



MAKE YOUR OWN NON - CAPITALIST ECONOMY:

In English and Spanish

TOPICS

Decolonial economics in the americas

Methods in Theory and Practice for Creating
Decolonial Diverse Economies in the Americas.

Sharing Seeds of Practice from El Cambalache

MIDWIVES: PERSECUTION, EPISTEMIC AND ECONOMIC VIOLENCE.

Decolonial Consumption.

Online Workshop

Bootcamp Workshop in Decolonial Methods for Creating Social, Solidarity and Non-Hierarchical Economies

This workshop will be provided by El Cambalache from its Department of Decolonial Economies.

El Cambalache is a moneyless economy project located in San Cristóbal de las Casas, Chiapas and is made by and for women and everyone we know. In El Cambalache everything has the same value. Here people exchange things they no longer need for things, skills, knowledge and mutual aid that people want to share. El Cambalache was founded in 2015 and is based on anti-systemic and anti-capitalist values essential to local social movements.

For more information see our documentary: Inter-Change Value (2016) <https://vimeo.com/159060233>

More information about the workshop program and other details will be shared in the coming weeks. Please contact Dr. Erin Araujo at cambalach@autoproduzioni.net and taller@cambalache.casa with questions.

THIS COURSE FOCUSES ON FORMING LOCAL NON-CAPITALIST PROJECTS AND RESISTANCE

WE NEED OTHER ECONOMIES

Over the past year, we have experienced a significant global change in our lives around the development of COVID-19 and the government responses to curb the virus. People living precariously on a daily basis, suffering economic, social and legal marginalization, have been put even more at risk from disease, hunger, lack of remuneration and violence. In many parts of the majority world, people have been imprisoned and/or experienced violence for taking to the streets to seek improvements in their wellbeing, freedom from domestic violence, and other reasons that bring them into public spaces. Now, more than ever it is necessary to make non-capitalist economies, to recognize that our Americas are rich in the practices and knowledge of other age-old economies. Now is the time! Let's get to work and recuperate our economies!

THIS COURSE WILL COVER

- Methods and analyses for creating decolonial economic projects.
- El Cambalache as a contemporary example of an anti-capitalist and non-hierarchical project.
- Investigating the economic history(s) of the Americas. These history(s) have been attacked and made invisible by the coloniality of capitalist power. We will focus on how to apply a decolonial perspective and practice to research within community and academic spaces.
- Coloniality in women's health, specifically midwifery, and creating other visions of health and well-being
- Practicing consumption from a decolonial perspective.

FOR WHOM?

The practice, research and theories of non-capitalist economies included in this course were developed by and for all of us in order to bring about social change. For this reason, it is designed for people interested in creating, practicing and collectively researching noncapitalist economic projects to be carried out in their places of residence or research. Everyone is invited to participate – women, indigenous people and LBGTIQ++ are especially invited.

COURSE PRESENTATION

Decolonial economic geography begins with participatory action research in non-Western, non-hierarchical economic practices. When studying decoloniality we sometimes find it difficult to move from theory to practice. Have you thought about starting a non-capitalist economic project, but don't know where to begin? Have you asked yourself how to use participatory action research to start a social and/or solidarity economy project? Are you interested in "commoning" and "communality"? Do you want to do decolonial economic research but don't know how to engage in local, indigenous and/or non-Western economic practices in the context of an economic project?

During the last 500 years through the present, indigenous and non-European peoples, slaves and descendants of slaves have been historically denied equal access to participation in the capitalist economy through mechanisms of coloniality.

The capitalist economic system values neither nature nor most of our knowledge and skills. Over the last five centuries people around the world have not accepted that their way of being is to be poor, they have not sat down to simply lament their situation. In terrible circumstances of slavery and oppression, where many people were dispossessed of their property, they were denied access to money and some forms of property by colonial and post-colonial governments, yet these people created diverse and creative networks of exchange and coexistence, which have enabled their survival throughout history and across the world.

These economies have been largely ignored because they were and still are mostly women's economies. Silvia Federici has shown that while capitalism developed, women in Europe and the Americas were systematically denied access to the money economy for centuries. As we know from the diverse economies literature, there is much more to the economy than just capitalism. By understanding and practicing these types of noncapitalist activities we can decrease our dependence on money and increase our autonomy by resisting the capitalist economic system.

