

Monday 11 March - 5:15pm

SG1 Ground Floor, Alison Richard Building, 7 West Road, CB3 9DT

Indigenous Citizenship: Everyday Citizenship and Narratives of Public Protest in Ecuador and Peru

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Abstract:

The racialization of Latin American Indigenous people has institutionalized and normalized exclusionary and dehumanising political cultures, with consequences for citizenship and personhood. Our approach encompasses lived realities of citizenship and Indigenous alternative epistemologies of political culture and belonging, in relation to formal aspects. Indigenous and racialized groups have long contested exclusion with civil and human rights-based agendas, seeking justice in formal and substantive citizenship, even as hegemonic processes work to “de-Indianize” public cultures and deny racialized exclusion. Our seminar examines how diverse Indigenous respondents (differentiated by gender, generation, livelihood, and types of political participation) describe and understand the forms and meanings of the citizenship they experience. We focus on how recent moments of heightened contestation over rights provide anchoring narratives for Indigenous respondents to think critically and expansively about their current situation and horizons for change. In this sense, ordinary or everyday citizenship refers to ways in which quotidian spaces and encounters in public space and public services shape their material, substantive and epistemological engagements with citizenship. For Andean Kichwa in Ecuador and Amazonian Awajún in Peru, ordinary citizenship is lived and reflected upon in a context of exclusionary public discourses. Working with Awajún and Kichwa researchers, the seminar presents Indigenous reflections on citizenship in relation to the Baguazo and Winter 2022-23 protests in Peru, and the Levantamientos/Paro Nacional of 2019 and 2021 in Ecuador. We suggest that these moments of political contestation are important conjunctures that inform emergent dynamic Indigenous epistemologies of citizenship, based on critical embodied knowledge and collective critiques of exclusion.