A Systematic Review Of "Modern Matriarchy" Featuring The Khasi, The Mosuo, The Bribri, The Minangkabau, The Akana, The Umoja

Dyah Sulistyaningrum,
Siti Drivoka Sulistyaningrum,
Sri Sumarni
Universitas Negeri Jakarta
Indonesia
dyah_1212822014@mhs.unj.ac.id

ABSTRACT

The term "matriarchy" should be retained, and a new structural description should be used to describe their fundamental structure, according to this study where the hypothesis depends on diverse concentrate on surviving native human advancements' financial, social, political, and social angles (Goettner, 2018). It will be demonstrated that matriarchy is consensus-based, gender-equal communities that foster peace and sustainability. Six examples include the Mosuo of Southwest China, the BriBri of Costa Rica, the Umoja of Kenya, the Minangkabau of Indonesia, the Akana of Ghana, and the Khasi of Northeastern India. The focus of this study is not on ethnographic parallels and contrasts, but on what constitutes them "matriarchies" and how the concept can accommodate variability, expanding our understanding of these civilizations. Conclusions summarize the conversation, emphasize the topics of politic and discuss the existences of modern matriarchy in the future.

Keywords: Definition of matriarchy, Tribes of matriarchy, Matriarchy in indigenous societies

INTRODUCTION

Matriarchy has been examined in German-speaking Europe since J. J. Bachofen's Legend, Religion and Mother Right (1861/1967) and H. L. Morgan's investigation of the Iroquois (1851/1901), (Bachofen, 1967). Many experts debated the terms "mother right" and "matriarchy" for more than a century.

Goettner modernized matriarchal studies, or the study of non-patriarchal communities in the past and present, by utilizing philosophy. This implied building a particular meaning of

"matriarchy" that makes sense of its fundamental construction, a philosophy equipped for portraying matriarchal societies, and a hypothetical structure to understand the expansive verifiable range and geological extent of matriarchal social developments.

All researchers can use effective intellectual tools like clear and consistent theories. The best theory can be applied. In contrast to traditional matriarchal research, modern matriarchal research emerged (Christ, 2012).

A fundamental critique of patriarchy served as the foundation for modern matriarchal studies. Women are aliens, invisible, and unheard in patriarchy; "The other" are they. Although this is sometimes referred to as "sexism," it is actually internal colonialism directed at particular segments of society. Disregard, fragmentation, and distortion are the same in matriarchal culture anthropology. Outside expansionism, the predatory mix of colonialism, discrimination, and bigotry that labeled native individuals on each landform as "other," was likewise crucial to the appraisal of patriarchal philosophy. The womanly partial of humankind is ignored in patriarchal western ideology, and matriarchal communities and cultures are hidden. By applying the basic method to male centric belief system, matriarchal social orders uncovered. Gradually, a profoundly unmistakable viewpoint on society and history arose: the model of matriarchy (Goettner, 2018).

RESEARCH QUESTIONS:

1. What constitutes these 6 tribes "Matriarchies"?

2. How their concept can accommodate variability in their societies?

3. What is the prediction of the future of these "Modern Matriarchies"?

The purpose of this study is to feature what constitutes the 6 tribes as Matriarchies, how their concept can accommodate variability in their societies and the future of their existences in the world.

METHOD

This study utilized Literature Study where Matriarchy subject and concepts will be reviewed through secondary materials in form of relevant studies, journals, books, and articles.

FINDINGS AND DISCUSSION
A. FINDINGS

1. Definition of "Matriarchy"

Numerous new descriptive terminologies have emerged as a result of interest in non-patriarchal social patterns. Given the flaws of "matriarchy," why insist on it? Reclaiming knowledge of women-created social, economic, political, and cultural societies is at the heart of this idea. Ladies and men have contributed similarly to their long history, (Goettner-Abendroth, 2006).

Matriarchies are gender-equal, (Göttner-Abendroth, 2009). Both sexes contribute socially. These principal guides both sexes' social functioning and independence, with women and mothers at the center. Matriarchal cultures do not replace patriarchy's dominant males with dominant women; they never required the hierarchical constructions of patriarchy. Prosecution institutions, secluded possession, foreign administration, religious conversion, and spiritual alteration all contribute to patriarchal dominance, which occurs when an underground arises from defeat and receipts ended a ethos.

