

## What it means to be matriotic

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**T**he adjective matriotic is a newly coined adjective, and may sound like some politically correct term, but it actually has a well-defined and distinct meaning. We shall explore what the term matriotic means, and how it relates to the entity called Independent Long Island (ILI).

The terms country, State, and nation are often used interchangeably, but there is a difference between them.

A State — capital “S” — is a self-governing political entity. An independent State has a space or territory that has internationally recognized boundaries. A State also has a permanent population, an organized economy, and a government that provides public services and police power. Finally, a State has sovereignty, i.e., no other State has power over its territory. The term State can be used interchangeably with the term country, but territories of countries, or individual parts of a country as Independent Long Island is a part of the US, are not countries in their own right. According to the latest estimates, there are about 194 independent countries or States around the world (Rosenberg, 2007a; Rosenberg, 2007b).

A nation, on the other hand, is a tightly knit group of people that share a common culture. Nations are culturally homogeneous groups of people larger than a single tribe or community, which share a common language, institutions, religion, and historical experience. When a nation of people has a State or a country of its own, it is called a nation-state. Places like France, Egypt, Germany, or Japan are excellent examples of nation-states. Some States have two nations or distinct groups of people within their borders, such as Canada and Belgium, and many modern States are multicultural, i.e., their borders contain more than two different peoples and cultures. There are also nations without States. For example, the Kurds are a stateless people (Rosenberg, 2007a).

Independent Long Island (ILI) is a new country project. This means that Independent Long Island is not quite a State or a country yet, although it has some of the characteristics of a State or a country.

Independent Long Island also considers itself a junior or developing Fourth World nation. The term Fourth World refers to a medium- to large-sized nation that is not part of the First, Second, and Third Worlds, because it is a nation without a State.

If a significant percentage of Independent Long Islanders or *ILIers* acknowledged the existence of a distinct Independent Long Island nation, one could call ILI a senior or developed Fourth World nation, so the term Fourth World here has a nonacademic connotation, and no economic significance as the terms First, Second, and Third Worlds.

The term Fifth World, on the other hand, refers either to small-sized nations without a State, or to entirely virtual (non-territorial) nations with small populations. The Principality of Sealand is an example of a territorial Fifth World nation, while the Republic of Talossa is an example of a largely virtual one.

Lastly, the term Sixth World refers to small-sized or virtual nations without a State, but which are entirely young or new, and thus without significant national or cultural development.

When one loves one's own country intensely, they are patriotic. A patriotic person is one who has or shows great love for their country. A person with a great love for France, Egypt, Germany, or Japan is thus a patriotic person, as is a person with great love for the United States.

While at times unpatriotic feelings can lead to treason, i.e., to the violation of the allegiance to one's State (or sovereign), one should also note that the term treason is arbitrary, biased, and not sufficiently democratic. There is a term to describe the betrayal of one's State or country by a citizen but, strangely enough, there is no precise term in the dictionary to describe the opposite, i.e., the betrayal of a State or a country of its own citizens.

The implication of the one-sided nature of the treason term is that citizens should be naturally loyal to their country, but for some strange and unenlightened reason States or countries need not reciprocate the same loyalty and love to their own citizens or subjects.

In further defense of the arbitrariness of the treason term, one should also mention that in old English law *high treason* is violation by a subject of his allegiance to his sovereign or State, while *petit treason* is treason against a subject, such as murder of a master by his servant. Allegiance to one's family, friends, and to the human race is usually both desirable and charitable, but allegiance to slave masters and owners is neither.

It should also be noted that while one can be patriotic of the United States, and other States and countries, when one is full of love for one's nation *without a State* one is not, technically-speaking, patriotic. If you are loyal, and have intense feelings for Independent Long Island, therefore, you are not being patriotic, although it would seem to be the case. The vocabulary definition of patriotic only applies to independent countries or States, not to nations, cultures, or to one's own race, even though the latter feelings are usually both desirable and charitable.

When one loves one's own nation *without a State* intensely, they are matriotic, not patriotic. A matriotic person is one who has or shows great love for their nation, culture, or for their own race. A person with a great love for the Principality of Sealand or the Republic of Talossa is thus a matriotic person, as is a person who loves Independent Long Island. This loyalty can also apply to a culture, whether indigenous or not, and to one's own race or ethnic group.

To quote Deleuze & Guattari (1983), "The fundamental problem of political philosophy is still precisely the one that Spinoza saw so clearly (and that Wilhelm Reich rediscovered): Why do men fight for their servitude as stubbornly as though it were their salvation?"

I must agree with the aforementioned authors. As Noam Chomsky put it, "The nation-state in the modern form was largely created in Europe over many centuries. It's so unnatural and artificial that it had to be imposed by extreme violence. In fact, that's the primary reason why Europe was

the most savage part of the world for centuries. It was due to trying to impose a nation-state system on cultures and societies that are varied, and if you look at them, had no relation to this artificial structure.” (State and Corp., 2005).

The nation-state, and its newest descendant, the corporate state, is a dinosaur. We need a new vocabulary to capture sentiments that are less alien than those inspired by the artificial nation-state. Patriotic and organic sentiments need to replace the violent and wholly artificial patriotic ones. Disloyalty of a State or country towards its citizens or subjects should be as offensive as the violent treason of a citizen towards his State. We must substitute the macho culture of war and destruction with a feminine culture of peace and cooperation. We must be ruled less by entropic principles, and more by syntropic ones.

Independent Long Island, the nation made up of the boroughs and counties of Brooklyn, Queens, Nassau, and Suffolk, is not the only way to work in that direction, but it definitely is one of the ways to achieve those ends, and probably a whole lot more.

## References

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