

Tupac Katari Movement:  
A Post - Indian Problem in Bolivia

Shigeto YOSHIDA

The Indian peasants' movements in Latin America have been treated in the framework of Indian problem, in which the Indians were understood to have tried to re-establish their own ethnic identity. But in the accelerated process of the accumulation of *cholos*, the acculturated Indians, in the cities, we will necessitate modifying that framework itself, if we focus on their political and economical importance, and their ethnic behaviour.

The acculturated Indians can be new leaders in the Indian societies in the sense that they have the knowledge and human resources in hand, suitable and manageable to mediate the community Indians with the societies outside. But, it is not simply that type of acculturated Indians who participate in the so-called Indian peasants' movements, but also the whole group of *cholo* Indians who live in the city and could have different interests from the community Indians. And also we have to remember the fact the Tupac Katari movement itself in Bolivia was born and fostered among those city resident Indians.

So in this paper, I will re-examine Tupac Katari Movement from the point of view of *cholos'* politics, their ways of life in managing ethnic identity. And I will show how *cholos* objectify the Indian identity in the post Agrarian Reform society.