We must examine its etymology in order to comprehend "matriarchy." Arche means 'control' and 'starting' in Greek. The two meanings are different. "Arche-type" cannot be translated as "dominator-type," nor can "arche-ology" be understood as "instruction of dominance."

This relatively recent social order is portrayed as ancient by the concept of universal patriarchy. Matriarchy can only be considered dominance by patriarchal theorists, who have propagated hundreds of such fictions. Based on this misunderstanding, they look for evidence of dominant matriarchy.

Finding no proof that fit their male centric theory, they infer that matriarchies won't ever exist. When they can't find a phantom, they pretend it never existed. Circular thinking wastes scientific effort and is nonsensical.

Matriarchy signifies 'the mothers from the beginning' This alludes to the concept that moms create culture by giving birth. This distinctive societal form is called "matrilineal", "matrifocal," "matristic," or "gylanic". Instead of defining "matriarchal" researchers found weak, insufficient, and arbitrary substitutes. Such surrogate notions name some society components but lack cohesion.

2. The Intricate Framework of Matriarchal Societies

Matriarchies have a separate ethnic typical. As mother-centered societies, they value caretaking, cultivation, need-orientation, struggle resolve, nonviolent dialogue, and peace-building. All mothers, non-mothers, women, and men share these ideals. Step-by-step, the principles of such native communities are explained by

Cross Cultural Studies. The method was inductive and reciprocal, as theory guided research findings and research illuminated theory, which would have otherwise been flawed and empty. Slowly, matriarchal society's financial, communal, dogmatic, and ethnic structure emerged (Goettner-Abendroth, 2013).

Matriarchal civilizations are built on the clique and the "symbolic order of the mother" which resources motherly standards are spiritual values from countryside. Countryside cultivates altogether existences, though diverse. A good mother cares for and embraces her children's differences. Men are included. If a male in a matriarchal community wants rank or to represent the clan, "he must be like a decent mother," say the Minangkabau of Sumatra. Matriarchies repetition the shared maternity of a community of sisters, not only biological moms. They are all their children's "mothers." The freedom of women to have biological children is essential to this kind of motherhood.

People who are matriarchal live in large matrilineal kinship clusters. The clique's designation, social standing, and dogmatic headings are conceded down over the mother's streak. There are three generations of women in a matri-clan, as well as their brothers, nephews, and motherly uncles. Most of the time, matri-clans or clique lineages live in a large household. Matrilocality and maternal lineage place mothers at the center of clans, directing them without dictating them. For social cohesion, clans in a hamlet or town are linked by intricate marriage rules. All locals or townfolk are connected by birth or marriage. The outcome is a civilization where everyone is "mother", "sister," or "brother" to everyone else. Matriarchies are non-progressive, level matrilineal social orders.

A mother-centered social system has economic repercussions. Matriarchy is subsistence. Private property and territorial claims are nonexistent. Only the soil they cultivate or the meadows where their livestock graze are theirs to own; Mother Earth can't be possessed or separated. She gives everyone harvest and young animals. Each matri-clan shares land and animals. Women have control over possessions, clan dwellings, and especially farms, flocks, and food. This distinguishes matriarchal societies from matrilineal ones. The clan matriarch distributes all goods equally to her children and grandkids. She protects and feeds the clan.

Clans have perfect mutuality in a community that is dominated by women: The relative advantages and disadvantages of acquiring goods are governed by social standards. At agricultural year feasts, better-off clans welcome all the population as guests. Clan members organize a festival's dinner, rituals, music, and dances, then offer their

goods to neighbors. This earns them honor. At the accompanying festival, a fortunate family will welcome everybody in the town or region, engage them, and give them gifts. According to Vaughan (1997), matriarchal economics is a "gift economy" because of this approach. It prevents a centralized trade economy and serves as the economic manifestation of maternal values. Due to these features, matriarchies are economic reciprocity societies centered on gift-giving.

