



BRILL

PERSPECTIVES ON GLOBAL DEVELOPMENT
AND TECHNOLOGY 21 (2022) 526–540

PERSPECTIVES
ON GLOBAL
DEVELOPMENT
AND
TECHNOLOGY
brill.com/pgdt

Radical Ecological Economics: Decolonizing Our Work

David Barkin

Departamento de Producción Económico, Universidad Autónoma
Metropolitana-Xochimilco Campus, Mexico City, Mexico

barkin@correo.xoc.uam.mx

Abstract

Who are the peasants/Indigenous people and what is their role in the history and future of Mexico? Questioning the dominant version of the socio-political dynamics, I start with corn, a grain created in Mesoamerica, to develop one of most admired agroecological systems in the world. It contributes to good nutrition and health, (re)shaping social structures and the territory itself. Today's communities, transformed into a Communitarian Revolutionary Subject provide a model for post-capitalist societies. I apply the framework of Radical Ecological Economics to illustrate and accompany this dynamic.

Keywords

agroecology – Communitarian Revolutionary Subject – comunalidad – maize – Radical Ecological Economics

1 Introduction

How can we meet the challenge of modernizing our thinking about the economy and its relation to the planet? In this article, we start by presenting the fundamental contradiction between the dominant vision of theory among economists and a theory more suitable for the present conjuncture of a massive social, economic, and environmental crisis. The received theory is the product of five centuries of philosophical and economic advancement embedded in an imperial vision of the world and an evolutionary process in which a

homogenous “humanity” is the center of the world, placed here to take advantage of the exceptional abundance of the earthly patrimony bequeathed by history. This Eurocentric heritage is the basis for colonial and imperial conquest, transforming huge areas of the planet and subjugating large groups of people, inserting them to the centralized accumulation of capital, in the hands of very powerful political forces. The driving dynamic for this history has been a productive and military machine operated by a very small part of humanity and above all occupying a very small part of planet Earth. It does not consider humanity’s dependence on the planet and disdains the reality that there are many other civilizations that existed long before the emergence of the North Atlantic society as we know it, and that are currently asserting their vision and their right to continue with the dynamics of dispossession.

Instead of continuing to denounce the inherited theory with its deep ideological roots that continues to contribute to the global economic, social, and environmental crises that confront us, this article offers a contrasting analytical framework to approach an understanding of the peoples who are resisting this dispossession with “very different” visions. This alternative offers an opportunity to consider the relevance of their other ways of organizing, ensuring the satisfaction of their basic needs, and caring for their territories. We note that there is a very important part of humanity that lives in community organizations with collective systems of governance; these peoples continue to treasure their extraordinary and millenary legacies, and have learned how to adapt with the evolving socio-political conditions to avoid their assimilation into the conquering societies. Currently, a considerable proportion are insisting on their legacy and its relevance for understanding the present world system. They are building collective ways of life, recognizing the value of the different contributions of genders, the richness of generational differences, their capacities to govern and flourish, the importance of collectivity, without underestimating the meaning of individuality to strengthen society.

2 The New Forms of Social Contract: Comunalidad

In Mexico, we are fortunate to have the pithy philosophical heritage of Luis Villoro who insisted that there are other forms of social organization, very different from the one that sustains the social contract of Rousseau, Hobbes, and Locke, a proffered doctrine that underpins the individualistic ideology of the capitalist system and economic theory as taught in academic institutions around the world. It is important to understand that in this social contract, inherited from the fifteenth–seventeenth centuries, the individual is the center

of the discussion and it is the same individual who agrees to give power to the king and the nation-states, but we should ask ourselves why does this vision dominate our schools and our society?¹

Luis Villoro (2004) insisted that there are other social relations where the consideration of social justice predominates, valuing individuals as members of their community, exploring the possibilities for their full development. In these types of society, the community vision is very important; there are different ways in which Mexican peoples express their ways of affirming the relationship of society to nature and of the individual to the community. In these, *comunalidad* is one of the broadest and most integral expressions of these ways of life; a philosophy described at the beginning of this century by the Zapotec anthropologist Jaime Martínez Luna and the Mixe philosopher Floriberto Diaz, who coined the term ‘*comunalidad*’ to summarize the complex visions of their peoples, based on a different cosmogony (Martínez Luna 2010; Robles Hernández and Cardoso Jiménez 2008); but there are many alternative visions of this relationship between societies and nature in Mexico and around the world (e.g., in México: Mora 2017; Paoli 2003).

