THEORIZING INDIGENOUS SOCIAL STATUS

\[ Y = \text{STATUS} \]

X causes/explains/predicts Y

\[ X = \text{BODY} \]

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Presentation Outline/Contents

- Introduction: Social Status and the Body
- Causes of Low Indigenous Status
- Sociobiological Paradigm of Indigenous Status
- Psychological Paradigm of Indigenous Status
- Sociological Paradigm of Indigenous Status
  - Application of Functionalist Paradigm to Indigenous Status
  - Application of Social Conflict Paradigm to Indigenous Status
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  - Application of Poststructuralist Paradigm to Indigenous Status
  - Application of Functionalist Paradigm to Indigenous Status
  - Application of Postcolonial Paradigm to Indigenous Status
- Indigenous Paradigm of Indigenous Status
MOTIVATE

- Why we should care about causes/explanations/predictions and changing Indigenous social status
INTRODUCTION: THEORIZING INDIGENOUS SOCIAL STATUS

“In large part, social research aims to find patterns of regularity in social life. Social affairs do exhibit a high degree of regularity [cause – effect connections] that can be revealed by research and explained by theory” (Earl Babbie and Lance Roberts 2018, p. 11)

“What about Exceptions?”: Social regularities are probabilistic patterns, and they are no less real simply because some cases don’t fit the general pattern (ibid., p. 12).
INTRODUCTION

MAIN THEME:
- Predictors of Shifts in Indigenous Status

CENTRAL QUESTION:
What explains/predicts the social status of Indigenous people in Canada, and what can/will change the status?

MAIN THESIS:
Accounting for the essence of the shifting social position of Indigenous Peoples in Canada has been a contestation between factors that focus in/on the BODY and factors that emphasize relationships outside the BODY. Each of these factors is used to predict shifts in Indigenous status and used to design the strategies for change.
INTRODUCTION

**MAIN ARGUMENT:**

Given the centrality of the BODY as a predictor in the explanatory models of Indigenous status in Canada, this social status, from a sociological perspective, is ascribed. Therefore, sociology argues that, any sustainable strategies of elevating Indigenous social status in Canada need to de-center the Indigenous body in social interaction/relationships by changing the culture, political economy, social closures, and meanings that drive the social construction of the Indigenous body.
Body, in the context of social status, is more about the ideology of the body than the body as a biological entity.
INTRODUCTION:
Social Status and the Body

- http://www.youtube.com/watch?v=KM4Xe6Dlp0Y
INTRODUCTION: Social Status and the Body

- So far the attempts to account for the shifts in the social position of Indigenous Peoples in Canada have centered on the BODY
  - **Sociobiological Paradigm:**
    - The key to understanding Indigenous status is found inside the body, specifically DNA
  - **Psychological Paradigm:**
    - The key to understanding Indigenous status is found inside the body, specifically the Mind/Brain
  - **Indigenous Paradigm**
    - The key to understanding Indigenous status is found inside the body, specifically the soul of the White man
  - **Sociological Paradigm:**
    - The key to understanding Indigenous status is found outside the body, specifically the social interaction/relationships constructed around the body, that is the ideology of the body.
INTRODUCTION: The Centrality of the Body in Social Status

“…the body is central to race, gender, and sexuality, but not so central to class and ethnicity” (K. Anthony Appiah 2014, p. 432 in James Fearganis 2014. Readings in Social Theory)

Really? *Is the body less central in social class and ethnicity?*
EXPLORE

- To know and understand the paradigms (X Variables/Factors) and related concepts of Indigenous Status
# Indigenous Social Status in Canada: Sociological Paradigms and Key Concepts

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CAUSES (X Variables/Factors) OF MARGINAL INDIGENOUS STATUS

- The Debate:
  - as to whether Indigenous marginality should be seen as primordial features of the Indigenous Peoples or products of social construction has produced different types of inquiries (Li 1999: 9).

- Categorizing the different inquiries into models or paradigms:
  - a) Sociobiological Paradigm: DNA & Phynotype
  - b) Psychological Paradigm: Mind: Mental processes, IQ, and/or personality type: Self-esteem
  - d) Indigenous Paradigm: Soul: White greed and White racism
  - c) Sociological Paradigm: Society: Culture, Political Economy, Patriarchy, Social Closure and Human Agency
SOCIOTOLOGICAL PARADIGM OF INDIGENOUS STATUS
APPLICATION OF SOCIOBIOLOGICAL PARADIGM TO INDIGENOUS STATUS

- The X Variable/Factor is Deficient Innate Characteristics:
  - The Marginal Indigenous Status is Fixed Inside the Body:

- This model recognizes and legitimizes the marginal status of Indigenous status. The difference between Indigenous status and non-Indigenous status is a fixed, objective representation of innate differences resulting from genetic evolution:

- According to the sociobiological paradigm, biologically determined differences in intelligence, temperament, and other innate characteristics account for differences in status attainments and explain the unequal relations between Indigenous and non-Indigenous people in Canada.

- In other words, the non-Indigenous groups with superior innate characteristics are destined to occupy a higher position. Indigenous groups being genetically inferior are relegated to the bottom of the social hierarchy to wither away.

