



FAMILY AND PROGENY AT THE BEGINNING OF THE 21st CENTURY. THE SOCIOLOGIST'S PERSPECTIVE¹

Ilie BĂDESCU and Ciprian BĂDESCU

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Human society is more than the sum of individuals. A number of individuals gathered together cannot constitute a society endowed with its own structure, a power of perpetuation that gives it an unmistakable identity in time and space. Society is composed of individuals, of families, of genealogies also called kinship systems or lineages, of the various types of communities, culminating in the peoples, which make up the substratum of humanity. Peoples can be defined as a structured stock of vital units (individuals, families, genealogies, nations) and human energies (biological, spiritual, economic, etc.). All these make up a system that works out like a “household” (as the Swedish scientist Kjellen calls it), with many barns run by the people. We call these “barns”, together with Adam Smith, stocks, or wealth: demographic stock, education stock, economic stock or wealth, cultural stock, intellectual capital, social capital, human capital, etc. To all the above is added the genealogical stock on which we will insist in our paper. Our approach is structured in four parts: the study of genealogical stock as a form of wealth; the relationship between the dynamics of society and the dynamics of lineages network; the research methodology of genealogical stock as social capital; typology of the seven types of family archetypes. One of the conclusions of the study refers to the dominant family archetype in postmodern society and its effects over the dynamic of genealogical capital.

Keywords: family system, progeny, genealogical stock/ capital, family archetypes, genealogical index map, biological boycott, nihilistic genealogical cycle.

FROM DEMOGRAPHY TO THE SOCIOLOGY OF THE GENEALOGICAL STOCK

THE GENEALOGICAL STOCK OF PEOPLES AS A FORM OF WEALTH

The evolution of peoples depends fundamentally on the dynamics of family systems. The totality of families on the scale of a nation represents a bio-social formation that perpetuates itself according to

specific laws. The fate of peoples is intimately linked to the energy of these formations that vary over time thus influencing the biological power available to a people. In F Galton's view, “individual life is a portion of some vaster system that struggles arduously onwards, towards ends that are dimly seen or wholly unknown to us, by means of the various affinities – the sentiments, the intelligences, the tastes, the appetites – of innumerable personalities who ceaselessly succeed one another on the stage of existence”². The basis for recruiting these personalities is precisely *the family system*, more precisely the system of “eminent families”, as Galton calls them. The first

¹ This synthetical approach includes interpretations from our other studies published in the Romanian Journal of Sociology, in volumes or manuscripts and in chapters written by me or in cooperation with Ciprian Badescu (cf. “Social Romania. The faces of change”, 2022 Academy Publishing House, Badescu, Ciprian (2020). *Welfare Capitalism and the Regional Worlds*, Oxford: The Pertinent Press, and the volume published in collaboration (with dr Pavel Chirila) under the title “The path of healing. The principles of Noogeny”, ed Christiana, 2021.

² Fr Galton, 1892: *Hereditary Genius. An Inquiry into its Law and Consequences*, MacMillan and Co. and NY. „We are exceedingly ignorant of the reasons why we exist, confident only that individual life is a portion of some vaster system that struggles arduously onwards, towards ends that are dimly seen or wholly unknown to us, by means of the various affinities – the sentiments, the intelligences, the tastes, the appetites – of innumerable personalities who ceaselessly succeed one another on the stage of existence” (p 383).

remark of the British scientist is that such a system is an *exposed system*: “We know how ruthless Nature is with the life of individuals, Galton points out; we have seen how ruthless it is with *eminent families* – how they emerge, flourish and decay: the same can be said about peoples and group of peoples (Galton calls them races: n. n. IB) and about the world itself”.³

Therefore, any population, viewed from the perspective of the theory of life systems, can be defined as a multiple stock of vital units (individuals, families, genealogies, nations, peoples) and human energies (in their many forms of manifestation: biological, spiritual, economic, labour and capital etc.). All these make up the substance of a country. A country is like a “household”⁴ (*as the Swedish scientist Kjellen calls it*), with many barns run by the people⁵. We call these “barns”, together with Adam Smith, stocks, or wealth: demographic stock, education stock, economic stock or wealth, cultural stock, intellectual capital, social capital, human capital etc. To all the above is added *the genealogical stock* on which we will insist in our research. All these stocks have the character of *exposed systems*, *i. e.* they can be affected, increased or decreased over time. Among them,

³ Ibidem, pp. 383-384.

