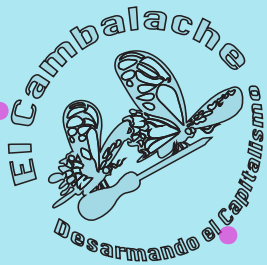


An Anti-Colonial People's Economic History of the Americas

In English /
Spanish

ONLINE
WORKSHOP



September 29th, 2024
through
November 17th, 2024



Workshop on Anti-Colonial Histories for Creating Collectivity, Incorporating Multiple Forms of Valuing and Supporting the Persistence of Our Relationships

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

El Cambalache is a project that works on decolonizing the economy. Located in San Cristobal de las Casas, Chiapas, and made by and for women and all those we know. It focuses on the exchange of things, knowledge and mutual aid through workshops, actions, publications and an emerging podcast. Cambalache was started in 2014 and has been created on a foundation of anti-systemic, anti-colonial and anti-capitalist values from local social movements towards a future of well-being for all.

For more information see:

[FB LaCambalache](#) - [IG Elcambalachesancristobal](#) - [X LaCambalachera](#) - [TT cambalacheras](#) -
YT <https://www.youtube.com/channel/UCslgLGj8V0LFxSaDnL8iYQg>

Our documentary: Inter-Change Value (2016) <https://vimeo.com/159060233>

Please contact Dr. Erin Araujo at cambalach@autoproduzioni.net with questions.

THIS COURSE FOCUSES ON ENGAGING WITH NON-CAPITALIST / ANTI-COLONIAL ECONOMIES

COURSE DESCRIPTION

Before the European invasion of the Americas non-capitalist economies flourished. However, that economic history is not common knowledge. Non-capitalist economies intertwined with forms of governance and society abounded. Empires, federations, regions and communities composed and coordinated autoctonous economic systems; some of which persist to this day. The wide variety of practices and underlying philosophies engendered massive diversity in how people created abundance and wrestled with precarity. Ranging from collective practices such as minka, ayni, faena, trueque, mutual aid, barter, potlatch, sacred songs, collective forms of work, celebration, etc. to differing forms of commercialization, imperialism, slavery and blood offerings.

While on the one hand, it feels like we will drown in the existential crisis posed by capitalism, on the other hand, more and more people are joining the struggle to decolonize and in so doing, are shifting how we create value and through practice are changing how we experience each other and the Earth itself.

This workshop brings together economic histories from across the Americas with the intention of looking at how these geographies have realized different forms of social organization and efforts to create well-being across time and space. Many indigenous economic practices have persisted in spite of genocide and epistemicide. Because of their persistence, first nations communities marginalized by capitalism and coloniality were able to ensure the continuity of their bloodlines and episteme in general. For example, community economic practices from the African continent were brought to the Americas during the forced enslavement and commercialization of racialized bodies. These practices of well-being were key to generational survival in spite of centuries of extreme violence justified in the institutionalization of whiteness.

In learning about our economic history we can pick and choose what practices we want to preserve and what practices ultimately damage our relationships. As we work to decolonize our present and future it is important to know our history and the wide array of ways of doing economic interactions. Many economic systems were very successful while others held high costs for the majority of the population. For the most part these economies were collectivist; based in many forms of decision-making and knowledge exchange. We hope to debate, explore, question and practice the first economies of the Abya Yala, Turtle Island, Mikinoc Waajew, Cem Anáhuac and all of the ways that we might know what is now called the Americas.

FOR WHOM?

The practice, research and theories of non-capitalist social power 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 and anti-colonial social power to be carried out in their places of residence or research. Everyone is invited to participate – however, women, people with diasporic heritages, indigenous people and LGBTQ++ are especially invited.

CALENDAR

September 29th
Introductory Session.

**All sessions are held on
Sundays 10am-12pm
Mexico City Time**

October 6th
The First Economies of the Americas

October 13th
NO SESSION

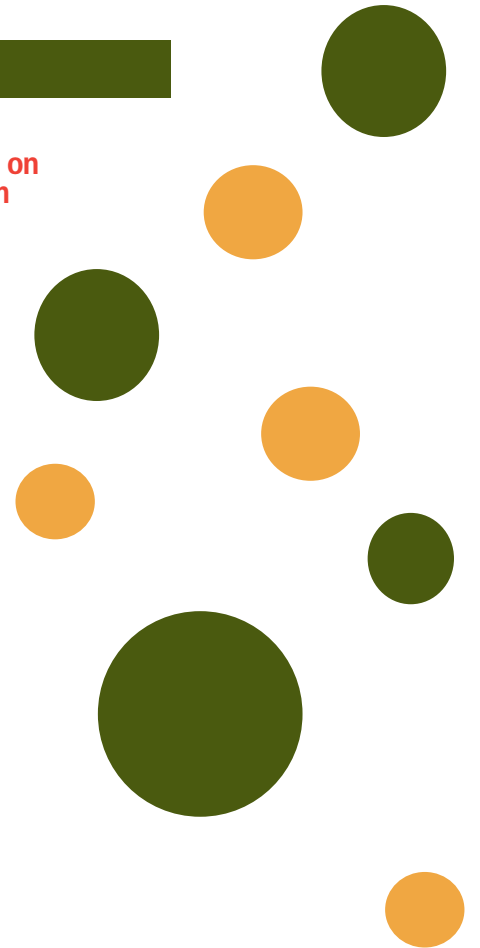
October 20th
The Formation of *In Ixtli In Yollotl* (Heart and Face) as a Way of Relating to the Wholeness of Everything

