

Matriarchist Party Manifesto

Our Families will Save the World

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(Draft Version)

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Large strong and united families

Large, strong, and united families

Restoring the role of the family in our society

Modern matriarchies and revolutionary aviacracies' most significant impact will be the family institution's restoration as our social fabric main link. The family has long been one of our communities' most unifying social values. It has probably played a significant role in the very survival of our people at the cultural level. In recent decades, however, the family institution has experienced a deterioration that is closer to agony than any resurrection.

The nuclear family era is over

The nuclear family model has been a fundamental foundation for Western societies' past economic development, especially in North America. In the second half of the last century, the North American overconsumption model found an extremely fertile land by multiplying single-family homes. It continues even today, taking advantage of our families dismantling into uniparental households. But this growth-based economy has reached its viability limit today. Fortunately, there is another model of the family that will facilitate the gradual transformation of our economy.

Another proven family model

Matriarchies present a proven family model, quite different from our traditional family, which, however, ensured these societies' stability for centuries, even millennia. It is the matrilineal and matrilocal family model. Matrilocal means that a mother's children's principal residence place remains the same as that of their mother, for individuals' lives. Matrilineality means that mothers pass down names, property titles, and inheritances to daughters.

One family for life

Matriarchy family clans usually groups between 10 and 100 people. The family is a potent symbol to which children identify themselves all their lives. As they all live in the same place for most of their lives, the bonds that unite family members last a lifetime. However, matrilineal family members do retain a high level of freedom and privacy. For example, at the architectural level, a typical matrilineal family residence resembles a large motel equipped with several community spaces.



Every adult has a room with an outside door and thus keeping privacy. Each family member also benefits from the community life of their large extended family. This enlargement takes shape horizontally, living in

the same place as one's brothers, sisters, and cousins. We must also emphasize the matrilineal family's vertical dimension, as it usually includes 4 or 5 generations under the same roof.



Parenting is a family clan responsibility

The fundamental difference with our traditional family is the role level granted to the children's biological father in the family universe. In a matriarchy, being a parent is not considered a right, awarded because of a genetic affiliation. Instead, it is a naturally fulfilled responsibility by the mother of the child and her siblings. The child's mother's extended family shares this parental responsibility. Children's maternal uncles and aunts and their grandmothers and other maternal line members play an active daily role in their education. Kin living in the same residence makes this involvement more straightforward and natural.

Children benefit from living in a big family

The large matrilineal family is an ideal environment for children's development. They have the opportunity to interact daily with several adults. Because many generations gather under the same roof, we usually find 4 or 5 adults for each child. They also do not have to fear the breakup of their family unit, as is today with our Western families. The children are safe, thanks to the exceptional stability of the matrilineal family.

Mothers surrounded, supported, and freer

The mother is not isolated since she can rely on the daily support of her extended family. Mother's loneliness is much too often the case in our Western nuclear families. In a matrilineal family, the mother can even count on her family if she must be away for a long time. The child will continue to be surrounded by other adults in the family clan who are relatives. The child's vast entourage preservation helps absorb the mother's absence shock more carefully.

Children end up having several mothers, not knowing which one gave them birth

From the matrilineal family's child's point of view, the biological mother's specific identity ends up not having importance any more^[1]. All men and women of the matrilineal lineage fulfill the roles usually assigned to fathers and mothers in Western societies.

Being a parent is no more a sacrifice

In a matriarchy, the fair sharing of parental responsibilities within a large group makes parenting seen as regular and widespread. It is not at all a "sacrifice" that brings additional responsibilities and calls for special recognition. All family's men and women are, each in their way, every family's children's fathers and mothers!

Being like a father for one's sister's child

Our patriarchist society has given for centuries, particularly since the middle of the twentieth century, disproportionate importance to the father-child relationship. For the child, the paternal figure's role may very well be the responsibility of other men in the family, with absolutely no shortcomings from the child's point of view. From the biological father's point of view, the emotional bond developed with a child of whom one takes the responsibility is equally valid and rewarding, whatever the link shared with him ^[2] .

Dismantled families' fathers' experience

Incidentally, the chaos and improvisation that usually follows the nuclear families' separation have allowed many men to realize this fact. Many separated fathers know that a man can develop an emotional responsibility that is entirely equivalent to a child he is not the biological father. Even if not direct in a matrilineal family, the blood link is still present since it usually concerns the sister's child or the sister's daughter's child.

Educating his nephews and nieces

A matrilineal family structure expects every man to be present and responsible within his clan. According to the family composition, they must fill the paternal figure role for their sisters' children, nieces, or even aunts. Thus among the Minangkabau of South-East Asia, a man attracts his community's respect by following these guidelines: Raise your nephews and nieces so that they become worthy representatives of your family, and make sure that your offspring lacks nothing ^[3] .

The biological father plays the role that suits him

The biological father is thus usually faded from the family universe in a matriarchy. The possibility for him to play a crucial role is, of course, not excluded. But he has no rights over the children of whom he is the parent. It has more to do with the help that he can offer to the mother and her family. You may look at it as a privilege granted to him by the child's mother and family, if appropriate and desired.

Legal marriage is always possible

In known matriarchies, cases of father-mother cohabitation are rather rare. But they are, of course, possible. For example, it is easy to imagine that for couples who will get along very well until delivery and want to, the child's biological father comes to live temporarily in the family of the mother. He will be able to help her take care of the newborn and recover from childbirth. At some point, it may happen that the mother will no longer be comfortable with the father's presence in her family environment. Or that he will no longer feel belonging there. He will then have to leave peacefully, usually to return to live in his family clan. Nothing will prevent him from getting along with the child's mother or playing a role with the child afterward.

