

ONLINE

Dates: October 7th - November 25th, 2023



PRACTICING AUTONOMY TO FEEL-THINK DECOLONIALY

In Spanish and English

Workshop in decolonial methods for creating knowledge and practice

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

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 help that people want to share. El Cambalache was founded in 2015 and is based on anti-systemic and anti-capitalist values for 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 WORKSHOP FOCUSES ON THE CONSTRUCTION OF DECOLONIAL METHODS

COURSE INTRODUCTION

Decolonial and Anti-Colonial thought could be characterized as incorporating a great diversity of ways of knowing and experiencing the world that is not limited by classic western thought / philosophy. Many of these forms of knowledge have been preserved in form and practice by indigenous communities in the Americas. However, decolonial thought is not limited to only these communities, rather, it also incorporates ways of knowing / being that derive from diasporic experiences, diverse genders and sexualities, racialized communities, neuro- and physically diverse lived experiences as well as the many other forms of knowledge that have been devalued by capitalism / coloniality. Because much of the violence imposed on these communities is structural, build into governance by the state and multi-national corporations, the need to construct, to practice autonomy becomes more urgent everyday. From the macro-scale of the crisis of capitalism that threatens to destroy life on Earth to daily forms of brutality that so many of us experience in our bodies and sense of self, the desire to minimize our precarity, create communities of care and live a life free of violence is driving more and more people around the world to recognizing our responsibility to transform our history and present so that we may have a future. Autonomous practice recognizes that we can't wait for someone else to create change; we must do it ourselves. It also recognizes that we create interdependencies across communities of practice so that we may learn from each other, grow and deepen our ability to create well-being.

This workshop brings together a group of thoughtful practitioners working across scales to transform the day to day lives of their communities and contribute to renewing our ability to realize our lives in environments with access to critical infrastructures, health and care. On the other hand, for our present and future to flourish it is also necessary to develop and recognize an inclusive history that dignifies the experiences of the many peoples of the Earth whose cultures have persisted in spite of the massive drive of modernity to annihilate them. From Philadelphia, USA to Cusco, Peru we will look at the work, struggles and successes involved in creating autonomy from a de- / anti-colonial 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 – however, women, racialized, diasporic and indigenous persons, and LGBTIQ++ are especially invited.

CALENDAR

All sessions will be on Saturdays from 10am - 12pm Mexico City time

October 7th
Introductory Session

October 14th:
500 years of practice in autonomous economies in the Americas

October 21st:
Building BLOCs: Cultivating Hyperlocal Resilience in Philadelphia

October 28th:
No Session

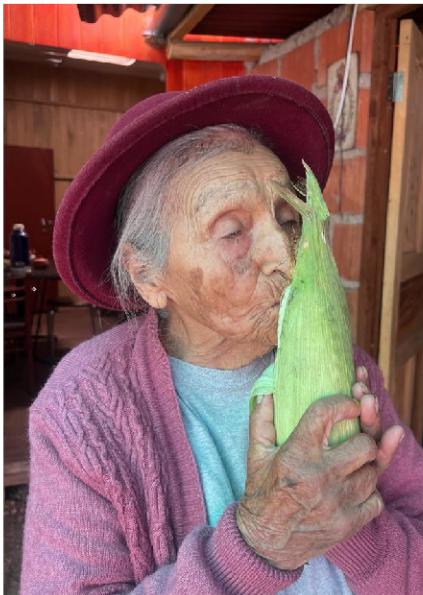
November 4th:
What is implied by tradition? Ruptures y persistences in traditional midwifery in the Americas

November 11th:
Intercultural bilingual education and the recognition of linguistic rights in Peru

November 18th:
The spaces and materials of 500 years of economic resistance in the Andes

November 25th:
Final Session





PROGRAM DESCRIPTION

INTRODUCTORY SESSION

October 7th:

We will begin with a welcome session where we explain the objectives of the workshop, introduce the facilitators and participants. We will explain the dynamics of the workshop and a bit about El Cambalache.

500 YEARS OF PRACTICE IN AUTONOMOUS ECONOMIES IN THE AMERICAS

October 14th with Erin Araujo:

In indigenous, rural, non-indigenous peasant and even urban communities in the Americas there is a wide range of non-capitalist economic networks and alternatives to capitalism. These networks of mutual support, self-management, exchange, barter, tequio, minga, faena, ayni, gifts, tandas and many other ways of living well are strategies to overcome the precarity imposed by the capitalist system even though there is low access to money. These practices have persisted through time in spite of coloniality. They are in danger of disappearing in the face of the pressures of monetarization and the dispossession of the lands and territories of the communities. We will talk about the practices and their challenges to continue.

BUILDING BLOCS: CULTIVATING HYPERLOCAL RESILIENCE IN PHILADELPHIA

October 21st with Kermit O:

Due to a long history of discrimination, through redlining and persistent disinvestment, many Black and Brown communities in Philadelphia are low-income and under-resourced, including restricted access to healthy food, clean air and water, affordable energy. Where people are isolated both from state intervention and support, their ability to thrive and build resilience

is underpinned by the strength of their communities and networks. There is a need for communities neglected, abused, or otherwise failed by the state to build social, political, and material solidarity — marshaling collective strategies and resources to meet each other's needs now and in the future. This session will look at strategies underway to meet these needs while creating a space for flourishing.