⁴ This household is one of “*divine origin*” the Bible tells us. In the eyes of the Swedish scientist, the founder of the new geopolitics, the state has five faces. The five faces of the being of the state are constituted in five great directions of the field of study:

1. *das Reich* (country). Its science is *Geopolitics*. The people (who will reach the consciousness of identity) will organize in a geographical form (geographical space) called the *Reich*. “The political formula of this organization is the nation-state.”

2. The second facet and therefore the direction of research is the “Household of the country” – *der Reichshaushalt*, which deals with *Ökopolitik* (economic policy)

3. Finally, the third facet is *das Staatsvolk* (the nation) dealt with by *Demopolitik* (population policy)⁴

4. The fourth facet is the society (*die Gesellschaft*) that deals with *Soziopolitik* (social policy) and includes: social structure and form (Philopolitics) and social life – Biopolitics.

5. Finally, the fifth facet is the government (*das Staarsregiment*) that *Kratopolitica* deals with. Cf. R. Kjellen, *Die Grössmächte vor und nach dem Weltkriege*, Leipzig și Berlin, 1953, apud IN Sava, Sava Nicu Ionel, *Școala geopolitică germană: Fr. Ratzel, Rudolf Kjellen, Karl Haushofer*, 1993, bachelor's thesis, Univ. Bucharest, p.27

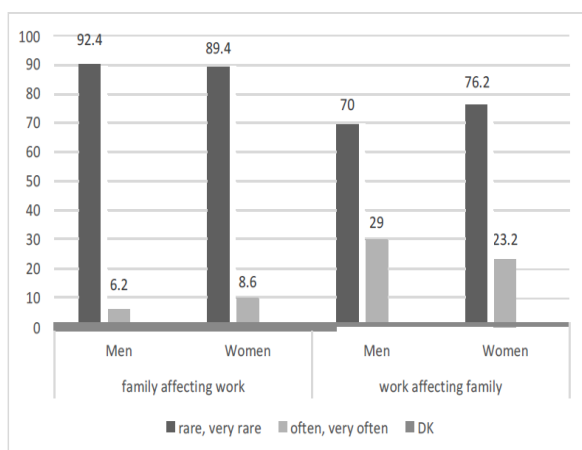
⁵ R. Kjellen, *Die Grössmächte vor und nach dem Weltkriege*, Leipzig și Berlin, 1953, p. 3 apud IN Sava, Sava Nicu Ionel, *Școala geopolitică germană: Fr. Ratzel, Rudolf Kjellen, Karl Haushofer*, 1993, bachelor's thesis, Univ. Bucharest, p.27. See also: I. Bădescu and D. Dungaciu, “Sociology and Geopolitics of the Border”, vol. I, Floarea Albastra Publishing House, Bucharest, 1995, p.53.

sociologists and ethno-demographers warn, as already mentioned, about *the genealogical stock*, *i. e.*, the volume, dynamics, and structure of genealogical or kinship relations, circumscribed by genealogical ramifications called stirpes or lineages or, simply, *kinship systems*. All these family or kinship systems form *the genealogical stock* of a people. It is also subject to variation, *i. e.*, it is exposed to an increase or a cyclical decline or regression. Over time, new genealogical lines may appear, as old ones may disappear, *i. e.*, we can face with the extinction of some lineages, of some large families, as we are shown, in his classic book, by Fr Galton.