“DNA is destiny”
APPLICATION OF SOCIOBIOLOGICAL PARADIGM TO INDIGENOUS STATUS: CRITIQUE

- Emile Durkheim worked hard to establish Sociology’s independence from Biology and Psychology, arguing that social behavior could not be explained by the central tenets of these latter fields” (Feagan and Vera, 2008. p. 249)

- The fact is, biological processes and personality traits are real and do influence behaviour—providing that external [social] factors permit such influence to occur (Baron, Erhard & Ozier 1998: 489).
  - What does this statement mean?

“DNA is NOT Destiny”
APPLICATION OF SOCIOBIOLOGICAL PARADIGM TO INDIGENOUS STATUS: CRITIQUE

- **Discounting the Innate: Do Races Really Differ?**
- **Human Genome Mapping**: The results of the human genome mapping or sequencing project demonstrates conclusively that, in the words of Eric Lander, director of the human genome sequencing laboratory at Whitehead Institute, ‘Any two humans on this planet are more than 99.9 per cent identical at the molecular level. Racial and ethnic differences are all indeed only skin deep’ (quoted in Philopkoski, 2001).
- **Not Deeper Than the Skin**: The same article notes that what geneticists call single nucleotide polymorphisms are responsible for the obvious physiological differences but they make up a small part of the fractional genetic differences among people.
APPLICATION OF SOCIOBIOLOGICAL PARADIGM TO INDIGENOUS STATUS: CRITIQUE

- Anglar’s New York Times story also makes this point, quoting another expert who notes that external appearances seem to be accounted for by about 0.01 per cent of our DNA (Knuttila 2002: 241).

- Kelly Owens and Mary-Claire King (Science Vol. 286, October 1999) concluded that ‘The possibility that human history has been characterized by genetically relatively homogenous groups (“races”) distinguished by major biological differences is not consistent with genetic evidence.’

- Simple physiological traits such as skin or hair colour are literally superficial, in that they affect only the exposed surfaces of the body’ (Ibid.).
APPLICATION OF SOCIOBIOLOGICAL PARADIGM TO INDIGENOUS STATUS: CRITIQUE

- **Ideology Masquerading as Science:**
  - The sociobiological model is pseudo-scientific paradigm produced by some Western intellectuals to justify, legitimize and maintain the status quo social order of inequities/inequalities. Since the 18th century craniometry, intelligent testing, etc., have functioned to fulfill the agenda of keeping “subordinates” in their place as hewers of wood and drawers of water (Gould 1981).

- **“Scientific” Racists:**
PSYCHOLOGICAL PARADIGM OF INDIGENOUS STATUS

“The BRAIN is Destiny”
### RUSHTON’S EVOLUTIONARY TYPOLOGY (1994): “The BRAIN is Destiny”

<table>
<thead>
<tr>
<th>Evolutionary Branching</th>
<th>Negroid</th>
<th>Caucasoid</th>
<th>Oriental</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brain Size</td>
<td>200,000</td>
<td>110,000</td>
<td>40,000</td>
</tr>
<tr>
<td>Brain Size</td>
<td>1330 cu.cm</td>
<td>1408 cu.cm</td>
<td>1448 cu.cm</td>
</tr>
<tr>
<td>IQ Score</td>
<td>85</td>
<td>100</td>
<td>107</td>
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<tr>
<td>Sexual Activity</td>
<td>Intense</td>
<td>Moderate</td>
<td>Weak</td>
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<tr>
<td>Temperament</td>
<td>Aggressive &amp; Excitable</td>
<td>Moderate</td>
<td>Calm/Cautious</td>
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<td>Marital Stability</td>
<td>Brittle</td>
<td>Moderate</td>
<td>Strong</td>
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<tr>
<td>Law abiding</td>
<td>Low</td>
<td>Moderate</td>
<td>High</td>
</tr>
<tr>
<td>Crime rates</td>
<td>High</td>
<td>Moderate</td>
<td>Low</td>
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</table>
Why we are looking at RUSHTON’S EVOLUTIONARY TYPOLOGY (1994)

- The Indigenous group does not appear on Rushton’s typology

- “As a settler society Canada is absorbing all the trappings of the Indigenous into itself and spits out the actual human being [the body]”

- (Marlene Atleo, Jan 20, 2014 Talk at Uvic: “Decolonizing the academy one discipline at a time- 4 Bs: Boas, Bourdieu, Baudrillard, and Bhabha”).

Dr. Marlene Atleo
Faculty of Education, University of Manitoba
• APPLY:
  – Connecting academic paradigms to Indigenous statistics
APPLICATION OF PSYCHOLOGICAL PARADIGM TO INDIGENOUS STATUS

- **Defective Individual Mental Processes: Inside Their Heads:**
  - Low Indigenous status is an individual attribute; it is a function of mental processes of individual Indigenous and non-Indigenous persons who are “disturbed, pathological or irrational in thought” (Marger 1994, p. 96).

- **A) Defective Personality Type:**
  - Marginal Indigenous status is produced by individual non-Indigenous persons with authoritarian personalities—individuals who are highly conformist, disciplinarian, cynical, intolerant, and preoccupied with power (Adorno et al 1950).

- **B) Defective Self-Esteem:**
  - Low Indigenous status is a product of low self-esteem of individual Indigenous persons and superiority complex of individual non-Indigenous persons.