The Oaxacan version deals with similar relationships, translated as “good living” in the Andean region, the ‘*Sumak Kawsay*’ (Huanacuni 2010). In his own words, it is a challenge to the dominant powers: Martínez Luna expressed it clearly in a dialogue he entered into with Noam Chomsky: “*comunalidad* is the epistemological notion that sustains an ancestral, new and own civilizing process,” and an epistemology that is inherited from thousands of years, without ceasing to be new because it is always revealing and renewing itself as a civilizing process, that is, as a dynamic, capable of impeding the “sick” individualization of knowledge, power and culture (Meyer et al. 2010). In this context, I want to emphasize this word ‘sick’ because this sick individualization is a fundamental critique in the clash of societies, and one of the foundations of the modern economy as it is being taught in our universities – methodological individualism.

3 We Need to Build a New Critical Political Economy

Unlike community, *comunalidad* integrates four substantive elements: territory, authority or power, work, and enjoyment or celebration, while the values

1 Graeber and Wengrow (2021) offer a wealth of alternative case studies across tens of millennia of human history; particularly notable is their account of the origins of Rousseau’s thought in the philosophy of the Wendat (Huron) of the eastern region of what we know today as Canada (Chapter 2).

that it articulates, respect, social justice, and reciprocity. The cover of the South American magazine “*América Latina en Movimiento*”² presents some ways in which *buen vivir* (good living), or ‘Sumak Kawsay’ in Quechua, have common roots with *comunalidad* or ‘Lekil Kuxlejal’ in the Tsotsil language of the Mayan lands: a way to integrate feeling into life. I invite readers to reflect: How do these words have a bearing on the way you do research? What are the variables, mechanisms and dynamics? Where do respect and social justice fit into your research?

In this article, I want to contribute to a Critical Political Economy, which implies a rupture of relations with the market and a transformation of our relations with nature. Why should we want to do this? The current model is not promoting well-being, it is deficient in generating employment, that is, deficient in generating possibilities for individuals in society to be healthy, promote solidarity, and assume responsibility for environmental balance. It is for this reason that we are proposing and developing a new vision – Radical Ecological Economics (REE) – a vision that aims to integrate the productive apparatus with the planetary system, but viewed from below, that is, seen in the way that individuals and communities relate and organize to protect their sacred relationship between society and nature.

4 The Mexican Milpa: The Importance of Rhizomes in the Natural and Social Environment

To begin, we want to explore an extraordinary heritage, which most people in Mexico take for granted: La milpa. It is an invention of eight thousand years ago that has corn as its base. However, corn is not a plant that arose naturally on the planet. Corn was carefully invented by generations of farmers, long before the flowering of all the great cultures of Europe and the iconic ones of Mesoamerica. That is, we are talking about the ability of the Mesoamerican peoples to develop this wonderful plant that produces one of the most important grains for the sustenance of humanity today; and, at this time, also of much of the food of many animals. In its origins, corn was not grown alone: What does that mean? We are not talking about the conquest, the first years of development, the flowering of Christianity. We are still talking about times before the conception of the Judeo-Christian Bible. These Mesoamerican

2 I refer to Issue 452 of the magazine of February 2010, with the theme: “Recovering the Meaning of Life.” (<https://www.alainet.org/es/revistas/452>).

peoples were experimenting with ‘teosintle,’ carefully selecting their soils and ecosystems to plant it, and create maize.³