The regimes of conquest and therefore of military, economic, political occupation of a people destroy the leading families of the ruling elites in the occupied country to reduce the risk of reconquests. This is how there have been removed, under the regime of communist occupation, the Brătianu's lineage from the stage of the political life of the Romanian people, for example, and in the same way the family members of Maniu and Ratiu were excluded etc. (they and their family members were politically sentenced to hard years of imprisonment or killed by the detention regime). *By natural death (and therefore by genealogical decline), by emigration or by murder, these families disappeared, their lineage is extinguished.* Sometimes their name is raised to the quality of a label with an emblematic halo to be used as a name for *political* “families” such as those known by famous distinctions: “Manisti” (followers of Maniu, leader of former National Peasants' Party) or “Brătieni” (followers of Brătianu, the former leader of National Liberal Party) etc. Beyond these special cases, however, as a population propagates its being through the dynamism of the lineages (stirpes), it is exposed to variations and often the destruction of these genealogical systems that make up the skeleton or strength of peoples. Where these genealogical systems are in decline, being subjected to a certain weakness, the power of the people decreases. It is necessary, therefore, to evaluate this genealogical stock, which we can also consider the most important form of a nation's wealth, of socio-biological capital (this term designates the bio-genealogical reproduction relations at the scale of a more broadly community, distinguishing itself from the notion launched by Putnam, of social capital).

Beyond the nationality and civilization as a possible way toward increasing spiritual strength and

unity we need to add family as factor and source of spiritual power and for collective life harmonization. "A Public Opinion Barometer on the «Family Life» reveals the role played by family as a source of satisfaction with life and as a factor of harmonizing different social sectors of life. The family appears to be the main source and framework of strengthening human capital being that, as the data shows, it is highly supportive with work and with social and individual life. The respondents confirm that family does not affects their work while the work does it. It is obvious that family is a favouring filter for the inner balance of people while work cannot play the same role. The data shows that work affects family more than the other way around."⁶ Here comes the data:



Source: Calculation due to Andra-Bertha Sanduleasa based on *Public Opinion Barometer's module 'Family'*.

Figure 1. The frequency of situations affecting work or family responsibilities (%).

"The family exerts its lateral scaling on globalization although it delusively appears to lack strength for such a role."⁷ Therefore, "we may conclude that family plays a positive role" not only in the domestic dynamics of welfare experiences but also in the process of human capital enhancement. As a matter of fact, it is that facet of social wealth and contributes to its strengthening as genealogical capital. Therefore, if we consider "its supportive role, we shall make due correction to the variation model of welfare regimes"⁸ and obviously of human capital at the national and global scale.

A methodology adapted to the measurement of this type of wealth is necessary, correlative to the one used for the evaluation of the variation of other stocks that make up the potential or wealth of a people (all its powers). Demographers have proposed their method for assessing the demographic potential of a people called *the population pyramid*. Through it we can evaluate the statics and dynamics of the demographic potential by regions, countries, continents, etc. In our study we proposed *the method of genealogical stock* to measure the volume, dynamics (evolution) and structure of the genealogical capital of a people, group of peoples, continents, the planet itself⁹. The progeny, more precisely, the dynamics of progeny (offspring) were placed in the centre of our analysis. A community at risk to disappear "dies" not by natural death (of the elderly), but by the non-bringing forth children (barren families), as a well-known demographer points out. In our research we have explained the essential aspects of the methodology proposed for such evaluations (quantitative and qualitative). For this purpose, genealogical stock units are used as units of analysis and measurement.

The number and quality of families in a country is the most important capital of that country. Where families are strong, the recruitment base of elites and the workforce is also strong. If the number of children in a married couple decreases to zero, we can say that the family is threatened and the genealogical capital (stock) of that state is declining. A people equates with *the sum of the forms of capitalization of its multiple resources*: a) riches of soil and subsoil, waters, flora and fauna, b) demographic stock, c) economic capital or material wealth of the state, d) genealogical stock (number size and the quality of families) as one of the most important expressions of social capital, e) intellectual capital, f) moral power (expressible, among others through the joy of having children), etc. In a "supportive" state, good with its citizens, the joy of receiving the gift of children is great and persistent. In a dissonant state towards citizens, the joy of giving birth diminishes so that only a limited proportion of families cross the threshold of two children per couple and a decline under this critical threshold leads to the stagnation and genealogical decline of that people.