To participate in this workshop, we ask the participants to share current and future projects to discuss and develop during our activities. There will be collective talks about the frameworks and possible steps to design and carry out methodologies for a project of feminist, solidarity and decolonial economies. Expect readings before and during the workshop, as well as writing activities.

This workshop covers literature from hybrid economies, decolonial territorialization, decolonial feminism, decolonial economics, the Community Economies, and communality.

TOPICS:

- Diverse Economies in the majority world of the Americas.
- Decolonial economy in the majority world of the Americas.
- Feminisms in the majority world of the Americas Autonomous movements and their practices.
- Collective participatory methodology.
- Creating practices.

CALENDAR:

- Tuesdays 6.30 pm to 8.30 pm, CST (UTC -6), Americas and Oceania.
- Wednesday 10.00 am to 12 pm, CST (UTC -6), Americas and Europe.

SEPTEMBER

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

OCTOBER

M	T	W	T	F	S	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

September 6 and 7:

Introduction to the workshop .

September 13 and 14:

Sharing the Cambalachera Seed: The practices and thinking of El Cambalache.

September 20 and 21:

500 yrs of Economic Resistance in the Americas.

September 27th and 28th:

Traditional midwifery: persecution, epistemic and economic violence, and practices of well-being.

October 4 and 5:

Decolonial Consumption.

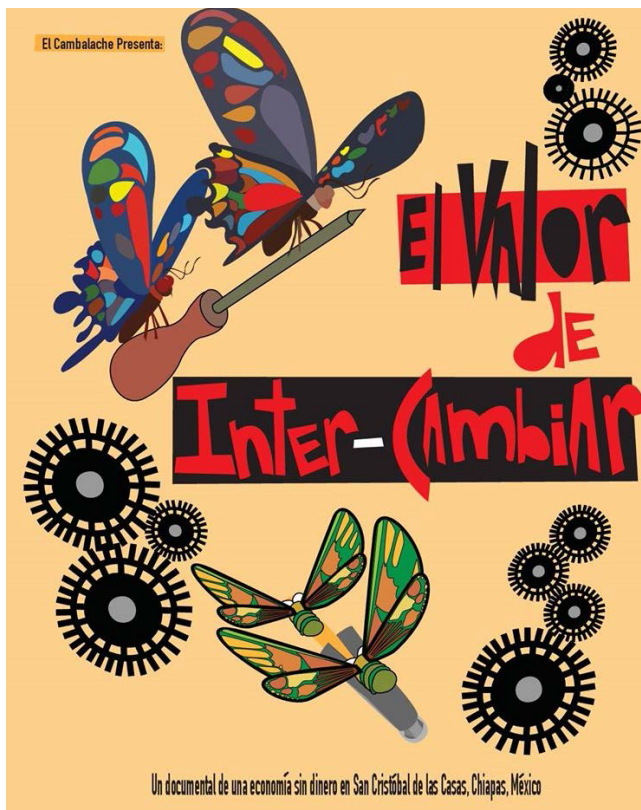
October 18 and 19:

Methods for decolonial diverse economies in the America.

October 25 and 26:

Closing of the workshop

Note: each module that makes up the workshop will have ONE LIVE SESSION, which will be held at TWO DIFFERENT TIMES per week, in order to adapt to the DIFFERENT SCHEDULES of our participants. Everyone is welcome to choose the day and time that is most convenient for them, or to participate in both sessions live if they wish and if possible. All of our sessions will be recorded and shared with all workshop participants.



PROGRAM DESCRIPTION

INTRODUCTION:

September 6 and 7:

Welcome and presentation of workshop participants and workshop facilitators. Explanation of the dynamics of the workshop.

SHARING THE CAMBALACHERA SEED: THE PRACTICES AND THINKING OF EL CAMBALACHE.

