

Indigenous Movements in the Americas: pro-Traditionalism and Anti – Neo-Liberalism

*Society for the Study of Social Problems
Special Session at Montreal Meetings
August 13, 2006*

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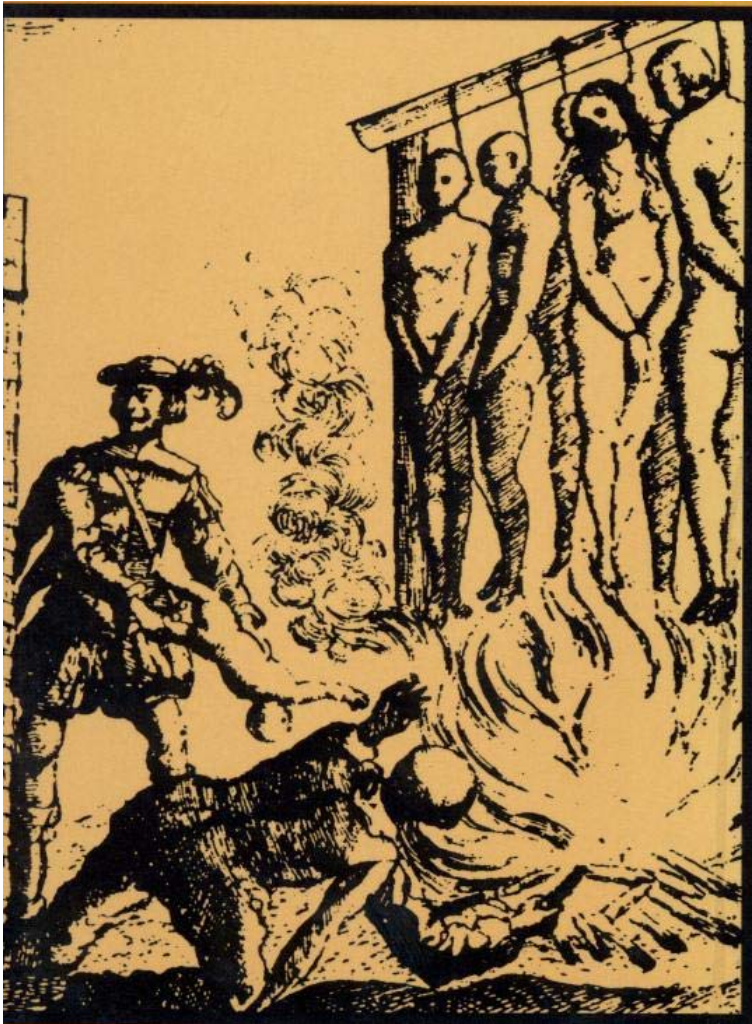
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1 “Indians” –Conquest & Land

- 1490 – 1620 Racial Construction “Indians” (and Africans) conquest and enslavement
- [1493-1619] “Hostile” and “Noble Savage”
- Columbus, 1493 Papal Bull, Hispaniola
- Mexico, *Tenochtitlan*, DeSoto, Florida
- Mission system S.W., Haiti, Caribbean
- Slave system “down the line” S.E. region

Columbus & Conquest



De Las Casas estimated there were at least 3 million Taino Arawak people on Hispaniola after Columbus's first trip.

By 1522, there were less than 30 thousand, after enslaved mining, retaliation for revolts, and often massive killings for sport and racial domination.

After 1502 black slaves were brought as replacement labor. 1542, most Taino were gone.

Papal Bull *inter caetera* of 1493

“...Catholic faith and the Christian religion be exalted and everywhere increased... ...that barbarous nations be overthrown and brought to the faith itself.”

“...discovered certain remote islands... wherein dwell many peoples living in peace, going unclothed, and not eating flesh.”

“In the island and countries already discovered are found gold, spices and many other precious things of divers kinds and qualities.”

Encomienda – land & labor

- Columbus developed the *encomienda* system “granting” lands along with labor of people (indigenous) living there, similar to “serfs”
- “Race” constructs of un-Christian “Indians” made this into a quasi-slavery labor system that transformed in two directions
- African “Black” replacement labor quickly formalized this into race-based slavery in some territories (Hispaniola into Haiti)

“Spaniards
branding Indians”

painting by

Diego Rivera

In much of Latin
America and parts of
Anglo America
Indians were
enslaved and de-
humanized, later set
aside as subordinates
(thus fully alienated)

Mission system development

“Monk and Indians”

by

Gabriel Flores

the Cross & the Sword
provided ideological
and physical constraint
for total domination,
superordinating priests
and conquistadores,
subordinating Indians,
creating caste-like
social systems fully
alienating Indigenes.

