

Online Workshop:

Collectively Situated Knowledge:

A decolonial research method for constructing collective auto-narratives and positionalities

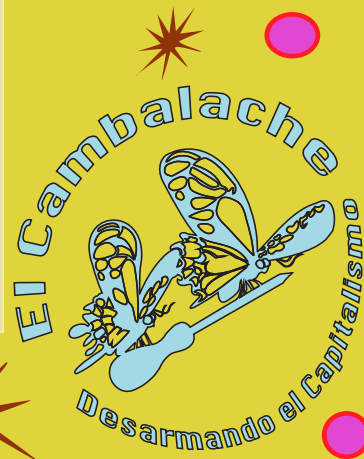
Dates: April 13th-May 5th, 2026

*****Online Workshop*****

Language: English

For more information:
cambalach@autoproduzioni.net

To apply:
<https://share.mayfirst.org/apps/forms/s/9sxFz2ZiLbLttWb43oy9tnb>



Workshop on De- / Anti-Colonial Methods 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/UCslgLGj8VOLFxSaDnL8iYQg](#)

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 CREATING RESEARCH METHODS THROUGH COLLECTIVE PRACTICE

IT IS TIME TO CENTER COLLECTIVE THOUGHT AND PRACTICE IN RESEARCH

This workshop addresses two principal discrepancies that arise in the creation of scholar/activist knowledge with indigenous, rural and organized urban communities that seek to create decolonial research methodologies. Through participatory practices of knowledge exchange:

(1) we will explore different auto-narrative types, review sample texts followed by writing practice

(2) we will then work to incorporate collective forms of knowledge creation drawing on the decision-making structures of community assemblies present in many rural and indigenous communities around the world,

(3) we will explore collective auto-narrative as a research method.

In this process we will dismantle the construction and practice of situating knowledge in order to create collective positionalities that reflect the construction of the self within the collective contexts that we inhabit. By exploring collective forms of agency in knowledge creation, we will delve into the multiplicitous protagonisms that conglomerate in creating praxis and have the potential to resist epistemicide.

THIS COURSE WILL COVER

- Different auto-narrative types with a specific focus on autoethnography
- Methods and analyses for creating decolonial economic projects.
- Understanding ourselves as situated knowers and how to position ourselves collectively.
- Unlearning colonial paradigms of research and knowledge production.
- Rethinking value, exchange, and labor in research.
- El Cambalache as an example of an anti-capitalist and non-hierarchical research

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 – women, people with diasporic heritages, indigenous people and LGBTQ++ are especially invited.

CALENDAR

All sessions are Mondays and Tuesdays:

- 8hrs to 10hrs, Mexico City Time
- 15:00hrs to 17:00hrs, UK British Summer Time
- 16hrs to 18hrs, Central European Time
- 20:30hrs to 22:30hrs, India Standard Time

Session 1: Monday April 13th-

Introductions, Creating Knowledge Beyond Extraction

Session 2: Tuesday April 14th-

Positionality, Power, and Partial Perspectives- Making them Anti-Colonial

Session 3: Monday April 20th-

Exploring Auto-Narratives and Writing Autoethnography

Session 4: Tuesday April 21st-

Autoethnography Writing Practice

Session 5: Monday April 27th-

Collective Knowledge as Method

Session 6: Tuesday April 28th-

Living the Method — Research as Relationship and Collective Creation

Session 7: Monday May 4th-

Persistent Relationships Fostered by Collectivity and Community

Session 8: Tuesday May 5th-

Non-Capitalist Ethics of Research through Collective Auto-Narrative

RATIONALE

Decolonial methodologies call for shifting the power relationships within the construction of knowledge. This involves not only recognizing the obfuscation of the persistence and value of the great multitude of epistemes present in the majority world but also the consequential urgency to shatter the hierarchy of intersectional structural violences that deny the inherent diversity, wealth and abundance of these ontologies. The disparate nature of epistemicide within academia simultaneously seeks to innovate in the creation and practice of institutionalized minority world forms of knowledge while silencing, devaluing and ultimately eliminating the epistemic polyphony present in the majority world. In order to shift this dynamic new forms of research methods are necessary. In order to create new methodologies we, as researchers, are pushed to transform ourselves and our systems of valuing.