WHAT IS IMPLIED BY TRADITION? RUPTURES Y PERSISTENCIAS IN TRADITIONAL MIDWIFERY IN THE AMERICAS

November 4th with Belkis Rojas:

Traditional midwifery constitutes a contemporary practice of knowledge creation that persists despite the constant violence that has stalked and, in many cases, exterminated it throughout history from colonial times to the present day. Certainly, tradition implies “inherited” knowledge, but this does not imply that there is a monolithic repetition of practical knowledge identical to itself throughout time; on the contrary, the continuity of a tradition entails a constant process of changes, persistence and dynamics: people use, maintain, modify, adapt, recreate and, sometimes, abandon and forget. In short, people create and recreate tradition according to the needs imposed on them, the will and the feelings of maintaining their place in the world. We will talk about how, for traditional midwives in several places in the Americas, what has changed, been put on pause or forgotten. Intergenerational relationships, collectivity, communality with non-human others and with the earth be revitalized, persist and contribute to the generation of autonomy.

INTERCULTURAL BILINGUAL EDUCATION AND THE RECOGNITION OF

November 11th with Ernestina Sotomayor Candia:

In Peru, intercultural, bilingual education is a challenge. Educational policies and programs include interculturality as an important axis of education, but do not take into

account the Andean and Amazonian worldviews, it is not about implementing a model with emphasis on languages, it is necessary to take into account community education that has a diversity of ancestral knowledge. This session examines the challenges in building educational policies not only for indigenous peoples but for everyone.

THE SPACES AND MATERIALS OF 500 YEARS OF ECONOMIC RESISTANCE IN THE ANDES

November 18th with Luis Condori Aguilar:

In 1532, the Andean region experienced one of the most drastic changes in its history: contact with the Hispanic Empire brought about an almost total change in the customs and traditions of the Andeans, who saw their society and culture trampled by colonizers. However, 500 years after this social trauma, Andean culture survives and persists as the heir to an autonomous civilization that achieved great advances within a non-monetary economic system. Based on two variables, firstly, the modern resignification of the material remains of almost 10,000 years of pre-colonial Andean artistic production, and secondly, the double condition of Andean “huacas” as sacred spaces and ruins of voracious global tourism, we will expose the various forms of economic resistance that Andean populations practice today, thus projecting and updating their past into the future.

FINAL SESSION

November 25th:

We will say goodbye and share for one last time.

IMPORTANT DATES

Deadline: First selection- September 20th, 2023, and then, until filled.

Notice of Acceptance in the Workshop: September 27th, 2023

Payment Deadline: October 6th, 2023

Sessions: October 7th, 2023 - November 25th, 2023, 10am to 12pm, Mexico City Time

****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 low 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 costs.

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

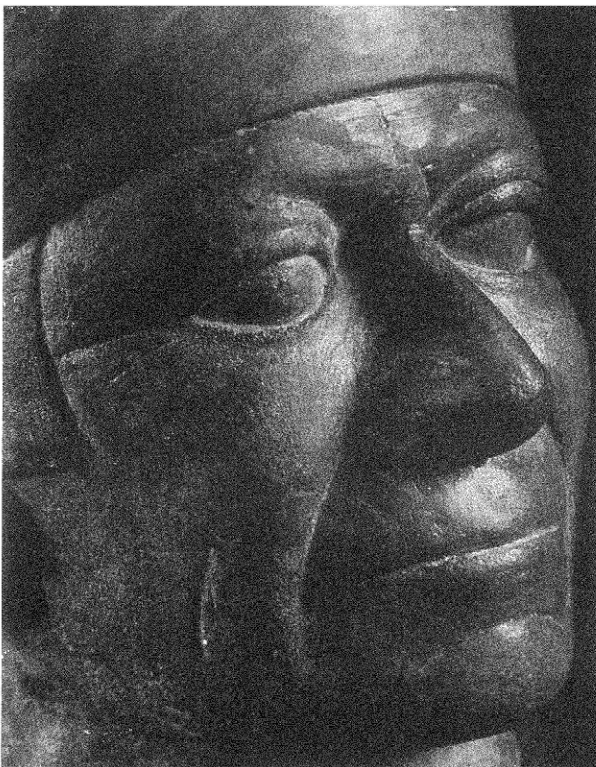
HOW TO APPLY

Please fill out this online form:

<https://share.mayfirst.org/apps/forms/djHNjkK9gRNBeYgB>

In the form you will be asked to include a 1,000-word letter of motivation to explaining why you would like to participate in the workshop and what types of research or community projects that will benefit from your participation. It is recommended that you write the letter beforehand and then past it into the form. If you have any questions please contact:

Dr. Erin Araujo, cambalach@autoproduzioni.net



ABOUT THE FACILITATORS

Belkis Rojas Trejo 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 Doctorate in economic geography with a focus on feminist, decolonial and anarchist economies. Originally from New York, USA. She has been living in San Cristobal de las Casas for 16 years. 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.