The genius with which they determined to plant corn along with beans was a very significant scientific advance. We now know that the bean is a legume that extracts nitrogen from the air, transfers it through its roots, acting as fertilizer to nourish the corn through the rhizome system, the underground networks of roots that interact with both the beans and the corn. Then, the nitrogen that the beans transport to the soil feeds the plants, contributing to the maize’s growth. They also found that it was wise to plant squash within the parcel, for its broad leaves would prove cover to protect the soil and held retain moisture. This process of agronomic experimentation included taking advantage of the squash flowers, which were a food delight, diversifying diets, even before harvest times; of course, you could not do without the many varieties of chili that give so much flavor to life and the leafy greens (quelites) that sprung up virtually unassisted to provide even more nutrients and tasty delights for these early pioneers!

Today, agro-industrialists who want to produce corn label these greens as weeds, trying to eliminate them with their poisonous herbicide, glyphosate. And if that wasn’t enough, we also have the gift (the externality if you want to speak in terms of ‘modern’ professional economists) of Huitlacoche, a fungus that grows on the maize, which is another delight in our cuisine, but considered a blight in the US, labelled “corn smut,” whose presence warrants destroying the affected part of its harvest. The extraordinary invention of the milpa, the creation based on arduous and continuing scientific work of the Mesoamerican peoples, is something that reflects a unique cosmovision, a special relationship between nature and society that is part of the very fabric of these societies.⁴

This development over centuries reflects a different way of thinking about the dynamics of nature and society, or as Martínez Luna (2022) puts it, “The separation of Nature and society is the logic of power” (p. 1). In this description

3 One of the best analyses ethno-biosociocultural of the origins of the Mesoamerican milpa is presented by Ford and Nigh (2015).

4 We have omitted here an equally important discussion of the invention of nixtamalization as a process for transforming corn into a food with nutritional qualities superior to many basic grains in other cultures. This technological advance was decisive for their health, since cooking with lime releases the amino acids stored in the maize grains, essential for the formation of the complete proteins in the finished product: the taco. When combined with beans and enriched with chili peppers and tomatoes, also native to these regions, the ancestors crafted a dish that offered a source of protein that made the Mesoamerican peoples among the best fed of all populations in the world before the conquest.

of the emergence of the milpa and its significance for the well-being of peoples, we cannot stress enough the importance of the concept of rhizomes, the underground networks in nature, invisible to superficial perception, that are inseparable in terms of assuring the well-being of the multiple forms of life on and under the soil. What is extraordinary, in ancient times, is the ability of these peoples to realize their existence, their meaning, and ways to encourage their proliferation. However, the perception and understanding of these rhizomes also extended to their own lives, since there is ample evidence that they undertook great efforts to generate and “densify” the social rhizomes, creating political and trade networks that promoted a great diversification in the various productive, ceremonial, and cultural activities of which only a few have survived to the present. The importance of these cooperative organizations within communities is a significant factor that must be repeatedly insisted upon when reflecting on the ways in which society has learned from nature; a striking contrast with the competitive and individualistic dynamics promoted by the societies of the “globalized” world.⁵

In different ways, and with a variety of manifestations, we observe in this history of the milpa something of the fundamental ethical bases of communality: respect, social justice, and reciprocity. They reflect the starting point from which many peoples are rejecting the individualistic methodology and market domination of the world economy, with its transformation of everything they do, which is not for the market, into positive or negative externalities.

5 The Five Principles of Commonality Are Fundamental and Common to Good Living

Comunalidad is an expression of the integrality of life. It is a civilizing process, as Martínez Luna insists “that has been hidden in us, in the world of the intellect, simply because we have not wanted to understand its logic” (personal communication). In collaboration with several communities, we identified some fundamental principles that guide their actions. The starting point for embarking on this path of competition is based on the exercise of its ‘autonomy.’ Although this word seems very simple, autonomy implies and requires assuming responsibility for the management and integral well-being of all its members and in all its dimensions.

5 In this context, it is essential to note the importance of the activities of social and solidarity economies in capitalist economies, and the little attention directed to them by researchers of orthodox economics or other social sciences (Gibson-Graham et al. 2013).

