



Matriarchist Party Manifesto

Our Families will Save the World
(Draft Version)



Copyright ©2021 International Matriarchist Party

Table of Contents

.....	1
Is it too late?	1
<i>It is now 100 seconds to midnight!</i>	1
<i>Our civilization is at stake</i>	1
<i>Surviving the 21st century?</i>	1
<i>Challenging our way of life</i>	1
<i>References</i>	2
Living in Matriarchy	3
<i>A credible, viable, and proven alternative</i>	3
<i>The situation in the West</i>	3
A meteoric evolution	3
<i>We live in patriarchy</i>	3
Patriarchy and matriarchy are not limited to families	3
<i>The mother is the life cycle origin</i>	4
God the Father would be the world's mother?	4
<i>Maintain the established order by force</i>	4
Private property: primarily a theft	4
Globalization aims to privatize the world, that is to say, to steal it from others	5
<i>The eternal couple is the patriarchal family foundation</i>	5
Marriage ensures the ruling class wealth growth	5
Couples are no more eternal than life	5
Can we say that the human being is "naturally" monogamous?	6
The ultimate goal of patriarchy is a motherless world	6
<i>Replace patriarchy with matriarchy</i>	7
<i>The myth of women dominated matriarchy</i>	7
<i>Inspiring matriarchies</i>	7
Not far away in the past	7
Matriarchies that still exist elsewhere today	8
<i>A civilization form that can last infinitely</i>	8
<i>References</i>	9
Aviocracy: voting with care, wisdom, and awareness	13
<i>Put motherhood at the center of our values</i>	13
<i>Give a crucial political role to mothers</i>	13
<i>Only our grandmothers will have the right to vote</i>	13
Grandmothers' exclusive right to vote ideological foundation	13
<i>A new word: Aviocracy</i>	14
<i>Compare democracy and aviocracy</i>	14
Democracy: the least bad political system	14
Is it possible to make everyone aware of everything?	15
We never have time to educate everyone every time	15
<i>The majority game</i>	15
Everyone must be competent about everything when it comes to politics	15
Seldom relevant government proposals	16
Exceptions make us continue to believe	16
Cynicism is at its peak	16
<i>Grandmothers become antennas of political positioning</i>	16
Grandmothers naturally radiate benevolence	16
Equal political power for all maintains confrontation and division	17

Why settle for the least bad political system?	17
The inability of our democracy to solve the child poverty problem	17
Can participation rates close to 100% be possible at Municipal and School Board Elections?	17
The right to vote and eligibility	18
Popular consultations much more affordable	18
Mandatory Referendums: Reproduction, Sexuality, War Abroad	18
Justify ourselves to our descendants	18
Aviocracy is a refinement of democracy	19
References	19
Large, strong and united families	21
Restoring the role of the family in our society	21
The nuclear family era is over	21
Another proven family model	21
One family for life	21
Parenting is a family clan responsibility	22
Children benefit from living in a big family	22
Mothers surrounded, supported and freer	22
Children end up having several mothers, not knowing which one gave them birth	22
Being a parent is no more a sacrifice	22
Being like a father for one's sister's child	23
Dismantled families' fathers' experience	23
Educating his nephews and nieces	23
The biological father plays the role that suits him	23
Legal marriage is always possible	23
Total sexual freedom	24
Families less and less use of marriage	24
A new legal framework for the family: Matriage	24
Binding brothers and sisters, as well as the sisters' children	24
Income splitting among siblings	25
A default settlement, from which you can leave when you want	25
References	25
Matriage: Facing 3rd millennium challenges with matriloal families	27
The family institution is in disarray	27
Population renewal	27
A stable and safe environment for children, from birth to adulthood	27
What about women and children being safe at home?	28
There are no new family models	28
These are dismantled families	28
There are only two viable family models: by the father or by the mother	28
Sexuality and family do not belong together	28
The child's father and mother can continue to hang out without living together	28
An enlarged vertical family	29
Protecting ourselves from crises by sharing our family resources	29
Continue to operate family farms	29
Help for seniors and early childhood	29
Share, restore and repair to slow growth	29
The construction industry will be able to adapt	29
Improve the functioning of our society instead of spreading it	30
But then, what are the nuclear family's benefits?	30
This family type is simpler to move	30
The biological father has rights over the children	30

There is a constant creation of new families which generates more consumption needs 30

References 31

ICT and the digital revolution are allies of matriarchy 33

Consensus decision making 33

A new industrial revolution 33

Industrial revolutions take advantage of energy sources and means of communication tandems
..... 33

Now is the time for local renewable energies, digital communications and sharing networks 33

The end of our society's hierarchical organization 34

Large families' networks 34

References 34

Donarism: The Gift and Sharing Economy 36

The end of communism and capitalism 36

A handful of rich people own more than half of the planet 36

1% richer than 99% 36

Growth and wealth concentration 36

Donarism: the sharing and giving economy 36

Offer gifts to one another 37

Already a reality in ICT 37

Fair sharing of livelihoods 37

Universal basic income 37

Eliminating children's and seniors' poverty and isolation 37

The pleasure of offering others what we do best 38

Our societies well equipped to become the world leaders of the digital revolution 38

Put an end to the spread of our populations 38

Protect ourselves from attacks or cataclysms 38

What if the ice storm had a much more significant impact? 39

A decentralized energy network thanks to local and shared production 39

Develop technological know-how that will be of great value 39

Unusual economic pillars 39

Public electricity grids ready for sharing 39

The rich experience of existing cooperatives 40

References 40

The transition to modern matriarchy 42

Restore all their strength to our families 42

Three immediate actions 42

It will take time to aviacracy 42

Incentives for matriage 42

Helping matrilineal lineages to reunify 43

The matrilineal lineage is not limited to immediate siblings 43

Matriarchy favors freedom 43

One can also choose to adopt a new family 43

The mother and her matriage are responsible for the child, but no one wants to ban father-child relationships 43

Allow women to have children from different fathers 44

Transforming family homes into "Community Motels" 44

Relieving the judicial system of conjugal breakdowns 44

The spillovers of wealth growth will never eliminate poverty 44

Two conditions to become rich 45

Technological solutions are there 45

Reorganize our economic and social life 45

A social organization at the cutting edge of technology 45

Foreseeing the third millennium with serenity 46

References 46

Where to establish the first matriarchist party? 47

The Rhino Party once finished 2nd in front of the NDP and the Conservatives 47

Matriarchist candidates by 2021 in Canada 47

Large families ensured the Quebec people's sustainability. 48

Former communist block countries disappointed by capitalism and democracy 48

 Most massive demonstrations since the fall of the Iron Curtain 48

 The nuclear family model is falling apart 48

 Not influenced by the monotheist patriarchs 48

 The land of a mythic matriarch 48

Two progressists nations of reasonable size 49

References 49

Is it too late?

It is now 100 seconds to midnight!

The world we leave to our children is particularly scary. Unlike our grandparents and great-grandparents, we are far from the belief of offering our grandchildren a better world. Instead, it is rather the opposite that unfolds before our eyes and to our conscience. Extensive and profound changes in our way of life must take place very shortly. Unfortunately, it is less and less likely. Otherwise, our world is doomed to suffer disasters repeatedly.

Our civilization is at stake

Uninterrupted growth, cleverly disguised in the shadow of sustainable development^[1], continues to wreak havoc. We are heading straight towards crises of unprecedented magnitude. The only unknown is whether they will first be economic, social^[2], or environmental^[3]. For 2021, the Bulletin of the Atomic Scientists' Doomsdays Clock confirmed that it is still less than two minutes to midnight! It is the most severe warning from this international scientific community's tool, the clock's closest approach to midnight since its inception, even worse than in 1953, during the nuclear threat most scary days^[4]. Is our civilization doomed to collapse within a few decades, for want of anything better than the "least bad political system" as described by Winston Churchill?

Surviving the 21st century?

For several years, the stalemate findings in which we find ourselves are multiplying. Sometimes it is timidly mentioned that we have indeed entered a new century. The prefix "21st century" is sometimes added to a topic, to support the fact that we deserve better, much better. The current situation forces us to ask ourselves this existential question: Will our civilization be able to survive the twenty-first century? Or even more improbable, to serenely start this 3rd millennium, which seemed so full of promise, just a few decades ago?

Challenging our way of life

It may be too late already. We believe not. But it is, of course, impossible to answer this question with certainty. However, it is evident that time is running out and that the encouraging actions of our ruling class are too rarely-seen. Continuing to sprinkle minor changes here and there would be unconscious. It seems that the scientific community does not know how much clearer to tell us.

Two of our biggest headliners in the scientific world shared explicit messages about the urgency of finding new paths fundamentally different from those we have explored so far. On the one hand, David Suzuki believes that "environmentalism has failed"^[5]. On the other, Hubert Reeves frankly tells us that our civilization's very survival is at stake^[6]. And too little seems to be in place to avoid the worst. We, therefore, believe that it is legitimate to question many fundamental aspects of our way of life.

References

1. « Many writers and researchers warn those who mistakenly believe that development and growth are synonymous » (loose translation)
Original quote: « Plusieurs auteurs et chercheurs mettent en garde ceux qui croient qu'à tort, développement et croissance sont synonymes. » (p. 12)
Guy Turchany, Évolution conceptuelle du développement durable, le chemin vers un oxymore? Université Internationale du Développement Durable (UIDD) (visited July 23rd, 2018)^[†1]
2. « Despite the diversity of viewpoints and perspectives presented within this volume, all of the contributors ultimately come to the same conclusion: humanity is at the crossroads of the most serious economic and social crisis in modern history. »
Michel Chossudovsky and Andrew Gavin Marshall, preface of the book The Global Economic Crisis, The Great Depression of the XXI Century GlobalResearch.ca, May 18th, 2010 (visited July 23rd, 2018)^[†2]
3. « We are concerned that if governments in Canada don't steer the course of economic and social development, the next generation of citizens will face dire consequences of extreme warming. » (p. 15)
« The real-world consequences of these climate projections can be comprehended by thinking of past climate-related disasters such as the 2013 floods in Toronto and Calgary, the record drought in 2012 that greatly impacted the agricultural sector, Hurricane Juan that ripped up Halifax in 2003, and the 1998 ice storm that left 1.2 million Canadians in Ontario and Québec in the dark for a week in January. » (p. 17)
By 31 Canadian scholars, Acting on Climate Change: Solutions from Canadian Scholars Sustainable Canada Dialogues, March 19, 2015 (visited July 23rd, 2018)^[†3]
4. « ...national governments and international organizations are unprepared to manage nuclear weapons and climate change, which currently pose existential threats to humanity, or the other dangers—including more virulent pandemics and next-generation warfare... »
by the Bulletin of the Atomic Scientists Science and security board, It is 100 seconds to midnight^[†4]
Bulletin of the Atomic Scientists, January 27, 2021 (visited March 27, 2021)
5. The fundamental failure of environmentalism, David Suzuki, May 1st, 2012 (visited July 23rd, 2018)^[†5]
6. « Yes, unfortunately, humanity is threatened. You really have to be blind to doubt it » (loose translation)
Original quote: « Oui, l'humanité est malheureusement menacée. Il faut vraiment être aveugle pour en douter... »
Hubert Reeves, Entretien M6 Info (visited July 23rd, 2018)^[†6]

Living in Matriarchy

A credible, viable, and proven alternative

Though screened for centuries, there is indeed another civilized social organization model that could spare us the disasters heralded by the collapse of our civilization: matriarchy. Living in matriarchy can help us avoid these catastrophes. Modern research on matriarchies, conducted for example by the philosopher Heide Göttner-Abendroth ^[1] has clarified it in concrete terms. And the results of this research are truly inspiring and encouraging.

The situation in the West

Of course, this work and this new paradigm are still largely ignored and denigrated. There is even a fairly widespread belief that some western communities have been living for a long time in some form of matriarchal families. That explains why we prefer to use the term "matriarchist." These supposed matriarchal families have very little to do with the balanced political, social, and economic system found in matriarchies.

A meteoric evolution

The situation of Western women has changed dramatically over the last century. The Canadian province of Quebec, for example, was once a symbol of particularly oppressive Catholic patriarchy for women. Within just a few decades, it has become one of the places in the world where women's emancipation stands out ^[2]. From a "matriarchist" point of view, we could quickly summarize the current situation. Western women have already proven that they could eventually become men's equal in this world conceived and thought for and by men.

We live in patriarchy

In fact, despite all the gains made to achieve some form of equality between men and women in the West, we still live in fundamentally "patriarchist" societies. We also prefer to use the term "patriarchist," rather than patriarchal, to describe the civilization in which we live. Matriarchal and patriarchal adjectives have been too closely associated with mothers' and fathers' family roles in the West. We can no longer afford to play the puppets in this cunning dividing strategy so effective to let the ruling class prevail more easily. In a matriarchy, there is absolutely no point of trying to oppose fathers to mothers in families, and by extension, men to women. This "war" of the sexes is absurd and leads nowhere.

Patriarchy and matriarchy are not limited to families

Patriarchy and matriarchy are systems that are not limited to the functioning of families. However, families play vital roles in both cases. These are two different civilizations types. Each has developed political and economic systems based on worldviews with fundamentally different goals. The patriarchy establishes relations of domination by force, dividing the population into more or less hermetic classes, which form a pyramid. Matriarchy bases the organization of society on the central role played by mothers in the cycle of life.

However, keep in mind that human civilizations are incredibly complex. Neither pure patriarchy or pure or total matriarchy has ever existed. Most likely, none will ever exist. The goal of the Matriarchist Party is to show that radical but tested solutions exist to get our world out of the impasse in which it finds itself. Our goal is not to impose a point of view on others. Most of us recognize that our way of life is organized and conditioned on bases that are leading us to our loss. Our goal is to show that profound changes to our collective operating rules based on matriarchist principles are available. And that it will restore hope for better days for our community and future generations.



The mother is the life cycle origin

The very first family sense that exists above all for every one of us is first and foremost, the one that binds us to our mother. Matriarchy recognizes this fact by clearly identifying the mother as the one who invests her whole being in the life cycle origin. The critical role of the spermatozoon in the process of creating human life is comparable to that of the oocyte. At this point, the father and the mother are at the same level. What sets the mother apart is putting many aspects of her life at risk during pregnancy, childbirth, and breastfeeding. Generally, mothers also invest a lot in the early years of newborns. It is an invaluable mothers' contribution to the upholding of human society.

God the Father would be the world's mother?

Patriarchy opposes this evidence with an almighty father who would be "the mother of the world"^[3], the foundation of monotheistic religions. The word patriarchy thus refers to the original or founding meaning of the Greek suffix "arkhe", while emphasizing its other sense of dominant power. It is the patriarchs, or the fathers of the nation, who hold this role. Within religions, first of all, maintaining this belief of the all-powerful creator god profoundly and firmly rooted in citizens' minds. This belief is found explicitly for example, in the preamble to the Canadian Charter of Rights and Freedoms of the Constitution Act, 1982.^[4]

Maintain the established order by force

The first step in establishing patriarchy is the territory conquest and its people's submission by force. At the political level, the patriarchs then maintain a system where they divide the peoples into a hierarchy of several levels of decision-making powers. A designated or elected minority holds these powers. Armed forces control this organization and are responsible for maintaining order. The patriarchs themselves, formerly almost exclusively men, establish this "order" in their interest and not in that of the people.