Ernestina Sotomayor Candia Professional in Quechua Education, specializing in Early Education from the Instituto Superior Pedagógico La Salle de Urubamba Cusco, Bachelor of Education Universidad Nacional Federico Villarreal, completed Master in Teaching and Research at the Universidad Peruana Cayetano Heredia, Interpreter and Translator of native languages (Quechua), accredited by the Ministry of Culture and Evaluator of Competencies -SINEACE. Several national and international diplomas, among them: "Strengthening the Leadership of Indigenous Women" CIESAS Mexico, Interculturality and Education Pontificia Universidad Católica del Perú.

Kermit O Is an abolitionist researcher and organizer working at intersections of land, food, and environmental justice. He sees abolition as the breaching of enclosures — schools, prisons, labor, race, gender, family, all the way to the borders of the nation-state — to liberate bodies, cultures, knowledges, resources, and/or energy, across space and time, along collectively self-determined pathways. Kermit seeks to engage with communities in the coproduction of knowledge, resources, and space, to collectively build the social and material infrastructure for dual power, as a strategy for resistance and resilience against the intersecting and emergent crises of late stage capitalism.

Luis Condori Aguilar From Cusco, Peru. Archaeologist with a specialization in pre-Hispanic arts from the Pontificia Universidad Católica del Perú. He has participated in various archaeological research and popularization projects, as well as in projects for the dissemination of Andean and American indigenous history in various museums and schools in the country.

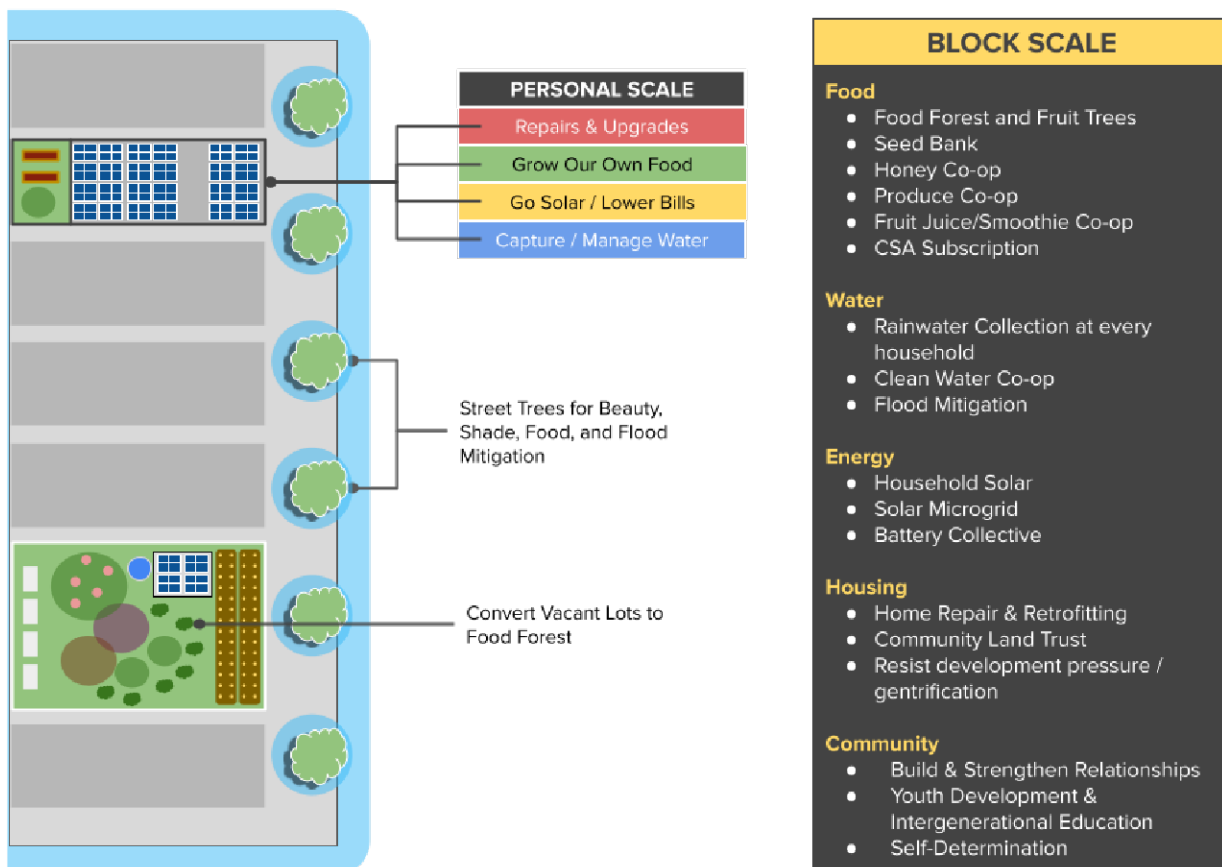


Diagram of the Resilient Block Model in Philadelphia, proposing levers of community control for food, water, and energy (c/o Kermit O)