It also implies the responsibility to facilitate each individual's flourishing within the community, contributing to a dynamic of 'solidarity,' not only locally but also between communities. This is the second basic principle. The creation and participation in solidarity networks – regional, national and international – alliances to build a social rhizome that also creates mechanisms of reciprocity among the participants.

This rhizome within and between communities contributes to the fulfillment of the third principle, 'self-sufficiency,' as far as possible, without destroying the physical environment or harming nature. It aims to collaborate with nature to produce well-being, but not limited to the nutrition as it also encompasses other facets of social and material life, including the provision of housing, social services such as education and health care, and water management for social and productive purposes. This aspect of communal life involves a complex organization involving all members, demanding and facilitating universal participation that generates opportunities for specialization and exchange that enriches ties within the community.

The fourth principle, of 'productive diversification,' reflects the willingness and capacity of communities to weave networks of exchange and interdependence, exchanging specialties with others, contributing to improving the quality of life of all participants. In response to the local inability to respond to all the needs and demands within each community, they are perfecting social networks of exchange through formal or informal markets. These spaces generate new forms of fair trade and/or barter markets, built by the communities and managed locally.

These mechanisms of exchange are not limited to or defined by the necessities of life. They extend to activities that are complementary, that give color and meaning to life, far beyond the values that define economic activities and govern markets. This productive diversification also fosters the flowering of culture in its broadest sense, a pluriverse of life forms (Kothari et al. 2019). Most peoples involved in this dynamic place great value on the traditions of music, dance, and literature bequeathed to them by their forebearers, as well as an extraordinary flowering of what is the current version of their timeless storehouse of biocultural wisdom. Of course, all this would not be possible, if it were not for the fact that these communities are committed to the 'sustainable management of their regional natural heritage.'

How is it done? How are these five principles implemented? They are involved in creating a social and political capacity for the organization of collective life, an organization of productive activities, which carefully evaluates its environmental impact, but which also includes attention to social needs such as education and health. Internal solidarity – one's ability to

govern oneself – also depends on their recognition of the meaning of attending to their own histories, their cultural heritages, which set the guidelines to ensure their continuity and to limit their daily activities to reflect on their strengths and, perhaps, to identify their problems, the internal contradictions and external obstacles they are facing. These cultural heritages, such as different cuisines, different forms of dress or pottery, are not simply artefacts for tourists, they are also essential for the integration and strengthening of the community, as well as the material expression of the ways in which nature is an integral part of society. Likewise, it implies and has implied for thousands of years, the defense of their territories, not a ‘simple’ rising up against a national political project or a mining company, but also the confidence of the importance of understanding the extraordinary significance of their natural heritages, and the commitment to ensure and take responsibility for its conservation, rehabilitation, and the creation of a sustainable social metabolism (Barkin and Fuente-Carrasco 2021).

6 Strengthening Tradition through Innovation: Recovering a Sustainable Social Metabolisms

Recovering a sustainable social metabolism is central to community life. More than half a century ago, Nicholas Georgescu-Roegen reminded us that our existence on the planet depends on taking into account the second law of thermodynamics, the law of entropy: energy cannot be created or destroyed, but only transformed, degraded, to the extent that we exploit it. It is the principle of the irreversibility of physical phenomena, especially during heat exchange. As resources are consumed, waste is being generated, some of solid waste, but perhaps the most fearsome are those resulting from the degradation of energy, fossil energy and its transformation into carbon dioxide and methane, precursors of climate change, one of the most palpable effects of today’s environmental crisis.

Forging a sustainable social metabolism poses the challenge of reducing social demands on nature to maintain the quality of life in communities while minimizing their waste. Local welfare plans are not enough; we have found that many of the inherited and time-modified forms for production, social care, and environmental management in communities offer organizational solutions that ensure more balanced approaches to their environmental impacts and less costly to implement. This is the case of agricultural production, which takes advantage of traditional systems in the milpa, for example, and is improved with the teachings of agroecology, transmitted in the peasant-to-peasant

schools that proliferate in Mexico and elsewhere (López Valentín et al. 2020; Mata Garcia 2013). It is an excellent example of the densification of networks, the social rhizomes of which we spoke with the milpa.