Political patterns follow consensus, which indicates unanimous decisions. To implement this notion, a community must be matrilineal. Kinship lines are used. Clan house decision-making. The matriarch facilitates a consensus process for clan house affairs amongst women and men. No one is excluded from voting, including the matriarch. Same for town or town choices. In the community assembly, clan delegates meet, nonetheless they do not make verdicts; Until the entire community is in agreement, they only communicate clan decisions back and forth. Regionally, same thing. Until all villages and towns establish a consensus, delegates travel between the local and regional councils. Politics begin in the clan houses where people dwell, implementing a true 'grass roots democracy' Matriarchies are egalitarian, consensus-based governmental systems. This indicates maternal values infiltrate politics.

Matriarchy can't function without a solid, supporting spiritual worldview. Spiritually and culturally, matriarchal societies lack God-based hierarchies with omnipotent male leaders. Since the entirety of the earth is divine, divinity is immanent in matriarchies: Wonderful Mother Nature.

This is clear from the idea that the planet is the Great Mother who shaped altogether breathing belongings and that the universe is the Great Goddess who created everything (Bucher, 1964). As offspring of Earth's life-giving force, everybody and everything is heavenly. Such a civilization is infused with spirituality. Everything has its own festivals that coincide with the seasons and life cycle. Everyday tasks have ceremonial meaning because holy and secular are indistinguishable. Sacred matriarchal societies,

Entire cultures are built in Mother Nature's image. Sumatra's Minangkabau say, "Mother Nature is our instructor." Every woman's essence and power to create mirror this heavenly mother. Every social, economic, and political behavior reflects the world's maternal mindset. Matriarchies are cultures of the Divine Feminine or Goddess.

Matriarchal societies have changed methodologically. After a lengthy history of defending their ancient cultures, they've

transformed in many ways. It's important to study these societies' histories to comprehend their matriarchal nature.

3. Six Examples of Matriarchal Societies

In these global societies, women govern politics, economics, and social structure. In antiquity, women were venerated for their capacity to have offspring. Even in a Greek epic, gods and female warriors are revered. Over time, societies around the world shifted towards a patriarchal system, which is prevalent today. There are still matriarchal communities where women dominate social, political, and economic concerns, (Vaughan, et al., 2004). Learn how six societies around the world have strayed from western-patriarchal architecture.

a. Mosuo, China

China's last matriarchy is the Mosuo women (Eberhard et al., 1968; Eberhard, 1942). According to The Independent, there are approximately 40,000 of them, and they practice Tibetan Buddhism (Herrmann, 1937; Rock, 1949). Heredity is followed through the ladies of the family. This general public is likewise matrilineal, meaning property is given over a similar female line, (Göttner-Abendroth, 1998). Also, Mosuo women don't get married (Gautsa, 2009). Uncertainty they decide to have a companion, they don't conscious composed, and the mother takes care of the kids first.

Source : Sapiens

b. Bribri, Costa Rica

The BriBri public are a native clan with an expected 12,000-35,000 individuals. In this general public, land is given over from the mother to her youngsters. Ladies are adored and subsequently are the main individuals who can set up the holy cacao drink for their strict ceremonies.

By **Jannette MacKinnon**,2016

c. Umoja, Kenya

Men are outlawed, so the Umoja tribe is a true No Man's Land. Women who have been victims of sexual or gender-based violence reside in this village. In Swahili, the word "umoja" means "unity," and it was established in 1990. Women and children work as occupations to show tourists their village and educate others about their rights.

Source:Town and Country Magazine

d. Minangkabau, Indonesia

The Minangkabau public are a piece of the biggest enduring matriarchal society including roughly 4,000,000 individuals starting around 2017. In this culture, it is widely held that the mother is the most significant member of the family. Domestic life is dominated by women. According to Stark (2013), Minangkabau society allows for marriage, but partners must have separate sleeping quarters.

A Systematic Review Of "Modern Matriarchy" ...
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Source : Town and Country Magazine

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e. Akana, Ghana

As per Mental Floss, the social association of the Akana public is worked around the matriclan. Individuality, heirloom, prosperity, and government are completely decided inside the matriclan. The founders of the matriclan are women, as implied by the designation. Men do, however, hold leadership positions within the Akan Matriclan, as should be noted.