Private property: primarily a theft

At the economic level, the patriarchs have introduced the concept of private property, the basis of our economy. This expression comes from the verb to "deprive" itself derived from the Latin "privare", which means to take away from others what they have or to deprive them of the right to access it. Initially, it is essentially theft. New owners deprive others of access to a territory that they could freely access before. In Canada and the Americas, despite all the acrobatics of the colonial administrations to hide this reality, it is quite challenging to see otherwise what happened to aboriginals' nations^[5].

Globalization aims to privatize the world, that is to say, to steal it from others

The patriarchist economy aims to maintain or improve the privileged ruling class position. That occurs most often to the lower classes' detriment. In the West, the economic system in place to play this role is capitalism. It adds the market freedom principle to private property. The private property and wealth accumulation by the ruling class has grown uninterrupted over the past centuries. Since the 1980s, the "neo-liberal" ideology with its ultimate weapon of "globalization" markets has tackled the "colonization of the globe"^[6].

The gap between the rich and the poor has never been more significant. The ecological balance of our world has never been so precarious. The Earth itself is the target of global nuclear and climate threats. All of this is a direct consequence of the patriarchist civilization that has taken control of our world.

The eternal couple is the patriarchal family foundation

The existence of an all-powerful father who is at the same time the world's mother, does not correspond to anything found on Earth. To allow us to believe it, the patriarchs of our religions have imagined a "next world," where many other things would be possible too. One of those particularly attractive things is this idea of an eternal life that would continue in that afterlife, after death. As this idea brought immense success, our religions decided to extend it also to the family organization. Suddenly, thanks to "marriage," the parents' couple union had to be "eternal," too. In fact, to last at least until the death of one of the couple members.

Even today, for example, the unique event that automatically ends a marriage in the Province of Quebec is death. The only other marriage ending possibility is divorce. And this one must be approved by a judge, based on only three possible reasons^[7]. One of these motives is adultery committed by one of the spouses (infidelity). Marriage foundation is monogamy, the partners' sexual exclusivity. The patriarchist's point of view can also be found even more clearly in the etymology of the word marriage; that is, the husband's family ("Mari" in French).^[8]

Marriage ensures the ruling class wealth growth

Marriage's obvious goal is to grow the private property model. The patriarchs would help, for example, married couples to establish themselves on a small piece of a conquered land. They legally assign them private ownership. By spreading the new families on the territory, one thus carried out its exploitation on a larger scale, with each generation. It is a very effective way to support colonization^[9]. The economy patriarchs were delighted with this new way of seeing the family. It allowed them to increase their wealth even more quickly.

Couples are no more eternal than life

Of course, couples are far less eternal than life. Freed from religious hegemony, we are now witnessing the painful and chaotic dismantling of our families^[10], supposed to last at least the whole life of the parents. What is quite surprising is that very few people dare question this family model or even just that belief of

an eternal parents' couple.

Can we say that the human being is "naturally" monogamous?

Religious marriage has institutionalized monogamy, a single marriage^[11]. Subsequently, a powerful stream of ideas trying to prove that human monogamy is "natural" has spread. As if it could be found in the animal world^[12].

However, it is tough to find a consensus on the definition of animal monogamy. The reason is that nothing compares to what humans have institutionalized as religious marriage with animals. Although there are rather broad definitions, animal monogamy is generally understood to mean keeping the same partner at least during the offspring growing season. Even if we stick to this lax definition, we can hardly justify structured human monogamy today. Nowadays, the more the members of civilized societies are free, the less monogamy is frequent. That is, short parents couple duration does not relate to offspring growth. The human being is therefore obviously not naturally monogamous.

And yet, monogamy still resonates in the scientific world, which persists in using this term. No matter how unlikely is this postulate, scientists go so far as to describe the human reproduction mode as "sequential"^[13] or "serial" monogamy.

This wording almost qualifies as an oxymoron. Indeed, the prefix "mono" clearly means "one". One wonders how it is possible to continue talking about human monogamy today. Indeed, the sequence of sexual relations with different partners can sometimes occur within minutes or hours.

It is as if the Western scientific community was unable to see the family other than from the parents couple's point of view^[14].

Are we trying to make us believe that during these thousands of years of human civilization, none would have successfully implemented another family lifestyle than monogamy?

The ultimate goal of patriarchy is a motherless world

The collapse of the patriarchist nuclear family is evident when we observe a gradual decline in the duration of parental couples. But the grip of this model remains a foundation of patriarchy even today. However, marriage is only an intermediate step towards patriarchy's ultimate goal of taking control of the natural motherhood order, becoming the only creator of human life. Assisted reproductive technologies have developed at a phenomenal rate, particularly in the last half-century. We are getting closer and closer to the ultimate moment targeted by patriarchy. The one where mankind (humanity from the male point of view) will really become the ultimate creator of life, almost without natural help. Because we still count at the base on the spermatozoon and the oocyte to achieve this "feat"^[15].

Upon achievement of this this goal, marriage and the nuclear model of the family will no longer be of any use to patriarchy. But we are not there yet. And above all, is this the path we want to take to "save" humanity?

Replace patriarchy with matriarchy

We can, therefore, identify four founding axes for the patriarchy in which we live:

- The conquest of a territory and the control by force of an order established and decided originally by a ruling class;
- The belief in an all-powerful patriarch god, at the origin of everything and controlling everything;
- An economy based on private property and the growth of a free market for the benefit of a dominant class;
- A social organization grouping families based on the sacred union of a parents' couple.

We established above the foundation axes of the patriarchy in which we live. What could it look like in a matriarchy? We attempt to answer this question precisely in this manifesto. We propose to replace our patriarchy with a matriarchy. Because we firmly believe that life in matriarchy will adequately solve many of the fundamental problems facing our civilization.

The myth of women dominated matriarchy

First, in a matriarchy, the world is not designed for and by women. Here is the first myth that it is essential to debunk. And that is causing a lot of confusion. The etymology of the word includes the Latin prefix "Mater" (the mother) and the Greek suffix "Arkè", both well known. But "Arkè" is not used here in the sense of command, dominant power, or authority. It is rather "Arkè" in its broader sense of origin or foundation^[16].

A matriarchy is thus a society that recognizes mothers as being the base, the founding, and the central element. It is not at all about a community that is "dominated" by mothers. Conventional research has thus sought to seek a civilization where mothers, and by extension, women, would have found themselves in a dominant position to men. The existence of this kind of matriarchy is indeed challenging to demonstrate.

On the other hand, we can easily find evidence regarding the existence of civilizations in which mothers play a central role (not only limited to the family sphere). In these societies, men most often retain essential political responsibilities. That is one of the reasons often cited to oppose the idea of calling these societies matriarchies. It merely shows that these are societies in balance^[17].

Giving them the status of matriarchy allows us to consider them as another well-organized political, social, and economic system. It is the primary inspiration behind the writing of these pages.

Inspiring matriarchies

Not far away in the past

Let's take the Iroquois, one of the most famous matriarchies. The Iroquois Confederacy constitution has been carefully transcribed by the founders of the United States so that they can use it as an inspiration^[18].

Article 44 is unambiguous about the central role given to mothers :

44. The lineal descent of the people of the Five Nations shall run in the female line. Women shall be considered the progenitors of the Nation. They shall own the land and the soil. Men and women shall follow the status of the mother^[19] .

Unfortunately, the balanced social organization of the Iroquois has not crossed the barriers of culture and time, so close to us. During its history, for example, the Quebec nation has often got close to the Amerindian societies. The intermingling of those cultures was part of a concrete reality not so long ago. For example, the Francophone origins of the Métis Nation are undeniable. And many French Canadians proudly mention having "Indian" blood flowing through their veins!

Matriarchies were common among Aboriginal societies in North America. Work to restore their status as authentic matriarchies is a valuable source of inspiration to help establish modern matriarchies. Barbara Alice Mann, a proud descendant of the Iroquois matriarchy, is one of the leading figures of this movement. For example, her work dates the Iroquois Confederacy establishment back to 1142. That places the Iroquois Confederacy among the oldest democracies still alive, with the cantons of Switzerland and the Government of Iceland^[20] .

But consider the Iroquois nation a democracy is certainly debatable. Without directly contradicting this statement, Barbara Alice Mann believes that the idea of distributing equal political power among the entire population is "a prescription for disaster"^[21] .

For that matter, we propose a new political system more in line with matriarchies: Aviocracy. That is, grandmothers' exclusive right to vote.

Matriarchies that still exist elsewhere today

A more realistic definition of matriarchies also allows us to consider several matriarchies that still exist today, such as the Mosuo, the Khasi, and the Minangkabau, in Asia. These last two include populations that number in the millions. The Mosuo were chosen as a model community by the International Institute for Sustainable Development (IISD) as part of the United Nations' fiftieth anniversary in 1995.

The committee responsible for selecting 50 model communities was co-chaired by Pierre-Marc Jonhson^[22] . In its press release, IISD reports that the matriarchal organization of the Mosuos has allowed them to maintain a fair distribution of wealth and resources for 2000 years^[23] . IISD also made it clear that the choosing the Mosuos as a model community intended to inspire change elsewhere in the world.

Contrary to what many members of the scientific community still believe, we must consider these societies as examples from which we can draw great lessons. There is indeed much to draw inspiration from, we who are far from qualifying as fair models of wealth and resources' distribution.

A civilization form that can last infinitely

More generally, matriarchies are civilizations which rest on a cycle form model, inspired by the natural life. The community identifies Mothers as being their origin and grant them the utmost respect. They celebrate Inherent skills related to motherhood. It provides mothers with fundamental roles in the organization and operation of these societies. Ensuring that decision-making bodies are always subject to the rule of

consensus prevents situations in which a group could become dominant.

We do have before us a credible, viable, and proven alternative to our delusional patriarchal capitalist democracy. Matriarchies are based on cycles rather than on the growth pyramid of patriarchy. They thus offer the fundamental advantage of being able to last practically forever.

References

1. « ... the patriarchal society is not an abstract utopia, contrary to purely philosophical projects of society. Such utopias have never been concretely realized during human history. On the contrary, the patriarchal society is a real implementation, experienced during the longest periods of civilizations history [...]. Its rules show how a communal life can be organized, according to the needs, in peace, without violence, simply humanly. » (loose translation)

Original quote : « ... la société patriarcale n'est pas une utopie abstraite, contrairement à des projets de société purement philosophiques. De telles utopies ne se sont jamais traduites concrètement dans l'histoire de l'humanité. Au contraire, la société patriarcale est une expérience concrète, vécue pendant les périodes les plus longues de l'histoire des civilisations [...]. Ses règles montrent comment peut s'organiser une vie commune, suivant les besoins, en paix, sans violence, c'est à dire tout simplement humainement. » (p. 6)

Heide Göettner-Abendroth, La recherche moderne sur le matriarcat : Définitions, perspectives, actualitéMatriarchiv.info, not dated^[†7]

2. « In the beautiful province, it is almost Women's Day every day! » (loose translation)

Original quote: « Dans la Belle province, c'est la journée de la femme tous les jours, ou presque! »

http://www.lexpress.fr/emploi/gestion-carriere/au-quebec-le-machisme-n-a-pas-droit-de-cite_1260285.html Danielle Stanton, Au Québec, le machisme n'a pas droit de cité In the section « S'installer au Canada » of the French magazine L'Express^[†8]

3. « Patriarchy invented a "God-Father" or "male creator-religion" based on the "great warrior," plunderer, proprietor, or "big man" (Godelier 1987), who was considered able to give life and was legitimized to take it. The Great Mother or Goddess was replaced by the idea and the ideology of an omnipotent, violent, and jealous single God, an abstract patriarchal "mother-father." »(p. 2)

CAPITALIST PATRIARCHY AND THE NEGATION OF MATRIARCHY THE STRUGGLE FOR A "DEEP" ALTERNATIVE Claudia von Werlhof, Vaughan, Genevieve (ed.): Women and the Gift Economy. A Radically Different World View is Possible, Toronto 2007 (Inanna), pp. 139-153^[†9]

4. « Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law: » Constitution Act, 1982 (visited April 9th, 2016)Justice Laws Website (Canada.ca)^[†10]

5. « With creativity and passion, the Idle No More movement has highlighted the long-standing abusive dynamics between successive Canadian governments and Aboriginal peoples. He has shed light on years of dishonesty, racism, and outright theft. »(loose translation)

Original quote: « Avec créativité et passion, le mouvement Idle No More a mis en évidence les dynamiques abusives présentes de longue date entre les gouvernements canadiens successifs et les peuples autochtones. Il a fait la lumière sur des années de malhonnêteté, de racisme et de vol pur et simple. »

Idle No MoreDaniel Chapdelaine, À babord (visited April 9th, 2016)^[†11]

6. « these "reforms" re-establish colonial models, hinder national planning and true democracy while creating the structures of a world of growing inequality in which the vast majority are bound to suffer and despair to serve the interests of a tiny number of privileged and powerful » (loose translation)

Original quote: « ces « réformes » rétablissent les modèles coloniaux, font obstacle à toute planification nationale et à toute véritable démocratie, tout en mettant en place les structures d'un monde d'inégalité croissante dans lequel la vaste majorité est vouée à la souffrance et au désespoir pour servir les intérêts d'un très petit nombre de privilégiés et de puissants » (outside back cover)

Noam Chomsky about the book Mondialisation de la pauvreté et nouvel ordre mondial (The Globalization of Poverty and the New World Order, French Ed.) from Michel Chossudovsky,

Écosociété, 1998.