In our university work, for thirty years we have coined a motto to define how we collaborate in this process with communities – “Strengthening Tradition Through Innovation.” Our approach reflects an extremely important element in our relationships with communities: the recognition of their dynamism, and the importance of their ability to experiment, to evaluate, and to innovate when it comes to finding new ways to solve problems or improve their conditions. In this sense, Eric Wolf (1982) was emphatic in insisting that communities have to modify their patterns, their tradition, if they want to remain strong; that is, the survival of traditional communities depends on their ability to adapt to changes in the conditions they face, or on their resilience, to use a term that has become very fashionable (Boege 2021; Fuente-Carrasco 2012). This recognition is fundamental in our collaboration and, therefore, we ask ourselves: how can university research integrate with and complement the work and concerns of the communities, both in productive activities as well as in organizational, social and social and social spheres?

Two examples of this approach to innovation in our relationships with communities can clarify the process. Based on the pioneering research of a medical doctor who worked at the Faculty of Medicine of the Michoacan University of San Nicolás de Hidalgo, it was established that avocados are a source of beneficial fatty acids for the human population by reducing the concentration of high-density cholesterol in the blood, contrary to previous assumptions of the medical community. Combining this result with research among Purépecha communities in the avocado producing region, we proposed a project to produce “pork lite” (meat with low levels of cholesterol) in backyard plots managed by peasant women. They organized to market meat to the urban population with concerns about their health, at a substantial premium, directly benefiting the local economy and empowering women participants (Barkin and Barón 2005); many of them assumed leadership roles in the region as a result of this experience.

Another example reflects an extremely serious problem throughout the country (and the world): the progressive imbalance between the availability of water and increasing social and productive demands. In the Sierra Juárez of Oaxaca, the overload of the springs caused alarm in a Zapotec community, which asked for our collaboration to diagnose the situation and find solutions; from the beginning, they rejected the solution of the State Water Commission to bring the liquid from another source, since this would affect the well-being

of other communities. At the outset, they realized that their own patterns of forest management in the recharge zones were part of the problem, requiring a long-term management plan for recovery of the aquifer. But there was a need to reduce consumption in the short term. The problem was presented to the community assembly for information, with a proposal for a radical solution: replace household faucets with neighborhood hydrants (at a maximum of 25 meters from each house) so that families could carefully measure their consumption and also to replace the “English” toilets in the homes with composting toilets that would be maintained by a communal system that guaranteed hygiene; as expected, these proposals provoked considerable discussion, but after a long debate, they were approved and implemented with collective work⁶ (Fuente-Carrasco et al. 2019).⁷

As I have insisted in this article, with these five principles, *comunalidad* necessarily confronts the idea of collective actors to methodological individualism, which is dominant in Western societies and in the teaching of social sciences in almost all our institutions. The obligation to communicate, to dialogue from this vision, similar to the Andean principle of good living (Sumak Kaysay) (Huanacuni 2010), and similar local beliefs among the people of Panama, the Amazonians who are trying to defend their forests against the oil companies, the ranchers, and miners, as well as most of the other groups originating on the continent. This heritage of millenarian cultures implies something that is also very important: for most of them, the community assembly is the prevailing way to make decisions. In recent years this has resulted in a transformation within communities, giving a new role to women in assemblies, a facet of community life that patriarchy and machismo had denied; these are power relations inherited from the past in different historical contexts and social relations. There is an important recognition of the urgency of overcoming this barrier and assuring equality in participation, where the productive preeminence of women must be recognized and a relevant position in the political and social process must be recognized. This transformation implies a rethinking of the contributions women have always made to the productive and social life of communities (Millán Moncayo 2014; Mora 2017).