Source : Town and Country Magazine

f. Khasi, India

Starting around 2011, this matriarchal society was contained around 1 million. The Guardian reports that men are not even permitted to attend family gatherings, and the only people permitted to care for children are mothers and mothers-in-law. In addition, in the Khasi

tribe, women marry and inherit their own surnames rather than those of their husbands (Bareh, 1967).

Source: Town and Country Magazine (Nakane, 1969)

by Pendem Srinivas

B.DISCUSSIONS
There are 3 Patterns of Authority
a. Matriarchy

In this socioeconomic order, women have family, governmental, and social leadership positions, (Clarke, 1874). Is this true? True. Many gods and female heroes were worshipped in Greek mythology, (Godwin-Austen, 1872; Mukhim, 2009). There are a few matriarchal societies in the globe, (Natarajan, 1977; Pakyntein 2000). Mosuo, Bribri, and Khasi are examples of such communities, (Roy, 1963; Roy 1964; Shadap 1981; Yan 2009).

b. Patriarchy

This is the most well-known and popular ideology. In patriarchal societies, the father or eldest male leads. Women are typically excluded from leadership jobs.

c. Egalitarian

This philosophical tendency promotes equality. It says everyone should have the same benefits and be treated equally.

Patterns of Authority: patriarchy, matriarchy, and egalitarianism

— *Patriarchy* means rule of the father; this system grants men authority over women. This right is reflected in the rest of the major social institutions, including religion, government, and the economy. This pattern is widespread throughout the world.
— *Matriarchy* is a pattern that grants women the right to have power over men; however, no true cases of matriarchy have ever been documented.
— *Egalitarianism* is a pattern that vests power in men and women equally. The United States and other developed countries are moving in this direction

Source : Kiona Lindsay (2014)

A Systematic Review Of "Modern Matriarchy" ...
Dyah Sulistyaningrum, Siti Drivoka Sulistyaningrum, Sri Sumarni

1. The 6 unique kinds of brilliant clans considered as Matriarchies on friendly level: horizontal, non-hierarchical societies of matrilineal kinship (Goettner, 2018) as a result of:

a. As mother-focused social orders, they depend on maternal qualities like caretaking, sustaining, need-direction, compromise, exchange without viciousness, advancement of harmony building abilities.

b. Mother Nature nurtures all living things, no matter how different they are, on a social level. The mother-clan follows suit: A good mother takes care of all her children and is open to their individuality. This likewise turns out as expected for men. According to the matriarchal Minangkabau of Sumatra, a male in a matriarchal civilization must "be like a good mother" if he wants to stand out from his upper class or signify the fraternity to the external world.

c. The matrilineal principle: Large kinship groups are formed among people who live together. The group's name, economic wellbeing, and party-political names are gone down over the mother's streak.

d. The matrilocality principle: In a practice known as "visiting marriage," the women's partners or lovers only stay for one night.

e. To connect them in ways that are beneficial to both parties, elaborate marriage practices have been developed. The goal is for every person in a community or city to be linked by blood or matrimonial. As a consequence, civilization views itself as a large clan in which everyone is referred to as "mother," "sister," or "brother."

2. How their concept can accommodate variability in their societies? (Goettner,2018)

a. Economic Level: matriarchies can be characterized at the financial level as social orders of monetary correspondence, in light of the dissemination of gifts.

  i.   Private property is not a thing, and there are no territorial claims.
  ii. Women have decision-making authority over belongings, clan houses, and particularly food sources: food, flocks, and fields
  iii. Social norms influence every relative advantage or disadvantage associated with purchasing goods. For instance, clans with a higher standard of living will host all of the locals at the agricultural year's seasonal celebrations. The matriarchal economy is referred to as a "gift economy" due to this widespread mentality (Vaughan, 1997). As the monetary sign of maternal qualities, it forestalls the improvement of a trade bargain where merchandise gather in the possession of a couple.

b. Political Level: Egalitarian societies of consensus

i. The political patterns are based on the consensus principle, which means that everyone agrees on every decision. A society must be specifically organized to put this principle into action, and the first step is to gain access to matrilineal kinship lines. The individual clan house serves as the center of decision-making.

ii. The matriarch, as well as every other household member, is entitled to one vote. The same is true for decisions that affect the entire town or urban. The clique representatives encounter composed in the community assembly, but they do not make choices; They just talk about the conclusions that their clan houses have made, going back and forth until the village as a whole agrees on something.

iii. The beginning of the legislative issues is in the family houses where individuals reside, and along these lines, a valid "grass roots a vote based system" is tried.