7. « A marriage ends with the death of a spouse or by divorce. To get a divorce, the marriage must have failed for one of the reasons mentioned in the law. The spouses need a divorce judgment to officially end their marriage. »
Marriage in Quebec (visited June 6th, 2018)Educaloi.qc.ca^[112]

8. « The etymological well-fitting source of the word "marriage" from the Latin "matrimonium", although often quoted, is to exclude: "Marriage" comes from the source "mari" (husband, the male) and not from "matri" (the mother). » (loose translation)

Original quote : « La source étymologique bien arrangeante du mot "mariage" depuis le latin "matrimonium", bien que souvent citée est à écarter : "Mariage" vient de la source "mari" (le mâle) et non de "matri" (la mère). »
Mariage Etymologie Français latin grec Sanskrit (visited June 17th, 2018)^[113]

9. « From the very beginnings of New France, encouraging soldiers to marry and become colonists was considered a good method of stimulating growth. » (p. 28)

Marriage and Colonization, Soldiers Daily Life in New France (visited June 17th, 2018)^[114]

10. « Saying that the family is in crisis is an understatement. The turmoil of the institution has thrown its members into deep disarray that feeds a family pathology whose symptoms are just beginning to appear: domestic violence, parental violence, suicide, dropping out of school, pure parental abandonment, rejuvenation of delinquency and crime, etc. » (loose translation)

Original quote: « C'est peu dire que la famille soit en crise. Le chamboulement de l'institution a jeté ses membres dans un profond désarroi qui nourrit une pathologie familiale dont les symptômes commencent seulement à poindre : violence conjugale, violence parentale, suicide, décrochage scolaire, abandon parental pur et simple, rajeunissement de la délinquance et du crime, etc. » (p. 198)

Daniel Dagenais, La fin de la famille moderne

Les Presses de l'Université Laval, 2000

11. « in Greek, the term comes from two words meaning single, and marriage » (loose translation)

Original quote: « en grec, le terme vient de deux mots signifiant unique, et mariage »

« monogame », définition from le dictionnaire Littré (visited April 10th, 2016)Dictionnaire Littré^[115]

12. « It is a matter of justifying by "nature" the model of human conjugality imposed so far by Church » (loose translation)

Original quote: « Il s'agit de justifier par la « nature » le modèle de conjugalité des humains imposé jusqu'ici par l'Église »

Frank Cézilly, La monogamie est-elle naturelle ? (visited April 10th, 2016)SciencesHumaines.com, 08/06/2011^[116]

13. « Ruptures and divorces form the pattern of human monogamy. It would be more accurate to qualify our monogamy as "sequential", where several partners usually follow one another during a human life. » (loose translation)

Original quote : « Ruptures et divorces rythment la monogamie humaine. Il serait donc plus juste de qualifier notre monogamie de « séquentielle », où plusieurs partenaires se succèdent habituellement au cours d'une vie humaine. »

Capsule outil: La monogamie humaine : causes et conséquences (visited June 17th, 2018) Bruno Dubuc, Université^[117] McGill

14. « The service of the Family in life, more precisely the stable and lasting union of a man and a woman, appears as the most efficient and the most suitable mode for ensuring the reproduction and renewal of generations. » (loose translation)

Original quote : « Le service de la vie La famille, plus précisément l'union stable et durable d'un homme et d'une femme, apparaît comme le mode le plus efficace, le plus adapté, pour assurer la reproduction, le renouvellement des générations. »

Jean-Didier Lecaillon, La famille au coeur de la société. La femme au centre de la famille Académie d'Education et d'Etudes Sociales, February 2002 (visited April 16th, 2016)^[118]

15. « We are going inexorably towards unisex humanity, except that one half will have oocytes, and the other one will have sperm, which they will put together to give birth to children, alone or with others, without a physical relationship, and without even anyone bearing. Without even anyone conceiving them if we go so far as the cloning vertigo. » (loose translation)

Original quote : « Nous allons inexorablement vers une humanité unisexe, sinon qu'une moitié aura des ovocytes et

l'autre des spermatozoïdes, qu'ils mettront en commun pour faire naître des enfants, seul ou à plusieurs, sans relation physique, et sans même que nul ne les porte. Sans même que nul ne les conçoive si on se laisse aller au vertige du clonage. »

[<http://www.slate.fr/story/67709/humanite-unisexe-biologie-immortalite> Jacques Attali Vers l'humanité unisexe slate.fr, 29.01.2013 (visited April 16th, 2016)

16. « There are etymological grounds for shifting the definition of matriarchy in this direction. The root *matri-*, from the Latin *mater*, means mother, nurse; origin, source. The *-archy* suffix, which can be traced to the Greek word *arxi* or *arche*, also refers to origin or source. Lidell's Greek-English lexicon (1961:252) lists two definitions for *arche*, one focusing on origins and the other on political power. » (p. 237)

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

17. « All the people who research this theme do not give the same name to this form of society. Some speak of "matri-focal" societies, others of "matristic" or "matri-centered" or gynanic societies. However, they agree on one point: they refer to the same form of society which does not present a patriarchal model and which is distinguished by a high level of solidarity and stability: a society in balance. » (loose translation)

Original quote : « Toutes les personnes qui font des recherches sur ce thème ne donnent pas le même nom à cette forme de société, certain-e-s parlent de sociétés "matri-focales", d'autres de sociétés "matristiques" ou "matri-centrées" ou gynaniques. Elles/ils sont cependant d'accord sur un point : elles/ils font référence à la même forme de société qui ne présente pas de modèle patriarcal et qui se distingue par un niveau élevé de solidarité et de stabilité : Il s'agit donc d'une société en équilibre. » (p. 2)

Heide Goettner-Abendroth, *La recherche moderne sur le matriarcat : Définitions, perspectives, actualité*, Matriarchiv.info, 2008(?)^[119]

18. « It was clear that the Iroquois, for example, did not organize a confederacy with alliances spreading over much of northeastern North America "without government." They did it, however, with a non-European conception of government, one of which Jefferson, Paine, and Franklin were appreciative students who sought to factor "natural law" and "natural rights" into their designs for the United States during the revolutionary era. » (p. 14)

Bruce E. Johansen, *Native American Ideas of Governance and the United States Constitution* eJournal USA, U.S. Department of State / June 2009 (visited June 18th, 2018)^[120]

19. *The Constitution of the Iroquois Nations* (visited June 18th, 2018)^[121]

20. « Using a combination of documentary sources, solar eclipse data, and Iroquois oral history, Mann and Fields assert that the Iroquois Confederacy's body of law was adopted by the Senecas (the last of the five nations to ratify it) August 31, 1142. ... their date of 1142 A.D. would rank the Iroquois Confederacy with the government of Iceland and the Swiss cantons as the oldest continuously functioning democracy on earth.

http://www.ratical.org/many_worlds/6Nations/DatingIC.html Dating the Iroquois Confederacy (visited June 18th, 2018)^[122]

21. « One of the most damaging misunderstandings of good mindedness is the assumption that because everyone is equal, Everyone possesses equal amounts of wisdom and talent. And therefore everybody should share equal amounts of power. Well... this is a prescription for disaster if I ever heard one. [...] Seen one seen them all. That's a patriarchal idea. Instead, everyone has a limited amount of wisdom and a limited amount of talent. And the idea is to make it all work together for the good of everybody. No one person is going to be able to this alone.» (from 8min. 10 sec.)

Barbara Alice Mann, conference A (M)otherworld is Possible : Two Feminist Visions - Matriarchal Studies - The Gift Economy October 23-25, 2009, York University, Toronto, Canada^[123]

22. « The Awards were part of a programme in honor of the 50th Anniversary of the United Nations undertaken by the Friends of the United Nations, a non-governmental organization. The programme was aided by the advice of an International Panel of Advisors, co-chaired by Dame Nita Barrow of Barbados and Dr. Pierre Marc Johnson of Canada. The selection process was guided by a committee drawn from the Panel. These communities were chosen because each one demonstrates positive and practical solutions to difficult problems and has inspiring lessons to offer to other communities and to the United Nations. [...] It is hoped that their lessons will inspire practical reform and rethinking about how citizens may help to achieve the mission of the United Nations as we enter the 21st Century. »

We the Peoples: 50 Communities Awards (visited June 18th, 2018)^[124]

23. « For 2,000 years, the Mosuos have maintained a society in which women uphold the integrity and assume leadership roles in the community. 85% of the population is still living under matrilineal family structures where women are heads of households, care for the young and the old, carry the family lineage and distribute wealth and resources with equality. »

We the Peoples: 50 Communities Awards (visited June 18th, 2018)^[↑25]

Aviocracy: voting with care, wisdom, and awareness

Put motherhood at the center of our values

Moving from our capitalist patriarchy to modern matriarchy will not be a simple evolution of our way of life. Putting motherhood at the center of our society's values, after centuries or millennia of denigration, will disrupt the rest of our value system. For most of us here in the Western Hemisphere, who have been immersed in omnipresent patriarchy for generations, it's even hard to imagine.

In the end, we should instead consider a real revolution, which we can happily foresee peaceful and progressive. Our way of life will inevitably lead us to painful social episodes in an increasingly nearer future. We cannot avoid these tragedies without making radical changes, even in our most fundamental beliefs.

For example, will democracy, as we worship it, be able to deal with the challenges before us? For us, the answer to this question is no. And we want to offer a credible and viable alternative in the long term.

Give a crucial political role to mothers

Some constituents of matriarchies can thus integrate rather directly into our society. For example, an in-depth study of the most well-known matriarchies makes it possible to realize that respect for motherhood generally results in a fundamental role for mothers at the political level. The principle aims to compensate for the responsibility of women who become mothers by giving them the exclusive right to choose who will act as political representatives of the entire community.^[1] There is usually an assembly of matriarchs, one of whose roles is to choose governmental delegates, obviously in consensus.

Only our grandmothers will have the right to vote

In principle, this is not so far from the electoral functioning of our universal suffrage democracy. We would explicitly have to limit the right to vote to our matriarchs. And in our society, all we need is to automatically grant the role of matriarch to all our grandmothers. That means that at the next election (or popular consultation) and all the following (unless otherwise decided by them), only our grandmothers would have the right to vote.

The impacts of such a change will undoubtedly be very numerous. And in our opinion, supporters of a modern matriarchy, they will undoubtedly be beneficial in the medium and long term. Here is the ideological foundation that we propose for this idea:

Grandmothers' exclusive right to vote ideological foundation

1. The fundamental element of human life is motherhood. We vow it all our respect and all our admiration;
2. To achieve real social equity between men and women, increased political power reserved to mothers compensates motherhood responsibilities;
3. Benevolence linked to motherhood leads a mother to take care of all her children, and to accept them

as they are;

4. Maternal awareness and wisdom mature as a woman moves from mother to grandmother. At this point, the grandmother's maternal abilities transcend the boundaries of her immediate family and incline her towards taking care of the entire community. The grandmother obtaining the right to vote celebrates this meaningful life event;
5. In the same way, the transition from grandmother to great-grandmother represents the right to vote transmission to the next generation;
6. The voting grandmother naturally encourages consensus among her extended family clan members, as well as policies fairness between humans and nature, young and old, men and women, and between rich and less rich. Also taking into account their impact on future generations.

A new word: Aviacracy

We propose a new word, aviacracy (from Latin "Avia" which means grandmother), to represent this idea of the exclusive voting right to grandmothers. We are aware that this word is a direct attack on one of the fundamental aspects of the charters of human rights: the universality of suffrage and its equality. But when the very survival of our civilization is at stake, we believe legitimate to question one of its fundamental aspects.

The first political change we are proposing is limited to the right to vote. We still insist on the principle of identifying our grandmothers as the fittest among us, to establish and maintain a fair and sustainable political system, for us all. Faced with the survival of the Iroquois nation, Barbara Alice Mann also does not hesitate to state this principle clearly^[2].

We thus fully assume the implications of aviacracy on our societies' fundamental principle of equality for all. We believe that ultimately, our grandmothers are best able to make decisions and set our collective well-being. For the moment, however, to ensure a quick and efficient transition, our proposal only targets the right to vote in our current political system. The question to ask us then becomes: Will a voting right reserved for grandmothers (aviacracy) better serve our society, than universal suffrage (democracy)?

From the moment a credible system can be an alternative to democracy, it becomes possible to identify the advantages and disadvantages of each option.

Compare democracy and aviacracy

Aviacracy (grandmothers' right to vote) ensures that virtually all persons with voting rights have a minimum of wisdom, life experience, and conscience to make decisions about the future of the entire population^[3]. Universal suffrage democracy offers no guarantee in this respect. Instead, we can assume the opposite for a considerable number (if not a majority) of voters in a democracy^[4].

Democracy: the least bad political system

Throughout its history, great thinkers of democracy had seriously questioned its long-term viability^[5]. Just because a communist civilization collapsed thirty years ago does not mean that our failed democratic system has suddenly become an ideal^[6]! It was the least bad of the political systems. Today we want to make aviacracy, with its exclusive right to vote for grandmothers, a fair political system. Our society can

put in place a viable and satisfactory system in the very long term, for the entire population.

Democracy's appealing theoretical strength is to distribute political power equally to all, without distinction. At the time of monarchies, it was a considerable gain. Faced with a totalitarian or theocratic political power, it is undeniable progress for many peoples still today.

However, we can legitimately ask ourselves if it is still the best option for our people today. Why would the less competent of us hold the same power as the wisest? Because it's the least bad of the political systems? Are our democracy's publicly exacerbated antagonisms likely to help us face the enormous challenges that stand before us, at the beginning of the 3rd millennium?

Is it possible to make everyone aware of everything?

Democracy implies political power spreading among all, or if you want: the "one person (adult and citizen), one vote" doctrine. It is a very noble idea in theory. That implies, however, that it must be possible to make everyone sufficiently aware of all political issues to make informed decisions whenever a debate arises.

In practice, we must agree that this is not realistic at all. Modern social life has become increasingly complicated. For almost all political issues, a tiny minority of the population can have a full enough vision to form an enlightened opinion.

We never have time to educate everyone every time

Believing to be able to brief the entire population on every issue is also an exciting position. But in most cases, the time allotted for debate will never be enough to achieve this goal, if only for a majority of the population. There is very rarely more than a minority of us who are available or just interested in deepening their knowledge over a specific issue.

The majority game

Politics in democracy then becomes the majority game. To get elected, parties will have to present positions that can appeal to an electorate that is generally not seriously aware of the issues involved. Very often, these positions will be so far away from the reality that experts in the field will not even be able to enlighten the public on the issues.

At the other extreme, another part of the population will not be interested in the debate. And yet, these people have the right to vote like everyone else. Few of us question this paradox. We accept it because it is part of the game of democracy.

Everyone must be competent about everything when it comes to politics

It is as if in a democracy since everyone's vote equals the other, we expect at the same time that every one of us should have the same political interests. And be interested in all political subjects! Yet our society recognizes from the outset that we have very diverse personal interests. Why suddenly should we have the same concerns when it comes to politics?

At the political level, too, we each have our particular interests. Why "force" oneself to have an opinion on

subjects for which we know that our competence is limited? Sometimes some have no interest in politics. Why wait for any political decision on their part?

Seldom relevant government proposals

Generally, the government proposal will be tailored to try to rally a majority. That is between people aware of the issue's stakes, too few, and others not really interested or little. It will, therefore, be somewhat irrelevant, only attractive. Almost everything that unfolds around the issue of corruption, in awarding public contracts in recent years in the West, is an eloquent example of this dynamic.

Exceptions make us continue to believe

There are, of course, exceptions. Sometimes some subject packs a sufficient proportion of the population, and a more appropriate proposal occurs. We then keep believing in this egalitarian foundation of democracy. One can think of this relatively serene debate about medical assistance in dying in Canada.

Cynicism is at its peak

However, most of us have been repeatedly disappointed by political decisions in areas that we cared deeply about. These decisions seduced a majority of the electorate but did not adequately resolve the problem they claimed to address. To the point that today reigns a cynicism really unhealthy towards politics^[7].

Grandmothers become antennas of political positioning

Rather than insisting on equality between all, aviocracy identifies grandmothers so that they become a kind of political positioning antenna for each family. Indeed, there will be many knowledgeable people around each grandmother. It is much more reasonable to believe that for a particular political issue, at least one or more people among them will be sufficiently familiar with a problem. These people can feed the debates to those interested in each extended family. This will allow the family to make an informed decision, through the vote of their grandmother(s).

Grandmothers naturally radiate benevolence

Of course, aviocracy presents the theoretical risk of grandmothers posing as a threatening or dominant group. That has never happened in any known matriarchy. In a modern matriarchy, as in all existing or previous matriarchies, grandmothers will naturally radiate benevolence and ensure consensus decisions making^[8]. They will consult their kin and make sure that the outcome considers everyone's opinions and needs. Their right to vote will most often only serve to express this consensus clearly.

In this sense, with an exclusive voting right for grandmothers, an aviocracy will give a fairer voice to every one of us, than our universal suffrage democracy. Thus, the consensual nature of the debates that shall emerge from an "aviocratic" political refocusing on our grandmothers will be more appropriate to avoid the chaotic collapse of our civilization.