6 Important exceptions were granted for families with elderly and disabled people, and for community facilities.

7 Other reflections on this strategy are Barkin and Barón (2005) and Barkin (2012).

7 The Teachings of Commonality Allow Us to Build Networks and Overcome Obstacles

Comunalidad is a system of integral organization of people in community. Most of us do not consider ourselves communal beings, but imagine if we were not collectively organized, how would life function. Some of the very rich would be more corrupt than they are. Comunalidad is important to ensure our relationship with the planet. Jaime Martínez Luna in his discussion with Chomsky ended part of his contribution by saying, “Comunalidad is sharing and caring, sharing with the planet and caring for society” (Meyer et al. 2010). We believe that the teachings of comunalidad are extraordinarily important. I invite you, the reader, to consider this next time someone talks to you about a production function or representative “democracy.”

An element that allows us to explain solidarity in all its splendor is the journey undertaken by seven Chipanecans in a sailboat across the Atlantic to meet and exchange thoughts with European social movements; joined by other Mexicans from the National Indigenous Congress, they did not attend an international meeting or a convention, they did not even offer a video conference. Rather, they went to contact hundreds of local communities in more than thirty countries to explain and explore ways in which they could deepen their ties of international solidarity. They did not go to indoctrinate the world with the Zapatista vision, but instead to exchange visions of how these new worlds that we need so much are to be built.

Another much more local and non-Zapatista way of rebuilding society and resisting capitalism is reflected in the battle against the huge pig farms that are being established in the México. A pig company, based in the municipality of Homún, Yucatán, established intensive industrial installations for fattening pigs, whose meat would be exported to China. In the process they allowed the feces and urine of the pigs, tens of thousands of animals, to filter into the cenotes, the sacred water system cared for by local Indigenous communities for hundreds of years, contaminating the air and soil. Fortunately, the region’s Indigenous communities had the capacity, patience, and support of environmental organizations to channel their discontent to the judicial system; their demands were based on evidence that these pig farms were poisoning their lands and were violating the constitution in many ways. In 2021, after eight years of legal battles, the Supreme Court of Justice of the Nation resolved in favor of the communities, declaring the installations to be illegal and closed. Unfortunately, there are many other similar operations scattered throughout the state that continue to operate because capitalist interests and

politicians in Yucatan are supporting them in spite of the legal system. This is an example of how difficult change can be had through official channels, but how activists continue to struggle to defend their rights and recover their cultures, their societies, and their environments.

8 Conclusion

As explained in this presentation, Radical Ecological Economics (REE) is not simply another area of economics, like the economics of labor, the industrial economy, or even environmental economics. It is an area of construction and collaboration with the actors, those directly affected by the dynamics of the system, based on a decolonial vision. It offers an epistemology to accompany peoples in their efforts to forge other systems, with institutions that enable them to govern themselves, to ensure a better quality of life, and to attend to the conservation of their territories for present and future generations. It emphasizes the transformation in the design of production processes to create social metabolisms that rebalance ecological systems, generating the basic needs required by society with less of a waste load and lower demands on their natural heritage.

This decolonial vision⁸ contrasts sharply with the methodology of the different schools of mainstream social science. After all, it is deeply rooted in a vision of the rational actor and methodological individualism; the functioning of the system these schools of thought serve to describe a system that inherently generates a social polarization whose origins are explained in different ways, depending on the “school” from which the analyst comes, be it from innate capacities, differential access to institutional opportunities, or openly discriminatory social processes. This theoretical heritage constitutes the basis for explaining and justifying the deep and growing material and political inequality that characterizes the societies of the capitalist world and has produced the environmental crisis that is taking its toll on humanity. There will be socio-political currents that propose different degrees of state intervention to try to reduce some of these differences, restore the opportunities that the

8 The concept of “decolonial” is alien to many areas of social science in the North Atlantic world. I suggest that the interested reader explore it in all its richness. For a literature in English, I suggest starting with leading Latin American scholars: Mignolo and Walsh (2018), Escobar (2018) and Figueroa et al. (2021). A recent article of mine (Lucio López et al. 2022) also provides an introduction to this approach.

market has deprived certain groups, and mitigate the environmental impacts. However, the corrective intentions themselves are contested by the privileged groups that take refuge in their prerogatives and the rationality of the market to explain “the bad luck” of “those below.”