2 “Blacks” – Slavery exploitation

- 1620 –1790 Institutionalization of “Blacks”
Racial Codification for colonies and nations
- [1619-1787] Virginia, Haiti, West Indies
- Penal laws imported to plantation system
- Atlantic triangular trade –slaves, raw, goods
- English law – race, gender, class divisions
- Blacks – labor market, slavery & indenture
- Indians –land Mexico –land Asians –labor

Lakota, like many Indian Nations, resisted invasion and remember historical events different than US mainstream society.

Here is depicted Lakota repulse of Custer's troops at Medicine Tail coulee, Battle of Little Big Horn, 1876 (post-1868 treaty) buffalo robe painting.

Indigenous history, art, identity, education, and politics differ from U.S.

Nations to Tribes to “Indians” North American development

- Indian Nations / Peoples were gradually shifted from the “enemy” to “minority”
- “un-civilized” icons shift to un-assimilated labels, nearly always racially aggregated
- Cultures and Indigenous Societies were destroyed / sublimated during this process
- The “Indian” became a historical figure, except where they survived as “minorities”

U.S. codified Citizenship Laws

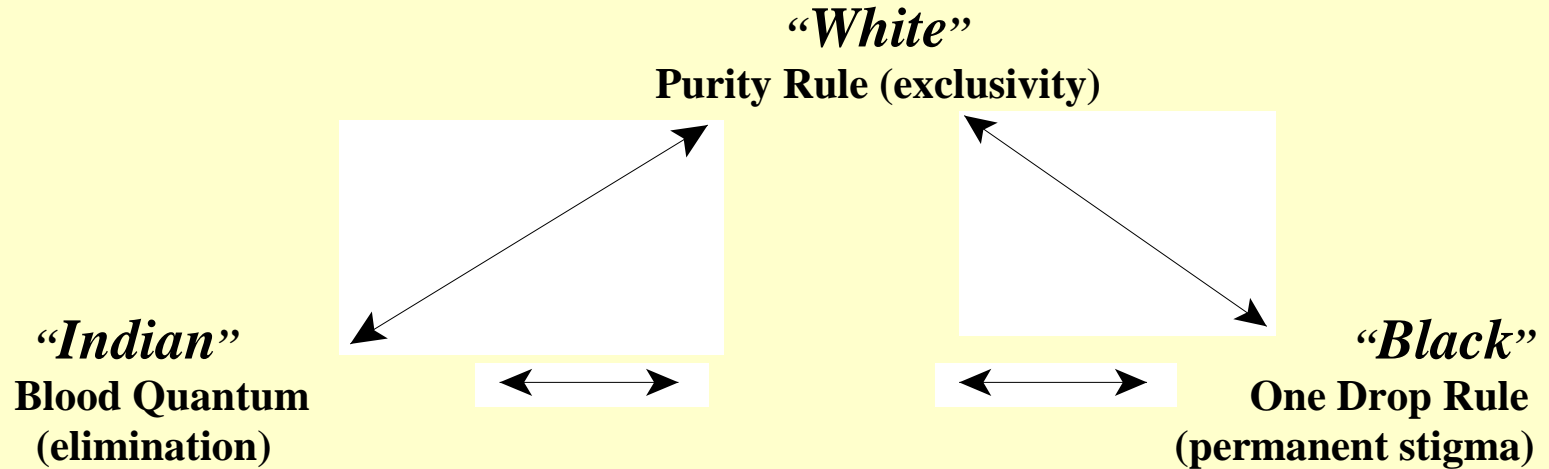
- Indians “not taxed” – excluded non-citizens
genocide and culturicide (elimination)
- Blacks as slaves – property, not citizens
secondary labor market (exploitation)
- Anglo-Saxon – “free white persons” (men)
property “owners” – land and labor
- European immigrants, Spanish and Mexico
– Land, Labor, Property, Wealth

3 “Whites” – Race and Nation

- 1770 – 1970 Racial Classification “Whites” national and hegemonic dominance
- [1787-1933] “Louisiana Purchase” 1803 expansion of lands westward over “Indians”
- Whiteness / White Ethnics – Immigration Irish, Poles, Italians, “Jews” eastern Europe
- 1920’s Naturalization laws – deportations, “Great Migration” Asian Exclusion Acts

Racial Classification Schema

Racial Stratification / Classification Schema in the United States



The United States inherited race-based social institutions from its colonial predecessors –

African-descent Blacks were subsumed into slavery by an immutable visible “race” –

Natives/“Indians” were decimated /relocated by blood quantum/national origin “race” –

thereby the United States expansion and European colonization were driven by “Race.”