⁶ Badescu, Ciprian (2020). *Welfare Capitalism and the Regional Worlds*, Oxford: The Pertinent Press, p. 102.

⁷ *Ibid.*, p. 102.

⁸ *Ibidem*.

⁹ See Ilie & Ciprian Badescu, *The Genealogical Capital of Peoples. The World's Decline of the Progeny. Demographic Winter*, in press, Mica Valahie, Bucharest, 2022

In Romania, the population between the two age thresholds (15-65 years) represents about 14 million. The *theoretical* genealogical stock of this population is therefore about 7 million (given the proportion set by God between the number of boys and girls, which oscillates by about 2% around the size of 50%. This proportion usually changes only beyond the average life expectancy in men, so we can ignore this fact especially since the number of new marriages after this age threshold is insignificant). The 7 million couples make up the total theoretical genealogical stock of Romania. However, it is either enhanced or weakened from one census period to another by varying the number of children that marital couples commit to bring into the world. Operationally, the genealogical stock is composed of *stock units*, *i. e.*, those married couples with 2 children per couple (families with a fertility rate that does not fall below the quota of 2 children per family or household). We call the number of families with two children, *stock units*: N_{2c} . Married couples with 2 children can serve as units of genealogical stock. I took for this interpretation the definition proposed by the *CIA World Factbook*: “**A rate of two children per woman is considered the replacement rate for a population, resulting in relative stability in terms of total numbers**”¹⁰. Let us keep in mind, in line with this definition, some clarifications. 1. *The pair of two children in a married couple (in “two parents”)* may be used as a unit of measurement of the genealogical stock. The principle of this unit is that of theoretical or pure equivalence: “two leave, remain two”, so that from the generation of parents to that of children we have a “zero sum game”. 2. We need this reference unit because by referring to it we can measure the genealogical variation up or down after the variation of the number of children in a couple. As such, the method involves expressing (“translating”) the actual number of families in *stock units*, *i. e.*, in **the equivalent of couples with two children each** (the method has been authenticated – patented – and validated in our research at INSOC and used to measure the world decline of progeny in our own book¹¹). For an evaluation of the genealogical stock, the indices of the genealogical potential and of the genealogical predominance are calculated, by which we measure

the evolution of the genealogical capitalization power of each generation, by counties, countries, continents, etc. Modern Western-type societies are distinguished by a very low power to capitalize on their genealogical stock (potential). Theorists generally speak of a phenomenon of “social fatigue” measurable: a) by the phenomenon of diminishing the joy of childbirth, which decreases dramatically after the first born, b) by an increased divorce rate, c) by increasing tolerance to deviant categorical systems in relation to traditional multimillennial systems, etc. We call this phenomenon “genealogical fatigue.”

The cluster analysis will allow us to draw the social map of the genealogical structures in county and regional profile. In this way we can determine a prediction cartographic platform consisting of *genealogical index maps*. These are *predictive (genealogical warning), pre-alarm maps*. Based on them, zonal family policies can be prefigured according to the profile of each area. The key issue of genealogical dynamics refers to the “clash” of reproductive patterns based on which the genealogical future of peoples and states will be built.