Equal political power for all maintains confrontation and division

It is not a question here of wanting to prevent anyone from being able to intervene and put forward his point of view. Instead, it is to recognize that giving equivalent political power individually to every one of us is only one way of maintaining confrontation and division. Aviacracy makes it possible to realize that motherhood naturally brings altruistic behavior to mothers. This maternity skill is a great benefit that can be beneficial for the whole community. Aviacracy aims specifically to make us benefit from this.

Why settle for the least bad political system?

For decades we have been content with the least bad of the political systems. How many smart ideas, which could have served the whole population well, did not come to fruition because of the weaknesses of this deficient political system? How many of them could have convinced the community gathered around our grandmothers, through consensual debates?

Imagine that you have a promising idea, which could make life better in your community. Would you try to have it adopted by referendum in our universal suffrage democracy, or otherwise in a society where our grandmothers would have an exclusive voting right? Or, conversely, does the inability to convince the majority of the electors of our democracy mean that your idea is not worthy? Would the fact of having it refused by an exclusive vote of the grandmothers not give more weight to this refusal?

The inability of our democracy to solve the child poverty problem

Our democracy has amply demonstrated its inability to solve crucial problems. For example, in 1989, there was a unanimous vote in the Ottawa Parliament to eliminate child poverty in Canada by the year 2000. Far from improving, the situation has deteriorated during the following 25 years^[9]. Are the people of Canada not rich enough collectively? Yes, of course! Does Canada's Parliament lack powers? Absolutely not!

There is an efficient solution to this problem, known for a long time. There even already was a promising pilot project in Manitoba in the 1970s (« Mincome »^[10]). This program would undoubtedly have solved this problem once and for all. But the Mincome project was abandoned, even before it could deliver its encouraging conclusions, almost 30 years later^[11]. It's a safe bet that if MPs had to deal with grandmothers' votes, they would have solved the issue, as solemnly promised.

Our political system is not even able to deal with a problem as simple as child poverty. How can we trust that it will be able to solve the issues of collective survival that we face?

Can participation rates close to 100% be possible at Municipal and School Board Elections?

In every family, there are certainly many who are serious about schools and what is happening in their city. These members of each family will be able to give an enlightening point of view to others. There will be discussions leading to a consensus with the grandmothers of each family. It will be a question of giving meaning to the voting rights of grandmothers. So, we will have a better chance of choosing the right people

in school and municipal elections. These will immediately become much more representative. We will probably even have participation rates approaching 100% in both cases.

The right to vote and eligibility

On the other hand, the question of the right to vote raises the delicate issue of eligibility. In Canada, it is a recurring topic at every public consultation. Who has the right to vote? And even one often wonders if it is only the people who hold the right to vote who voted.

Within an aviocracy, the question of eligibility and control of the vote will be much simpler. The civil status registers will serve as a basis for deciding who has the right to vote. There will of course be some details to be clarified, for example for immigrant grandmothers. But the general principle may be the following: Only mothers, one of whose children has a child, but none of whose daughters are grandmothers will have the right to vote.

Popular consultations much more affordable

It is important to note that in an aviocracy, the number of grandmothers holding the right to vote will be much lower than the number of electors of a universal suffrage democracy. Popular consultations will be, therefore, much more affordable. And so, they may eventually become more frequent. From then on, that will strengthen our governments' sense of representativeness.

Mandatory Referendums: Reproduction, Sexuality, War Abroad

The new constitution of our modern matriarchy shall impose a referendum on any law dealing with matters related to the reproduction modes and human sexuality (family law, abortion, pregnancy for others, in-vitro fertilization, prostitution, etc.). Similarly, according to the Iroquois constitution^[12], any declaration of war or any sending of military resources (troops or arms) abroad will also have to be submitted to a referendum first.

Justify ourselves to our descendants

Nowadays, it is vital to ensure the well-being of future generations. The matriarchist constitution will, therefore, include an obligation to any bill to justify itself to our descendants of the seventh generation. The governance of many Aboriginal peoples operates that way. It is found, for example, clearly stated by Chief Orel Lyons, guardian of the Onondaga people's faith, one of the five founding nations of the Iroquois Federation:

« Make your decisions on behalf of the seventh generation coming. Those faces looking up from the earth, layer upon layer waiting their time. Defend them, protect them, they're helpless, they're in your hands. That's your duty, your responsibility. »^[13]

Aviocracy is a refinement of democracy

We did the exercise of comparing Aviocracy and Democracy for educational purposes, to understand this new political system. But the two are not opposed. It is quite the opposite. Aviocracy can be considered more as a refinement of democracy. Because basically, grandmothers will naturally foster consensus within families. So in aviocracy, power always remains in the hands of the people, but through their grandmothers.

References

1. « Previously, women conducted the selection of our leaders, and their behavior in the village, their forthrightness, their integrity, was a primary subject of the discussion that took place. We chose the cleanest men to guide our affairs. We chose the men with the greatest integrity, the strongest, the most forthright and upright men, to handle our affairs without regard to their political career goals. » (p. 48)
Lee Maracle, Daughters of Mother Earth : The Wisdom of Native American Women, Decolonizing Native Women
Praeger Publishers, 2006, ISBN : 0-275-98562-8
2. « In a resurrection of Indian ways of dealing with Indian issues, I propose that elder women, treaty and Non-Treaty alike, come together in a nationwide council to strengthen Indian bonds, East and West. This council will be run the old way, by the Grandmothers, their feet firmly rooted to the ground, judging other women by their messages and their deeds. Each woman is to bring the best gift of her community, to share unstintingly with all her relatives. All points will be patiently heard, and in the voices that raise them. Only once they have thoroughly examined the issues and concluded likely answers will the women turn the matter over to the men, retaining the right to overrule them, should their feet fly too far off the ground. » (p. 99)
Barbara Alice Mann| Daughters of Mother Earth : The Wisdom of Native American Women
Praeger Publishers, 2006, ISBN : 0-275-98562-8
3. « As female progenitors, grandmothers are generally accorded a high degree of respect cross-culturally, grandmothers are often perceived as bearers of wisdom, whose memories of the past and of genealogical links are often important assets » (p. 940)
Cheris Kramarae, Dale Spender, Routledge International Encyclopedia of Women : Global Women's Issues and Knowledge
Routledge, 2000
4. « A new study has thrown doubt on the ability of the average voter to make an accurate judgement of the performance of their politicians, showing that voter biases appear to be deep-seated and broad. »
Average voter is unable to accurately assess politicians, new research shows
Cambridge University Press, December 24, 2012^[126]
5. « No one pretends that democracy is perfect or all-wise. Indeed it has been said that democracy is the worst form of Government except for all those other forms that have been tried from time to time. » (p. 574)
Richard Langworth, Churchill by Him–self : The Definitive Collection of Quotations
Ebury Press, 2008
6. « In the West, we have idolized the democratic system to such an extent that we have lost all critical thinking about it, going so far as to substitute for the word justice. » (loose translation)
Originale quote : « En Occident, on a ce point idolâtré le régime démocratique qu'on a perdu tout esprit critique à son endroit, allant jusqu'à le substituer au mot justice. »
Jacques Dufresne, La démocratie et l'éducation Encyclopédie de l'Agora (visited June 19th, 2018)^[127]
7. « ... eight out of ten (79%) say they have "little or no trust at all" towards "politicians in general". » (loose translation)
Original quote : « ... huit personnes sur dix (79 %) affirment avoir « peu ou pas confiance du tout » envers les « politiciens en général » . »
Guillaume Bourgault-Côté, Le Québec désabusé de ses élus
LeDevoir, March 24th, 2016 (visited April 21th, 2016)^[128]
8. « On the political level, the matriarchal consensus principle is of utmost importance for a truly egalitarian society.

The consensus principle is the foundation for building new matriarchal communities. It prevents splinter groups, cliques, or individuals from dominating the group. It brings about a balance between the genders and between the generations.
» (p. 5)

Heide Goettner-Abendroth, *The Way into an Egalitarian Society : Principles and Practice of a Matriarchal Politics* (visited June 19th, 2018)^[†29]

9. « Even as Canada's economy has more than doubled in size, child and family poverty is worse in 2014 than it was in 1989 at both the national and the provincial level. »

Child poverty, 25 years later: we can fix this Campaign 2000 Ontario, November 2014^[†30]

10. « The purpose of this experiment was to assess the social impact of a guaranteed, unconditional annual income, including whether a program of this nature would cause disincentives to work for the recipients and how great such a disincentive would be. »

Mincome^[†31]

11. « Only two groups of people worked fewer hours: married women and adolescents ... When they left the labor market to give birth, they stayed longer at home ... adolescents, and boys in particular, have reduced their hours of work because they took their first full-time job at a later age. ... they stayed longer at school. ... the success rate in high school (Grade 12 ! Grade) increased during the course of the ... experience ... hospitalization rates decreased by 8.5% in the subjects of the experiment. » (loose translation)

Original quote : « Seulement deux groupes d'individus ont travaillé moins d'heures : les femmes mariées et les adolescents ... Quand elles quittaient le marché du travail pour donner naissance, elles restaient plus longtemps à la maison ... les adolescents, et les garçons en particulier, ont réduit leurs heures de travail, car ils ont pris leur premier emploi à temps plein à un âge plus avancé. ... ils restaient plus longtemps à l'école. ... le taux de réussite à l'école secondaire (Grade 12 ! Terminale) a augmenté au cours de l'expérience ... les taux d'hospitalisation ont diminué de 8,5% chez les sujets de l'expérience. »

Stanislas Jourdan, *Canada : Retour dans le passé de la « ville sans pauvreté »* (visited June 21th, 2018)^[†32]

12. « The War councils had to run their decisions by the Clan Mothers' councils and the men's Grand Council. ... The Clan Mothers had the ability to disband war councils and declare peace. » (p. 127)

Bruce Elliott Johansen et Barbara Alice Mann, Encyclopedia of the Haudenosaunee (Iroquois Confederacy)
Greenwood Press, 2000

13. Orel Lyons, *allocution American Indian Studies Program, University of Arizona, Tucson, Arizona, April 17, 2008 (from 11 min. 20 sec.)*^[†33]

Large, strong and united families

Restoring the role of the family in our society

Modern matriarchies and revolutionary aviacracies establishment most significant impact will be the restoration of the family institution 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 the past economic development of Western societies, 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 the stability of these societies for centuries, even millennia. It is the matrilineal and matrilocal family model. Matrilocality means that the principal residence place of a mother's children remains the same as that of their mother, for the life of individuals. 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. At the architectural level, for example, 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 vertical dimension of the matrilineal family, 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 responsibility that is naturally fulfilled 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, as well as their grandmother and other members of the maternal line, play an active daily role in their education. Kin living in the same residence make 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 the case 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 our 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 something 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, and 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 indeed allowed many men to realize this fact. Many separated fathers know that a man can develop an emotional responsibility that is entirely equivalent, with a child of whom he is not the biological father. In a matrilocal family, even if it is not direct, 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 matrilocal family structure expects every man to be present and responsible within his clan. They must fill the paternal figure role for their sisters' children, nieces, or even aunts, according to the family composition. 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 about the help that he can offer to the mother and her family. Or, if appropriate and desired, like privileges, granted to him by the child's mother and family.

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 biological father of the child 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 from continuing 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 primary family environment that is suitable for the vast majority 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, who are also usually exclusive sexual partners. Nowadays, that is instead a sure bet for families' failing, crises, tragedies, and improvised breakup solutions. Marriage, once a safe bet for families in the Canadian Province of Quebec, a past Catholic French bastion, has been abandoned by the majority of young couples 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 reference to parents' couple, to restore a strong 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.
- It is possible to leave a matriage at any time, 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 to ensure to its members, and to 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. This measure of household income splitting, although disputed by many when it comes to couples, 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 one of her children. 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 into another cohabitation family form (such as marriage or common-law relationship). Including, of course, to choose to live alone. Once the matrilineal family is well established in society's habits, matrilineality will progressively set in place. Thanks to the family name propagation by the mothers 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, *Tisese: A Documentary on Three Mosuo Women* Ying E Chi, 2001^[134] (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?*^[135]

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)^[↑36]

Matriage: Facing 3rd millennium challenges with matrilocal families

The family institution is in disarray

Currently, the family, as known in our Western countries, is based on the nuclear model. That is a minimal family form, focusing on the father and the mother, as well as their multiple children. This model, whose marriage is the legal representation, is now in disarray. Daniel Dagenais has eloquently demonstrated the fact in his book " La fin de la famille moderne " (The End of the Modern Family) ^[1] . In "La famille à l'horizon 2020" (The Family by 2020), Marie Pratte suggests the path of a legal union between a brother and a sister, or between a child and a sick parent as an alternative to marriage ^[2] . Although this opens the door to matrilocal family organization, why limit the scope to two individuals?

The current setbacks of our families are numerous. Suffice it to raise its disastrous results on two of its most important social responsibilities:

1. Population renewal;
2. Fulfill children's primary need for a stable and safe environment from birth to adulthood.

Population renewal

In terms of population renewal, today's modern family performance remains below the minimum threshold since the 1980s for the vast majority, and since 2000 for almost all developed countries ^[3] . That is serious because, to compensate, our governments undertook very poorly planned immigration policies. A society incapable of self-renewal is seriously ill. And in a sick society, welcoming and integrating immigrants can only be problematic ^[4] .

There is indeed a growing immigration panic wave building up in Western countries ^[5] . The link between this panic and the fertility decrease does not receive enough public attention ^[6] . But the use of immigration as a tool to compensate for denatality is undisputable ^[7] . In matriarchies, the extensive and stable matrilocal family networks will make migration less necessary. But most importantly, they will be in a much better position to carefully integrate migrants.

A stable and safe environment for children, from birth to adulthood

We already know that fewer young children's parents enter marriage. But the risk estimate of experiencing separation from their parents is 3 to 4 times higher for children of common-law relationship's parents ^[8] . A growing number of our families today, if not the majority, are unable to provide a stable and safe environment for our children. Including too many even just for the infancy period. It's just unacceptable and dramatic. The distress experienced by families struggling with parents' separation is immense. The impact on children who find themselves amid these tragedies is significant ^[9] . There is no reason for this situation to continue.

What about women and children being safe at home?

Another critical failure of the nuclear family model is the fact that the most dangerous place for women is their own home. That is the terrible conclusion of a United Nations' study^[10]. According to the study, however, women's risk may vary considerably geographically. But even in a country like Canada, recent rises in reported domestic violence are alarming. Especially since children are too often implicated^[11].

There are no new family models

Many evoke new contemporary models of the family that are emerging. That is an exciting interpretation that omits a fundamental detail. Almost all families embark on this adventure by settling first according to the nuclear model. The improvised solutions to which families later adhere reflect only the confusion and chaos in which they end up after separation.

These are dismantled families

So there is still practically only one model of the family in Western countries: the nuclear family. There is no other model for families settling down. There are only new models for families that are falling apart.



There are only two viable family models: by the father or by the mother

In human history, even though there are several variants, there is practically only one other viable family model. It is the matrilineal family. This model of the family is practiced, for example, by the Mosuo of China for 2000 years. In their land, it is this model that guarantees family stability, and that also ensures the high quality of relations between men and women. That is the message that IISD sent us by choosing Mosuo as a model community^[12].