3.What is the future of these "Modern Matriarchies"?

Dr. Goettner-Abendroth has concurred that matriarchies won't by definition ever be found in the event that one is searching essentially for a general public wherein ladies take the "administering" job of men that portrays man centric social orders. She argues that this is because a matriarchy will not be based on dominance by either gender; rather, it will be based on maternal values, which will show up as caretaking and nurturing communities that emphasize negotiation, with equal rights for men and women.

Women hold the majority of leadership roles in a social structure based on the matriarchy of the family. It can also refer to ethical specialist, social power, and stuff ownership in a broader sense. While those definitions are applicable in everyday English, anthropological and feminist definitions are different in some ways. Many feminists are unwilling to accept the possibility of surrendering their place in current social structures in order to pursue a matriarchal society. Rendering to Eller (1995), "Political feminists tend to regard discussions of what utopia would look like as a good way of setting themselves up for disappointment" and contend that pressing dogmatic challenges should take precedence.

Mansfield contends that the best equipped people ought to be picked paying little mind to orientation or sex instead of choosing authorities in view of their orientation or sexual direction. However, Mansfield (2006) asserts that merit alone was not sufficient to be elected to workplace since a lawful correct decided through a independent (such as a king) was additional significant than merit.

According to Adler: feminists have differing opinions about the matriarchies of the past and their aspirations for the future. A member of Ursa Maior's coven confided in me, "Right now, I am pushing for women's power in any way I can, but I'm not sure if my ultimate aim is a society where all people are equal, irrespective of the bodies they were born into, or whether I would rather see a society where women had institutional authority." Adler (2006), p. 198 ("Maior" thus in inventive).

Women "rule" political, social, and economic structures in matriarchal societies. The fact that the majority of societies worldwide are dominated by men (a patriarchal system) is referred to as "matriarchal." There are still a few indigenous and modern communities in some parts of the world where matriarchy is the preferred way of life, even though it is not the norm at the moment. On the final note, the future remains to be seen, as only time will tell.

CONCLUSION

Matriarchy only function with a solid, supporting spiritual worldview. Spiritually and culturally, matriarchal societies lack God-based hierarchies with omnipotent male leaders. Since the entirety of the earth is divine, divinity is immanent in matriarchies: Wonderful Mother Nature.

This is clear in the possibility of the world as the Unique Goddess who birthed the whole thing and of the planet as the Exceptional Mother who made each and each alive entity. As offspring of Earth's life-giving force, everybody and everything is heavenly. Such a civilization is infused with spirituality. Everything has its own festivals that coincide with the seasons and life cycle. Everyday tasks have ceremonial meaning because holy and secular are indistinguishable. Sacred matriarchal societies.

Entire cultures are built in Mother Nature's image. Sumatra's Minangkabau say, "Mother Nature is our instructor." Every woman's essence and power to create mirror this heavenly mother. Every social, economic, and political behavior reflects the world's maternal mindset. Cultures of the Goddess or Divine Feminine are known as matriarchies.

In a little or enormous local area with numerous clans or gatherings, matriarchal examples are complicated. Matriarchal designs are more perplexing than male centric states. Everything and everyone is kept in order by hierarchical pressures from above, whereas matriarchal societies value each member equally. Matriarchal societies offer as key models for just and peaceful

communities beyond patriarchy. Matriarchal societies can teach us much. However, Matriarchal societies have changed methodologically. After a lengthy history of defending their ancient cultures, they've transformed in many ways in years

. It's important to study these societies' histories to comprehend their matriarchal nature correctly and completely.

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