolution of families worldwide? If so, then could the answer to this shortage be found in morally conservative traditional families? Furthermore, has the birth control pill contributed to the dissolution of families worldwide? **Methods:** This qualitative metanalysis has sampled the works of 18 renowned scholars published in the social sciences with respect to families and family developmental networks. Articles of original contributions published by each scholar were examined. The purpose of this analysis is to provide a more comprehensive description of the family and an assessment of the importance of love within family developmental units. **Results:** This qualitative metanalysis finds that living in a stable family environment, offering a network of close personal relationships, promotes a sense of rootedness and community necessary for success in today's high-tech vocational environment. This qualitative metanalysis finds that the daily family speech event ended when television invaded the home, causing catastrophic damage to family communication networks. It was these family networks that instilled the sense of rootedness and community within our young adults. Indeed, loss of family communication networks to electronic devices, has limited the family from sharing emotions of anger, joy, sorrow, fear and, yes, passion. Moreover, this qualitative metanalysis finds that the pill brought society sexual freedom no longer requiring the sanction of marriage within the family unit. **Conclusion:** This study asserts we need a new generation of parents ready to administer tough love. Moreover, "Without a return to human love ... there can be no hope for the survival of the species, homo sapiens.

Keywords: Love; Family; Traditional; Psycho; Sapiens.

* Corresponding author.

1. Introduction

George H. Mead is best known for his work on the nature of the self and intersubjectivity. Mead's research involved the implications of attitudes for logic, ethics, religion, scientific method, and epistemology. Moreover, Mead grounded his theories in social psychology on social behaviorism. Indeed, Mead's work added analytical depth and scientific precision to the social sciences. Human infants are born with a natural tendency to trust and to love. Moreover, it is the family environment that cultivates and nurtures human love into a mature neurobiological and neuropsychological foundation for humankind. According to [1], "The family ... is the unit of human social organization ...". Furthermore, all such larger units or forms of developmental networks such as the clan or the state are developments from or extensions of the family. The family makes up the states and the states make up the nation. Reference [1] continues, "Clan or tribal organization is a direct generalization of family organization; and state or national organization is a direct generalization of clan or tribal organization." Thus, the developmental network found in the family is expressed through the extended family, and the love expressed by the extended family is reflected in the actions of the state. Moreover, the love expressed through the actions of the states make up the social attitude and character of the nation. Therefore, it is my opinion that without the family as the fundamental unit of social organization and developmental networking, we will raise a generation of selfish, egocentric and self-absorbed offspring that I have labeled "psycho-sapiens."

2. What Happened to the American Family?

During 2018 and 2019, I worked at the County Juvenile Justice Center. After less than a year, I realized we were working with multiple inmates from families where grandfather, father and son were all convicted felons. Furthermore, I remember one occasion when a female inmate came to me with a note left on her windshield. The written message was a solicitation to function as the girl's pimp. I reported the incident to the on-duty supervisor who called the police. For a time afterward, we insisted that all girls be escorted when walking through the parking lot. The solicitor who left the message on the windshield turned out to be a grandfather of another female juvenile from the institution. Reference [1] provides reasoning for this type of negative developmental network producing today's generation of psycho-sapiens:

The experience and behavior of the individual organism are always components of a larger social whole or process of experience and behavior in which the individual organism-by virtue of the social character of the fundamental physiological impulses and needs which motivate and are expressed in its experience and behavior-is necessarily implicated, even at the lowest evolutionary levels. (p. 228) Indeed, Reference [1] argued that "all living organisms are bound up in a general social environment or situation, in a complex of social interrelation and interactions upon which their continued existence depends" (p. 228). Reference [2] seems to share Mead's opinions on the family: "Extended families provided closeness and support. Living in such a stable environment and in a network of close personal relationships brought a sense of rootedness and community" (p. 145). Reference [3] puts it this way, "Like or not, what happens to one individual in the system has an impact on every other member" (p. 150). Moreover, Griffin argues that family developmental systems are resistant to change, especially in families with one or more members addicted to drugs. And so, today, we've produced crime families where grandfather, father and son are convicted felons. These negative development networks

add new meaning to the phrase “Crime Family.” When and how did this love-killing virus attack America? How could the American family be persuaded to simply dissolve? Reference [4] took a pass on this question, “The resultant decline in the position of the family with regard to secondary socialization is too well known to require further elaboration here” (P. 147). I disagree, and refer to Marshall McLuhan for the answer.