Sexuality and family do not belong together

What the Mosuo tell us is that sex and family do not go along. Our young families' high instability is eloquent proof of this statement. The experience of the Mosuo shows that sexual relations should not belong to the family domain. That is a radical change from the Western world's traditional nuclear model. But it is a model with proven viability, which is synonymous with harmonious and equitable relationships between women and men.



The child's father and mother can continue to hang out without living together

The matrilineal family model highlights children's uncles as paternal figures. That does not mean that the relationship between the child's mother and its biological father is automatically short-lived, although that happens quite often. The relationship between the lovers may continue in harmony, which is also quite usual after childbirth. The father would then visit his partner regularly (practically every night in fact),

possibly also maintaining a meaningful relationship with the child. Many couples are still unable to only be in each other's presence because of the separation's deep wounds. Imagine that they would have managed to maintain a good relationship, had their families been matrilocal.

An enlarged vertical family

On the other hand, unlike the nuclear model, the matrilocal family is rather vertical and enlarged, with a focus on the maternal line of several generations living in the same place. It is a model that is well suited to help us face the social, economic, and environmental challenges that our community will face in the coming decades.

Protecting ourselves from crises by sharing our family resources

Allowing several adults to live in the same place, the matrilocal family favors the assets sharing among family members. It will enable them to maintain or even improve their standard of living, despite the severe economic difficulties that may occur at any time.

Continue to operate family farms

By concentrating the resources and skills of their many members, the new matrilocal families will quickly attain a high degree of autonomy. We can anticipate that many of them will be able to maintain farm operations. Agriculture is experiencing tough times in Western countries. That is a significant heritage of our ancestors. Farms in our countries will undoubtedly be able to count on the support of several large matrilocal families.

Help for seniors and early childhood

Then, as several generations will live in the same place, it will be possible to catalyze family resources for helping seniors and early childhood. As matrilocal families become established, we can expect that the public system will benefit from increased collaboration with the beneficiaries' family circle. That will result in gradual care requirements reduction and thus reduce state burden

Share, restore and repair to slow growth

Finally, at the ecological level, the establishment of large matrilocal families will encourage a slowdown in consumption growth. Members of these families living in the same place will spontaneously share, restore, and repair several goods. Ultimately, this will make a significant contribution to our environment cleansing. The growth and spread of the population will slow down. Instead, the size of each family will fluctuate over time.

The construction industry will be able to adapt

For example, the construction industry will gradually adapt to this sustainable model. First, growth can continue for a while with the creation of new architectural complexes that are better able to meet the needs of marriages. And of course, by transforming existing single-family residences, first by subdividing

them into smaller individual units with direct access to the outdoors, and then connecting them with larger community spaces.

Improve the functioning of our society instead of spreading it

Over time, we will live in a set of well-established families, within a network of stable and well-identified entities. We will then be able to focus our talents and resources to improve the functioning and collaboration of this stable network. Imagine only the whole socio-economic effort that we currently engulf in the growth and spread of the population, made necessary by the constant creation of new nuclear families. And now also in single-parent households after their breakup. Instead, we will now invest all of these resources to perfect the way we organize and serve ourselves collectively.

But then, what are the nuclear family's benefits?

So there is indeed another family model that seems to be able to respond much better to the majority of Western family members' needs. And even to secure the long-term future of our society. One then wonders: what are the "benefits" of the nuclear family model compared to the matrilineal family for Western families? For the moment, we have only identified three:

This family type is simpler to move

- In the event of a cataclysm, it can be an advantage;
 - However, is this characteristic a benefit if we oppose it to the much higher autonomy degree of the matrilineal family.
- To meet a new job requirement:
 - In a matrilineal family, it is usually relatively easy for one of its members to settle away for a few years;
 - In any case, life jobs are practically non-existent in our contemporary societies.
 - These job requirements are somewhat more often a cause of nuclear families dismantling when both spouses have geographically distant employment opportunities.

The biological father has rights over the children

- The matrilineal family does not offer any paternity rights:
 - It does not mean that fathers cannot see their children, on the contrary.
 - If desired on both sides, the contribution of fathers will always be welcome:
 - Fathers can see it as an opportunity or a privilege, which must be seized and deserved.

There is a constant creation of new families which generates more consumption needs

- It was a gold mine at the time of uninterrupted growth economy;
- Today it is a real curse in this era requiring a sustainability economy.

References

1. « Saying that the family is in crisis is an understatement. The turmoil of the institution has thrown its members into a deep disarray that feeds a family pathology whose symptoms are just beginning to appear: domestic violence, parental violence, suicide, dropping out of school, pure parental abandonment, rejuvenation of delinquency and crime, etc. » (loose translation)

Original quote: « C'est peu dire que la famille soit en crise. Le chamboulement de l'institution a jeté ses membres dans un profond désarroi qui nourrit une pathologie familiale dont les symptômes commencent seulement à poindre : violence conjugale, violence parentale, suicide, décrochage scolaire, abandon parental pur et simple, rajeunissement de la délinquance et du crime, etc. » (p. 198)

Daniel Dagenais, La fin de la famille moderne
Les Presses de l'Université Laval, 2000

2. « As the Law Commission suggested in 2001, this model could go beyond conjugality. [...] One can think of the brother and sister who live together or the adult child who resides with a sick relative.(loose translation)

« Comme le suggérait en 2001, la Commission du droit, ce modèle pourrait aller au-delà de la conjugalité. [...] On peut songer au frère et à la sœur qui habitent ensemble ou à l'enfant majeur qui réside avec un parent malade. » (p. 416)

Marie Pratte, La situation juridique de la famille de 2020%%Gilles Pronovost, Chantale Dumont, Isabelle Bitadeau, La famille à l'horizon 2020%%Presses de l'université du Québec, 2008, ISBN 978-2-7605-1553-6

3. « Last year, the total number of births in the United States fell to its lowest level in 30 years [...] The total fertility rate, meanwhile, which estimates the average number of children a woman could expect to have over her lifetime at current birth rates for each age, at 1.76 births per woman, is below the “replacement rate” for fertility. That is the level that keeps populations stable (about 2.1 children per woman) [...] America, meanwhile, still has higher fertility rates than many European countries. In 2016, Spain had a total fertility rate of 1.33 and Germany 1.50. Ever fewer rich countries maintain a replacement fertility rate: out of 63 current high income countries for which the World Bank has data, only 22 saw total fertility rates below 2.1 in 1976; by 2016 this had risen to 57. »

C.K., America's fertility rate continues its deep declineThe Economist, October 31st, 2018 (visited February 3rd, 2020)^[†37]

See also Total fertility rate, European and developed countries (visited February 3rd, 2020)^[†38]

Institut National d'Études Démographiques

4. « In short, demographic facts and projections are real, rather than imaginary, and important, rather than trivial. They would normally cause concern among all human groups. » (loose translation)

Original quote: « Bref, faits et projections démographiques sont bien réels, plutôt qu'imaginaires, et importants, plutôt que triviaux. Ils susciteraient normalement de l'inquiétude au sein de tous groupes humains. »

Michel Paillé, L'immigration au Québec dans un contexte de sous-fécondité chronique (visited June 26th, 2018)^[†39]

Bulletin d'histoire politique, volume 18, numéro 2 (hiver 2010)

5. « We are seeing a new red scare, except this time the enemy isn't communists; it's immigrants. [...] Obama was better in his language than Trump, but not much better in his policies. He was called the “deporter in chief” by immigrant advocates because of his record of forcibly removing 3 million people without proper papers. »

Suketu Mehta, Immigration panic: how the west fell for manufactured rageThe Guardian, August 27th, 2019 (visited February 3rd, 2020)^[†40]

6. « Immigration is now an election issue in many countries. The debate usually revolves around fears that immigrants drive down wages, dilute social welfare and take jobs that would otherwise be available to native nationals. But the deeper questions are: how did we lose the will to replace ourselves and, knowing the demographic consequences of losing that will, can we reclaim it? These vitally important questions call for vibrant public debate. »

William Reville, Let's talk about the link between immigration and low reproduction rates, The Irish Times, January 19th, 2017 (visited February 16th, 2020)^[†41]

7. « For places such as the U.S. and parts of Western Europe, which historically are attractive to migrants, loosening immigration policies could make up for low birthrates. »

Andre Tartar, Hannah Recht, and Yue Qiu, The Global Fertility CrashBloomberg Businessweek, October 31st, 2019

(visited February 3rd, 2020)^[†42]

8. « In Quebec, in 2010, there was 45% of divorced couples within married couples of the opposite sex, almost a marital breakdown for two married couples. [...] Cohabiting couples are more fragile than married couples, so children from these families are three to four times more likely to see their parents break up (Joyal, et al, 2002). More specifically, the probability of separation is twice as high for common-law women as for married women (Statistics Canada, 2006). » (loose translation)

Original quote: « Au Québec, en 2010, on observe un taux de 45 % de couples divorcés parmi les couples mariés du sexe opposé, soit presque une rupture conjugale pour deux couples mariés. ... Les couples en cohabitation sont plus fragiles que les couples mariés, de sorte que les enfants issus de ces familles sont trois à quatre fois plus susceptibles de voir leurs parents rompre leur union (Joyal, et.al, 2002). Plus précisément, la probabilité de se séparer serait deux fois plus élevée chez les femmes en union libre que chez les femmes mariées (Statistique Canada, 2006). » (p. 6)

Francine Cyr, Prévalence de la garde partagée chez les familles québécoises ayant un enfant né en 1997-1998 (visited June 28th, 2018)^[†43]

9. « children whose parents are separated or divorced are more likely than children whose parents live together to experience certain physical health problems, depression, anxiety and other psycho-emotional disorders, to present various behavioral problems externalized, to be less successful in school, to study for a shorter time, and to experience more relationship difficulties. » (loose translation)

Originale quote: «... les enfants dont les parents sont séparés ou divorcés sont plus susceptibles que les enfants dont les parents vivent ensemble d'éprouver certains problèmes de santé physique, de souffrir de dépression, d'anxiété et d'autres désordres psychoaffectifs, de présenter divers problèmes de comportement extériorisés, de réussir moins bien à l'école et de poursuivre des études moins longtemps ainsi que de connaître davantage de difficultés relationnelles. » (p. 1)

Hélène Desrosiers, Jean-François Cardin et Luc Belleau, L'impact de la séparation des parents sur la santé mentale des jeunes enfants (visited June 28th, 2018)^[†44]

10. *Claire Hansen*, Home is the Most Dangerous Place for Women, U.N. Says U.S. News & World Report, November 27th, 2018 (visited February 15, 2020)^[†45]

11. « The term "epidemic" is apt when describing intimate-partner violence given the social contagion it can wreak. Children are the first collateral victims, directly and indirectly. Rates of children and youth implicated in police-reported intimate-partner violence have declined since 2009, though a 2017 Statistics Canada survey noted a rise in recent years. »

Anne Kingston, We are the dead Maclean's, September 17th, 2019 (visited February 15, 2020)^[†46]

12. Texte original : « For 2,000 years, the Mosuos have maintained a society in which women uphold the integrity and assume leadership roles in the community. 85% of the population are still living under matrilineal family structures where women are heads of households, care for the young and the old, carry the family lineage and distribute wealth and resources with equality. »

We the Peoples : 50 Communities Awards^[†47]

ICT and the digital revolution are allies of matriarchy

Surprisingly, we can find "matriarchist" sources of inspiration in the recent evolution of the information and communication technology (ICT) world. ICTs are the unexpected allies of a movement towards matriarchy. Because in addition to offering incomparable tools that will undoubtedly facilitate its implementation, they embody quite a few of its fundamental principles. Indeed, matriarchies are civilizations with sharing and altruism as ubiquitous vectors, two characteristics that the Internet also represents eloquently.

Consensus decision making

Decisions taken by consensus are a fundamental element of matriarchies. And the rules of consensual decision-making put forward nowadays by an organization like Wikipedia, for example^[1], make this form of conflict resolution eminently credible. Not to mention that the enormous popularity of "Open Source" software, which followed the wave launched by Linux, is a beautiful representation of donarism, matriarchies' gift economy.

A new industrial revolution

This revolutionary wave catalyzed by ICTs and the internet is gradually spreading to other sectors of the economy. We are witnessing the emergence of a new industrial revolution^[2]. In line with what the software industry has been presenting over the last half-century, it is gradually bringing the manufacturing production organization closer to the communities.

The digital revolution (DR) is a paradigm that is emerging. One of the leaders of this vision is Jeremy Rifkin. He calls it the Third Industrial Revolution (TIR). According to this approach, the first two industrial revolutions saw the reorganization of our production modes by applying heavily hierarchical models. These have allowed organizations to take advantage of advances in energy sources and communication tools.

Industrial revolutions take advantage of energy sources and means of communication tandems

The first IR relied on coal and the steam engine, as well as on the printing press. We saw the emergence of multiple commercial and industrial enterprises of dimensions never seen before. Then the start of the second R.I. overlapped the climax of the first. At the same time, oil and electricity quickly replaced coal as the primary energy source. Together, the telephone, followed by radio and television, came to speed up and magnified the possibilities of communication. International joint-stock companies have emerged, further disrupting our societies' organization.



Now is the time for local renewable energies, digital

communications and sharing networks

In recent decades, the advent of affordable computing tools has eventually led to the emergence of the open-source software world, where collaboration and sharing are fundamental. In the same way, the arrival of digital manufacturing tools, and local production of energy at affordable prices, leads to the development of an Open Source Hardware world.

At the local energy production level using solar collectors, for example, the cost-to-capacity followed a constant decline in the past decades. Not as strong, but still similar to what we have experienced with computers^[3]. The "Fab Lab" initiative, a network of digitized, all-purpose, community-based manufacturing labs launched by the Massachusetts Institute of Technology (MIT) in the late 1990s, is one of the most accurate representations of what the TIR forecasts^[4].

The end of our society's hierarchical organization

However, our society's hierarchical organization hampers the emergence of this new industrial revolution^[5]. On the one hand, a small group of people controls wealth and means of production, which they have gradually concentrated in large organizations. On the other hand, this process has fragmented our community by individualizing and disseminating citizens as workers and consumers. Social relations between members of our communities are virtually non-existent today.

Large families' networks

Instead, the digital revolution has to be able to count on a reliable network of access points. That will catalyze local energy generation and manufacturing resources for the benefit of small, interconnected groups of people. By focusing on healthy and united matrilineal extended families interaction, matriarchy will restore this community dynamic that promotes links between citizens. That will enable our countries to become the world leaders of this new industrial revolution.

References

1. « When there is no wide agreement, consensus-building involves adapting the proposal to bring in dissenters without losing those who accepted the initial proposal. »

Wikipedia:Consensus^[†48] (visited June 28th 2018)

2. « The Third Industrial Revolution is the last of the great Industrial Revolutions and will lay the foundational infrastructure for an emerging collaborative age. The forty-year build-out of the TIR infrastructure will create hundreds of thousands of new businesses and hundreds of millions of new jobs. » (Introduction, p. 5)

Jeremy Rifkin, The Third Industrial Revolution : How Lateral Power Is Transforming Energy
Macmillan, 2011.

3. « ... solar energy costs have continued to come down precipitously for decades--without exception. And now the renewable energy industry is about to cross a major milestone that will truly set it on the path towards becoming the world's predominant energy source.»

