EIGHTH VIRTUAL NORTH AMERICAN STUDENT CONGRESS

Our Indigenous Peoples and the Vision of the State

To what extent does Mexico value, recognize, and promote the institutions and forms of organization of its Indigenous peoples?

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THREE DIMENSIONS OF RECOGNITION



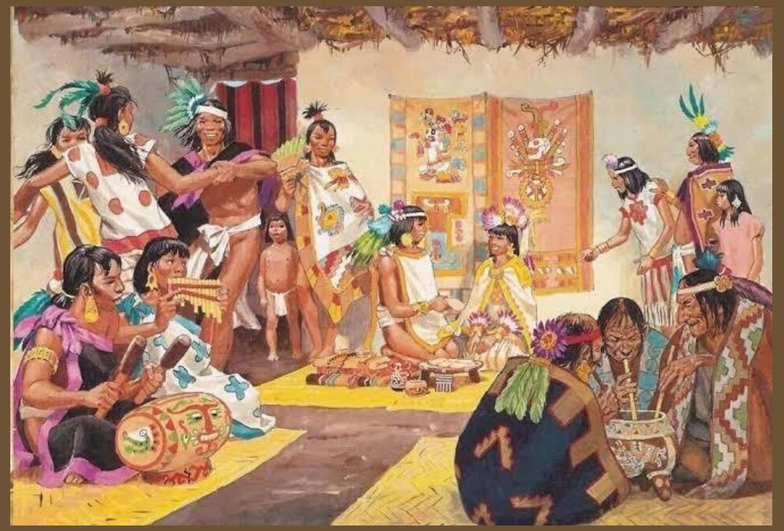
LEGAL



POLITICAL



SOCIAL



THE CALPULLI AND THE TLATOCÁYOTL



THE MIXTEC LORDSHIPS

The origins

Background of community organization, from organization by families to ruling families

The colonial regime sought to preserve Indigenous structures of organization and leadership, without recognizing political or social rights for the peoples

Destruction and continuity: The Laws of the Indies

Independence. And freedom? 19th-century dispossession and abuse



The governments of independent Mexico, in their effort to guarantee the legal equality of citizens, denied the particularities of the original peoples and, through measures such as the Reform Laws, violated the property rights of the communities

Revolution and constitutionalism

Communal property rights over land are recognized in the 1917 Constitution, and the National Indigenist Institute is created in 1948

THE LIMITS

The peoples' autonomy is not officially recognized, and their normative systems must be subordinated to the national structure or replaced by it





LEGAL CHANGES AND THE DEMAND FOR JUSTICE

1992

Article 2 of the Constitution is amended to affirm the pluricultural composition of the Nation

1994 - 2001

The Zapatista movement fights to strengthen the peoples' self-determination and autonomy

2024

Indigenous and Afro-Mexican peoples and communities as subjects of public law, with legal personality and their own assets

Unfulfilled promises

Clear budget programs, consultation rights, and public policies shaped from the communities

The path toward self-determination



Cherán, 2014

Community councils recognized by national institutions



Oxchuc, 2015

The determination of boundaries and the appointment of representatives remain sources of conflict



Ayutla de los Libres, 2018

Elections under the peoples' own systems, recognized by electoral authorities



SOCIAL PERCEPTION

SYMBOLIC APPRECIATION WITHOUT INSTITUTIONAL LEGITIMACY

The cultural practices of the original peoples are part of our collective culture at the national level; however, their systems of organization are regarded as customs and traditions rather than as political institutions.


Legally, progress on paper
Politically, clarity is needed.
Socially, culture before institutions

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