The reproductive model specific to Western countries is defined, says Prof. Vasile Ghețău, by a small number of children (...), born at an older age (because marriage also takes place at an older age) and coming, in increasing proportion, from legally unmarried women”. In the US, for example, the proportion of children from legally unmarried women is 40%. The proportion of these children (and therefore of the genealogical segment marked by the marital couple’s refusal of the natal opportunity) in Romania “increased, according to the evaluations of the same author, from 17% in 1993 to 24% in 1999”. So, the share of this *reproductive model* (the number of children being small, this model does not lead to the simple replacement of generations, but to an alarming **recession** of generations) has increased in Romania in six years by 7%, so by 1% per year, which shows a constant increase of *the wave front* of this *reproductive model* which, in reality, attests to *the decrease of the energy of life, the postponement of the joy of having children and, finally, the extinction of this joy after the first child*. It is as if the appearance of the first child was an “inevitable” event, which the couple strives, through measures that include the suppression of life in the womb, to avoid it in the future under the presumption that where there are more children the life worsens.

Such a presumption is the shadow of the modernist conception according to which the

¹⁰Total fertility rate (children born / woman) 2014 Country Ranks, By Rank , SOURCE: CIA World Factbook 2014, http://www.photius.com/rankings/ population / total_fertility_rate_2014_0.html

¹¹ Ilie and Ciprian Bădescu, c.w. in press, Mica Valahie and Academic Expert Press, Manchester, 2022

quality of the person is a derivative of material well-being. The second derivative of this assumption is related to the secularist interpretation of the phenomenon of increasing life expectancy: the decline of the offspring in the last century was accompanied by a higher life expectancy. *The hypothesis of causality between life expectancy and rich living ignores the intervention of a hidden variable: "a health surplus in old age".* The quality of children is a circumstantial variable if it is not accompanied by a better *spiritual order*. Or the society advances towards an increasingly disarticulated spiritual state, with a progress of the anti-natalist philosophy towards disaster thresholds, with more and more disoriented generations and couples, with generalized anarcho-sexualism, features that indicate the entry into the era dominated by the anarchic, unstable genealogical model, antinatalist (with a maximum tolerance towards the defining anarcho-sexual orientations for the two lost biblical cities: Sodom and Gomorrah). The genealogical stock and its variation depend, here, on *the genealogical model of a society*. In our studies of family noology (part of noological demography) we determined seven such genealogical models also called family-genealogical archetypes.

GENEALOGICAL ARCHETYPES

The seven genealogical archetypes are also population segments generated by the adoption of one of the seven genealogical models: 1. the archetype of the paradisiacal or Adamite family, 2. the Cain's archetype (after the name of Cain who committed the highest form of deviance from the model of brotherhood: crime against the brother; this archetype generally includes families with deviant children), 3. the Abrahamic archetype, of the patriarchal family, with maximum affective-communion vocation and therefore with great power of moral inclusion, 4. the anarcho-sexual or sodomite archetype, proper to lost cities, 5. the Noah's archetype, discovered by the narration of the great planetary flood (the flood), 6. the Sinaitic archetype, of the restoration of the unity of the nation (of the lineage) with God, related to the divine-human work of Moses, and 7. the Galilean archetype, of the restoration of nuptials according with the wedding scenario of the wedding in Cana of Galilee. With the categorical system of the seven genealogical archetypes begins the socio-noological (nous – spirit, mind in gr.) analysis of

the family and populations at the scale of peoples and continents. These seven models coexist in a society, in a competitive-conflictual form. A sociological survey can visualize them, at the scale of the whole country but also by regions (counties and historical regions).

Romania is not bypassed by the family pattern built on contempt for the natalist opportunity, adopted by couples who opt for the model of reduced progeny or for the dissipation of the natalist opportunity. This pattern (centred on barren families) proves a departure from the archetype of patriarchal or Abrahamic genealogical pattern and a proximity to the anarcho-sexual genealogical archetype, unstable, antinatalist.