2.1 McLuhan’s Television

Marshall McLuhan was a Canadian Philosopher who taught at the University of Toronto from 1946 to 1980. McLuhan’s research asserts that down through the ages the means by which man communicates have determined his thoughts, actions, and, indeed, his very life. McLuhan believed that mass media of today are decentralizing modern living, turning the globe into a village, and catapulting twentieth century man backwards into tribal life. Reference [5] argues, “The medium is the message.” This time, I agree. McLuhan asserts, “Our conventional response to all media, namely that it is how they are used that counts, is the numb stance of the technological idiot” (p. 32). Gene Edward Veith is an author, scholar, and Professor of Literature Emeritus at Patrick Henry College. According to Veith’s research, the world has entered a “postmodern” phase once again embracing tribalism. Nevertheless, Reference [2] appears to endorse McLuahn’s theory, “... traditions in all cultures have always served an important social function (such as to preserve moral values and create stable families), technology trashes them all” (p. 205). I remember a special family gathering when I was a small child. I was living with my grandparents, deep in the Ozark Mountains. I recorded the 1949 event in a publication during the year 2000: In these times, the late 1940s, everyone was trained from early childhood to play some type of a musical instrument. Saturday evening our family would, “walk,” to a neighbor’s house close by, usually not more than a mile or two, where the adults would gather. They brought fiddles, banjos, guitars and the like for a long evening of music and fun. Only once was the event held at our small cabin. But, it was an evening that will stay with me for as long as I live. Everyone brought some kind of food and the ladies spread it out on table inside the cabin. As twilight approached Grandpa lit the coal oil lanterns and hung them from the eve above the porch. The ladies and us kids drank ice tea while the men seemed to like whatever was in the dark brown jug. The music continued far into the night. Reference [6] (pp. 50-51) Indeed, in those days, dinnertime was a speech event where all family members were encouraged to have their say. However, in the 1950s, the dinnertime family union was moved from the kitchen to the family room where the family unit enjoyed an evening of TV entertainment. Accordingly, the daily family speech event ended when television invaded the home, causing catastrophic damage to the family communication network. Indeed, what [5] labeled “the technological extension of our central nervous system” invaded family networks like an all-consuming virus (p. 305). Nevertheless, Reference [5] addressed the importance of family intercommunication: By their dependence on the spoken word for information, people were drawn together into a tribal mesh ... and since the spoken word is more emotionally laden than the written-conveying by intonation such rich emotions as anger, joy, sorrow, fear - tribal man was more spontaneous and passionately volatile. Reference [3]. Accordingly, loss of this intercommunication to electronic devices, has limited the family from sharing emotions of anger, joy, sorrow, fear and, yes, passion. Philo Farnsworth [7], television’s inventor, once made this statement to his children regarding his lifetime accomplishment: “There’s nothing on it worthwhile, and we’re not going to watch it in this household, and I don’t want it in your intellectual diet.” Nevertheless, when one researches causes behind family dissolution, TV is not the only villain. One must not forget the pill.

Has the birth control pill contributed to the dissolution of the American family?

2.2 The Pill

No doubt, sexually explicit programming on McLuhan's "technological extension of our central nervous system" combined with the birth control pill has wreaked havoc with American sexuality. Reference [2] explains:

The birth control pill divorced sex from procreation. Soon sex was detached from marriage, Men and women now routinely live together without being married. Women who want to have a child now do so without a husband. The sexual revolution devastated the family. Society now sees the fulfillment of sexual desires as a right, which no one can criticize. (p. 196) Reference [8] associates the number of declining marriages to millennials: "Alongside the falling marriage rate is a rise in cohabiting couples. Increasingly, American couples are opting to live together before marriage, or choosing not to tie the knot at all." Indeed, the pill has enabled this type of cohabitation. Without disagreeing with either Veith or Wood, I totally embrace Dr. Neal Lavender's [9] definition of marriage: "Two separate and uniquely different people come together to form a whole whose essence is greater than the sum of its parts...." Indeed, the pill brought society sexual freedom no longer requiring the sanction of marriage within the family unit. Therefore, not only do we experience sexual freedom in our bedrooms, but our children watch it on that newly invented technological extension of our central nervous system ... the television. Furthermore, what our children watch on TV, they quickly put into practice. While working with Yavapai County Juvenile Justice System, I frequently encountered 13-year-old fathers and mothers. Indeed, for these young people, sex is part of dating. Nonetheless, Reference [2] argues that today's values have splintered the American family. "The exaggerated individualism that characterizes modernism has split families, with each parent seeking his or her own private identity with no regard for the children...." Veith asserts this intensified autonomy would not provide a solid foundation for identity. He argues that identity originates within family developmental networks (p. 80). Veith insists, "The breakdown of the family has had catastrophic effects at every level. It is difficult for children to develop any sense of continuity and permanence when the most basic institution of their lives has no stability" (P. 144).

3. Results - The Answer

Nevertheless, for the most of us, life in America remains centered around the family and even extended family. However, while crime families tend to reproduce more criminals, religious families are reproducing fewer men and women of faith. To turn this around we must find out what holds the family together as a development unit? James W. Prescott was a health scientist administrator at the National Institute of Child Health and Human Development (NICHD), whose research focused on the origins of violence, particularly as it relates to a lack of mother-child bonding. Does Prescott [10] have the answer? Human physical affectional love which is mutually shared neutralizes power in human relationships and provides for the neurobiological and neuropsychological foundations for egalitarian, peaceful and harmonious behavior in human relationships. This is the only true antidote or "behavioral vaccine" to the depression, alienation, anger/rage/violence and alcohol/drug abuse and addiction, which afflicts and is destroying Homo sapiens [10]. (pp. 134-188) What? Did Prescott write that love is the antidote to depression, alienation, anger, rage, violence and alcohol/drug

abuse/addiction? Yes! He did. Furthermore, I assert that love can rid us of these destructive attributes and restore family networks back to the pinnacle of our American society. Dietrich Bonhoeffer [11] argued that love offsets detachment: "If we love, we can never observe the other person with detachment, for he is always and at every moment a living claim to our love and service" (p. 184). Indeed, true love, as found in the traditional American family, is to love unconditionally never observing the other person with detachment. I used the term American family; however, Reference [2] uses a bit stronger language calling this network the "traditional family." Yes! Veith, dares to use the "term traditional families." "... traditional communities—families, villages, churches—gave a sense of both belonging and permanence...." (p. 86). Again, Prescott [10] seems to assert that this mysterious element binding traditional families into single development units can be identified with one four letter word ... L-O-V-E. "Without a return to Human Love ... there can be no hope for the survival of the species (pp. 143-148). Then if love has been the binding element holding families together, would it be logical to say the absence of love has created today's dissolution of the American family? If Lippmann [12] is correct, then the answer is a resounding YES:

Whatever the tests of admission, the social set when formed is not a mere economic class, but something which more nearly resembles a biological clan. Membership is intimately connected with love, marriage and children, or, to speak more exactly, with the attitudes and desires that are involved. In the social set, therefore, opinions encounter the canons of Family Tradition, Respectability, Propriety, Dignity, Taste and Form, which make up the social set's picture of itself, a picture assiduously implanted in the children." [12] (p. 33) Em Griffin, Professor Emeritus of Communication at Wheaton College in Illinois labeled love as the "essence of humanness." Griffin's research has centered on the development of close friendships. Griffin [3] argued, "... selfless love involves a relational transformation" (p. 134). Griffin further stated that this relational transformation "... is the essence of humanness. People are most fully human as 'persons-in-relation' who live simultaneously for others and for themselves" (p. 388). If indeed, love is the essence of humanness, then logic would suggest that the individual acquires the ability to love at the same time it receives its humanity. Dr. Sonja K. Foss, Professor of Communication at the University of Colorado at Denver, offered a similar argument to the one presented by Griffin. Foss [13] suggested, "Love is a politicized force that enables movement against dehumanization" (p. 272). If then love is the essence of humanness and if it guards against dehumanization, then the concept of the individual receiving the gift to love, and its humanness simultaneously is further reinforced. Foss added that love involves care, affection, recognition, respect, commitment, and trust, "as well as open communication" (p. 272). Walter R. Fisher [14], Professor for the School of Communication Arts and Sciences at the University of Southern California, labeled love as "the ground of being" (p. 36). Fisher placed love as one of the higher virtues or motivations in life, even higher than "justice." Fisher asserted, "Love provides the ground of being and is the motive that should inform all others in human decision making and action" (p. 36). Therefore, if love is the "essence of humanness," if it "guards against dehumanization," and if it is the "ground of being," then surely the individual has the ability to love at birth when it receives its humanness.