The dominant system and its analytic schools are the product of a series of “original sins.” Karl Polanyi (2001) simplifies his explanation, identifying the origin in the creation of three “fictitious commodities”: labor, money, and land (nature). This historical fact, in turn, comes from the legitimization of private property as an institution that necessarily had its origins in the usurpation of the territories and natural wealth of the peoples conquered during the different eras of colonial and imperial expansion. The “naturalization” of this history, through recurring waves of the exercise of military and economic power, formed countless generations of capitalists who accumulated their wealth through social control over contingents of people deprived of the means of survival, as well as peasants and enslaved or subjugated peoples placed at the service of “Don Dinero.”

The REE is part of a widespread effort by practitioners of political ecology to break out of the drawer of varieties of orthodox social science. It implies another logic for the “allocation of resources” and other goals for productive work and social organization; but, above all, it implies a commitment to “Mother Earth” – Pachamama – so that she may be able to receive future generations in better conditions. Its decolonial approach is a proposal to engage with the many peoples who have been shouting “Another World is Possible” since the slogan was coined in Seattle in 1999, the starting point for the creation of the World Social Forums; today we add from our university: “And they are already under construction” in Mexico and in many other parts of the world.

In this virtual conference on “Earth Crisis and the Global Environmental Movement,” I consider it essential to reevaluate our own teaching, research, and life programs. We must shed the power of knowledge inherited from colonial epistemologies and the rein of the individual; the decolonial option is viable and invites pluri-versality as a universal project. What I want to leave as a message is that Radical Ecological Economics involves rejecting the most fundamental axioms of orthodox, heterodox, neoliberal, neo-Keynesian economics, as well as its counterparts in the other social sciences. We are trying to generate knowledge and community, and the fundamental actor is the Revolutionary Community Subject that is building post-capitalist societies (Barkin and Sánchez 2020).

As the Zapatistas said in 1994: ENOUGH. ¡BASTA!

References

- Barkin, David. 2012. "Communities Constructing their own Alternatives in the Face of Crisis: Economic globalization in mountain regions." *Mountain Research and Development* 32(S1).
- Barkin, David and Lourdes Barón. 2005. "Constructing alternatives to globalisation: Strengthening tradition through innovation." *Development in Practice* 15(2):175–185.
- Barkin, David and Mario E. Fuente-Carrasco. 2021. "El sujeto comunitario revolucionario frente a las configuraciones sociometabólicas." Pp. 401–428 in *Una mirada desde la economía ecológica Latinoamericana frente a la crisis socioecológica*. Edited by Aleida Azamar Alonso, José Carlos Silva Macher, and Federico Zuberman. Buenos Aires: and Mexico: CLACSO and Siglo XXI.
- Barkin, David and Alejandra Sánchez. 2020. "The Communitarian Revolutionary Subject: New forms of social transformation." *Third World Quarterly* 41(8):1421–1441.
- Boege, Eckart. 2021. *Acerca del concepto de diversidad y patrimonio biocultural de los pueblos originarios y comunidad equiparable: Construyendo territorios de vida con autonomía y libre determinación*. Mexico: INAH-BUAP.
- Escobar, Arturo. 2018. *Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds*. Durham: Duke University Press.
- Figueroa-Helland, Leonardo, Abigail Pérez Aguilera, and Felix Mantz. "Decolonize, ReIndigenize: Planetary Crisis, Biocultural Diversity, Indigenous Resurgence and Land Rematriation." Pp. 23–62 in *Contesting Extinctions: Critical Relationality, Regenerative Futures*. Edited by Suzanne McCullagh, Iñaki Pradanos, Ilaria Tabusso Marcyan, Cathy Wagner, and Ryan Gunderson. Lanham, MD: Lexington Books.
- Ford, Anabel and Ronald Nigh. 2015. *The Maya Forest Garden*. Walnut Creek, CA: Left Coast Books.
- Fuente-Carrasco, Mario E. 2012. "La comunalidad como base para la construcción de resiliencia social ante la crisis civilizatoria." *Polis* 11(33):1–16.
- Fuente-Carrasco, Mario E., David Barkin, and Ricardo Clark-Tapia. 2019. "Governance from below and environmental justice: Community water management from the perspective of social metabolism." *Ecological Economics* 160: 52–61.
- Gibson-Graham, J.K., Jenny Cameron, and Stephen Healy. 2013. *Take back the economy at ethical guide for transforming our communities*. Minneapolis: University of Minnesota Press.
- Graeber, David and David Wengrow. 2021. *The Dawn of Everything: A New History of Humanity*. Farrar, Straus and Giroux.
- Huanacuni, Mamani Fernando. 2010. "Vivir bien/Buen vivir: Andean regional philosophy, policies, strategies and experiences." La Paz: Andrés Bello Agreement/International Integration Institute.