“The BRAIN is Destiny”
APPLICATION OF PSYCHOLOGICAL PARADIGM TO INDIGENOUS STATUS: CRITIQUE

• Emile Durkheim worked hard to establish Sociology’s independence from Biology and Psychology, arguing that social behavior could not be explained by the central tenets of these latter fields” (Feagan and Vera, 2008. p. 249)

• These latter fields tend to normalize Eurocentricity and problematize Aboriginality (Augie Fleras 2000, p. 194, Chapter 8 of Long & Dickason, Third Edition)

“The BRAIN is NOT Destiny”: “You and your plastic brain are constantly being shaped by the world around you” (Lara Boyd, Brain Researcher, UBC: https://www.youtube.com/watch?v=LNHBMFCzzaE)
THE SOCIOLOGICAL DREAM
of Social Status

Martin Luther King, Jr. Quotes: “I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.”

http://www.youtube.com/watch?v=V57lotnKGF8
SOCIOLOGICAL PARADIGM OF INDIGENOUS STATUS

DNA is not destiny; Social Forces and Social Relationships are
APPLICATION OF SOCIOLOGICAL PARADIGM TO INDIGENOUS STATUS

- **Sociobiology and psychology Irrelevant to Indigenous Status?**
  - The fact is, biological processes and personality traits are real and do influence behaviour—providing that external [social] factors permit such influence to occur (Baron, Erahard & Ozier 1998: 489).

- **Sociological Standpoint: Outside the Body:**
  - The sociological model postulates that Indigenous status is a product of social forces such as cultural, social, political and economic factors, social closures, and human agency rather than genetic and/or intra-psychic factors.
SOCIOLOGICAL EXPLANATIONS & PREDICTORS OF INDIGENOUS STATUS

POSTMODERNISM:
X=Hyperreal Cultural Hegemony

FUNCTIONALISM:
X=Cultural Consensus

STRUCTURATION:
X=Structure & Agency

INTERACTIONISM:
X=Human Agency

POSTSTRUCTURALISM:
X=Centered or Hegemonic Power Structures

SOCIAL CONFLICT:
X=Competition for Resources in the political economy

FEMINISM:
X=Western Patriarchy

POSTCOLONIALISM:
X=European Imperialism
SOCIOLOGICAL EXPLANATIONS & PREDICTORS OF INDIGENOUS STATUS

- **Social Construction Process:**
  - The low/marginal Indigenous status is the result of social construction processes involving culture change, material competition (social closures resulting from ideology of scarcity), human agency, western patriarchy, economic globalism/capitalism, power relations, western imperialism:

- **Eight sociological paradigms** capture these processes:
  - 1. **Functionalist Paradigm**: Homeostasis: Cultural consensus of Normative System of the social structure of contact zones.
  - 2. **Social Conflict Paradigm**: Dynamics of Social Stratification imbedded in the global capitalist Political Economy and Social Closures driven by Eurocentric ideology.
  - 3. **Interactionist Paradigm**: Human Agency or Interactive Action
  - 4. **Feminist Paradigm**: Social stratification dynamics of Western/Eurocentric Patriarchal Ideology.
  - 5. **Structuration Paradigm**: Symbiosis of Social Structure and Agency.
  - 6. **Postmodernist Paradigm**: Hyperreality: Pre-constituted center of society that modernity and its brainchild of globalization produce.
  - 7. **Poststructuralist Paradigm**: Centered power/knowledge connected to intersected arbitrary economic and political hierarchies.
  - 8. **Postcolonial Paradigm**: Persistence of Western Imperialism in former colonies.
SOCILOGICAL EXPLANATIONS & PREDICTORS OF INDIGENOUS STATUS: A CRITIQUE

- Sociological paradigms research and analyze and theorize the social context of relationships, the human condition and human destiny in social structures (Ravelli and Webber, 2013; Tepperman, 2015).
- Colonialism is the social context of Indigenous marginality in the Canadian social structure, yet all the major sociological paradigms—functionalism, social conflict, interactionism, and feminism—neglect colonialism in their analysis and proposed solutions to this marginality.
- The HF is another variable in the Indigenous lifeworlds but all the macro sociological paradigms (functionalism, social conflict, and feminism) are silent on this factor. The micro sociological paradigm of Interactionism focuses on human agency without paying attention to the HF, the deeper core of the human agency (Adu-Febiri, 2014).
- The HF is not on the radar of the minor/emergent sociological paradigms—postmodernism, poststructuralism and postcolonialism—either.
- In the context of the HF theoretical perspective, sociological paradigms absorb all the constructs and trappings of social interaction and social relationships, but spew out of their mouths the actual human beings (Indigenous peoples) who constitute the core of the interaction and relationships in the interface of colonial encounters.
## ELEVATING INDIGENOUS STATUS: STRATEGIES/SOLUTIONS FROM SOCIOLOGICAL PARADIGMS

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<td>Re-define low Indigenous status as resource</td>
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<td>Eliminate Western patriarchal ideologies</td>
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<td>Implement Multiculturalism and Diversity Policies</td>
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<tr>
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<td>Eliminate hierarchical state power structures</td>
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<tr>
<td>Postcolonialism</td>
<td>Decolonize Indigenous minds and communities</td>
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<tr>
<td>Structuration</td>
<td>All of the above</td>
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### Indigenous Social Status in Canada:

**KEY ISSUES/CONCEPTS SOCIOLOGICAL EXPLANATIONS, PREDICTIONS & SOLUTIONS**

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INDIGENOUS PARADIGM’S EXPLANATION OF THE LOW INDIGENOUS STATUS

Souls of White Men

Against White Greed and White Racism
INDIGENOUS PARADIGM

- MAIN THEORY:
- Reifies racism and postulates that racism in the form of White Greed, has life of its own and manifests in stereotype, prejudice, discrimination against Indigenous peoples, and causes Indigenous status marginalization.
INDIGENOUS PARADIGM OF INDIGENOUS STATUS

- **KEY ISSUES/CONCEPTS:**
  - White Greed
  - White Racism
APPLICATION OF INDIGENOUS PARADIGM TO INDIGENOUS STATUS

- **White Greed and White Racism:**

- Dominant Indigenous interpretations of Indigenous status border on isolating white greed and racism as the main causes of Indigenous marginality.