Facilitated by the El Cambalache collective

September 13 and 14:

El Cambalache is a moneyless economy project, generated by and for women and their communities in San Cristóbal de las Casas, Chiapas, Mexico. We are going to share our experiences, challenges, and learnings throughout the process of forming the project. Chat with us about our non-hierarchical project and let's build tools that will allow us to dismantle capitalism. **Setting Roots.** We will talk about our project El Cambalache, the history of how it was generated and its collective, feminist, non-hierarchical philosophy. We will share: How, when, and why did it come about? What is our practice of living-doing-feeling-thinking-creating-care? **Sprouting Cambalaches.** We will deepen our exploration into the dynamics, self-construction in communality, mutual aid, togetherness and wellbeing that are necessary for creating noncapitalist and non-hierarchical economic projects. These are the ways that we generate El Cambalache from day to day. **Watering, Caring and The Harvest.** We travel to the heart of the collective; we will show you how our internal processes work, how we work around obstacles, how we make decisions in consensus, how we value exchange, and the challenge non-hierarchical work so that you may expand these practices in your own work. How can you apply what you have learned in your context? Have your seeds germinated? **Let's get to know your sprouts.** Do you think we can continue to sow, care for, water and fertilize them?

500 YRS OF ECONOMIC RESISTANCE IN THE AMERICAS.

Facilitated by Erin Araujo and Patricia Gutiérrez.

September 20 and 21:

We will talk about the great diversity of economies in the Americas that exist at the same time as capitalism. Much of the majority world in the Americas has low access to money. This low access to money also reduces people's participation in the capitalist economic system, which in response has generated a wide range of alternative, non-capitalist, economic networks – these include mutual support, autonomous governance, exchange, barter, tequio, minga, gifting, group savings, and many other ways to live well and overcome precarity.

TRADITIONAL MIDWIFERY: PERSECUTION, EPISTEMIC AND ECONOMIC VIOLENCE, AND PRACTICES OF WELL-BEING.

Facilitated by Belkis Rojas and Mildred Montejo.

September 27th and 28th:

An important part of economies is how and what is considered health, illness, knowledge and who can possess and exercise the act of caring-treatment of bodies, life, death. Coloniality, patriarchy and many oppressions have manifested their dominance within health. In this session we will talk about traditional midwives (indigenous, black, peasant), their knowledge, their role in the field of maternal and child health in their communities and the persecution and violent epistemicide to which they have been subjected historically and which is still in force today. An example of this is the treatment of midwives or traditional midwives that are subjected to the ambiguous games of hegemonic power that masks as "recognition" what in reality is assimilation, subjugation and the demand to forget ancestral knowledge and practices, obtained in the dynamism of learning over generations of accompaniment and care of women and children in their communities during the pregnancy, childbirth and postpartum process. What causes valuable and useful knowledge such as that of traditional midwives to be wasted? Why are there so many obstacles to the possibility of a horizontal and respectful articulation of knowledge, wisdom and practices in the field of health?

DECOLONIAL CONSUMPTION.

Facilitated by Elena Morúa and Maira Pino

October 4 and 5:

Do you know what you consume? How is it produced? Experiences and reflections from the food and textile fields. We will share experiences and examples of collectives and self-managed networks of family and local solidarity economy. Do you know how what you eat and what you wear is produced?

Experiences of mutual aid networks and how they are interwoven. The road not visible to consumers: we will reflect on the processes of collective work from the procurement of inputs, product development, and the implications of consumption, as well as the formation of self-managing, anti-capitalist and non-hierarchical solidarity networks.

Weaving practices and realities. Reflections on consumption and mutual aid: We will share some practices of how we live decolonial consumption from our contexts and resources. We will also share the experiences and projects of the participants and their relationship to what we have seen during the workshop.

METHODS FOR DECOLONIAL DIVERSE ECONOMIES IN THE AMERICAS

Facilitated by Erin Araujo and Patricia Gutiérrez.

October 18 and 19:

We will study the fundamentals of decolonial economics from the basics, through thinking about: What is decoloniality? What does a decolonial perspective towards economics encompass? There will be readings and videos in the study of diverse economies within decoloniality to link the two bodies of praxis and theory. What are the steps to recover our economies? In this topic we will discuss how to begin to form an effective method for generating creative and inclusive economic research projects that break with the conventional practices of hierarchical research methodologies.

CLOSING OF THE WORKSHOP

October 25 and 26:

Closing of the workshop where participants will be able to share reflections, thoughts, comments and suggestions.

IMPORTANT DATES

Deadline: until all seats are filled (limited capacity).