Alex Kimani, Renewables Are Set To Outprice Oil & Gas By 2020%%Yahoo Finance, May 30th, 2019 (visited February 15th, 2020)^[†49]

4. « Ever since their first inception in 2002, Fab Labs equipped with digitally controlled machines and made available to ordinary people.» (p. 3)

Peter Troxler, Making the 3rd Industrial Revolution^[†50]

5. « To successfully develop the digital manufacturing ecosystem beyond a mere collection of individual tinkerers, a common understanding is needed of how such an ecosystem would function. Such a common understanding could build on a suitable theory. However, canonical knowledge in business administration, industrial engineering and organization science on 'how to run a factory' and the collective wisdom of practitioners and consultants alike will only tell us the old story of hierarchies. Their imagery of the centralized, rationalized bureaucracy is increasingly unable to capture the empirical world' (Clemens 2005 : 352), and insight has to be found outside those disciplines. Indeed, there is a substantial body of knowledge about collective action, self-organization and inverse infrastructures, and about peer-production and governing the commons. One has to turn to organisation science, social movement theory and ethnography to learn about and understand communities and polycentric systems. » (p. 7-8)

Peter Troxler, Making the 3rd Industrial Revolution ^[151]

Donarism: The Gift and Sharing Economy

The end of communism and capitalism

The communist civilizations era collapsed with the Berlin Wall in 1989. Our economies being increasingly fragile, capitalist civilizations will not be eternal either. The excessive accumulation of capital by a tiny part of the population exacerbates tensions day by day. During recent years, Oxfam started to make a lot of noise by yearly issuing two warnings that are explicitly showing the sense of urgency.

A handful of rich people own more than half of the planet

First, Oxfam calculated that in 2010, the combined wealth of the world's 388 wealthiest people was equivalent to the world's poorest half of the world's 3.5 billion people. The most prosperous men's and women's assets growth was tremendous over the next four years. Such that in 2014 it was only necessary to group the 80 wealthiest assets to obtain the 3.5 billion most poor people combined wealth equivalent. And five years later, by 2019, only 26 of the richest were needed to match the bottom half of the world's population with the least resources ^[1] .

1% richer than 99%

Then, along the lines set out by the Occupy movement, Oxfam projected figures on the wealth growth of the richest to the rest of the world. They calculated that the combined wealth of the 1% of the richest among us should surpass the combined wealth of the remaining 99% of the world population by 2016. ^[2] . That showed the accuracy of the popular movement's slogan. Some also wanted to calculate the 1% versus 99% exact threshold in practical terms, whether relating to the world or one's country. The former figure (\$32,400) is used by the conservatives to reassure the West's middle class. On the contrary, the income needed to count among the United States 1% wealthiest (\$421,926) is much more alarming regarding economic unfairness. ^[3] .

Growth and wealth concentration

For centuries, our capitalist economy stands on uninterrupted growth. Several voices are rising today, even among the richest, to sound the alarm. Indeed, despite the laudable efforts of this movement towards "sustainable development," we are close to reaching the practical limits of this economy based on consumption growth and wealth accumulation by a tiny number of individuals.

Donarism: the sharing and giving economy

Matriarchies present a more sustainable economic system in the long run. It is the sharing and giving economy (or "Gift Economy"). We call it "donarism" (from the Latin "donare": give) as opposed to other well-known economic systems such as capitalism, communism, or socialism. Donarism means the equitable sharing of livelihood resources within the population primarily. Then, community members kindly offer other goods and services among themselves. That helps build lasting bonds between the inhabitants.

Offer gifts to one another

Offering a good or service as a gift without requiring anything in return, is a very effective marketing technique, already commonly used in commerce to ensure consumer loyalty^[4]. By generalizing this approach to the entire local economy within the community, the experience of matriarchies demonstrates that it maintains healthy relationships among community members. Furthermore, this system of circulation of goods and services based on gift-giving allows establishing a sustainable development genuine marketplace.

Already a reality in ICT

This type of gift economy already exists very concretely in ICT. The free software world has established an efficient and widespread system of values that has created a reputation based economy. The relationships stand on people's self-esteem as well as the prestige and recognition that comes with having certain activities succeed^[5].

Fair sharing of livelihoods

On the other hand, the sharing of livelihoods is still far from being a reality in our prosperous societies. In 1989, the shameful existence of Canadian children's poverty was a fact that the Federal government unanimously promised to eliminate by the year 2000, for the beginning of the third millennium. We are now thirty years later, and twenty years passed the solemnly committed deadline. And there is still one in five poor children in Canada, according to the Campaign 2000 latest report^[6]. No child or even no citizen deserves not to be able to lodge, clothe, and feed properly. Poverty must be eliminated immediately, for all.

Universal basic income

A guaranteed minimum income is a possibility mentioned earlier. The formula has refined in recent decades. Many prefer to speak today about a universal basic income (UBI)^[7]. Finland, Switzerland, and the Netherlands had plans to implement a basic income^[8]. Last year, there were results coming out from experiments in Finland and Canada.

The amount that will be granted to all unconditionally varies greatly depending on the proposals. Indeed, UBI is an idea that seduces leaders from the entire political spectrum. Progressists see the possibility of eliminating poverty, finally. But liberals and conservatives are also looking at UBI positively. They see it as a way to reduce the massive and inefficient state bureaucracy. Another concern of the ruling class is to prevent social turmoil, knowing very well that profound economic disturbance is in the short term forecast.

Not surprisingly, at this point, the results of UBI experiments did not fully satisfy the majority of observers^[9]. Although there are more than enough benefits from the past forty years of trials, to implement UBI on a global scale^[10]. Whatever the chosen formula, it must ensure that no one remains below the poverty line. That is the minimum objective to be achieved.

Eliminating children's and seniors' poverty and isolation

In our asset-building society, a large number of parents and children begin their lives in an isolated nuclear family. Without the benefit of guidance, adequately equipped housing, or sufficient financial resources. Just

at the time of their life when they would need it most. At the end of this ordeal, a golden retreat supposedly dangles before us, a dream far from materializing for everyone. Letting that many children start their lives in an inadequate environment and that many elders end up miserable and isolated is not acceptable.

The pleasure of offering others what we do best

Our matriarchy's matriages will naturally offer better conditions of guidance and housing to young children as well as to the elderly. But in terms of financial resources, the universal basic income is for us the first stage of economic donarism. That will ensure the entire population can feed, clothe themselves, and find adequate housing. Digital communications will facilitate the pooling of our resources and our energies. A multitude of new networks will emerge. Genuinely original goods and services will circulate free of charge. These new economic exchanges will be animated above all by the rewarding pleasure of emancipating through what we do best, and that we can offer to others^[11].

Our societies well equipped to become the world leaders of the digital revolution

The political aviocracy, our families in matriages, and the economic donarism will allow our societies to become the world leaders of the digital revolution (DR). The breadth and geographical stability of our families will allow us to develop our civilization rather than expand it. Ultimately, we will be able to put a brake on continued growth. And to focus instead on developing more effective ways and techniques to take advantage of our skills and share our knowledge.

Put an end to the spread of our populations

The sprawl of our suburbs swallows horrendous amounts of energy and resources. These will finally serve much more collectively exciting projects. Examples include revolutionary commuting alternatives, food self-sufficiency, local renewable energies' production, and distribution, as well as artistic performances more original and impressive than ever before.

Protect ourselves from attacks or cataclysms

It is necessary to add a vital aspect concerning the DR. It generates locally produced energies distributed using a point-to-point network, just like the Internet. But the Internet network technology was initially designed by the US military, to guard against a possible enemy attack. Indeed, at that time, it would have been enough to target some neuralgic points of a telecommunication network, then centralized, to completely paralyze it.

Our electricity distribution network suffers from the same weakness today. And two very present threats weigh on it: a climatic catastrophe and a terrorist attack. There was a foretaste of this severe risk during the 1998 North American Ice Storm. Fortunately, at the time, the tragedy was avoided because the prolonged breakdowns were limited to a relatively small area. The surrounding communities were, therefore, able to organize effective relief for the people in distress.

What if the ice storm had a much more significant impact?

Imagine what could happen in the future if the electricity grid throughout Ontario, Quebec, and the Northeastern United States was completely disabled for a very long time. That could happen if the whole of this area suffered a climate catastrophe of a much larger scale than that of 1998, something very seriously announced by our scientists. Or if a terrorist attack succeeds with few very well targeted means, to entirely paralyze the electricity network without being possible to set it up again within a reasonable time. With the events of recent years, the seriousness of the terrorist threat does not need to be justified.

A decentralized energy network thanks to local and shared production

The most exceptional quality of the Internet is to allow information to flow from one point to another without knowing in advance the path that it will take. It is virtually impossible to prevent the flow of information without destroying the entire network.

With large matrilineal families grouped in matriages, resources will be stable and numerous. Our communities will quickly be able to set up a distributed network of electric power-sharing. Indeed, with lower prices and anticipated power gains, each family will gradually be able to produce their electricity locally. Our matriarchy will then have a way to put back its energy sharing network on foot much faster in case of catastrophe^[12]. Besides, it would discourage any terrorist attack that could target this great weakness.

Develop technological know-how that will be of great value

By becoming the world leader of the DR, our communities will be able to experiment and develop technological know-how that will be of great value during the transition from capitalism to donarism. Several existing or newly created technology companies will be able to take advantage of these skills. They will offer this know-how to countries that have not yet chosen matriarchy so that they did not have the opportunity to take as much advance than us.

Unusual economic pillars

In every community, it will be crucial to identify the existing organizations that could support the transition to matriarchy. In the Canadian province of Quebec, the Desjardins Cooperative Group and the Deposit and Investment Fund are of great interest. They will play a critical role in the transition to economic donarism, serving as bulwarks against economic upheavals. Indeed, we can expect capitalism to fight hard not to lose its hegemony.

Public electricity grids ready for sharing

There are many public electric utilities in Canada. They serve millions of customers with the most extensive grids in Ontario, Quebec, and British Columbia. It will most probably be necessary to review fundamental aspects of their hierarchical and centralized operations. But the fact that they are already public gives a

step ahead when radical economic changes will occur. Already among the largest hydroelectricity producers in the world, many of these companies are world leaders in renewable energy production. Their organizational model will not harmonize seamlessly with the collaborative network that will emerge in the coming years. However, the fact that many are already public-owned companies may facilitate the use of their facilities for the new local energy sources sharing and distribution.

The rich experience of existing cooperatives

Finally, the cooperative organizational form will play a significant role in this DR. The very nature of the cooperative model corresponds directly to the essence of the emerging collaborative movement. Existing cooperatives will serve as models for many new flagship cooperatives that will naturally promote the transition to this new form of sharing economy that is donarism. For example, we will need networks of local, regional, and national cooperatives to organize domestic production and sharing of energy and food, as well as for 3D production of various objects and buildings. And to extend and generalize electrified collective and individual transportation, without forgetting, of course, a universal, open and free access infrastructure to a wireless Internet.

References

1. « The wealth of these 80 individuals is now the same as that owned by the bottom 50% of the global population [...] the number of billionaires men and women who have the same amount of wealth as that of the bottom half of the planet has declined rapidly over the past five years. In 2010, it took 388 billionaires to equal the wealth of the bottom half of the world's population; by 2014, the figure had fallen to just 80 billionaires. » (p. 4)

Wealth: Having it all and wanting more, Oxfam issue report, January 2015^[152] and

« ... last year 26 people owned the same wealth as the 3.8 billion people who make up the poorest half of humanity, down from 43 people the year before. » (p. 5)

Public good or Private wealth? Oxfam briefing paper – January 2019^[153]

2. « If this trend continues of an increasing wealth share to the richest, the top 1% will have more wealth than the remaining 99% of people in just two years, as shown on Figure2, with the wealth share of the top 1% exceeding 50% by 2016. » (p. 2)

Wealth: Having it all and wanting more, Oxfam issue report, January 2015^[154]

3. « Interestingly, Americans do not have to be extremely wealthy, in order to claim a spot among that 1%. According to the Global Rich List, a \$32,400 annual income will easily place American school teachers, registered nurses, and other modestly-salaried individuals, among the global 1% of earners. Contrarily, the top 1% of wage earners strictly in the United States must pull in at least \$421,926 to make the cut, according to a 2018 report by the Economic Policy Institute. »

Daniel Kurt, Are You in the World's Top 1 Percent? Investopedia, September 25th, 2019 (visited February 17th, 2020)^[155]

4. « Gift giving has been the interpersonal glue of human society for thousands of years[...] Gift giving is now catching on with brands as a way to connect with consumers. »

Jim Taschetta, Why Gift Marketing Is the Next Big Thing^[156]

5. « Another peculiarity is the relative purity of the open-source culture. Most gift cultures are compromised – either by exchange economy relationships such as trade in luxury goods, or by command-economy relationships such as family or clan groupings. No significant analogues of these exist in the open-source culture; thus, ways of gaining status other than peer repute are virtually absent. » (p. 85)

Eric S. Raymond, The Cathedral and the Bazaar : Musings on Linux and Open Source by an Accidental Revolutionary^[157], O'Reilly Media, 2001

6. « Of particular concern is the rate of preschool children under six which is higher at 19.6%, representing 462,360 children. »

2020: Setting the Stage for a ^[†58]Poverty-Free Canada

Campaign 2000 Report Card on Child and Family Poverty in Canada

7. « Basic income has a universal vocation. Replacing old programs is obviously part of the goal [...] Let's think about social welfare. Indeed, all citizens would have guaranteed access to prime goods. Programs to help parents would also disappear because children would get a basic income from birth. » (loose translation)

Original quote: « Le revenu de citoyenneté a une vocation universelle. Il est évident que le remplacement des anciens programmes fait partie de l'objectif ... Pensons à l'aide sociale. En effet, tous les citoyens auraient un accès garanti aux biens premiers. Les programmes destinés à aider les parents seraient aussi remplacés puisque les enfants obtiendraient un revenu de citoyenneté dès la naissance. » (p. 79)

Michel Bernard et Michel Chartrand, Manifeste pour un revenu de citoyenneté

Éditions du Renouveau québécois, 1999

8. « ...this national basic income would replace all other benefit payments, and would be paid to all adults regardless of whether or not they receive any other income. ... The Dutch city of Utrecht is also planning to introduce a basic income [...] Switzerland is also considering introducing a national basic income. »

Adam Boulton, Finland is considering giving every citizen €800 a month^[†59]

The Telegraph, 2015-12-06

9. « Both advocates and critics of the idea of a universal basic income will find cause for consternation and celebration. »

Luke Martinelli, Basic income: world's first national experiment in Finland shows only modest benefitsThe Conversation UK, Academic Journalism Society, February 21st, 2019 (visited February 18th, 2020)^[†60]

10. « Experiments have already shown us cash transfers make people happier, healthier, and free them to pursue what they are interested in. The myths about basic income have been consistently undermined, particularly the idea that it would decrease work in any meaningful way. More experiments will keep telling us that giving people cash is generally good in most of the ways we measure positive outcomes. »

Tyler Prochazka, Basic income's experimental wave is over: Time for policiesBasic Income Earth Network, June 4, 2019 (visited February 18th, 2020)^[†61]

11. « Now the zero-marginal cost revolution is beginning to affect other commercial sectors. The precipitating agent is an emerging general-purpose technology platform – the internet of things. The convergence of the communications internet with the fledgling renewable energy internet and automated logistics internet in a smart, inter-operable internet-of-things system is giving rise to a third industrial revolution. [...] Hundreds of millions of people are already transferring bits and pieces of their lives from capitalist markets to the emerging global collaborative commons, operating on a ubiquitous internet-of-things platform. The great economic paradigm shift has begun. »

<http://www.theguardian.com/commentisfree/2014/mar/31/capitalism-age-of-free-internet-of-things-economic-shift>

Jeremy Rifkin, Capitalism is making way for the age of free^[†62]

theguardian / Economics, 2014-03-31.