- Europeans’ initial impressions about Indigenous peoples as “savage” were reinforced by the scientific racism and Social Darwinism of the late 19th and early 20th centuries (Henry et al 2000: 123).
APPLICATION OF INDIGENOUS PARADIGM TO INDIGENOUS STATUS

- **Critique:** Intervening Variables seen as Independent Variables?

- This perspective is weakened by the evidence of Indigenous – White relations before the 19th century. Despite the initial “savage” image, Indigenous status did not decline in any significant way nor did Indigenous peoples experience blatant racism nor did White greed became evident until the European industrial capitalism was exported to Canada around the mid 19th century.

- In effect, the immediate cause of the decline of Indigenous status is industrial capitalism rather than greed and racism. White greed and white racism are products of industrial capitalism operating under the conditions of human factor deficiency/decay.

- Industrial capitalism requires greed to produce super profits as well as scientific racism to rationalize the exploitation of indigenous peoples for profit.
CREATE:

- Be a Changemaker; Be a Gamechanger.
Based on your review of this presentation,

- a) Select which of the suggested solution ideas of the sociological paradigms has the potential to move Indigenous status from low to high.

- B) propose a design (provide a brief description and a diagram that coordinate processes/steps, tasks, resources and people) to implement the solution idea

- b) If you think that none of the sociological solution ideas would work, what alternative solution idea(s) and designs do you think will work and why?

3. Submit your selected/proposed solution idea and design in the next class for a maximum of 2 bonus mark.
If you are interested in details, illustrations, please review the remaining slides.
FUNCTIONALISM’S EXPLANATION OF THE LOW INDIGENOUS STATUS

Cultural Consensus

Homeostasis: Against Conflict and Instability
FUNCTIONALIST PARADIGM

- MAIN THEORY: HOMEOSTASIS
- Society, like a biological organism, is an evolving complex structure of interrelated parts each of which serves a function (manifest or latent) by contributing to the overall stability, integration and equilibrium of society for the benefit of the whole. The stability is characterized by a social consensus whereby the majority of members share a common culture (norms and values). Dysfunctional parts and processes, that is things that cause disruptions in the social structure, are eliminated so that society as a system returns to a normal state or homeostasis.
FUNCTIONALIST PARADIGM

- Main Theory: CULTURAL CONSENSUS
  - “Shared cultural scripts guide human conduct” (Babbie and Roberts 2018, p. 12).

- For functionalism, consensus, cooperation and control are the keys to successful society. To achieve this highly desirable or normal state, all members of society (but especially minorities) must internalize core norms and values. Not surprisingly, functionalists endorse assimilation (or integration) as the preferred model for race, ethnic, and Aboriginal relations (Fleras 2010, p. 18)
FUNCTIONALIST PARADIGM OF INDIGENOUS STATUS:

- **KEY ISSUES/CONCEPTS**
  - Primitive Culture versus Civilized Culture:
  - Cultural Consensus
  - Functions and Dysfunctions
  - Social Darwinism
  - Race Relations Cycle
  - Assimilation
APPLICATION OF FUNCTIONALIST PARADIGM TO INDIGENOUS STATUS

- **Primitive Culture versus Civilized Culture:**
  - This model is a modernist, evolutionary paradigm that traces marginal status of Indigenous people to their primitive cultural characteristics which the “race relations cycle” will change through assimilation to create social consensus on cultural values and norms in Canada.

APPLICATION OF FUNCTIONALIST PARADIGM TO INDIGENOUS STATUS

- **Social Darwinism:**
- Low Indigenous status is not a permanent feature; it will graduate to a higher status through the race relations cycle’s evolution-induced assimilation of Indigenous peoples into Euro-Canadian culture.
APPLICATION OF FUNCTIONALIST PARADIGM TO INDIGENOUS STATUS

- **Marginal Status is Functional:**
  - Low Indigenous status is *functional* or good for Indigenous people and the Canadian social structure.

- **SPECIFIC FUNCTIONS:**
  - Modernization of Indigenous cultures
  - Cheap or Free Land for economic development
  - Cheap Indigenous Labor
  - Social order and cohesion in Canadian society

- **Indigenous Culture is Dysfunctional:**
  - Indigenous people are at the bottom of racial/ethnic hierarchy because of their *dysfunctional* values, belief systems and normative practices.

- **Assimilate or Disappear:**
  - unassimilated Indigenous people as *dysfunctional*; a potential threat to a stable, cooperative, and consensual Canadian social order; These Indigenous peoples will wither away.
Assimilation of Minority Races?

