**Structures in Translation: *Colono* Hosts and Indigenous Guests in Ecuador’s Intercultural Media**

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Over the last decade, Ecuador has reimagined itself as a constitutionally-defined “intercultural” nation. State rhetoric draws on indigenous theories of interculturality as an egalitarian exchange of distinct knowledges and practices between various cultural groups. Interculturality depends on continuous action through locally determined initiatives, in which culture brokers translate across distinct cultural and semiotic systems. For many indigenous leaders, interculturality opens the door for new forms of resistance to domination and promises a decolonization of knowledge and representation. Ethnographic study of localized bilingual and intercultural translation, however, reveals that translation here, as elsewhere, is a fundamentally structured and asymmetrical process. In an examination of broadcast Spanish-Kichwa television and radio media in the Amazonian city of Tena, I will show how the translation of indigenous Kichwa language, culture, and symbols for a mainstream audience reproduces domination by: (1) privileging non-indigenous ideologies of translation as a conveyance of one-to-one correlation between objectifiable forms, and (2) foregrounding interdiscursive public performance genres and their hyper-enregistered signs of indigeneity. In these intercultural media venues, Spanish-speaking *colono* (non-indigenous) hosts invite Kichwa-speaking indigenous guests to present linguistic and cultural material for an interethnic urban audience. Kichwa words and signs, though, are subject to the expectations and interpretative frames of non-indigenous translators. Intercultural translation projects allow indigenous agents to resist historical erasure and adapt urban modernity to their own visions. They also serve to marginalize indigenous ways of knowing and communicating while reifying the representational power of non-indigenous translators and their ideologies of translation.