12. « Even if the electrical transformers were to flame out, if a fully functioning Energy Internet were operational across every region of the country, local communities could go off-grid and continue to generate their own green electricity, sharing it with their neighbors and businesses on microgrids, keeping the power and lights on, at least long enough to keep society functioning. » (p. 294)

Jeremy Rifkin, The Zero Marginal Cost Society

St. Martin's Publishing Group, 2014

The transition to modern matriarchy

Restore all their strength to our families

Family is one of the most unifying institutions that humans have imagined. Today, for too many of us, it has become a source of conflict and division. On the contrary, our society is in great need of recovering the strength of a strong family fabric, to enable it to face the enormous challenges ahead. Let's give back to the family all this strength that has already made it such a valuable tool to provide our well-being to forge our cultural identity.

With the matrilineal and matrilineal family, matriarchy offers us a proven model that will give back to our families a determining role in the individual development of its members, in the stability and sustainability of our economic and social organization, as well as with the return to a harmonious relationship with our environment. It's time to put the family back at the center of our lives.

Three immediate actions

In summary, the establishment of a modern matriarchy in our communities rests on three immediate actions :

1. Transform our universal suffrage democracies into aviocracies with grandmothers' exclusive voting rights;
2. Establish a legal marriage regime enabling matrilineal families' settlements.
3. Grant a substantial universal basic income to everyone, allowing them to overcome the poverty line.
 1. This will be economic donarism first stage of realization, that is equitable resource sharing related to subsistence.

It will take time to aviocracy

It should not be expected that aviocracy and its exclusive right to vote for grandmothers will immediately solve all the difficulties of our democracy. It will probably take several exercises of this right to vote (elections and referendums) before aviocracy reveals its advantages. But one can imagine for example that after 2 elections, during which we held 2 referendums, the population will be able to perceive a multitude of beneficial effects of this new voting system. It will therefore be a fundamental political revolution, staggered over a decade or so. It is extremely encouraging to be able to envisage the establishment of a new fair political system in only about ten years.

Incentives for marriage

For its part, the transformation of our families towards marriages can also be done fairly quickly. It will certainly be desirable to put in place several levels of incentives to encourage the establishment of marriages. For example, newly elected political representatives of our country will immediately be able to offer programs for the construction industry. We must stop building only for single people or couples.

There is a significant number of uniparental households currently in Quebec. The economic attractiveness

of income splitting and even simply the pooling of resources, including universal basic income, will be inviting for many in this situation. But it will take more to counter the appeal of the nuclear model, which is still strong today, despite the obvious setbacks for most parents.

Helping matrilineal lineages to reunify

By offering them a really advantageous alternative, it is plausible that a good number of brothers and sisters, whose couples are separated, will want to reunite. Many of them will probably just join their separated mother too. By grafting on existing ones, we will quickly find a solid core of matrilineal clan families in Quebec. That is, families whose grandmother, who has the right to vote, resides with at least part of her matrilineal lineage.

The matrilineal lineage is not limited to immediate siblings

However, many will be put off from the matrilineal family model because of strained relationships with their immediate family members. For example, when a major conflict with their mother, brother or sister forced them to move away from their family. It will be hard for them to imagine that they could have stayed with them as adults.

In reality, the matrilineal family is in no way an obligation to maintain close ties with one's mother, brothers or sisters. For the matrilineal family includes members of a matrilineal lineage at all degrees. It is thus much larger. In societies with this model, family clans usually have more than a dozen adults, sometimes several dozen. It is then much easier to imagine living with uncles, aunts or cousins, who are nice to us.

Matriarchy favors freedom

And even then, nobody is obliged to stay in his matrilineal clan. Matriarchy is a system that privileges individuals' freedom. Someone will be able to leave a marriage at any moment. There could of course remain financial obligations arising from his stay in the clan. But essentially, there will be much less legal constraints than in the current family setting.

Because by introducing a default marriage regime, the issue of rights and responsibilities for children will be clarified in its foundations. It is the mother of children who has the primary responsibility. Unless legally registered otherwise, family law will only apply to the mother and her matrilineal lineage.

One can also choose to adopt a new family

In matriarchy, given the size of the families, there are seldom children shortage. Adoptions, which are rare, are more likely occurring at adulthood. It can be a woman, from a family where there are many girls, who offer to settle in a family where girls are rare, in order to continue the matrilineal lineage. Or the opposite for a man, to offer a father figure in a family where only girls were born.

The mother and her marriage are responsible for the child,

but no one wants to ban father-child relationships

This is probably the change that will be most difficult for the general population to accept. Even if the goal is not to prevent biological fathers from playing a role with their children, many will see it strictly from this angle. In the vast majority of cases, even though he will not officially be part of the same family, the father will be asked to play the role that suits him before his children. Matriarchy does not try to prevent fathers from playing a role. Nor to force them to play one. It simply clarifies things.

Allow women to have children from different fathers

In addition, not being part of the same family will provide parents with complete sexual freedom. Although this fundamental aspect has only been touched on in this manifesto, we believe that it will allow parents to have much healthier relationships in the long run.

Another aspect that stems from this total sexual freedom will be seeing a large number of women having children from different partners. In the known matriarchies, this mixture of biological kinship weaves an entanglement of close ties between families. Most men from the same family come to have children in several other families. While their aunts, sisters and cousins of the same family, have children of fathers from a multitude of others. The voting rights of grandmothers also reflect their interest in the well-being of this interrelated world, and not just that of their immediate matrilineal family.

Transforming family homes into "Community Motels"

Direct access from each adult's room to the outside (in the style of a Motel) may seem trivial at first glance. On the contrary, it is an architectural feature of great importance. This allows adults of a matriage (uncles, aunts, brothers, sisters, cousins) to maintain a high degree of intimacy throughout their lives within their matrilineal family. They can thus maintain the loving and friendly relationships that suit them, without these necessarily playing a role at the family level.

Relieving the judicial system of conjugal breakdowns

It is also undeniable that legal matriage will prevent the judicialization of many of these too many, too long and too painful conflicts between parents when disagreements occur about children. We believe it is high time to put an end to this social mess^[1].

Of course, "out-of-matriage" couples' agreements will retain their legal force. But the choice will now be clear and simple. Matriage is the default family settlement for everyone. If a couple wants a different settlement (marriage or other), it will have to be done officially.

The spillovers of wealth growth will never eliminate poverty

Finally, the universal basic income will protect mothers and their children from poverty, since they are entitled to income from birth, as well as all vulnerable clients of our social services. Lastly, with a stable income, assuring them of being able to meet their basic needs, they will then be able to join an existing matriage or create a new one.

Basic income as a tool for collective wealth sharing, has been making its way for several decades within Western civilizations. The extent of our collective wealth is colossal today. The fact that we still find so much of the population excluded in the meanderings of poverty represents a monumental failure of our economic and social organization. And our elites continue to serve us these hypocritical discourses of economic benefits from the richest to the poorest. Let us not be fooled, the democratic capitalist patriarchy system has reached its critical viability threshold.

Two conditions to become rich

The new economic paradigm must be clear to all members of our community. We have nothing against the possibility of becoming rich. There are basically only two conditions. First, make sure no one is poor. We believe that this is the least we can do in a country as rich as ours. Second, activities leading to the accumulation of wealth must in no way disadvantage future generations. Here too, we must learn the obvious lessons, while our economy of insatiable growth has brought us to a stalemate.

Technological solutions are there

In all sectors of our society, technological developments have already reached fabulous levels. Everything is in place to establish a truly equitable society, committed to maintaining harmonious relations between people and their environment. Unfortunately for humanity and our ecosystems, our social, political and economic modes of operation have not really evolved in this direction in recent years.

Reorganize our economic and social life

Une fois le partage équitable des ressources de subsistance garanti pour tous, le donarisme économique repose sur le don volontaire de biens et de services entre citoyennes et citoyens. Cela peut sembler une énorme utopie à notre époque, où l'argent, la propriété privée et l'accumulation de biens par les individus sont devenus des croyances fondamentales. Ces croyances constituent pourtant bel et bien des inventions humaines. Rien ne nous empêche d'organiser notre vie économique et sociale sur d'autres bases.

Once the equitable sharing of livelihood resources is guaranteed for all, economic donarism is based on the voluntary giving of goods and services between citizens. This may seem like an enormous utopia in our time, when money, private property and the accumulation of property by individuals have become fundamental beliefs. Yet these beliefs are indeed human inventions. Nothing prevents us from organizing our economic and social life on other bases.

A social organization at the cutting edge of technology

We will combine our very high level of technological knowledge with the long-lasting and invaluable experience of matriarchies. We will put in place a social organization capable of efficiently deploying our technological knowledge, so as to ensure the whole population: a high quality place of residence, fast and free transport as well as healthy and refined food. Then, the interaction of the population on a voluntary basis for the circulation of goods and services that are not related to subsistence, becomes much easier to imagine.

Foreseeing the third millennium with serenity

Our matriarchy will thus establish strong new socio-political bases around the political aviocracy and its exclusive voting right to grandmothers, legal marriage and its large stable and inter-connected matrilineal families, as well as economic donarism, first ensuring an equitable sharing of subsistence resources. Our communities will then be perfectly equipped to make the most of the outbreak of this digital revolution. We will be able to enter the third millennium with hope and enthusiasm.

References

1. « Overwhelmed by the avalanche of separation disputes, the authorities asked for help. "The judges have asked for training because they see more and more files of the genre. This is a very serious problem," says Claude C. Boulanger, Associate Chief Justice of the Youth Court of Quebec. » (loose translation)

Original quote: « Dépassées par l'avalanche de conflits de séparation, les autorités ont demandé de l'aide. « Les juges ont réclamé de la formation parce qu'ils voient de plus en plus de dossiers du genre. C'est une problématique très lourde » , indique le juge en chef adjoint de la Chambre de la jeunesse de la Cour du Québec, Claude C. Boulanger. » Marie-Claude Malboeuf, Les autorités crient au secoursLaPresse, may 12th, 2014^[163] (visited July 10th, 2018)

Where to establish the first matriarchist party?

The Canadian province of Quebec is often cited in this work to justify the establishment of a matriarchy. In the beginning, several factors influenced the manifesto's author locally towards Matriarchy. Much before the idea of an International Matriarchist Party manifesto became even more appropriate. Some strategic elements must be added, which position Quebec favorably for a possible world's first Matriarchist Party's success.

The Matriarchist party will thus focus on putting together the required elements to launch an official matriarchist party in Canada during the coming year. We will also investigate other parts of the Western world, where matriarchist ideas could rapidly gather some public support. One promising European land where the manifesto's author already has strong ties and knowledge is Czechia. Many Czech people's characteristics suggest that the country is also ready to move towards matriarchy.

The Rhino Party once finished 2nd in front of the NDP and the Conservatives

Since the rise of independence support in the 1960s, the province of Quebec has often created surprises in Canada's federal elections. Indeed, a large proportion of Quebec voters simply do not recognize themselves in the traditional pan-Canadian parties' ideas. In the February 1980 elections, in the Laurier riding, the rhinoceros candidate Sonia Côté, known for her "Clown" character, caused quite a surprise by taking the second position, before the New Democratic Party (NDP) and the Conservative Party^[1].

The Rhinoceros Party is an all utterly wacky party that promised, for example, to unify the country by razing the Rocky Mountains. It also presented a mime candidate, supposed to represent the silent majority. This party still exists, but it now ranks among the marginal parties.

Above all, the Rhinoceros Party adventure shows that the Quebec electorate could be very open at taking the risk to support a party with genuinely revolutionary ideas in the Canadian federal elections. Voting has indeed shown high volatility during the past decade federal elections in Quebec^[2].

Matriarchist candidates by 2021 in Canada

While confirming Quebec's electorate's volatility, the recent federal elections in October 2019 has put in place a minority government. Minority governments' duration rarely exceeds two years in Canada. Therefore, we can plan to present official matriarchist party's candidates in probable elections for 2021 or 2022 in Canada. A matriarchist party successful result in Quebec could then play a springboard role afterward, to generate enthusiasm in the rest of Canada, as had been the case for the Rhino Party in the past.

Large families ensured the Quebec people's sustainability.

The family institution played a vital role in helping the French fact survive in Quebec. For several decades, large families were the primary means of maintaining French language use in this part of Canada^[3]. Therefore, the big matrilocal family image will have a deep resonance in Quebec when it comes to ensuring a civilization's survival.

Former communist block countries disappointed by capitalism and democracy

Matriarchist ideas could become relatively quickly popular among the former Eastern Block people. Indeed, for many of them, the transition to capitalist democracy was not at all what they expected. The Czech Republic is an excellent example of potentially fertile land for matriarchist ideas.

Most massive demonstrations since the fall of the Iron Curtain

In 2019, signs of deep social unrest were visible in Czechia. On Sunday, June 23, more than 200,000 people gathered at the Letna Park in Prague.^[4] Then on November 16, approximately 250,000 repeated the protests at the occasion of the 30th Velvet Revolution anniversary^[5]. The Czechs are evidently struggling in their experience of Democracy.

The nuclear family model is falling apart

The Czech typical family has changed tremendously since the Velvet Revolution in 1989. At the time, newborns were still coming almost exclusively from married couples. Thirty years later, close to a majority of babies are now born outside of marriage^[6].

Not influenced by the monotheist patriarchs

The vast majority (72%) of the Czech people do not feel close to any religion. This fact puts the Czechs as a dramatic exception among the former Eastern block countries where they represent the only majority of the kind. It also puts them as one of the most secular countries in entire Europe.^[7]

The land of a mythic matriarch

Princess Libushe (Libuše) is a legendary figure of the Czech people. She envisioned the future greatness of Prague as she took a crucial role in its founding. As an unmarried woman, this was already very unusual at the time^[8].

But the legend goes much further. Under Libushe's reign, life ran on matriarchal principles. And at her death, Libushe's matriarchal order came to an end. Then, a furious army of amazon warriors did oppose the men for several generations by establishing a women-only colony^[9]. One of their most famous warrior and battle legend survives through the Divoka (Wild) Šárka Valley name.

Two progressists nations of reasonable size

With 8,5 and 10,6 million, both Quebec and Czechia have populations of reasonably manageable size for new idea spreading. According to the results from the Social Cognitive Networks Academic Research Center (SCNARC) our target will be to convince approximately one million people (10% of the population) in both cases^[10].

Quebec has been a North American public services leader in many areas during the past decades: public childcare, parental leave, and medical assistance in dying. Czechia kept an extended social safety net from its previous communist era. And while strongly dissatisfied with their political leadership, the Czechs rank best among central European former communist nations regarding life satisfaction^[11]. Thus in both cases, we can expect Quebec and Czech people to be relatively open in putting social values at high priority in a Matriarchist political, economic, and social system.