For functionalism, [cultural] consensus, cooperation and control are the keys to successful society. To achieve this highly desirable or normal state [homeostasis], all members of society (but especially minorities) must internalize core norms and values. Not surprisingly, functionalists endorse assimilation (or integration) as the preferred model for race, ethnic, and Aboriginal relations (Fleras 2010, p. 18)
Critique: Falling into the Same (primordial) Trap:

Ironically, this same liberal sociology which seeks to relinquish biological and psychological models [of human behaviour/condition] to the trashbin of history, resurrects the ghosts of these victim-blaming primordial paradigms by substituting culture for genes (Stephen Steinsberg 1998: 8).
SOCIAL CONFLICT EXPLANATION OF THE LOW INDIGENOUS STATUS

Competition and Conflict

Against Inequities and Inequalities
SOCIAL CONFLICT PARADIGM

- MAIN THEORY: Competition and Inequality
- The ideology of scarcity produces socio-structural forces, particularly the dialectics of capitalist political economy and social closures, that drive competition over valued resources that produces inequitable opportunities and inequalities in wealth, power, and status resulting in conflict among social groups, particularly social classes, that generate conflict which dictates human behavior, condition, experiences, access to resources, and possible revolutionary social change.
APPLICATION OF SOCIAL CONFLICT PARADIGM TO INDIGENOUS STATUS:

- **KEY ISSUES/CONCEPTS:**
  - Ideology of scarcity
  - Competition and Inequality (Social Classes)
  - Conflict
  - Capitalism
  - Split labor market
  - Internal Colonialism
  - Status Groups and Social closure
APPLICATION OF SOCIAL CONFLICT PARADIGM TO INDIGENOUS STATUS:

- **Competition and Inequality:**
  - Difference in statuses is the product of competition over valued material resources in a situation of unequal power relations between/among distinct groups;
  - Marginal Indigenous status is not a cultural attribute at all, but a reflection of political and socioeconomic structures of inequality.

- **Source of Competition:**
  - Demographic (population explosion and immigration) or Capitalism’s ideology of scarcity?
APPLICATION OF SOCIAL CONFLICT PARADIGM TO INDIGENOUS STATUS:

1. Capitalism Theory

Marxist and Neo-Marxist theorists argue that the marginal Indigenous status is a function of industrial capitalism.

Indigenous marginality is not natural or cultural; it’s a social construct produced collectively by Euro-Canadian political, economic and social elite (capitalists) to maintain their class privileges.

According to this theory, the fundamental contradiction in any industrial capitalist society is the existence of two social classes: the working class and the ruling class. Most minorities are in the working class and most of the ruling class members, who exploit the working class, are from the dominant racial/ethnic group.
2. Split-labor market theory (Bonacich, 1975):

This theory reveals the racialized divide in the working class constructed by the ruling class to de-stabilize the working class for maximum exploitation. Indigenous status is constructed for the purpose of fracturing the Canadian working class.

The processes of fomenting the racial/ethnic internal divisions in the working class involves the use of slavery, indentured labor, selective immigration and apartheid to create and reproduce ‘minorities’ and ‘majorities’ within the working class.

The fact is, racial divide is found not only in an industrial capitalist economy. It is present in all inegalitarian political economies: whether pre-capitalist, capitalist, post-capitalist or socialist.
APPLICATION OF SOCIAL CONFLICT PARADIGM TO INDIGENOUS STATUS:

3. Internal colonialism theory:

- As settlers become native and numerical majority, they systematically subordinate or eliminate indigenous populations for cheap labor and land.

- Formulated by Blauner (1969) and increasingly applied to Canadian society since the 1980s by Kellough (1980), Boldt (1981), Brady (1984), and Frideres (1988) argue that European imperialist capitalist expansion is directly responsible for the establishment of racial stratification and the control processes that maintain white dominance over indigenous people in settler colonies.

- **Settler Colony:** Both the colonial masters and the colonized live in the same territory:
  - This system has relegated Indigenous people to the periphery of Canadian society where they are ignored or divested of their land, identity, and culture. This marginalization is championed by government and rationalized by racial ideologies, doctrines, and discourses (Social Darwinism, Eugenics, Scientific Racism).

- **Middle Status Minorities:**
  - In a colonial state other marginalized racial/ethnic groups are imported to serve as a buffer between the colonialists and the indigenes.
APPLICATION OF SOCIAL CONFLICT PARADIGM TO INDIGENOUS STATUS

- Social Closure and Markers:
- Indigenous marginality is a status group phenomenon that the European elite constructed around race to maximize their rewards (property, prestige, power) by restricting Indigenous peoples’ access to economic resources and opportunities.
- Ingroups and Outgroups:
- Social closure focuses on creating ingroups. However, those excluded tend to respond by constructing outgroups that accept the ingroups and try to be included or oppose the ingroups and try to destroy them or usurp power from them.
Critique: Industrial Capitalism is not the only culprit
- The fact is racialized divide is found not only in an industrial capitalist economy. It is present in all inegalitarian political economies: whether pre-capitalist, capitalist, post-capitalist or ‘socialist’.
INTERACTIONIST PARADIGM’S EXPLANATION OF LOW INDIGENOUS STATUS

Looking-glass Self and Social Action Against Objectivity & Stable Relationships
INTERACTIONIST PARADIGM

- MAIN THEORY: Human Agency and the Looking-glass Self:

  Through the process of the looking-glass self, individuals and groups as human agents provide definitions (assign subjective meanings to) for situations (symbols), and align their interactions with the definitions to construct their behavior, experiences, access to resources, social conditions, images/identities, and worlds to make/manage impressions. This process creates dualism.