And if ever the father and the mother get along so well that they want to continue to live together, nobody will stop them. They will even be able to freely leave their respective matrilineal family and contract a marriage, for example. The matriarchy, with its practical experience of thousands of years of excellent and harmonious functioning, offers a base family environment that is suitable for most of the population. Its intent is not to force community members to limit themselves to this way of life.

Total sexual freedom

It is essential to note that the matrilineal family model offers men and women who compose it complete sexual freedom. Among Iroquois, sexual activity was considered a therapeutic practice and even essential for maintaining social cohesion ^[4]. That is a fundamental aspect that distinguishes the matrilineal family from the nuclear family. Matriarchies' experience shows that this total sexual freedom guarantees families' stability while allowing their members emancipation.

Families less and less use of marriage

Our communities are still laying the family foundations on the parents' couple, usually exclusive sexual partners. Nowadays, that is a sure bet for families' failing, crises, tragedies, and improvised breakup solutions. Marriage was once a safe bet for families in Quebec's Canadian Province, a past Catholic French bastion. The majority of young couples have now abandoned marriage as a legal framework for the family. ^[5].

A new legal framework for the family: Matriage

It is time to offer an alternative to the Marriage institution, which excludes the parents' couples' reference to restore a solid and lasting legal foundation for families. We propose the establishment of a new basic legal regime for families: matriage. Here is a general definition:

- Matriage is the institution by which mothers and their children, women, and men, united by matrilineal descent or by adoption within existing matriage, live together and form a family.
- Matriage is the default legal scheme that binds all members of a matrilineal lineage residing in the same home.
- At any time, it is possible to leave a matriage by residing elsewhere than in the permanent matriage members' residence.
 - Note: The residence criterion is reasonably well defined legally. It will probably need to be somewhat adjusted to conform to the concept of "matriage".
- Adherence to an existing matriage is done simply by electing domicile to the permanent matriage members' residence, subject to their unanimous approval.

Binding brothers and sisters, as well as the sisters' children

This marriage regime will go back over the basic concepts of marriage. Thus the marriage members' obligations (that is to say of a matrilineal family) will be practically the same as those of the spouses in the current regime:

- Choose together their family residence;
 - Note: for most matrilineal families, this obligation will be the responsibility of the first generations. One of the matrilineal family benefits is ensuring to its members and all matrilineal lineage future generations the same residence.
- Contribute to household expenses according to their respective means;
- Owe each other respect, fidelity, help, and assistance;
 - Note: the duty of fidelity has, of course, no sexual connotation within the matrilineal family.
- Share liability of debts contracted for the family's collective needs.

Income splitting among siblings

Marriage will offer the income splitting possibility among all the family members when filing their tax returns. Although disputed by many when it comes to couples, this measure of household income splitting will have the great advantage of strengthening economic ties within matrilineal families.

A default settlement, from which you can leave when you want

This marriage settlement will be the default regime as soon as at least one mother lives in the same place as her child. Or if members of a sibling, for example, a brother and a sister, will live in the same place. Every citizen will have the opportunity to enter another cohabitation family form (such as marriage or common-law relationship), including, of course, choosing to live alone. Once the matrilineal family is well established in society's habits, other matriarchy practices will progressively set in place. Thanks to mothers' family name propagation and property titles transfer from generation to generation through the matrilineal lineage.

References

1. « I have three mothers. I didn't know who is my biological mother because they all treat me so well. In secondary school my teacher asked us to fill in a form with mom's names. I didn't know what to write and said: can I ask my mothers later who is my biological mother in the family? My teacher was shocked: You don't know who is your mother? »(from 47:25)
Chou Wah Shan, Tisesse: A Documentary on Three Mosuo Women Ying E Chi, 2001^[1] (visited May 12th, 2019)
2. « There is a fairly clear consensus that the biological link is neither necessary nor sufficient to make an individual a parent. » (loose translation)
Originale quote: « Un consensus assez clair s'est développé quant au fait que le lien biologique n'est ni nécessaire ni suffisant pour faire d'un individu un parent. » (p. 5)
Françoise-Romaine Ouellette, Qu'est-ce qu'un père? Qu'est-ce qu'une mère?^[2]
INRS-Culture et société, 1999 (visited June 21st, 2018)

3. « A man should wrap himself around his family, customs, and the affairs of the village. Like the outward curve of the frond, he must turn outward to his village and serve as leader to his nephews and nieces, guiding them in the path of everyday life. As a father, a man is expected to carry his children (love them, in other words), and as an uncle he must lead his nephews by the hand (educate them). » (p. 26)

Peggy Reeves Sanday, Women at the Center : Life in a Modern Matriarchy
Cornell University Press, 2003

4. « ... love-making was held to strenghten both the female and the male body, explaining its liberal use in the andacouandet healing ceremony, in which the healthy made love to the sick. ... Sex, and a lot of it, was the only way to ensure public safety. » (p. 276-278)

Barbara Alice Mann, Iroquoian Women : The Gantowisas
Peter Lang Publishing, 2004

5. « In 2011, it is indeed more frequent to live in a common-law relationship than to be married to one's spouse in women under 35 and in men under 40 years of age. » (loose translation)

« En 2011, il est en effet plus fréquent de vivre en union libre que d'être marié avec son conjoint chez les femmes âgées de moins de 35 ans et chez les hommes de moins de 40 ans. » (p.101)

Le bilan démographique du Québec, Édition 2012%%Gouvernement du Québec, Institut de la statistique du Québec, 2012 (visited June 22nd, 2018)^[↑3]

[^{†1}] <https://www.youtube.com/watch?v=WjqBAZfhuT0>

[^{†2}] <http://www.partenariat-familles.ucs.inrs.ca/DocsPDF/peremere.pdf>

[^{†3}] <http://www.stat.gouv.qc.ca/statistiques/population-demographie/bilan2012.pdf>