In Capitalism social power is constructed through the acquisition of wealth through commodities and currency. Access to wealth is limited through intersectional structural violence across geographies which consequentially restrict access to social power and, as such, diverse epistemes are devalued. Many pre-hispanic empires and now, indigenous



communities in the Americas have persistently functioned with moneyless economies that are sustained through collective work, exchange and thought. However, these forms of thought and practice are not valued in a capitalist/colonial economy because they have no monetary value. These forms of indigenous praxis create non-capitalist social power which is the most available form of social power in the world.

Ethnography constructs knowledge through the investigation of ethnic expression, experience and is now recognized as intercultural research across epistemologies and ontologies. Ground-up approaches to ethnography such as photo-voice, community cinema, community radio, varied forms of artistic expression and podcasting seek to decenter the investigator while privileging the agency of research participants in the co-creation of knowledge. Meanwhile, beyond academia, social media around the world has created a platform for people from all walks of life to express themselves and their ontological experiences. Simultaneously, indigenous and rural communities in the Americas (and around the world) employ the structure of community assemblies to create knowledge about themselves, their context and resolve problems that they face.

The push towards collective knowledge creation amplifies the imperative to recognize the polyphonic nature of life on Earth. In order to audaciously create knowledge about resistance to coloniality and the expressions of flourishing in spite of all of the violence and chaos that greets us in 2026, academic practice would do well to incorporate and recognize:

- the collective nature of our own experience,
- the interwoven immersion that accompanies us through our fields of research,
- our protagonism and that of others as we mutually influence and transform ourselves and each other in the co-creation of knowledge.

The community assembly as method for decision-making and knowledge creation simultaneously recognizes the incredible strength to persist in cultural maintenance and innovation inherent in those communities whose epistemes and territories are under constant attack through the mechanisms of capitalism/coloniality while also shifting away from the extractive nature of academic research. If we want to change the system it would do us well to let those that have always had different ways of knowing and being to take the lead in constructing the expression about their quotidian experience and its implications. This is not to say that these practices are not fraught with contradiction and complexity. However, giving voice to those experiences creates the possibility to actively change what we consider knowledge and who we understand to have access to it. Consequently, it is also necessary to piece apart the fraught nature of individualism, ethics and relationality within academic practice so that we may innovate towards a future that seeks liberation from capitalism/coloniality through a multiplicity of epistemologies and ontologies.

Through this workshop we will practice collective work and thought through sharing our research experiences, challenges and thinking through steps towards developing futures that resist genocide and epistemicide.

IMPORTANT DATES

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

Course Payment: Due by April 10th, 2026

Sessions: April 13th to May 5th 2026

****SPACE IS LIMITED****

COSTS

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

\$600 - \$400 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 this online form:

<https://share.mayfirst.org/apps/forms/s/9sxFz2ZiLbLttWb43oy9tnb>

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 paste it into the form. If you have any questions please contact:

Dr. Erin Araujo, cambalach@autoproduzioni.net

ABOUT THE FACILITATORS:

Abíodún (pronounced A-byaw-doon) **Abdul** is an Academic English Skills Lecturer and Critical Creative Doctoral Researcher. She is writing a memoir-polemic/autoethnographical series 'Stained Glass Eyes: Race, Family and Multiculturalism' capturing an in-depth account of how racism affects Black lives in low-diversity regions, encompassing her schooling across Yorùbá-Nigeria, Scots-Britain and Japan (through a Japanese Government secondary-school scholarship). Book 1 is nearing publication and Book 2 comprises her doctorate funded by a UoN Faculty of Arts Scholarship. A regularly commissioned creative writer and performer of narrative non-fiction, short stories and poetry, Abíodún was voted UNESCO Global Poetry Slam Champion 2022 by international panellists, going on to judge the 2023 global competition. She has been published in anthologies; writes/podcasts for literary magazines, performs at literary festivals/ events, delivers writing workshops, presents at academic conferences, and founded Global Majority Writers (GMW) with 250+ members worldwide.

Erin Araujo PhD. 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.