"The joy of children" (of the birth of babies), a feature of the Abrahamic genealogical cycle (defined in Holy Scripture by the model of the patriarchal family, with many children and therefore with great progeny joy), diminished in Romania as a state of mind, in a proportion which reached 24% of the fertile population (at reproductive age) in 1999. A quarter of Romania's fertile population does not enjoy having the second offspring and retrospect to the first child and even more to the second child as a trauma to be avoided (classifying the event of birth in the category of hazard). If we take into account the fact that a family and, in general, a communion is based on the joy of being together in space and time, we find that in 24% of Romanian families this joy has diminished to a certain extent by half. As if the members of the family would no longer wish to propagate their lineage (therefore, the stirps and the family), reducing their chances of propagation by 50%. The disappearance of this joy measures the serious collapse of the feeling of duration, the indifference to the permanence (long duration) of the stirps (and therefore of the family). The decrease of progeny joy, of bringing babies into the world (an where is the biblical Rachel's heart-breaking cry?!), associated with the other indicator, namely the increase of the couple's anarcho-sexualization phenomenon, allows us to talk about entering the genealogical cycle of the unstable family pattern, extremely dangerous genealogical nihilism.

BIOLOGICAL BOYCOTT? HAS MANKIND ENTERED A NIHILISTIC GENEALOGICAL CYCLE? BARREN MARRIAGES

In our studies we presented the cartography of this phenomenon in, and through which is

illustrated, in territorial and temporal gradations (at intervals of ten years), the refusal of the act of capitalizing on natal opportunities and therefore of capitalizing the genealogical stock. These are the signs of the adoption, in varying proportions, also in areas and periods of time, of a kind of anti-natalist philosophy, akin to a strange “biological boycott”. The phenomenon is so serious that it deserves a special examination that we undertook in our studies. We have adopted, as stated, the longitudinal analysis so that we can identify trends and therefore lay the groundwork for predictive assertions or at least warnings that are already too late. Demographer Vasile Ghețau drafted the *file of early warnings*, but no government was willing to investigate the issue and rethink the country’s social policies, considering such a phenomenon as being of severe gravity. Migration has aggravated the phenomenon. Unfortunately, the public debate did not go beyond the electoral benchmark as if the issue was related to the electoral circumstances. As we will show in our study, the issue is extremely serious, and the government’s reaction cannot be delayed. We hope that, together with the studies of Professor Ghețau, ICCV and of other Institutions of the Romanian Academy, our studies at the Institute of Sociology will complete the file of an extremely serious national and European problem that requires special and urgent policies. In a first denotation, the phenomenon of biological boycott takes the known form: “families without children”. Beyond the phrase itself, the phenomenon has such serious roots and ramifications that the researcher’s sensitivity could not be delayed. The reaction is urgent because the phenomenon is serious and has so many implications for the whole so-called “country’s household” that the present study with all its shortcomings is the expression of a social emergency from which we had no right to evade. In this decline of progeny and the radicalization of manifestations in the metropolises of the world in favour of anarcho-sexualization of the couple and for barren marriage (sterile marriages) we read the entry of our civilization into the era of the *nihilistic genealogical cycle* and therefore a semi-planetary turbulence, extremely dangerous, with devastating effects on the genealogical stock (extremely serious in the European and American area).

It is obvious to any honest conscience that the time has come for a lucid analysis of the *scattering of one of the forms of national wealth which, in our terms, is the genealogical capital (stock) of a country*.