- People are action units or active agents, not passive beings or products of objective macro social forces, but instead are active beings who engage with others to create/organize their world and give it meaning.
INTERACTIONIST PARADIGM OF INDIGENOUS STATUS

- KEY ISSUES/CONCEPTS
  - Human Agency
  - Definition of the Situation
  - Looking Glass Self
  - Social Action
  - Dualism
  - Symbolic Interactionism
  - Floating Signifier
APPLICATION OF INTERACTIONIST PARADIGM TO INDIGENOUS STATUS

- **Human Agency:** The ability and capability of individuals and groups to define situations or assign meaning to things and act according to the meaning assigned.

- **Human Agency and Status as a Floating Signifier:**

- The interactionist paradigm would portray Indigenous status as a “floating signifier” (Stuart Hall 1978) being continually constructed by Indigenous people (as individuals or groups) and non-Indigenous people (as individuals or groups) through the values they put on Indigenous symbolisms or images.
APPLICATION OF INTERACTIONIST PARADIGM TO INDIGENOUS STATUS

- **Definition of the Situation, Looking Glass Self, Social Action and Dualism:**

  Some Indigenous people and EuroCanadians interpret “Indigenous marginality” as a resource to be used to advance their individual and/or group interests. Others may define “Indigenous marginality” as a problem (liability) to be resolved.

- **Indigenous Status has no Objective Existence:**

  In effect, according to the interactionist model, marginal Indigenous status does not have an objective existence, it is real only to those who define it as real (Thomas Theorem). Moreover, Indigenous “marginality” is not necessarily a problem. It depends...
APPLICATION OF INTERACTIONIST PARADIGM TO INDIGENOUS STATUS

- DUALISM:
- Both the dominant and subdominant groups maybe internally divided into competing factions or dualisms. Within the dominant sector are at least two factions: On one side are those who support the inclusion (assimilation or integration) of minorities, especially if there is something to be gained by doing so; on the other side are those who prefer the status quo (prevailing distribution of power, privilege, and property) by excluding minorities from full and equal participation. The subdominant sector is no less divided. On one side are those factions that insist on assimilation into the dominant sector as a solution to their problems; on the other are those that endorse separation through the creation of parallel institutions and independent power bases as the preferred option (Fleras 2010, p. 20).
APPLICATION OF INTERACTIONIST PARADIGM TO INDIGENOUS STATUS

- **Critique: Structural Limitations Unreal?**
- The impacts of the Indian Act, reserves, residential schools, the sixty’s scoop, unemployment, etc., are unreal?
- The interactionist model fails to acknowledge the structural limitations of individual/group agency. The fact is, there is a pattern of Indigenous status that is sustained, modified, and transformed by historical factors and institutional settings (such as the Indian Act, reserves, residential schools, the sixty’s scoop, unemployment) within which Indigenous people and non-Indigenous people interact.

- **The Myth of Freedom of Choice:**
- Marx’s famous dictum that people make history but not in circumstances of their own choosing suggests a more dynamic relationship between individual choices and the structural constraints and facilitators within which those choices are made (Richmond 1994: 13).
FEMINIST PARADIGM’S EXPLANATION OF LOW INDIGENOUS STATUS

Resistance of Eurocentric/Western Patriarchy: The Gender Gap

Against Male Dominance
FEMINIST PARADIGM

MAIN THEORY:

- Society is a complex economic, political, cultural and micro interaction system of male dominance or patriarchy that privileges boys/men and oppresses girls/women. The macro and micro resistance of girls/women to this gender oppression produces gender conflict. Social change toward equality may result from these processes.
FEMINIST PARADIGM OF INDIGENOUS STATUS

- KEY ISSUES/CONCEPTS:
  - Western Patriarchy
  - Feminization of race
  - Feminization of poverty
  - Intersectionality: Triple Jeopardy
Western Patriarchy and Gendered Racism:
Feminism postulates that Indigenous men and women experience low status or marginality similarly and differently at the same time because of patriarchal “devaluation of femininity and a non-white racial background” (Pon 1996:50; Patricia Collins; Philomena Essed).

Feminization of Races:
The perception of non-white groups as “a feminine race” or possessing “feminine racial characteristics” (Pon 1996:50), and the fact that racism and gender have the same root--socially constructed “natural inferiority of minorities and women” (Allahar 1995:186).
APPLICATION OF FEMINIST PARADIGM TO INDIGENOUS STATUS

- **Intersectionality: Triple Jeopardy:**
  - Indigenous women suffer a greater degree of oppression ("Triple Oppression") in Canadian society because of the intersection of capitalist, patriarchal, and racialized structural and cultural systems (Segura 1984).

- **Critique: Neglect of Micro Factors:**
  - Like the functionalist and social conflict models, the feminist model emphasises on macro factors at the expense of micro factors or individual human agency.
  - As the straturation model insightfully points out, "structures are both the medium and outcome of recursively organized conduct [of individuals]" (Richmond, 1994: 17).
STRUCTURATION PARADIGMS’S EXPLANATION
OF THE LOW INDIGENOUS STATUS

Intersection of Social Structure and
Human Agency

Against a Single Story
STRUCTURATION PARADIGM

- Main Theory:
- Society produces duality of structure. That is, both the activities of a “free agent” and the structural constraints that set limits to free activity operate simultaneously and symbiotically (Anthony Giddens).
STRUCTURATION PARADIGM OF INDIGENOUS STATUS

- **KEY ISSUES/CONCEPTS:**
  - Structuration
  - Social Structure
  - Human Agency
  - Macro-Micro social forces connection
APPLICATION OF STRUCTURATION PARADIGM TO INDIGENOUS STATUS

- **Integration of Macro-Micro Perspectives:**

  Social institutions and individual actions interact in a complex way to construct and reproduce status marginalization (Anderson and Frideres, 2000).