Sessions: September 6 to October 26, 2022.

Tuesday 6.30 pm to 8.30 pm, CST (UTC -6), Americas and Oceania.

Wednesday 10 am to 12pm, CST (UTC -6), Americas and Europe.

****SPACE IS LIMITED****

COSTS

Cost for participants from countries with a high access to money (in US dollars)

\$500 - \$350 Solidarity price for well employed participants or collectives who want to participate with a single contribution. This price is suggested for people who have some kind of funding for their professional development or can afford it because of their high salary level. This price contributes some support to other people, with less economic possibilities of work, so that they can pay less.

\$350 - \$200 Students and participants who can afford it because they have access to some type of financing or are collectives that want to participate through a single contribution.

\$200 - \$80 Students, grassroots activists and participants who have little access to money.

Cost for participants from countries with little access to money (in Mexican pesos):

\$5,000-\$3,500 Solidarity price for well-employed participants or collectives who want to participate with a single contribution. This price is suggested for people who have some kind of funding for their professional development or can afford it because of their high salary level. By paying this price, you will contribute in supporting other people who lack economic resources or whose access is very limited, and who want to participate in the workshop, so that they can pay less.

\$3,500-\$2,000 Students and participants who can afford it because they have access to some type of financing or are collectives who want to participate through a single contribution.

\$2,000 - \$800 Students, grassroots activists and participants who have little access to money.

If for any reason you are unable to cover the fees, please ask for moneyless exchange options to cover prices.

All proceeds from this workshop will go to support El Cambalache's research, community and decolonial work.

HOW TO APPLY

Please fill out the form and send it (<https://share.mayfirst.org/apps/forms/q8SYfC2yCAiALzgw>). Your CV and a 1,000-word letter of motivation to Dr. Erin Araujo, (cambalach@autoproduzioni.net and taller@cambalache.casa) explaining why you would like to participate in the workshop and what types of economic projects you could develop with us.

BIOGRAPHIES OF THE WORKSHOP ORGANIZERS:

Belkis Rojas Trejo. She is a Venezuelan Andean woman, with a degree in History and a Master's degree in Ethnology. Diploma in Advanced Studies in Social Anthropology. Retired Professor and Researcher at the University of Los Andes, Venezuela. Currently belongs to the group of women generators of the collective El Cambalache, San Cristobal de Las Casas, Mexico.

Erin Araujo. PhD. Geographer with specialization in feminist, decolonial and anarchist economies. Originally from New York, USA. She has been living in San Cristobal de las Casas for since 2007. Erin is one of the founders and generators of El Cambalache. She studies, practices and writes about moneyless economies in the majority world of the Americas.

Josefa Vázquez Martínez. is originally from Venustiano Carranza, Chiapas. She has lived in San Cristóbal de las Casas for 20 years. A Tzotzil indigenous woman, single mother and feminist, activist, founding member and generator of the collective El Cambalache, an economy of goods and services based moneyless exchange.

Maira Pino Ponce. Originally from Santiago, Chile. Member of the collective El Cambalache since February 2020. Designer and embroiderer. She participated in Coohebra, a women's cooperative dedicated to extending the useful life of garments by repairing them through various textile techniques.

María Elena Morua. Originally from Monclova Coahuila, Mexico, she has been living in San Cristobal de Las Casas, Mexico for 4 years. She has a degree in Psychology, has participated in popular education collectives, and is currently a generator of the collective El Cambalache.

Mildred Montejo Anajo Mexican, originally from the state of Veracruz, currently living in San Cristobal de las Casas, Chiapas for the last 5 years. Woman and autonomous mother, with a social vocation in collective movements for the welfare and well-being of all, cambalachera at heart and entrepreneur. She contributes with her knowledge to weave networks of support and solidarity in community and collectivity.

Patricia Gutiérrez Coronel. Born in Acala, Chiapas, Mexico. She has lived in San Cristobal de las Casas for 10 years. She is a member and founder of the independent ecological project "El Encanto", located in Acala, Chiapas, where she promotes the healthy cultivation of medicinal plants, the care of the Grijalva River and the endemic, semi-endemic and migratory birds. She is dedicated to empirical traditional natural medicine, along with her parents. She is currently a member of the collective El Camabalache.