Nevertheless, the traditional American family survives ... Velasquez [15] explains:

But the group in which use of the socialist principle is most prominent is the family. Able family members willingly work to support and help the family, whereas those who are in need are willingly supported by the

family's resources. In fact, the principle of need and ability has been argued for because of the notion that societies should be communities in which benefits and burdens are distributed on the model of the family. (p. 549)

4. Constraints & Limitations

Since the signing of the United State's Declaration of Independence from Great Britain, religion has been the foundation for morality, family developmental units, and government. However, according to [2], "society is segmenting into antagonistic groups. Tribalism, terrorism, and ethnic cleansing are splitting the globe apart." Indeed, these words parallel McLuhan [5], "mass media of today are decentralizing modern living, turning the globe into a village, and catapulting twentieth century man back to tribal life." Nevertheless, Veith and McLuhan's theories explain the decline of weekly church attendance to below 30 percent. As validation of Veith and McLuhan's findings, recent qualified academics, who can speak to the traditional American family of yesteryear are scarce.

5. Conclusion

Not too long ago, while teaching at a local Community College, I visited Embry-Riddle Aeronautical University's Prescott campus. During my visit, I noticed the faces of students as they passed by on their way to various classes. What caught my attention was the purpose and drive I saw in their faces. These young folks had chosen their destination in life and were well on their way. I had previously taught for Embry-Riddle, and during my seven years teaching on this campus, I conducted numerous qualitative interviews revealing that most of my students came from morally conservative traditional families. Hegel once wrote, "Nothing great in the world has been accomplished without passion" Reference [16]. Generally, at Embry-Riddle, my class makeup contained several student pilots. Accordingly, I must ponder the source of this drive and passion shared by Embry-Riddle's student pilots. Could the world's shortage of pilots be directly related to the dissolution of the families worldwide? If so, then could the answer to this shortage be found in morally conservative traditional families? This inquiry answers the question with a resounding YES! In 1872, Reference [17] suggested that "development of artistic taste and metal force and growth of the power of self-direction originates in the community" (p. 252). However, I disagree. More specifically, I assert it originates within family developmental networks. Reference [16] also speak to these root elements asserting they are taught by parents, "Closely related to the needs and wants are values, beliefs, prejudices and morals. These root elements are usually formed early in life, taught by parents, modeled by peers, and become firmly fixed" (p. 103). On this question, I'll side with Kirby. Reference [18] expounds on Kirby and Goodpaster, "As a general rule, American children are taught to relate essentially to their nuclear family at a young age; they learn through the example of their parents that the nuclear family is the integral part of their lives" (p. 217). Reference [19] broadcasts a call-to-action: "Put simply, we need a new generation of parents ready to administer tough love ... And if we don't start to reverse it, our kids are going to be in for a huge and socially disruptive shock" (p. 101). To summarize, I am suggesting that raising our children outside the traditional family developmental network where their natural gift of trust and love will be cultured and nurtured will produce a generation of psycho-sapiens that may well dissolve the United States of America.

I close with these words from [10]: Without a return to Human Love with its First Foundation in the maternal-infant/child affectional bond (includes prenatal life); in its Second Foundation of the paternal-infant/child affectional bond; in its Third Foundation of the sexual affectional bond ... there can be no hope for the survival of the species, *Homo sapiens*. (Prescott, 1996, pp. 143-188)

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