- **Structuration theory** (Anthony Giddens 1982) or Socio-psychological perspective (Anderson and Frideres 2000) argues that a full theory of Indigenous status should have three conceptual conditions:
APPLICATION OF STRUCTURATION PARADIGM TO INDIGENOUS STATUS

1. An understanding of the historical conditions which produced the logic of discrimination and prejudice in society

2. An understanding of the social structure of society (institutional linkage) and how this relates to inequality.

3. A micro understanding of how people operate in their day-to-day lives in an unequal society.

Critique: Intersectional systems paralyze Human Agency

The Structuration Model ignores the intersectionality of systems of inequality that tends to minimize or paralyze the human agency of the oppressed, and how globalization is implicated in this intersectionality.
POSTMODERNIST PARADIGM’S EXPLANATION OF THE LOW INDIGENOUS STATUS

“Postmodernism is characterized in general by a rejection of objective truth”

A Focus on the Plural Nature of Reality Against Hyperreal Hegemonic Mono-culture:
POSTMODERN PARADIGM

- MAIN THEORY:
  - It decries the pre-constituted universalized/globalized center and its accompanying exclusion, marginalization and oppression that the politics, representation, social structure, and philosophy of modernity and modernization-driven globalization produce (Roseman 1992). It is in this context that postmodernist paradigm highlights and approves the fragmentary, heterogeneous, and plural nature of reality and inherently unstable and shifting nature of the subject and individual consciousness that advanced/Post-capitalism has produced (Wallace and Wolf 2006). This is the reality, everything else is hyperreality.
POSTMODERNIST PARADIGM OF INDIGENOUS STATUS

- KEY ISSUES/CONCEPTS:
  - Economic Globalism or Globalization
  - Cultural Homogenization
  - Cultural Pluralism/Diversity and Hegemony
  - Multiculturalism
  - Hyperreality
  - Deconstructionism and Reconstructionism
APPLICATION OF POSTMODERNIST PARADIGM TO INDIGENOUS STATUS

- **Egalitarian Cultural Pluralism Theory:**
  - Permanent pluralism of cultures is the only real truth that humans must continually face. Postmodernism rejects privileged status to any culture; no culture should be privileged; no culture is better than another (Turner 2003: 229).

- **Deconstructionism & Reconstructionism:**
  - Postmodern paradigm advocates *absolute autonomy of cultural groups* through deconstruction of majority cultural hegemony and reconstruction of a multiculturalism framework that allows full and equal participation of minorities through removal of discriminatory institutional barriers. It praises multiculturalism policy, employment equity and affirmative action policies as the way to reinstate the pre-contact Indigenous status.
APPLICATION OF POSTMODERNIST PARADIGM TO INDIGENOUS STATUS

- Globalization, Destruction of Egalitarian Cultural Pluralism and Suppression of Indigenous Status:
  - Postmodernist theory identifies globalization as the main source of Indigenous marginality, when it asserts that “the homogenization of capitalist culture worldwide represents a hegemonic attempt to suppress cultural diversity and identity differences” (Li, 1999: 9).

- Like functionalism, postmodern paradigm postulates the possible annihilation of Indigenous cultures. However, unlike functionalism it mourns rather celebrates the death of Indigenous cultures.
APPLICATION OF POSTMODERNIST PARADIGM TO INDIGENOUS STATUS

- Critique: It fails to...
  - 1. reject cultural essentialism and cultural racism entailed in the state-directed multicultural policies that perpetually segregate and devalue Indigenous people through the portrayal of cultural differences as almost genetic (Li 1999: 169).
  - 2. implicate and interrogate the state-directed structural class, gender, race/ethnic inequality beneath cultural plurality (Bannerji 2000).
Poststructuralism is Against Centered State Power;

It is Against Power Hierarchies
POSTSTRUCTURALIST PARADIGM

- MAIN THEORY

Poststructuralist Paradigm objects to and deconstructs centered power/knowledge as constituent part of *hyper-reality*, that is, organized systems of economic and political hierarchies that silence minorities. These structured social relationships that claim human agency and causality are arbitrary or *hyper-real* (Foucault, Lyotard, Bauldrillard, Derrida).
POSTSTRUCTURALIST PARADIGM

- MAIN THEORY:
  - Poststructuralist Paradigm deconstructs modernist discourses of binary opposites (culture/nature, man/woman, speech/writing, reason/emotion, good/evil) that keep metaphysical or moral centers in power as *hyper-reality*. The aim of the deconstruction is to re-establish *reality* by decentering these centers, to show how each center contains some part of its margins, yet without putting a new metaphysical structure in its place (Mann 2008, p. 240).
POSTSTRUCTURALIST PARADIGM OF INDIGENOUS STATUS

- KEY ISSUES/CONCEPTS
  - Inegalitarian Structural Pluralism
  - State Formation Processes
  - Power Inequality and Oppression
  - White Racism
  - Deconstruction
  - Empowerment
  - Hyper-reality and Reality
APPLICATION OF POSTSTRUCTURALIST PARADIGM TO INDIGENOUS STATUS

- **Inequalitarian Structural Pluralism Theory:**
  - Indigenous status is an intersected, consolidated image/identity, a cumulative effect of *multiple structural inequality and oppression*, a *hyper-reality* based on class, gender, race, ethnicity, culture, etc. constructed by the state/government (Petrovic 2000).