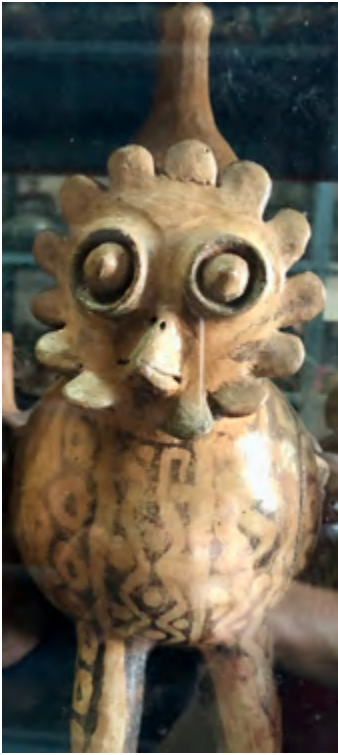
October 27th
Resisting Precarity Through Persistent Relationships in Marron Communities

November 3rd:
Traditional Midwifery as Part of the Community Economy in the Americas

November 10th:
Economic Practice and Resistance Among the Koyas of Jujuy

November 17th:
Final session of the workshop.





PROGRAM DESCRIPTION

INTRODUCTION

September 29th:

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

THE FIRST ECONOMIES OF THE AMERICAS

October 6th:

This session will examine general tendencies and overall examples of the economic systems and practices most prevalent across Abya Yala before the European invasion. We will look at examples from North, Central and South America in order to understand aspects of the original cosmologies and socio-economic relationships across cultures. By piecing together histories, evidence and current practices we will begin to construct a collective vision of the original economies

THE FORMATION OF *IN IXTLI IN YOLLOTL* (HEART AND FACE) AS A WAY OF RELATING TO THE WHOLENESS OF EVERYTHING.

October 20th:

We will reflect on living with the other and what it implies. Within Nahuatl philosophy from Central Mexico, we ask, how are the face and heart (in *ixtli in yollotl*) formed? To be able to understand the relationships that are present on a daily basis, we will look at how this philosophy is linked to the community and to moneyless exchanges so that we can recover what has been broken by the life that capitalism offers.

We will return importance to nature, the earth and everything that surrounds us. To understand living with the other or the collective, is to understand the cosmic and collective order. Seeing ourselves not as individual beings but as shaped by the whole, is to postulate oneself as a nexus of the natural. These interrelations bring openness that do not look from a horizon whose sun has already set, but rather, understands the interrelation of life, and from this to know and recognize the other, the others, from the micro to the macro.

RESISTING PRECARIETY THROUGH PERSISTENT RELATIONSHIPS IN MAROON COMMUNITIES

October 27th:

During the centuries when slavery and the commercialization of humans was part of the legal framework of the colonized Americas, non-capitalist economic practices and systems such as maroon, palenque and quilombo communities served as a refuge for enslaved people to escape bondage and violence as they formed autonomous governments and economies. The eco-social systems of governance that arose in these spaces were highly diverse in both form and composition. We will look at a few examples from across Abya Yala.

TRADITIONAL MIDWIFERY AS PART OF THE COMMUNITY ECONOMY IN THE AMERICAS

November 3rd:

In this session we will reflect on how traditional midwifery in the Americas (Mexico, Central and South America) continues to be an integral part of the community economic fabric in indigenous, Afrodescendant and non-indigenous peasant societies. Taking into account that an important part of economies in general is how health is treated, capitalism, in its version of a dominant economy, has stripped peoples of their medical knowledge, in its eagerness to turn them into consumers of its pharmaceutical and health care commodities.

ECONOMIC PRACTICES AND RESISTANCE AMONG THE KOYAS OF JUJUY

November 10th:

We will share ancestral, cultural and socioeconomic practices that exist and resist extermination, among the Andean indigenous Koyas of Jujuy, Argentina. These practices have been transmitted from generation to generation and have persisted in spite of the different processes of invasion, expropriation and de-indianization that they have gone through for more than 500 years. These practices are expressed in how we inhabit and connect with the Earth, understood as Pachamama (as the whole of human and non-human forms of life).

FINAL SESSION

November 17th:

We will say goodbye and share for one last time.



IMPORTANT DATES

Deadline: Until all spaces are filled.

Payment Deadline: September 27th, 2024

Sessions: September 28th, 2024 - November 17th, 2024,
10am to 12am, Mexico City Time

****SPACE IS LIMITED****

COSTS

Cost for participants from countries with a high or moderate 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/s/cnZBbadkwmy2YJRskJGE5d6w>

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 WORKSHOP ORGANIZERS

Ana Aguilar Barrales, originally from Xochimilco, Mexico City. Philosopher and teacher. Focused on issues of philosophy of indigenous peoples, bioethics and popular education. She is a workshop leader of urban gardens from the chinampa with a focus on solidarity economies such as barter, exchanges or equivalence.

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

Carla L Wayar, studied Economics at the National University of Jujuy. She is a National Public Accountant and University Professor, with professional development and specialization in economic development, in the area of Rural Economies and Socioeconomic Inequalities, with experience working in socio-economic processes with peasant-indigenous organizations, cooperatives and associations and in programs, public projects and non-governmental organizations aimed at vulnerable agricultural and artisanal economies.

Erin Araujo, PhD. is an Economic geographer with a focus on feminist, decolonial and anarchist economies. Originally from New York, USA, she has been living in San Cristobal de las Casas 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.