References

1. « On February 18, 1980, the Rhinoceros Party collected more than 100,000 votes across Canada. In the Montreal riding of Laurier, candidate Sonia "Chatouille" Côté surprises analysts by finishing second with almost 13% of the vote ».
(loose translation)
Original quote: « Le 18 février 1980, le Parti rhinocéros recueille plus de 100 000 votes à travers le Canada. Dans la circonscription montréalaise de Laurier, la candidate Sonia « Chatouille » Côté surprend les analystes en terminant au second rang avec presque 13 % des suffrages »,
La petite histoire du Parti rhinocéros Radio-Canada, November 7th, 2018^[164] (visited December 16, 2019)
2. « Some would qualify the Quebec electorate as "volatile," but others would say "dissatisfied." I believe these two epithets are not mutually exclusive »
Philippe J. Fournier, Quebec's political mood swing Maclean's, October 2nd, 2019^[165] (visited December 16, 2019)
3. « Thus, our large families were able to contain the "Anglo-Saxon Loyalists" along the American border, avoiding their progression to the river. On the western border, the large families of the colonization of the Pays d'en Haut made the Outaouais "a line of demarcation between two races. » (loose translation)
Original quote: « Ainsi, nos familles nombreuses ont pu contenir les « Loyalistes anglo-saxons » le long de la frontière américaine, évitant leur progression jusqu'au fleuve. À la frontière ouest, les familles nombreuses de la colonisation des Pays d'en Haut ont fait de l'Outaouais « une ligne de démarcation entre deux races. »
Michel Paillé, L'immigration au Québec dans un contexte de sous-fécondité chronique^[166]
Bulletin d'histoire politique, volume 18, numéro 2 (Winter 2010)
4. « The police and the interior ministry estimated that by 5 p.m., more than 200,000 people had arrived for the demonstrations. »
Hana de Goeij and Marc Santora, In the Largest Protests in Decades, Czechs Demand Resignation of Prime Minister The New York Times, June 23, 2019 (visited February 21, 2020)^[167]
5. « Police said 250,000 attended anti-government demonstrations in Prague on Saturday, one day before the anniversary, when a non-violent demonstration led by students emboldened the nation to rise up against Communism. »
Ivana Kottasová, 30 years after the Velvet Revolution, the Czechs are back on the streets CNN, November 16, 2019 (visited February 21, 2020)^[168]
6. « ... last year the number of married women who gave birth decreased once again. The number of children born into the "traditional family" decreased. Married mothers were 53.3 percent. In 2001 they accounted for 76.5 percent. And in the year of the Fall, 1989, 92.1 percent of women who gave birth were married. » (loose translation)
original quote: « ...loni opět poklesl počet vdaných žen, které porodily. Klesl počet dětí narozených do „klasické rodiny“, do „staré rodiny“. Vdaných rodiček bylo 53,3 procenta. V roce 2001 jich napočítali ještě 76,5 procenta. A v roce

převratu, 1989, 92,1 procenta žen rodilo vdaných. »

Martin Fendrych, Klasická rodina je fuč. Polovina dětí se rodí mimo manželství. Svobodu chceme pro sebeAktualne.cz, October 21, 2015 (visited February 21, 2020)^[169]

7. « Today, the Czech Republic is one of the most secular countries in Europe, with nearly three-quarters of adults (72%) describing their religion as atheist, agnostic or "nothing in particular. »

Religious Belief and National Belonging in Central and Eastern EuropePew Research Center, May 10, 2017 (visited February 25, 2020)^[170]

8. « Prague has always been haunted by the spirit of its founder, Princess Libuše. The fact that this mythic founder of Prague is a woman complicates the way medieval writers respond to the legend. On the one hand, they acknowledge Libuše's primacy as the matriarch who prophesies the rise of the city; on the other hand, this authority clearly conflicts with the standard medieval misogynistic perception of women as inferior to men. » (Chapter One presentation)

Alfred Thomas, Prague Palimpsest: Writing, Memory, and the CityUniversity of Chicago Press, 2010 (visited February 25, 2020)^[171]

9. « Czech women were furious at the matriarchal system coming to an end and a group of them declared war on men. This feud became bloody and lasted for hundreds of years. [...] Their group of rebels created a women-only colony... »

(p. 58)

Kate Hodges, Warriors, Witches, Women: Celebrating mythology's fiercest females

White Lion Publishing, 2020

10. « Scientists have found that when just 10 percent of the population holds an unshakable belief, their belief will always be adopted by the majority of the society. »

Rensselaer Polytechnic Institute, July 26, 2011 (visited February 23, 2020)^[172]

11. Richard Wike, Jacob Poushter, Laura Silver, Kat Devlin, Janell Fetterolf, Alexandra Castillo and Christine Huang, European Public Opinion Three Decades After the Fall of CommunismPew Research Center, October 15, 2019 (Visited February 25, 2020)^[173]

- [¹¹] http://www.eco-logic.hu/prof-turchany/documents/DD_fr_Evolution_conceptuelle_et_historique_du_DD.pdf
- [¹²] <https://www.globalresearch.ca/the-global-economic-crisis/20425>
- [¹³] http://www.sustainablecanadialogues.ca/files/PDF_DOCS/SDC_EN_30marchlr.pdf
- [¹⁴] <https://thebulletin.org/doomsday-clock/current-time/>
- [¹⁵] <https://www.straight.com/article-674101/vancouver/david-suzuki-fundamental-failure-environmentalism>
- [¹⁶] <https://fr.news.yahoo.com/le-grand-entretien-hubert-reeves-nous-ne-savons-pas-a-quoi-ressemblera-cette-planete-dans-50-ans-102406310.html>
- [¹⁷] <http://www.matriarchiv.info/uploads/HGA-F-La-recherche-moderne-sur-le-matriarcat.pdf>
- [¹⁸] http://www.lexpress.fr/emploi/gestion-carriere/au-quebec-le-machisme-n-a-pas-droit-de-cite_1260285.html%20Danielle%20Stanton,%20Au%20Qu%C3%A9bec,%20le%20machisme%20n'a%20pas%20droit%20de%20cit%C3%A9<br%20/>%20In%20the%20section%20%C2%AB%20S%E2%80%99installer%20au%20Canada%20%C2%BB%20of%20the%20French%20magazine%20L%E2%80%99Express
- [¹⁹] <http://emanzipationhumanum.de/downloads/capitalistpatriarchy.pdf>
- [¹⁰] <http://laws-lois.justice.gc.ca/eng/const/page-15.html>
- [¹¹] <https://www.ababord.org/Idle-No-More,1908>
- [¹²] <https://www.educaloi.qc.ca/en/capsules/mariage-quebec>
- [¹³] <https://sites.google.com/site/etymologielatingrec/home/m/mariage>
- [¹⁴] <http://www.cmhg.gc.ca/cmh-pmc/page-192-eng.aspx>
- [¹⁵] <http://www.littre.org/definition/monogame>
- [¹⁶] http://www.scienceshumaines.com/la-monogamie-est-elle-naturelle_fr_21607.html
- [¹⁷] http://lecerveau.mcgill.ca/flash/capsules/outil_bleu32.html
- [¹⁸] <http://aes-france.org/?La-famille-au-coeur-de-la-societe>
- [¹⁹] <http://www.matriarchiv.info/uploads/HGA-F-La-recherche-moderne-sur-le-matriarcat.pdf>
- [²⁰] https://kr.usembassy.gov/wp-content/uploads/sites/75/2017/04/inaugural_001.pdf
- [²¹] <http://www.indigenouspeople.net/iroqcon.htm>
- [²²] [http://www.ratical.org/many_worlds/6Nations/DatingIC.html%20Dating%20the%20Iroquois%20Confederacy%20\(visited%20June%2018th,%202018\)](http://www.ratical.org/many_worlds/6Nations/DatingIC.html%20Dating%20the%20Iroquois%20Confederacy%20(visited%20June%2018th,%202018))
- [²³] <http://www.motherworldconference.org/presentations06.html>
- [²⁴] http://web.archive.org/web/20110526005128/http://www.iisd.org/50comm/50_desc.htm
- [²⁵] <http://web.archive.org/web/20110526004658/http://www.iisd.org/50comm/commdb/list/c32.htm>
- [²⁶] <http://phys.org/news/2012-12-average-voter-unable-accurately-politicians.html>
- [²⁷] http://agora.qc.ca/documents/la_democratie_et_leducation_2
- [²⁸] <http://www.ledevoir.com/politique/quebec/466350/sondage-leger-le-devoir-le-jdem-le-quebec-desabuse-de-ses-elus>
- [²⁹] http://www.hagia.de/fileadmin/user_upload/pdf/the_way.pdf
- [³⁰] <https://campaign2000.ca/wp-content/uploads/2016/03/ONRC2014.pdf>
- [³¹] <https://en.wikipedia.org/wiki/Mincome>
- [³²] <http://revenudebase.info/2012/12/06/evelyn-forget-experimentation-mincome-canada/>
- [³³] <https://nnidatabase.org/video/oren-lyons-looking-toward-seventh-generation>
- [³⁴] <https://www.youtube.com/watch?v=WjqBAZfhuT0>
- [³⁵] <http://www.partenariat-familles.ucs.inrs.ca/DocsPDF/peremere.pdf>
- [³⁶] <http://www.stat.gouv.qc.ca/statistiques/population-demographie/bilan2012.pdf>
- [³⁷] <https://www.economist.com/democracy-in-america/2018/10/31/americas-fertility-rate-continues-its-deep-decline>
- [³⁸] https://www.ined.fr/en/everything_about_population/data/europe-developed-countries/fertility-indicators/#r205
- [³⁹] <http://www.bulletinhistoirepolitique.org/le-bulletin/numeros-precedents/volume-18-numero-2/l%E2%80%99immigration-au-quebec-dans-un-contexte-de-sous-fecondite-chronique-un-rendez-vous-manque-dans-le-rapport-bouchard-taylor/>
- [⁴⁰] <https://www.theguardian.com/uk-news/2019/aug/27/immigration-panic-how-the-west-fell-for-manufactured-rage>

- [^{†41}] <https://www.irishtimes.com/news/science/let-s-talk-about-the-link-between-immigration-and-low-reproduction-rates-1.2926375>
- [^{†42}] <https://www.bloomberg.com/graphics/2019-global-fertility-crash/>
- [^{†43}] https://www.justice.gouv.qc.ca/fileadmin/user_upload/contenu/documents/Fr_francais_/centredoc/rapports/couple-famille/rapELDEQmars2011.pdf
- [^{†44}] <http://www.stat.gouv.qc.ca/statistiques/sante/enfants-ados/adaptation-sociale/impact-separation-sante-mentale.pdf>
- [^{†45}] <https://www.usnews.com/news/best-countries/articles/2018-11-27/in-countries-around-the-world-home-is-the-most-dangerous-place-for-women>
- [^{†46}] <https://www.macleans.ca/news/canada/we-are-the-dead/>
- [^{†47}] <http://web.archive.org/web/20110526004658/http://www.iisd.org/50comm/commdb/list/c32.htm>
- [^{†48}] <https://en.wikipedia.org/wiki/Wikipedia:Consensus>
- [^{†49}] <https://finance.yahoo.com/news/renewables-set-outprice-oil-gas-210000433.html>
- [^{†50}] http://www.petertroxler.net/wp-content/uploads/2015/01/Troxler_Making-the-3rd-Industrial-Revolution.pdf
- [^{†51}] http://www.petertroxler.net/wp-content/uploads/2015/01/Troxler_Making-the-3rd-Industrial-Revolution.pdf
- [^{†52}] https://www-cdn.oxfam.org/s3fs-public/file_attachments/ib-wealth-having-all-wanting-more-190115-en.pdf
- [^{†53}] <https://oxfamilibrary.openrepository.com/bitstream/handle/10546/620599/bp-public-good-or-private-wealth-210119-sum-en.pdf>
- [^{†54}] https://www-cdn.oxfam.org/s3fs-public/file_attachments/ib-wealth-having-all-wanting-more-190115-en.pdf
- [^{†55}] <https://www.investopedia.com/articles/personal-finance/050615/are-you-top-one-percent-world.asp>
- [^{†56}] <http://www.clickz.com/clickz/column/2226178/why-gift-marketing-is-the-next-big-thing>
- [^{†57}] <http://www.catb.org/esr/writings/homesteading/homesteading/ar01s08.html>
- [^{†58}] <https://campaign2000.ca/wp-content/uploads/2020/01/campaign-2000-report-setting-the-stage-for-a-poverty-free-canada-updated-january-24-2020.pdf>
- [^{†59}] <http://www.telegraph.co.uk/news/worldnews/europe/finland/12035946/Finland-is-considering-giving-every-citizen-80-0-a-month.html>
- [^{†60}] <http://theconversation.com/basic-income-worlds-first-national-experiment-in-finland-shows-only-modest-benefits-111391>
- [^{†61}] <https://basicincome.org/news/2019/06/basic-incomes-experimental-wave-is-over-time-for-policies/>
- [^{†62}] <http://www.theguardian.com/commentisfree/2014/mar/31/capitalism-age-of-free-internet-of-things-economic-shift%20Jeremy%20Rifkin%20Capitalism%20is%20making%20way%20for%20the%20age%20of%20free>
- [^{†63}] http://www.lapresse.ca/actualites/dossiers/parents-en-guerre/201405/10/01-4765544-4-les-autorites-crient-au-seco-urs.php?utm_categorieinterne!trafficdrivers&utm_contenuinterne!cyberpresse_vous_suggere_4765537_article_POS3
- [^{†64}] <https://ici.radio-canada.ca/nouvelle/1132205/parti-rhinoceros-jacques-ferron-sonia-chatouille-cote-archives>
- [^{†65}] <https://www.macleans.ca/politics/ottawa/quebecs-political-mood-swings/>
- [^{†66}] <http://www.bulletinhistoirepolitique.org/le-bulletin/numeros-precedents/volume-18-numero-2/!%E2%80%99immigration-au-quebec-dans-un-contexte-de-sous-fecondite-chronique-un-rendez-vous-manque-dans-le-rapport-bouchard-taylor/>
- [^{†67}] <https://www.nytimes.com/2019/06/23/world/europe/czech-republic-protests-andrej-babis.html>
- [^{†68}] <https://www.cnn.com/2019/11/16/europe/prague-velvet-revolution-anniversary-protests-intl/index.html>
- [^{†69}] <https://nazory.aktualne.cz/komentare/klasicka-rodina-je-fuc-polovina-deti-se-rod-mimo-manzelstvi/r~f84849d077d711e599c80025900fea04/>
- [^{†70}] <https://www.pewforum.org/2017/05/10/religious-belief-and-national-belonging-in-central-and-eastern-europe/>
- [^{†71}] <https://chicago.universitypressscholarship.com/view/10.7208/chicago/9780226795416.001.0001/upso-9780226795409-chapter-2>
- [^{†72}] <https://www.sciencedaily.com/releases/2011/07/110725190044.htm>
- [^{†73}] <https://www.pewresearch.org/global/2019/10/15/european-public-opinion-three-decades-after-the-fall-of-communism/#life-satisfaction-is-up-significantly-over-the-past-three-decades>