While non-European colonized peoples had been characterized as “uncivilized races” – non-whites in expanding America were characterized as inferior “racial minorities.”

New race laws, social movements

- Slavery ends – KKK and racial militias rise, *Plessy v. Ferguson* laws legalize segregation
- Jim Crow South – Civil Rights Movement
“black power” and consciousness raising
- Indian reservations – Trail of Broken Treaties
Sovereignty, AIM for urban relocated groups
- Chicano / Latino – *Guadalupe-Hidalgo* treaty,
discrimination countered by *La Raza* groups

U.S. policies developed Indian reservations, here at Standing Rock, 1877 – 1890, to contain and restrict indigenous peoples (Sitting Bull & Indian Agent).

Lakota
leaders
fought
these
policies,
often
leading to
military
attacks,
including
Wounded
Knee.

Racialized Internal Colonialism

- internal colonialism excludes (from Mexico, new borders) Texas Rangers 1850's to now
- Southern borders (Mexico) are racialized, Canada border easy crossing shared border
- Urban enclaves (ghetto, barrio) uprisings, cities reorganize with race/class divisions
- Indian reservations perfect internal colonies (similarity – Bantustans, Palestinian towns)

Global colonialisms & Empire

Forces to foster Neo-Liberalism

- Neo-colonialism and economic empire, launches global resource struggles
- Replacing existing racialized global patterns of colonialism, imperialism [image]
- WWII – racialized Japan, non-racialized Germany –both “enemies” expansion over resources (especially OIL)
- Third-world “developed” countries conflicts

Social Movement Leadership
produces change and progress
(within U.S. national constructs)
maintaining (pro-) traditionalism
(international marginalization)

Mestizaje and Ethnic Dominance

- Indigenous peoples subordinated and stratified at the bottom of Latin America
- Racial categories fluid, with *Criollo* elite, *mestizo* in the middle, *Indios* at bottom
- Spanish language and European descent dominance, Indigenous cultures oppressed
- *Pueblos Indígenas* as ethnic category give rise to community and culture localized

Pueblos Indígenas : Survival,
Resistance and Revitalization

4 “Other”– Empire / Neo-Liberalism

- 1930 – 2004 Globalization of Racism
Dichotomies – capitalism and civilization
- [1933-200?] Rise of Expansionary Empire
Nazi Germany and Japan (East Asian co-p)
- Independence Movements, Indigenous P.,
“Walls” and Cold Wars, bi-polar worlds
- White & Western, “Color” & civilization,
borders and global cities, resource wars

Civilized and “democratic”

Aymara Protest, Peru
(against mining deaths)