- Kothari, Ashish, Ariel Salleh, Arturo Escobar, Federico Demaria, and Alberto Acosta. 2019. *Pluriverse: A post-development dictionary*. Delhi: Tulika Books.
- López Valentín, Rosa, Peter M. Rosset, Carla Zamora Lomelí, Omar Felipe Giraldo Palacio, and María Virginia González Santiago. 2020. "Identidad y Espiritualidad Maya en la Escuela de Agricultura Ecológica U Yits Ka'anen Manq, Yucatán, México." *Educational Praxis* 16(39):450–472.
- Lucio López, Carlos Federico and David Barkin. 2022. "Postcolonial and antisystemic resistance by indigenous movements in Mexico." *Journal of World-Systems Research* 28(2):293–317.
- Martínez Luna, Jaime. 2010. *Eso que llaman comunalidad*. México: CONACULTA.
- Martínez Luna, Jaime. 2022. "Sabernos naturaleza para razonar y construir conocimiento." *Utopia and Latin American Praxis* 27(98):e6634883.
- Mata García, Bernardino. 2013. *Escuelas campesinas: 10 años en movimiento*. Texcoco, Mexico: Universidad Autónoma Chapingo.
- Meyer Lois, Benjamin Maldonado Alvarado, and Noam Chomsky. 2010. *New World of Indigenous Resistance. Noam Chomsky and voices from North and South and Central America*. San Francisco: City Lights Books.
- Mignolo, Walter D. and Catherine E. Walsh. 2018. *On Decoloniality Concepts, Analytics, Praxis*. Durham: Duke University Press.
- Millán Moncayo, Mágina (Ed.) 2014. *Más allá del feminismo: caminos para andar*. Mexico: Red de feminismos descoloniales. (<https://feminismosdescoloniales.wordpress.com/feminismos-descoloniales-caminos-para-andar/>).
- Mora, Mariana. 2017. *Kuxlejal Politics: Indigenous Autonomy, Race, and Decolonizing Research in Zapatista Communities*. Austin: University of Texas Press.
- Paoli, Antonio. 2003. *Educación, autonomía y lekil kuxlejal*. México: Universidad Autónoma Metropolitana, Unidad Xochimilco.
- Polanyi, Karl. 2001. *The Great Transformation: The political and economic origins of our times*. Boston: Beacon Press.
- Robles Hernández, Sofía and Rafael Cardoso Jiménez (Eds.) 2008. *Floriberto Díaz. Escrito, Comunalidad, energía viva del pensamiento mixe*. México: UNAM, Programa Universitario México Nación Multicultural.
- Villoro, Luis. 2004. *Crecer, Saber Conocer*. México: Siglo XXI editores.
- Wolf, Eric. 1982. *Europe and people without history*. Berkeley: University of California Press.