

チョロの台頭にみるインディオ・アイデンティティ
の弁証法

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Cholification as a Dialectic of Indian Identity.

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In Andean countries, it is called *cholo* the Indian who has adopted the city way of life. And the post-agrarian reform era has witnessed the mass migration of Indians from the countryside to the cities and the cholification against the rapid growth of cities.

Usually the phenomenon of cholification is considered as a step of Indian integration to the state. But we cannot underestimate their numerical growth and concentration in the metropolis as such, which make of them, the *cholos*, a social group with economic and political aims and powers.

In point of view of the ethnic relations in Bolivia, we may consider the cholification as a deprivation process of Indian identity, in the double ethnic categories of the whites (*criollo*) vs. the Indians, and the *jaqi* vs. the *q'ara* in Aymara. And the *cholos* have been reported to have maintained relations with the home community. If we focus on the reciprocal relations between the city Indians and the community Indians, we can not deny the continuation of Indian identity among the *cholos*.

However the *cholos* are expected to be economically independent from their family or relatives in the community. And if they pursue their own economic rationality, they will have to behave as a member of the whites. As a result of this, they will recreate the whites' colonialism in the Indians themselves and the *cholos* are likely to be considered as *q'aras* or non-Indians.

So in this paper, I examine the politics of Indian identity from the point of view of *cholos* as a social active group. And I will pay attention to the fact that the *cholos* do not situate themselves as the third category in the white-Indian relation, but rather that they dedicate themselves in renovating the Indian identity in a nation-building context.