Re-racialized mascots

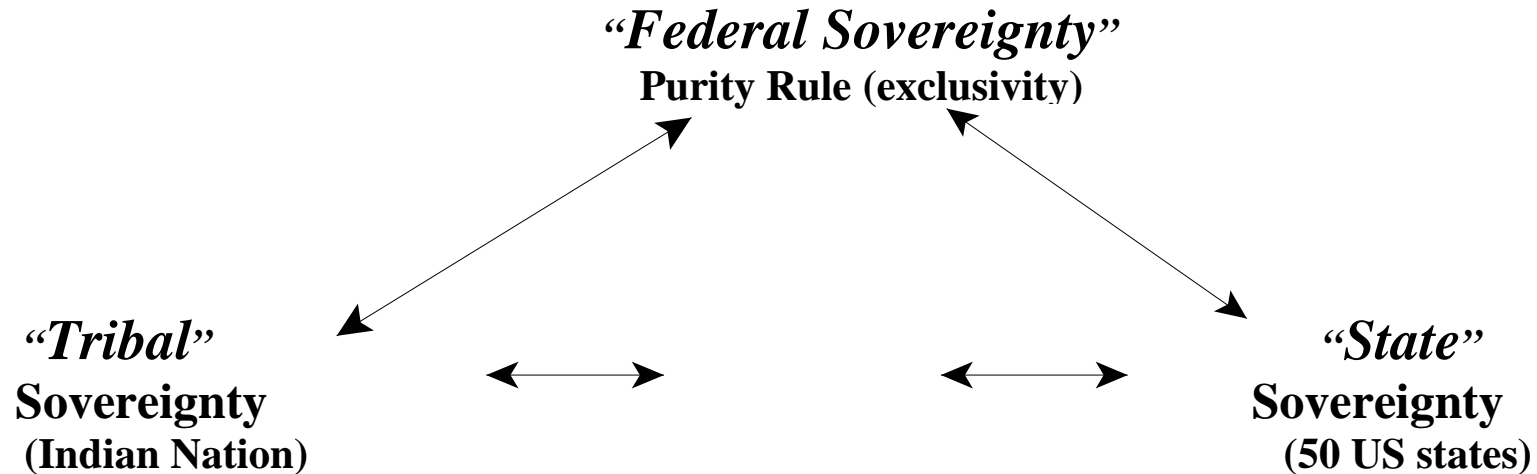
Gangland
“actors”
operate
out of
L.A.

Conclusions: Racial Indian

- Indian in Caribbean / Spanish *conquista* Mexico and southeastern North America, adapted by English and European powers, diversity of Indian Nations and societies lost in essentialist “racist” constructions, label of “Indian” even as treaties and legal constructions revolve around individual Tribes as ethno-national groups... 1