GENEALOGICAL DEFICIT. GENEALOGICAL PLACES WITHOUT A FUTURE

Population sociology tells us that any human group adopts strategies for collective survival, not just individual. Intelligent societies are those that have found *the method of sustainable structural reproduction*, i.e., a strategy that guarantees the maintenance of the structure and therefore the preservation of population volume and perpetuation, on which depends the jump over the turbulence. For this purpose, it is natural for societies to use what they have at hand, i.e., those social response patterns that ensure the reproduction of their spatial dimension (group volume) and their temporal dimension (group persistence). The collective method of responding to the collective threat consists of simple or expanded genealogical and economic reproduction. The handiest tool of the intelligent community is *the natural-social structure of reproduction* called *genealogical structure* (which combines inbreeding with affiliation). *For the reproduction of material life, communities use the economy, for the reproduction of biological life, they use genealogy. What economics is for material life is genealogy for biological life.* For the reproduction of the economy, societies use the method of economic capitalization of wealth, for biological reproduction, societies use the method of genealogical capitalization (genealogical stocks at the scale of regions, countries, continents, or civilizations and, obviously, on a global scale). Genealogy is the framework and tool by which a community preserves or multiplies its biological stock, and, in this sense, we say that peoples as types of communities are genealogically capitalized or decapitalized genealogically, i.e., adopt biological reproduction strategies marked by the contraction of genealogical stock over time not by its increase. It is therefore legitimate to speak of the genealogical decapitalization of a society when, through their demographic behaviour, successive generations of a society cause a contraction of the genealogical stock, i.e., adopt anti-natalist family strategies and thus diminish their progeny at alarm thresholds. The issue has not been sufficiently researched in this regard and this theory is the one that reopens the chapter of nological sociology of populations or peoples as populations with *distinct bio-social strategies*, which we can visualize in and thanks to *the theory of genealogical capitalization and decapitalization* (analysis that adds to the *theory of economic*

capitalization and decapitalization of peoples). We specified that the study of genealogical capital involves the study of the types of population ecosystems, with balances and imbalances, with various forms and gradations of self-assessment of the bios of that people. What for the economy is the rate of development, i.e., the rate of incorporation of profits in investments, for ethno-demography is the rate of total fertility, i.e., the degree of incorporation of the offspring in couple structures and therefore in genealogical reproduction units. Where a married couple has no children, we say that the genealogical "profit" has not been capitalized ("invested") and that couple is not only biologically sterile but also genealogically risky (it is the bearer of a genealogical risk called genealogical deficit, and thus by such couples there are population or genealogical places without a future, houses with stick on the door). The great cultures, through their religions, stimulated the "natalist or reproductive orientation" precisely to increase the genealogical stock. The story of the biblical couple (Abrahamic, Abraham and Sarah), the parents of St. John the Baptist are some of the most beautiful and intelligent pro-life narratives in all of human history attesting to what would fit into a profile of "intelligent society". Smart societies harmoniously combine the two reproduction strategies: economic and genealogical. Compared to traditional societies that "knew" instinctively what the safe genealogical replacement rate is, so that they put a "smart number" of children at genealogical risk – usually equivalent to a "natural number" ("natural number" is a "correctly calculated" number: by divine counting of the number of babies born), through which they counteracted such a risk –, modern societies have radically changed the

strategy. Instead of the genealogical method, as the axis of the population strategy, consisting in the emphasis on "a high progeny" (large number of children per couple) to avoid biological risk (disease deaths and departures) and to compensate for the replacement effect (age deaths), these societies adopted the economic method, projecting in "material wealth" almost idolatrous (soteriological) chances and hopes. Genealogical wealth (number of children, healthy offspring) was replaced, in the new social thinking, by the projection of hopes in "economic wealth". To preserve the economic stock (of wealth), the contraction of genealogical capital is also resorted to (by the violent elimination of a certain number of infants considered/ perceived as "undesirable" and suppressed in the womb). The method of violent segmentation of progeny has thus become a universal method in modern societies. This strategy that moves the safety factor from the biological perpetuation of the genealogical group to the growth of the family fortune has become the social model of response to the virtual threat of the family group. The genealogical strategy (based on the prevention of the contraction of the lineage) was replaced by an economic strategy and thus the genealogical group as a unit of thought was replaced by the "nuclear family" as a preferential unit of thought in the social philosophy of future design of a family. The thought that wealth is everything has taken place of the thought that offspring and therefore children are everything. The joy of wealth has replaced the joy of children, which turns the family body into a vertical corpse, as Tolstoy would say. Our studies measured the proportion of the two life strategies in Romania, thus opening the field of predictive research on the long-term survival of peoples.