- **Power Inequality:**
  - The theory postulates that Indigenous status in Canadian society is mediated by power inequality that translates into Indigenous marginality managed by state policies and practices of Assimilation, Segregation, Integration, Devolution, Multiculturalism, and Diversity (see the works of authors such as Jacques Derrida, Michel Foucault, Carl Dawson, Lloyd Reynolds, Everett Hughes, John Porter; Himani Bannerji).

- **White Racism:**
  - The above policies and practices are deconstructed as camouflage of white racism.
APPLICATION OF POSTSTRUCTURALIST PARADIGM TO INDIGENOUS STATUS

- Deconstruction: Racialized Inequality:
  - Poststructuralism deconstructs these state policies and practices as racialized inequality structures that foster nationalism and economic exploitation at the expense of equality, freedoms and rights of the Other.

- Empowerment of the SUBJECT:
  - Deconstruct society and reconstruct it to free human beings from the *hyper-reality* of arbitrarily constructed, centralized and essentialized structures of power.
APPLICATION OF POSTSTRUCTURALIST PARADIGM TO INDIGENOUS STATUS

*Critique:* Poststructuralist theory fails to account for:

1. The *reality* of eroding political power of the state and the increasing power of multinational/transnational capital/corporations.
2. The *reality* of the economic hidden agenda of state policies to manage racial and cultural diversity.
3. The *hyper-reality* of White Racism as a camouflage of economic exploitation the lower classes, women, children/youth, and racialized minorities.
POSTCOLONIAL PARADIGM’S EXPLANATION OF THE LOW INDIGENOUS STATUS AGAINST IMPERIALISM

DE-COLONIZATION & INDIGENIZATION

AGAINST IMPERIALISM
Main Theory:

- Imperialism (imposition of dominant European culture, knowledge, discourse on the colonized) reflecting the needs of finance capital uses the domination weapons of colonialism, neo-colonialism, globalization, and racism to create disempowered inclusion for the people of former colonies.

- The cultural and racial superiority that is rooted in colonialism still prevails in the notions, attitudes and behaviors of Westerners.
POSTCOLONIAL PARADIGM: KEY CONCEPTS

- KEY ISSUES/CONCEPTS
- Imperialism
- Colonialism
- Anti-colonialism
- Neo-colonialism
- Economic Exploitation
- Racialization
- De-colonization
The Low Indigenous Status is a Function of Western Imperialism masquerading as modernity:

- **Imperialist Economic Exploitation: Colonialism**
- The European colonialists establish hierarchical group relations with Indigenous people to oppress and exploit them for their land and labor but disguise it as a process of modernizing or civilized Indigenous people (Appiah 1997).

- **Imperialist Economic Exploitation: Racialization:**
- Central to this hierarchy of oppression and exploitation is racialization of Indigenous people. That is, subordinated Indigenous groups are constructed as biologically and culturally inferior races to legitimize their subordination.
APPLICATION OF POSTCOLONIAL PARADIGM TO INDIGENOUS STATUS

- Prospects for De-colonialisation:
  - Postcolonial paradigm is pessimistic about the future of Indigenous people/status because of the entrenchment of the system of neo-colonialism or westernization masquerading as globalization.

- Critique:
  - Fails to recognize the human factor decay/deficiency underlying the systems of neo-colonialism and globalization.
CONCLUSIONS

- Explanations which locate Indigenous marginality either within the body, personality or the culture of the victim or within that of the prejudiced individuals (e.g., biology, psychology or functionalism) draw attention away from prejudice, stereotype and discrimination as widespread societal/collective phenomena, and thus away from the unequal power relations which are often fundamental to them.

- To attribute Indigenous marginality to an idiosyncratic genetic/personality deficit draws attention from the social fact of the socioeconomic and political inequities/inequalities that exist between the Indigenous and the non-Indigenous groups, and how these inequities/inequalities are maintained through the normative practices of Canadian state in general, and social institutions and organizations in particular.
The fact that Indigenous People as a group were not systematically marginalized in every sphere of life where influential decisions were taken until the mid-19th century suggests that Indigenous status goes beyond genetics and attitudes of individuals. The sociobiological and psychological explanations of Indigenous marginality are therefore flawed.
CONCLUSIONS

- Indigenous marginality is about unequal relations of people interacting in inequitable (racialized, ethnicised, classed and genderized) society. That is, society which puts different values on phenotypic, cultural, and gendered groups for political and economic reasons.
The sociobiological, psychological, and functionalist models of race/racism are basically victim-blaming ideologies to legitimize dominant group privilege. Postmodern theory of racialization smacks of wishful thinking about egalitarian pluralism in economic globalism where human factor deficiency/decay prevails. The social conflict, feminist, poststructural and postcolonial paradigms using the structural approach, provide a deeper understanding of Indigenous status. However, they tend to underrate the potency of the human factor in the construction, deconstruction, and reconstruction of Indigenous status.
WHERE TO GET MORE INFORMATION

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