Tribal (ethno-national) Sovereignty

Federal to State to Indian Nation (Tribal) Sovereignty

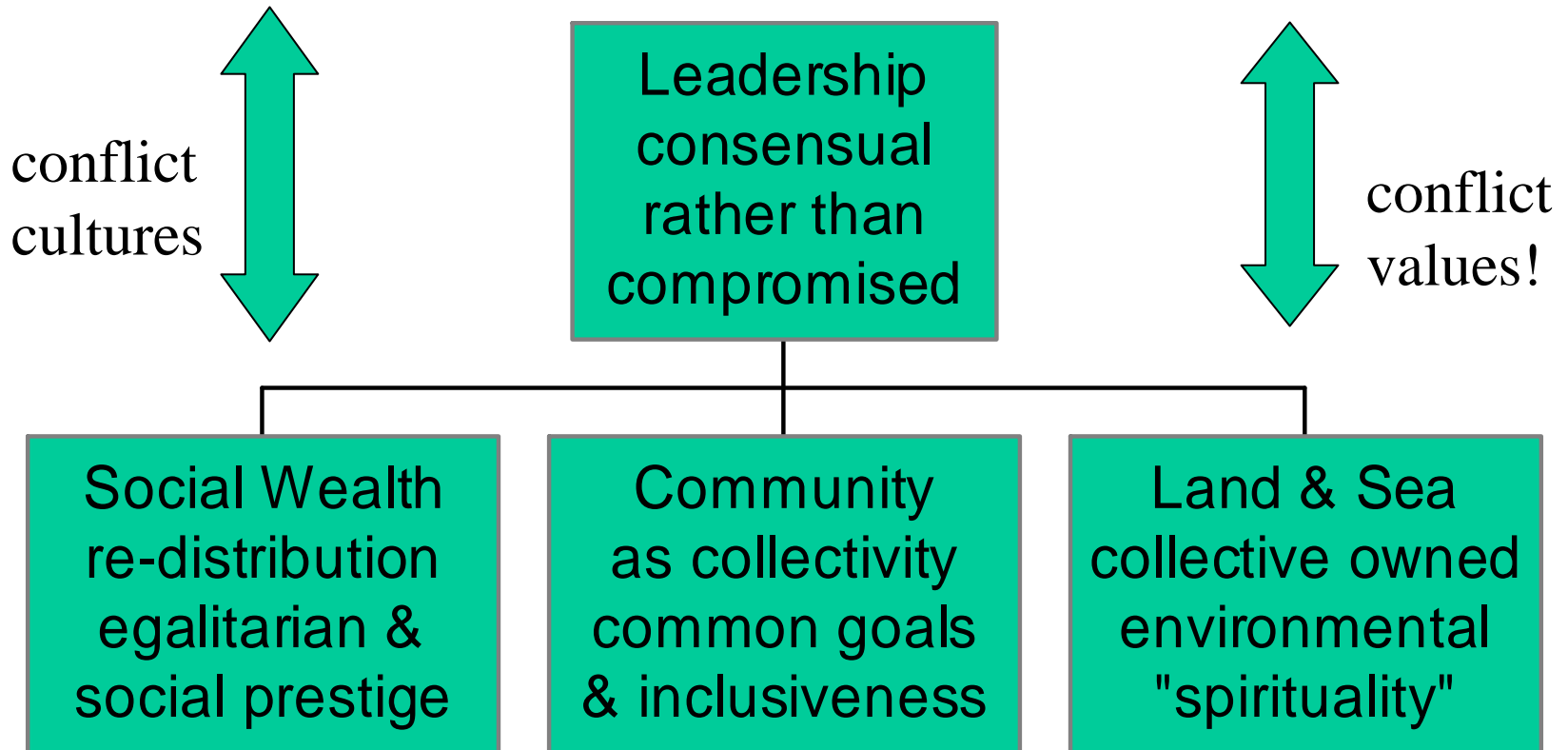


All legal and political relationships within the United States and the state governments, rely on **Tribal Sovereignty** which is specific to Ethno-National or Tribal **Native Nations**. Race is never a factor, and federal Recognition is the primary determinant, so individuals may be racially labeled Indian but without federal / state legal recognition or protection.

Indigenous Peoples in Latin America and the U.S. can become explosive social forces if not treated fairly

MS 13 Gangs from El Salvador
recruited from indigenous groups

Dominant Society / Nation-State capitalist domination & social repression



Demographics of Movements

- When in extreme minority (the US, Canada) indigenous peoples make social movements that revolve around rights and legalities
- When majority populations in state regions, indigenous movements work for autonomy (Miskito, Zapatistas) or even mainstream
- Thus North American movements are very different than Latin American movements where large numbers of indigenous groups

The U.S.A. American Indian Movement
fights injustice and links with indigenous
struggles throughout Latin America

Indigenous Peoples and Nations
work within or without the nation-state

Responding to continuing cultural and military domination, “treaty-breaking” and collusion of some local governments with the military, Zapatistas formed *Junta del Buen Gobierno* offices in many communities, for alternative justice systems.

“We believe in the reconstruction of the Kollasuyu, our own ancestral laws. our own philosophy... We have... our political heritage, can be successful in removing and destroying neoliberalism, capitalism and imperialism.”

“It is **community-based** socialism... That is what the brothers of our communities hold as model... In the *Aymara* and *Quechua* areas, ...in La Paz, **we have been working since 1984 on fostering awareness of community-based** ideologies.”

Felipe Quispes, Huanca (*Aymara*) Head of the Indian Movement *Pachacuti* (Washington Times 3/3/04)



Evo Morales
installed as
Bolivia's 1st
Indigenous
President
elected by
movement
coalitions
(NYT 1-22-06)

Indigenous Leaders take on centuries of oppression by building coalitions with other poor, marginalized groups

“With the unity of the people, we’re going to end the colonial state and the neoliberal model,” Evo Morales went on to speak for indigenous peoples throughout the Americas. **“The time has come to change this terrible history of looting our natural resources, of discrimination, of humiliation, of hate,”** Morales said.” (Associated Press, 2006)

Socialist / Capitalist / Indigenist

- Indigenous Movements are in opposition to capitalist developments / global dominance
- Socialist revolutionary change attempts to ally indigenous groups, but not as equals
- Sandinista treatment of the Miskito is one example in Nicaragua of the failure
- Many Indigenous groups are exploited by both capitalist and socialist powers

The U.S.'s Nightmare Scenario



H. Chavez,
Venezuela ;
F. Castro,
Cuba ; and
E. Morales,
Bolivia ;

3 Heads of
State anti-
Washington
Consensus
against neo-
liberalism
US policies

Indigenous Movements

- Movements are for Autonomy & Sovereignty depending on dominant state structure
- Struggles are always against modernity, neo-liberalism, coercive domination / assimilation
- Indigenous communities always stress cultural traditionalism, more or less successfully
- Thus indigenous movements have traditional aspects and resist modernized dominant groups

*Libertad,
Democracia,
Justicia, Paz*

– (values)

following

Lakota

colors – 4

directions

(photos taken

at Oventik,

Chiapas)

*inter-indigenous

connections*